Bible. English. 1579.

(Geneva Bible)

Genesis 3:7

("britches" Bible)

tak nettlerot & puts a good
handful of them tak white oak bark
half a pack of them in
a handful or two of plantin
leif fingers & half ~~a handful~~
& two handfuls of Strubrig leaf
clam and thom a pritt well
not to much hot
Bir & tham to a gill and a half
tak tham when the cank
trubels you

34 B

This volume was purchased of Jacob Bennet in Huntington Long Island A.D 1818 by the pastor of that congregation. Samuel Robertso

trouble which I suffer of thē that hate me: thou p̄ lifteſt me vp frō the gates of death.
14 That I may shewe all thy prayses within the poſtes of the daughter of Sion: I will reioyce in thy ſaluation.
15 The heathen are ſunke downe in the pitte that they made: in the ſame net which they hid priuily, is their foote taken.
16 The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes.
17 The wicked ſhalbe turned into hell: and al the people that forget God.
18 For the poore ſhal not alway be forgotten: the patient abyding of the meeke ſhall not perith for euer.
19 Vp Lorde, and let not man haue the vpper hand: let the heathen be iudged in thy ſight.
20 Put them in feare (O Lord:) that the heathen may know them ſelues to be but men.

Vt quid Domine. Pſal. 10.

WHy ſtandeſt thou ſo farre of (O Lord:) and hideſt thy face in the needefull time of trouble?
2 The vngodly for his owne luſt doeth perſecute the poore: let them be taken in the craftie wilineſſe that they haue imagined.
3 For the vngodly hath made boaſt of his owne hearts deſire: & ſpeaketh good of the couetous whom God abhorreth.
4 The vngodly is ſo proude, p̄ he careth not for God: neither is God in al his thoughts.
5 His wayes are alway grieuous: thy iudgements are farre aboue out of his ſight, and therefore defyeth he all his enemies.
6 For he hath ſaid in his heart, tuſh, I ſhall neuer be caſt downe: there ſhall no harme happen vnto me.
7 His mouth is full of curſing, deceit, and fraude: vnder his tongue is vngodlineſſe & vanitie.
8 He ſitteth lurking in the thieuiſh corners of the ſtreetes: and priuily in his lurking dennes doeth he murder the innocent, his eyes are ſet againſt the poore.
9 For he lyeth wayting ſecretly, euen as a Lion lurketh he in his denne: that he may rauiſh the poore.
10 He doeth rauiſh the poore: when he getteth him into his net.
11 He falleth downe and humbleth him ſelfe: that the congregation of the poore may fall into the hand of his captaines.
12 He hath ſayd in his heart, tuſh, God hath forgotten: he hideth away his face, & he wil neuer ſee it.
13 Ariſe (O Lord God) and lift vp thine hand: forget not the poore.
14 Wherefore ſhould the wicked blaſpheme God: while he doeth ſay in his heart, tuſh, thou God careſt not for it?
15 Surely thou haſt ſeene it: for thou beholdeſt vngodlyneſſe and wrong.
16 That thou maiſt take the matter into thy hand: the poore committeth himſelfe vnto thee, for thou art p̄ helper of the friendleſſe.
17 Breake thou the power of the vngodly & malicious: take away his vngodlineſſe, and thou ſhalt finde none.
18 The Lord is king for euer and euer: & the heathen are periſhed out of the land.
19 Lord, thou haſt heard the deſire of p̄ poore: thou prepareſt their heart, & thine eare harkeneth thereto.
20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that thee ſhould flee as a birde vnto the hill?
2 For lo, the vngodly bend their bowe, and make ready their arrowes within p̄ quiuer: that they may priuily ſhoote at them which are true of heart.
3 For the foundations wil be caſt downe: & what hath the righteous done?
4 The Lord is in his holy temple: the Lords ſeate is in heauen.
5 His eyes conſider the poore: & his eye lids tryeth the children of men.
6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickedneſs doeth his ſoule abhorre.
7 Vpon the vngodly he ſhall rayne ſnares, fire, and brimſtone, ſtorme, and tempeſt: this ſhalbe their portion to drinke.
8 For p̄ righteous Lord loueth righteouſneſs: his countenāce wil behold the thing p̄ is iuſt.

Saluum me fac. Pſal. 12.

HElpe me Lord, for there is not one godly man left: for the faithful are minuished frō among the children of men. Euening prayer.
2 They talke of vanitie euery one with his neighbour: they do but flatter in their lips, and diſſemble with their double heart.
3 The Lord ſhal roote out al deceitfull lips: & the tongue that ſpeaketh proude things.
4 Which haue ſayd, with our tongue we will prevayle: we are they that ought to ſpeake, who is Lord ouer vs?
5 Now for the comforteleſſe troubles ſake of the needie: and because of the deepe ſighing of the poore.
6 I will vp (ſayth the Lord:) & wil helpe euerie one from him that ſwelleth againſt him, and wil ſet them at reſt.
7 The wordes of the Lord are pure wordes: euen as the ſiluer which from the earth is tryed, & purified ſeuen times in the fire.
8 Thou ſhalt keepe them O Lord: thou ſhalt preſerue him from this generation for euer.
9 The vngodly walke on euery ſide: whē they are exalted, the children of men are put to rebuke.

Vſquequo Domine. Pſal. 13.

HOw long wilt thou forget me (O Lord) for euer: how lōg wilt p̄ hide thy face frō me?
2 How long ſhal I ſeeke counſaile in my ſoule, & be ſo vexed in my heart: howe long ſhall mine enemies triumph ouer me?
3 Consider and heare me, O Lorde my God: lighten mine eies, that I ſleepe not in death.
4 Least mine enemie ſay, I haue prevayled againſt him: for if I be caſt downe, they that trouble me will reioyce at it.
5 But my truſt is in thy mercie: & my heart is toyful in thy ſaluation.
6 I will ſing of the Lorde, because he hath dealt ſo louingly with me: yea, I will praiſe

the name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.
2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)
3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.
5 Their throte is an open sepulchre, & their tongues haue they deceyued: the poison of Aspes is vnder their lippes.
6 Their mouth is full of cursing and bitternesse: their feete are swift to shead blood.
7 Destruction and vnhappinesse is in their waies, & p̃ way of peace haue they not knowen: there is no feare of God before their eyes.
8 Haue they no knowledge, that they are all such workers of mischief: eating vp my people as it were bread?
9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was: for God is in the generation of the righteous.
10 As for you ye haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lorde.
11 Who shal giue saluation vnto Israel out of Sion: when the Lorde turneth the captiuitie of his people, then shal Iacob reioyce, & Israel shalbe glad.

Domine quis habitabit. Psal. 15.

Morning prayer.

LOrd who shal dwel in thy tabernacle: or who shall rest vpon thy holy hill?
2 Euen he that leadeth an vncorrupt life: and doeth the thing which is right, & speaketh the trueth from his heart.
3 He that hath vsed no deceyt in his tongue, not done euill to his neighbour: and hath not slaundered his neighbours.
4 He that setteth not by him selfe, but is lowly in his owne eyes: and maketh much of them that feare the Lorde.
5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.
6 He that hath not giuen his money vpon vsurie: nor taken reward against p̃ innocent.
7 Who so doth these things: shall neuer fall.

Conserua me. Psal 16.

PReserue me O God: for in thee haue I put my trust.
2 O my soule, thou hast sayd vnto p̃ Lord: thou art my God, my goodes are nothing vnto thee.
3 All my delight is vpon the saintes that are in the earth: & vpon such as excell in vertue.
4 But they that run after another god: shall haue great trouble.
5 Their drinke offrings of blood will I not offer: neither make mention of their names within my lippes.
6 The Lorde him selfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.
7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.
8 I will thanke the Lorde for giuing me warning: my reines also chasten me in the night season.
9 I haue set God alwaies before mee: for he is on my right hand, therfore I shal not fall.
10 Wherefore my heart was glad, & my glory reioyced: my flesh also shal rest in hope.
11 For why? thou shalt not leaue my soule in hell: neyther shalt thou suffer thine holy one to see corruption.
12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: & at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: & hearken vnto my prayer, that goeth not out of fayned lippes.
2 Let my sentence come forth from thy presence: and let thine eyes looke vpon p̃ thing that is equal.
3 Thou hast proued and visited mine heart in the night season, thou hast tryed me, & shalt finde no wickednesse in me: for I am vtterly purposed that my mouth shal not offend.
4 Because of mens workes that are done against the words of my lippes: I haue kept me from the wayes of the destroyer.
5 O holde thou vp my goinges in thy paths: that my footesteps slip not.
6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my wordes.
7 Shewe thy marueilous louing kindnesse, thou that art the Sauiour of the which put their trust in thee: from such as resist thy right hand.
8 Keepe me as the apple of an eye: hyde me vnder the shadowe of thy wings.
9 From the vngodly that trouble me: mine enemies compasse me rounde about, to take away my soule.
10 They are inclosed in their owne fatte: and their mouth speaketh proude things.
11 They lye wayting in our way on euery side: turning their eyes downe to the ground.
12 Like as a Lion that is greedy of his prey: and as it were a Lions whelpe lurking in secret places.
13 Vp Lorde, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sworde of thine.
14 From the men of thy hand, O Lorde, from the men I say, & from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.
15 They haue children at their desire: & leaue the rest of their substance for their babes.
16 But as for me, I will behold thy presence in righteousnesse: & when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal 18.

Euening prayer.

I will loue thee (O Lorde) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.
2 I wil cal vpō p̃ Lord, which is worthy to be praised: so shal I be safe from mine enemies.
3 The

3 The sorowes of death compassed me: and
the ouerflowings of vngodlynesse made me afrayde.
4 The paines of hell came about me: ꝑ snares of death ouertooke mee.
5 In my trouble I will call vpon the Lord: & complaine vnto my God.
6 So shall he heare my voyce out of his holy temple: & my complaynt shall come before him, it shal enter euen into his eares.
7 The earth trembled and quaked: the verie foundations also of the hilles shooke and were remoued, because he was wroth.
8 There went a smoke out of his presence: & a consuming fire out of his mouth, so that coales were kindled at it.
9 He bowed the heauens also and came downe: and it was darke vnder his feete.
10 He rode vpon the Cherubims & did flie: he came flying vpon the wings of the winde.
11 He made darknesse his secret place: his Pauilion round about him, with darke water and thicke cloudes to couer him.
12 At ꝑ brightnes of his presence his cloudes remoued: hailestones and coles of fire.
13 The Lord also thundred out of heauen, & the highest gaue his thunder: haylestones & coles of fire.
14 He sent out his arowes, & scattered them: he cast forth lightnings and destroyed them.
15 The springs of waters were seene, and the foundations of the round world were discouered at thy chyding, O Lord: at the blasting of the breath of thy displeasure.
16 He shal send downe from the high to fetch me: and shal take me out of many waters.
17 He shal deliuer me from my strongest enemie, and from them which hate me: for they are to mighty for me.
18 They preuented me in ꝑ day of my trouble: but the Lord was my vpholder.
19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.
20 The Lord shal reward me after my righteous dealing: according to the cleanesse of my handes shal he recompence me.
21 Because I haue kept the waies of ꝑ Lord: and haue not forsaken my God as the wicked doeth.
22 For I haue an eye vnto al his lawes: & wil not cast out his commaundements frō me.
23 I was also vncorrupt before him: & eschewed mine owne wickednesse.
24 Therefore shal the Lorde reward me after my righteous dealing: & according vnto the cleannes of my handes in his eye sight.
25 With the holy, thou shalt be holy: & with a perfect man, thou shalt be perfect.
26 With the cleane, thou shalt be cleane: & with the froward, thou shalt learne frowardnesse.
27 For thou shalt saue the people that are in aduersite: and shalt bring downe the high lookes of the proude.
28 Thou also shalt light my candle: the Lorde my God shal make my darknes to be light.
29 For in thee I shall discomfite an hoste of men: and with the helpe of my God I shall leape ouer the wall.
30 The way of God is an vndefiled way: the
worde of the Lorde also is tryed in the fire, he is the defender of all them that put their trust in him.
31 For who is God but the Lord, or who hath any strength except our God?
32 It is God that girdeth me with strength of warre: and maketh my way perfect.
33 He maketh my feete like hartes feete: and setteth me vp on high.
34 He teacheth my handes to fight: & mine armes shal breake euen a bowe of steele.
35 Thou hast giuen me the defence of thy salnation: thy right hand also shall holde mee vp, and thy louing correction shal make me great.
36 Thou shalt make roome ynough vnder me for to go: that my footesteppes shal not slide.
37 I wil followe vpon mine enemies, & ouertake them: neither wil I turne agayne till I haue destroyed them.
38 I wil smite them, that they shal not be able to stand: but fall vnder my feete.
39 Thou hast gyded me with strength vnto the battell: thou shalt throwe downe mine enemies vnder me.
40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.
41 They shall crye, but there shall be none to helpe them: yea, euē vnto the Lord shall they crye, but he shal not heare them.
42 I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.
43 Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.
44 A people whom I haue not knowen: shall serue me.
45 Assone as they heare of me, they shall obey me: but the strange children shall dissemble with me.
46 The strange children shall fayle: and be afraide out of their prisons.
47 The Lorde liueth, and blessed be my strong helper: and praysed be the God of my saluation.
48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.
49 It is he that deliuereth me from my (cruel) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.
50 For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: & sing prayses vnto thy name.
51 Great prosperitie giueth he vnto his king: & sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seede for euermore.

Coeli enarrant. Psal. 19.

Morning prayer.

THe heauens declare ꝑ glory of God: & the firmament sheweth his handy worke.
2 One day, telleth another: and one night certifieth another.
3 There is neither speache nor language: but their voyces are heard among them.
4 Their sound is gone out into al landes: and their words into the ends of the worlde.
5 In them hath hee set a tabernacle for the Sūne: which cōmeth forth as a bridegroome

out of his chamber, and reioyceth as a Gyaunt to runne his course.
6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the ende of it againe: and there is nothing hid from the heat thereof.
7 The lawe of the Lorde is an vndefiled lawe, conuerting the soule: the testimonie of the Lorde is sure, and giueth wisedome vnto the simple.
8 The statutes of the Lord are right, and reioyce the heart: the commaundement of the Lord is pure, & giueth light vnto the eyes.
9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.
10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.
11 Moreouer, by them is thy seruant taught: & in keeping of them there is great reward.
12 Who can tel how oft he offendeth: O cleanse thou me from my secret faultes.
13 Keepe thy seruant also from presumpteous sinnes, least they get the dominion ouer me: so that I be vndefiled, and innocent from the great offence.
14 Let the wordes of my mouth, and the meditation of my heart: be alway acceptable in thy sight.
15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord here thee in the day of trouble: ꝑ name of the God of Iacob defend thee.
2 Send thee helpe from the Sanctuary: and strength thee out of Sion.
3 Remember all thy offrings: & accept thy burnt sacrifice.
4 Graunt thee thy hartes desire: and fulfil al thy minde.
5 We wil reioyce in thy saluation, & triumph in the name of the Lord our God: the Lord performe al thy petitions.
6 Now know I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.
7 Some put their trust in Charets, & some in Horses: but we wil remember the name of the Lord our Lord.
8 They are brought downe and fallen: but we are risen, and stand vpright.
9 Saue Lorde, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe king shall reioyce in thy strength, O Lord: exceeding glad shal he be of thy saluation.
2 Thou hast giuen him his hearts desire: and hast not denyed him the request of his lips.
3 For thou shalt preuēt him with ꝑ blessings of goodnes: and shalt set a crowne of pure golde vpon his head.
4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.
5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.
6 For ꝑ shalt giue him euerlasting felicitie: & make him glad ꝑ the ioy of thy countenāce.
7 And why? because the king putteth his trust in the Lorde: and in the mercy of the most highest, he shal not miscarry.
8 All thine enemies shal feele thy hande: thy right hand shal find out them that hate thee.
9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lorde shall destroy them in his displeasure, and the fire shall cōsume them.
10 Their fruit shalt thou roote out of ꝑ earth: & their seede from among the children of me.
11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to performe.
12 Therefore shalt thou put them to flight: & the strings of thy bowe shalt thou make readie against the face of them.
13 Be thou exalted Lorde in thine owne strength: so wil we sing & praise thy power.

Deus Deus meus. Psal. 22.

MY God, my God (looke vpon me) why hast thou forsaken me: & art so farre from my health, and from the wordes of my complaint? Euening prayer.
2 O my God, I crie in the day time, but thou hearest not: and in the night season also I take no rest.
3 And thou continuest holy: O thou worship of Israel.
4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.
5 They called vpon thee, and were holpen: they put their trust in thee, & were not confounded.
6 But as for mee, I am a worme, & no man: a very scorne of men, and the outcast of the people.
7 All they that see mee, laugh me to scorne: they shoote out their lippes, and shake their head, saying.
8 He trusted in God, that he would deliuer him: let him deliuer him, if he wil haue him.
9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.
10 I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.
11 O go not from me, for trouble is harde at hand: and there is none to helpe me.
12 Many oxen are come about me: fat Buls of Basan close me in on euery side.
13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.
14 I am powred out like water, & al my bones are out of ioynt: my heart also in the middeste of my body is euen like melting wax.
15 My strength is dryed vp like a potheard, & my tongue cleaueth to my gummes: & thou shalt bring me into the dust of death.
16 For (many) dogges are come about mee: and the counsel of the wicked layeth siege against me.
17 They pearced my handes, and my feete, I may tell all my bones: they stand staring & looking vpon me.
18 They part my garments among them: & cast lots vpon my vesture.
19 But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.
20 Deliuer my soule from the swoode: my

deareling

deareling from the power of the dogge.
21 Saue me from the Lions mouth: thou hast heardе me also from among the hornes of the Vnicornes.
22 I will declare thy name vnto my brethren: in the middest of the congregation will I praise thee.
23 O praise the Lorde ye that feare him: magnifie him all ye of the seede of Iacob, & feare him al ye seede of Israel.
24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.
25 My praise is of thee in the great congregation: my vowes wil I performe in ye sight of them that feare him.
26 The poore shall eate and be satisfied: they that seeke after ye Lord, shal praise him, your heart shal liue for euer.
27 All the endes of the worlde shal remember them selues, & be turned vnto the Lord: and al the kinreds of the nations shal worshippe before him.
28 For the kingdome is the Lords: and he is the gouernour among the people.
29 All such as be fat vpon earth: haue eaten & worshipped.
30 All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.
31 My seede shal serue him: they shalbe counted vnto the Lord for a generation.
32 They shall come, and the heauens shall declare his righteousnes: vnto a people ye shalbe borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therefore can I lacke nothing.
2 He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.
3 He shall conuert my soule: & bring me forth in the paths of righteousnes for his names sake.
4 Yea though I walke thorowe the valley of the shadow of death, I will feare no euill: for thou art with me, thy rodde & thy staffe comfort me.
5 Thou shalt prepare a table before mee against the that trouble me: thou hast anointed my head with oyle, & my cup shal be full.
6 But thy louing kindnes & mercy shal folow me al the dayes of my life: and I will dwell in the house of the Lord for euer.

Dominі est terra. Psal. 24.

Morning prayer.

THe earth is the Lords, and al that therein is: the compasse of ye worlde, and they that dwell therein.
2 For he hath founded it vpon the seas: and prepared it vpon the floodes.
3 Who shall ascende into the hill of the Lord: or who shal rise vp in his holy place?
4 Euen he that hath cleane handes, & a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.
5 He shal receiue the blessing from the Lord: and righteousnes from the God of his saluation.
6 This is the generation of them that seeke him: euen of them ye seeke thy face, O Iacob.
7 Lift vp your heades, O ye gates, and be ye lift vp ye euerlasting doores: and the King of glory shall come in.
8 Who is the King of glory: it is the Lorde strongand mightie, euen the Lorde mightie in battell.
9 Lift vp your heades, O ye gates, and be yee lift vp ye euerlasting doores: and the King of glory shall come in.
10 Who is the King of glory: euen the Lorde of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

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

Iudica me domine. Psal. 26.

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

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

Euening prayer.

Dominus illuminatio. Psal. 27.

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

Ad te domine Psal. 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that go downe into the pit.
2 Heare thy voyce of my humble petitions when I cry vnto thee: when I holde vp my handes towarde the mercy seate of thy holy Temple.
3 O plucke me not away (neither destroy me) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.
4 Reward them according to their deedes: & according to the wickednes of their owne inuentions.
5 Recompence them after the worke of their hands: pay them that they haue deserued.
6 For they regard not in their mind þ works of the Lord, nor the operatiõ of his hands: therefore shall he breake them downe, & not build them vp.
7 Praised be the Lord: for he hath heard the voyce of my humble petitions.
8 The Lorde is my strength and my shielde, my heart hath trusted in him, and I am helped: therefore my heart daunceth for ioy, and in my song will I praise him.
9 The Lord is my strength: and he is the wholesome defence of his anoynted.
10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for ener.

Afferte domino. Psal. 29.

BRing vnto the Lord (O ye mightie) bryng vnto him the sonnes of the Lorde: ascribe vnto the Lord worship and strength.
2 Giue the Lorde the honour due vnto his name: worship the Lord with holy worship.
3 It is the Lorde that commandeth the waters: it is þ glorious God that maketh the thunder.
4 It is the Lord that ruleth the sea, þ voice of the Lord is mightie in operation: þ voice of the Lord is a glorious voyce.
5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.
6 He made them also to skip like a calfe: Libanus also & Syrion like a yong Vnicorne.
7 The voyce of the Lorde diuideth þ flames of fyre, the voyce of the Lorde shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.
8 The voyce of the Lord maketh the hindes to bring forth yong, and discouereth þ thick bushes: in his temple doeth euery man speake of his honour.
9 The Lord sitteth aboue the water flood: & the Lord remaineth a king for euer.
10 The Lord shal giue strength vnto his people: the Lord shal giue his people the blessing of peace.

Morning prayer.

Exaltabo te Domine. Psal. 30.

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumphe ouer me.
2 O Lord my God, I cryed vnto thee: & thou hast

hast healed me.
3 Thou Lorde hast brought my soule out of hel: thou hast kept my life from them that goe downe to the pit.
4 Sing prayses vnto the Lord (O ye saints of his:) and gue thankes to him for a remembrance of his holines.
5 For his wrath endureth but the twincke-ling of an eye, & in his pleasure is life: heauines may endure for a night, but ioy commeth in the morning.
6 And in my prosperitie I said, I shall neuer be remoued: thou Lord of thy goodnes hadst made my hil so strong.
7 Thou didest turne thy face (fro me:) and I was troubled.
8 Then cried I vnto thee, O Lorde: and gate me vnto my Lord right humbly.
9 What profit is there in my blood: when I go downe to the pit?
10 Shall the dust gue thankes vnto thee: or shal it declare thy trueth?
11 Heare, O Lord, and haue mercie vpon me: Lord be thou my helper.
12 Thou hast turned my heauines into ioye: thou hast put of my sackecloth, and girded me with gladnesse.
13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will gue thankes vnto thee for euer.

In te domine sperauí. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.
2 Bowe downe thine eare to me: make haste to deliuer me.
3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.
4 For thou art my strong rocke, & my castel: be thou also my guide, and leade me for thy names sake.
5 Drawe me out of the net that they haue layed priuily for me: for thou art my strēgth.
6 Into thy handes I commende my spirite: for thou hast redeemed me, O Lorde, thou God of trueth.
7 I haue hated them ꝑ hold of superstitious vanities: & my trust hath bene in the Lord.
8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.
9 Thou hast not shut me vp into ꝑ hand of ꝑ enemy: but hast set my feet in a large roome.
10 Haue mercie vpon me, O Lorde, for I am in trouble: and mine eye is consumed for very heauines, yea, my soule and my body.
11 For my life is waxen olde with heauines: and my yeeres with mourning.
12 My strength faileth me, because of mine iniquitie: and my bones are consumed.
13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueied them selues from me.
14 I am cleane forgotten, as a dead man out of minde: I am become like a broke vessel.
15 For I haue heard ꝑ blasphemie of the multitude: & feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.
16 But my hope hath bene in thee, O Lord: I haue saide, thou art my God.
17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.
18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.
19 Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, & be put to silence in ꝑ graue.
20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.
21 O how plentiful is thy goodnes, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men?
22 Thou shalt hide thē priuily by thine owne presence, from the prouoking of al mē: thou shalt keepe them secretly in thy tabernacle from the strife of tongues.
23 Thankes be to the Lorde: for he hath shewed me merueilous great kindnes in a strōg citie.
24 And when I made haste I saide: I am cast out of the sight of thine eyes.
25 Neuertheless thou heardest the voyce of my prayer: when I cryed vnto thee.
26 O loue the Lorde al ye his saintes: for the Lord preseruieth them that are faithful, and plenteously rewardeth the proude doer.
27 Be strong, and he shal stablishe your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

BLesled is he whose vnrighteousnesse is forgiuen: and whose sinne is couered. Euā'ns prayer.
2 Blessed is the man vnto whō the Lord imputeth no sinne: and in whose spirit there is no guile.
3 For while I helde my tongue: my bones cōsumed away through my dayly complaining.
4 For thy hand is heauie vpō me day & night: & my moisture is like ꝑ drouth in summer.
5 I wil knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.
6 I saide, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.
7 For this shal euery one that is godly make his prayer vnto thee in a time when thou maist be found: but in the great waterfloods they shall not come nigh him.
8 Thou art a place to hide me in, thou shalt preserue me frō trouble: thou shalt compasse me about with songs of deliuerance.
9 I will enforme thee, and teache thee in the way wherein thou shalt go: and I wil guide thee with mine eye.
10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, least they fall vpon thee.
11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lorde, mercie embracethe him on euery side.
12 Be glad, O ye righteous, and reioyce in ꝑ Lord: & be ioyful al ye that are true of heart.

Exultate

Exultate iusti. Psal 33.

REioyce in the Lorde, O ye righteous: for it
be commeth wel the iust to be thankfull.
2 Praise the Lord vp Harp: sing Psalmes
vnto him with the Lute and instrument of
tenne strings.
3 Sing vnto the Lord a new song: sing prayses lustily (vnto him) with a good courage.
4 For the word of the Lord is true: and al his
workes are faithful.
5 He loueth righteousnes and iudgemēt: the
earth is full of the goodnes of the Lord.
6 By the word of the Lord were the heauens
made: and al the hostes of them by ꝑ breath
of his mouth.
7 He gatheredth the waters of the sea together, as it were vpon an heape: and layeth
vp the deepe as in a treasure house.
8 Let al the earth feare the Lorde: stande in
awe of him all ye that dwell in the worlde.
9 For he spake, and it was done: he commanded, and it stoode fast.
10 The Lord bringeth the counsel of the heathen to nought: and maketh the deuises of
the people to be of none effect, and casteth
out the counsels of Princes.
11 The counsel of the Lord shall endure for euer: and the thoughtes of his heart from generation to generation.
12 Blessed are ꝑ people whose God is ꝑ Lord
Iehoua: & blessed are the folke that he hath
chosen to him to be his inheritance.
13 The Lord looked downe from heauen, and
beheldeal the children of men: from the habitation of his dwelling he considereth all
them that dwell in the earth.
14 He fashioneth all the hearts of them: and
vnderstandeth all their workes.
15 There is no king that can be saued by the
multitude of an hoste: neither is any mighte man delivered by much strength.
16 A horse is counted but a vaine thing to
saue a man: neither shall he deliuer any man
by his great strength.
17 Behold, the eye of the Lord is vpon them
that feare him: and vpon thē that put their
trust in his mercie.
18 To deliuer their soules from death: and to
feede them in the time of dearth.
19 Our soule hath patiently tarried for ꝑ Lord:
for he is our helpe, and our shield.
20 For our heart shall reioyce in him: because
we haue hoped in his holy name.
21 Let thy merciful kindnes (O Lord) be vpō
vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thanks vnto the Lord: his
prayse shal euer be in my mouth.
2 My soule shall make her boast of ꝑ Lord:
the humble shal heare there of and be glad.
3 O praise the Lorde with me: & let vs magnifie his name together.
4 I sought the Lord, and he heard me: yea,
he deliuered me out of all my feare.
5 They had an eye vnto him, and were lightened: and their faces were not ashamed.
6 Loe, the poore cryeth, and the Lord heareth
him: yea, & saueth him out of al his troubles.
7 The angel of the Lord tarieth round about
them that feare him: and deliuereth them.
8 O taste and see how gratious the Lord is:
blessed is the man that trusteth in him.
9 O feare the Lord ye that be his saints: for
they that feare him, lacke nothing.
10 The lions do lacke, and suffer hunger: but
they which seeke the Lorde, shall want no
maner of thing that is good.
11 Come ye children, and hearken vnto me: I
will teache you the feare of the Lord.
12 What man is he that lusteth to liue, and
would faine see good dayes: keepe thy tōgue
from euil, & thy lippes that they speake no
guile.
13 Eschewe euill, and doe good: seeke peace,
and ensue it.
14 The eyes of the Lorde are ouer the righteous: & his eares are opē vnto their praiers.
15 The countenance of the Lorde is against
them that doe euil: to roote out the remembrance of them from the earth.
16 The righteous crye, and the Lord heareth
them: & deliuereth them out of al their troubles.
17 The Lord is nigh vnto them that are of a
contrite heart: and will saue such as be of an
humble spirit.
18 Great are the troubles of the righteous:
but the Lord deliuereth him out of all.
19 He keepeth all his bones: so that not one
of them is broken.
20 But misfortune shal slay the vngodly: and
they that hate ꝑ righteous, shalbe desolate.
21 The Lord deliuereth the soules of his seruants: & all they that put their trust in him,
shall not be desolate.

Iudica Domine. Psal. 35.

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

13 Neuerthe-

stande the Queene in a besture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, & thy fathers house.

12 So shal the King haue pleasure in thy beautie: for he is thy Lorde (God) and worship thou him.

13 And the daughter of Tyre shalbe there with a gift: like as the rich also among the people shal make their supplication before thee.

14 The Kinges daughter is al glorious within: her clothing is of wrought golde.

15 She shalbe brought vnto the King in rayment of needle worke: the virgins that be her fellowes shal beare her company, & shalbe brought vnto thee.

16 With ioy & gladnes shall they be brought: and shal enter into the Kinges palace.

17 In steade of thy fathers thou shalt haue children: whom thou mayest make princes in al landes.

18 I will remember thy name from one generation vnto another: therefore shal the people giue thankes vnto thee worlde without ende.

Deus noster refugium. Psalm.46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore wil not we feare though the earth be moued: and though the hilles be caried into the middes of the sea.

3 Though the waters thereof rage and swell: & though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore shal shee not be remoued: God shal helpe her, and that right earely.

6 The heathen make much a do, & the kingdomes are moued: but God hath shewed his voice, and the earth shal melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and beholde the workes of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all ye worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be stil then, and knowe that I am God: I wil be exalted among the heathen, and I wil be exalted in the earth.

11 The Lorde of hostes is with vs: the God of Jacob is our refuge.

Euening prayer.

Omnes gentes plaudite. Psal.47.

OClappe your handes together, (al ye people:) O sing vnto God with the voyce of melodie.

2 For the Lord is high, and to be feared: he is the great king vpon al the earth.

3 He shall subdue the people vnder vs: & the nations vnder our feete.

4 He shal chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone by with a mery noise: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of al the earth: sing ye praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal.48.

GReat is the Lorde, and highly to be prayed: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the south side lyeth the citie of the great King, God is well knowen in her palaces, as a sure refuge.

3 For lo, the Kinges of the earth: are gathered and gone by together.

4 They marueled to see such thinges: they were astonied and suddenly cast downe.

5 Feare came there vpon them, & sorowe: as vpon a woman in her trauaile.

6 Thou shalt breake the shippes of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnes (O God:) in the middes of thy temple.

9 O God, according vnto thy name, so is thy praise vnto the worldes end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, & the daughters of Juda be glad: because of thy iudgementes.

11 Walke about Sion, & go round about her: and tell the towres thereof.

12 Marke wel her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer & euer: he shalbe our guide vnto death.

Audite hæc omnes. Psal.49.

OHeare ye this al ye people: ponder it with your eares al ye that dwell in the worlde.

2 High and lowe, riche and poore: one with another.

3 My mouth shal speake of wisedome: & my heart shal muse of vnderstanding.

4 I will encline mine eare to the parable: and shewe my darke speach vpon the Harpe.

5 Wherefore should I feare in ye dates of wickednes: & when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goodes: and boast them selues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, and perish together: as wel as the ignorant & foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shal endure from one generation to

another, and call the lands after their owne
names.
12 Neuertheleſſe, man wil not abide in honor:
ſeeing he may be compared vnto the beaſtes
that perith, this is the way of them.
13 This is their foolihnes: & their poſteritie
praiſe their ſaying.
14 They lie in the hel like sheepe, death gnaw-
eth vpon them, and the righteous ſhall haue
domination of them in the morning: their
beautie ſhal conſume in the ſepulchre out of
their dwelling.
15 But God hath deliuered my ſoule from the
place of hel: for he ſhal receiue me.
16 Be not thou afrayde though one be made
riche: or if p̃ glory of his houſe be encreaſed.
17 For he ſhal carie nothing away with him
when he dyeth: neither ſhall his pompe fo-
lowe him.
18 For while he liued, he counted him ſelfe an
happie man: and ſo long as thou doeſt well
vnto thy ſelfe, men will ſpeake good of thee.
19 He ſhal folowe the generations of his fa-
thers: and ſhal neuer ſee light.
20 Man being in honour, hath no vnderſtan-
ding: but is compared vnto the beaſtes that
perithe.

Deus deorum. Pſal. 50.

Morning prayer.

THe Lorde, euen the moſt mightie GOD,
hath ſpoken: and called the worlde, from
the riſing vp of the ſunne, vnto the going
downe thereof.
2 Out of Sion hath God appeared: in perfect
beautie.
3 Our God ſhall come, and ſhall not keepe ſy-
lence: there ſhall go before him a conſuming
fire, and a mightie tempeſt ſhalbe ſtirred vp
round about him.
4 He ſhall call the heauen from aboue: & the
earth, that he may iudge his people.
5 Gather my ſaints together vnto me: thoſe
that haue made a couenant with me, with
ſacrifice.
6 And the heauens ſhal declare his righteouſ-
nes: for God is iudge him ſelfe.
7 Heare, O my people, and I will ſpeake: I
my ſelfe wil teſtifie againſt thee, O Iſrael,
for I am God, euen thy God.
8 I wil not reproue thee, becauſe of thy ſacri-
fices, or for thy burnt offrings: becauſe they
were not alway before me.
9 I will take no bullock out of thy houſe: nor
he goates out of thy folds.
10 For all the beaſtes of the forest are mine: &
ſo are the cattels vpon a thouſand hilles.
11 I knowe all the foules vpon the moun-
taines: and the wilde beaſtes of the field are
in my ſight.
12 If I be hungry, I will not tell thee: for the
whole world is mine, and al that is therein.
13 Thinkeſt thou that I wil eat Bulles fleſh:
and drinke the blood of Goates?
14 Offer vnto God thankeſgiuing: & pay thy
vowes vnto the moſt higheſt.
15 And call vpon me in the time of trouble: ſo
wil I heare thee, and thou ſhalt praiſe me.
16 But vnto the vngodly ſaid God: why doeſt
thou preach my lawes, and takeſt my cove-
nant in thy mouth?
17 Whereas thou hateſt to be reformed: & haſt
caſt my wordes behinde thee.
18 When thou ſawest a thief, thou conſentedſt
vnto him: and haſt bene partaker with the
adulterers.
19 Thou haſt let thy mouth ſpeak wickednes:
& with thy tongue thou haſt ſet forth deceit.
20 Thou ſattest and ſpakest againſt thy bro-
ther: yea, & haſt ſlandered thine owne mo-
thers ſonne.
21 Theſe things haſt thou done, and I held
my tongue, & thou thoughteſt wickedly that
I am euen ſuch a one as thy ſelfe: but I will
reproue thee, and ſet before thee the thinges
that thou haſt done.
22 O conſider this, ye that forget God: leaſt
I pluck you away, and there be none to de-
liuer you.
23 Who ſo offereth me thankes and praiſe, he
honoureth me: and to him that ordereth his
conuerſation right, will I ſhewe the ſaluati-
on of God.

Miſerere mei Deus. Pſal. 51.

HAue mercie vpon me (O God) after thy
great goodnes: according vnto the mul-
titude of thy mercies, do away mine of-
fences.
2 Waſh me throughly from my wickednelle:
and cleanſe me from my ſinne.
3 For I knowledge my faultes: and my ſinne
is euer before me.
4 Againſt thee onely haue I ſinned, and done
this euil in thy ſight: that thou mightest be
iuſtified in thy ſaying, and cleare when thou
art iudged.
5 Behold, I was shapen in wickednelle: and
in ſinne hath my mother conceiued me.
6 But loe, thou requireſt trueth in p̃ inwarde
partes: and ſhalt make me to vnderſtande
wiſedome ſecretly.
7 Thou ſhalt purge me with Hyſope, & I ſhal
be cleane: thou ſhalt waſh me, and I ſhal be
whiter then ſnowe.
8 Thou ſhalt make me heare of ioye & glad-
neſſe: that the bones which thou haſt bro-
ken may reioyce.
9 Turne thy face from my ſinnes: & put out
al my misldeedes.
10 Make me a cleane heart, O God: & renue a
right ſpirite within me.
11 Caſt me not away from thy preſence: and
take not thy holy ſpirit from me.
12 O giue me the comfort of thy helpe againe:
and ſtablith me with thy free ſpirite.
13 Then ſhal I teach thy wayes vnto the wic-
ked: and ſinners ſhalbe conuerted vnto thee.
14 Deliuer me from bloodgiltineſſe, O God,
thou that art the God of my health: and my
tongue ſhall ſing of thy righteouſneſſe.
15 Thou ſhalt open my lippes (O Lord:) & my
mouth ſhall ſhewe thy praiſe.
16 For thou deſireſt no ſacrifice, els would I
giue it thee: but thou delightest not in burnt
offrings.
17 The ſacrifice of God is a troubled ſpirite:
a broken and contrite heart (O God) ſhalt
thou not deſpiſe.
18 O be fauourable & gratious vnto Sion:
build thou the walles of Hierusalem.
19 Then ſhalt thou be pleaſed with p̃ ſacrifice
of righteouſneſſe, with the burnt offrings

and

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

Quid gloriaris? Psal.52.

WHy boastest thou thy selfe, thou tyrant: that thou canst do mischiefe?

2 Whereas the goodnesse of God: endureth yet dayly.

3 Thy tongue imagineth wickednes: & with lyes thou cutest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lyes more then righteousnes.

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

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

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

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

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

10 I will alwaies giue thankes vnto thee for that thou hast done: and I will hope in thy name, for thy saintes like it well.

Dixit insipiens. Psal.53.

Euening prayer.

THe foolish body hath sayde in his heart: there is no God.

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

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

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

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

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

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

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

Deus in nomine. Psal.54.

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

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

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

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

5 He shal reward euil vnto mine enemies: destroy thou them in thy trueth.

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

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

Exaudi Deus. Psal.55.

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

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

3 The enemie cryeth so, and the vngodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

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

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

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

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

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

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

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

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

12 For it is not an open enemie ꝑ hath done mee this dishonour: for then I couldе haue borne it.

13 Neyther was it mine aduersarie that did magnifye himselfe agaynst me: for then (peradventure) I would haue hid my selfe from him.

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

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

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

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

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

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

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

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

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

23 O cast thy burthen vpon the Lorde, and he shal nourishe thee: and shal not suffer ꝑ righteous to fall for euer.

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

25 The bloodthirstie and deceitfull men shall not liue out halfe their daies: neuertheless, my trust shalbe in thee, O Lorde,

 Miserere

Morning prayer.

BE mercifull vnto me, O God, for man go-
eth about to deuoure me: he is dayly fight-
ting and troubling me.
2 Mine enemies are daily in hand to swalow
me vp: for they be many that fight agaynst
me, O thou most highest.
3 Neuertheleſſe, though I am ſometime a-
fray d: yet put I my truſt in thee.
4 I will praiſe God becauſe of his worde: I
haue put my truſt in God, and wil not feare
what fleſh can do vnto me.
5 They dayly miſtake my wordes: all ꝑ they
imagine, is to do me euill.
6 They hold al together, & keepe them ſelues
cloſe: and marke my ſteppes, when they lay
wayte for my ſoule.
7 Shall they eſcape for their wickednelle:
thou (O God) in thy diſpleaſure ſhalt caſt
them downe.
8 Thou telleſt my ſlittinges, put my teares
into thy bottel: are not theſe thinges noted
in thy booke?
9 Whenſoeuer I call vpon thee, then ſhall
mine enemies be put to flight: this I know,
for God is on my ſide.
10 In Gods word wil I reioyce: in ꝑ Lordes
word wil I comfort me.
11 Yea, in God haue I put my truſt: I wil not
be afraide what man can do vnto me.
12 Vnto thee (O God) will I pay my bowes:
vnto thee will I giue thankes.
13 For thou haſt deliuered my ſoule from
death, & my feete from falling: that I may
walke before God in the light of the liuing.

Miserere mei Deus Psal. 57.

BE merciſull vnto me, O God, be merciſull
vnto me, for my ſoule truſteth in thee: and
vnder the ſhadowe of thy wings ſhalbe my
refuge, vntil this tyranne be ouerpaſt.
2 I will call vnto the moſt high God: euen
vnto the God that ſhall perfourme the cauſe
which I haue in hand.
3 He ſhal ſend from heauen: and ſaue me
from the reprooſe of him that would eate
me vp.
4 God ſhal ſend forth his mercie and trueth:
my ſoule is among Lions.
5 And I lye euen among the children of men
(that are ſet on fire:) whoſe teeth are ſpeares
and arrowes, and their tongue a ſharpe
ſworde.
6 Set vp thy ſelfe, O God, aboue the hea-
uens: and thy glory aboue al the earth.
7 They haue layde a nette for my feete, and
preſſed downe my ſoule: they haue digged a
pit before me, and are fallen into the middes
of it themſelues.
8 My heart is fixed, O God, my heart is fix-
ed: I wil ſing and giue praiſe.
9 Awake vp my glory, awake Lute & Harpe:
I my ſelfe will awake right early.
10 I will giue thankes vnto thee, O Lord, a-
mong the people: and I will ſing vnto thee
among the nations.
11 For the greatneſſe of thy mercie reacheth
vnto the heauens: and thy trueth vnto the
cloudes.
12 Set vp thy ſelfe, O God, aboue the hea-
uens: and thy glory aboue all the earth.

AKe your minded ſet vpon righteouſnes,
O ye congregation: and do ye iudge the
thing that is right, O ye ſonnes of men?
2 Yea, ye imagine miſchiefe in your heart vp-
on the earth: & your handes deale with wic-
kednelſe.
3 The vngodly are frowarde euen from their
mothers wombe: aſtoone as they be borne
they go aſtray, and ſpeake lyes.
4 They are as venemous as the poyſon of a
Serpent: euen like ꝑ deafe Adder that ſtop-
peth her eares.
5 Which refuſeth to heare the voyce of the
charmer: charme he neuer ſo wiſely.
6 Breake their teeth (O GOD) in their
mouthes, ſmite the chawe bones of the Li-
ons, O Lorde: let them fall away like wa-
ter that runneth apace, and when they
ſhoote their arrowes, let them be rooted
out.
7 Let them conſume away like a Snayle, &
be like the vntimely fruite of a woman: and
let them not see the ſunne.
8 Or euer your pottes be made whote with
thornes: ſo let indignation vexe him, euen
as a thing that is rawe.
9 The righteous ſhall reioyce when he ſeeth
the vengeance: he ſhall wash his footeſteps
in the blood of the vngodly.
10 So that a man ſhall ſay, verely there is a
reward for the righteous: doubtles there is
a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

DEliuer me from mine enemies, (O God:) Euening prayer.
defende me from them that riſe vp a-
gainſt me.
2 O deliuer me from my wicked doers: and
ſaue me from the bloodthirſtie men.
3 For loe, they lye wayting for my ſoule:
the mightie men are gathered agaynſt me,
without anie offence or faulte of mee, O
Lorde.
4 They runne and prepare them ſelues with-
out my faulte: ariſe thou therefore to helpe
me, and beholde.
5 Stand vp (O Lorde God of hoſtes) thou
God of Iſrael, to viſite all the heathen: & be
not merciful vnto them that offend of mali-
cious wickednes.
6 They goe to and fro in the euening: they
grinne like a dogge, & runne about through
the citie.
7 Beholde, they ſpeake with their mouth, &
ſwordes are in their lippes: for who doeth
heare?
8 But thou, O Lorde, ſhalt haue them in de-
riſion: and thou ſhalt laugh all the Heathen
to ſcorne.
9 My ſtrength will I aſcribe vnto thee: for
thou art the God of my refuge.
10 God sheweth me his goodneſſe plenteouſ-
lye: and God ſhal let me ſee my deſire vpon
mine enemies.
11 Slay them not, leaſt my people forget it:
but ſcatter them abroad among the people, &
put them downe, O Lord, our defence.
12 For the ſinne of their mouth, and for the
wordes of their lippes, they ſhall be taken
in their pryde: and why? their preaching is

of

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

Deus repuliſti nos. Pſal.60.

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

Exaudi Deus. Pſal.61.

HEare my crying, O God: giue eare vnto my prayer.
2 From the endes of the earth wil I call vnto thee: when my heart is in heauines.
3 O let me vp vpon the rocke þ is higher the I: for thou haſt bene my hope, and a ſtrong towre for me againſt the enemie.
4 I will dwell in thy tabernacle for euer: and my truſt ſhalbe vnder the couering of thy wings.
5 For thou, O Lord, haſt heard my deſires: & haſt giuen an heritage vnto thoſe that feare thy name.
6 Thou ſhalt graunt the king a long life: that his yeeres may endure throughout all generations.
7 He ſhall dwel before God for euer: O prepare thy loving mercy and faythfulnes, that they may preſerue him.
8 So wil I alwais ſing prayſe vnto thy name: that I may dayly perfourme my vowes.

Nonne Deo. Pſalm 62.

Morning prayer.

MY ſoule truely wayteth ſtill vpon God: for of him commeth my ſaluation.
2 He verely is my ſtrength & my ſaluation: he is my defence, ſo that I ſhall not greatly fall.
3 How long wil ye imagine miſchief againſt euery man: ye ſhalbe ſlaine all for you, yea, as a tottering wall ſhal ye be, and like a broken hedge.
4 Their deuice is onely howe to put him out who God will exalt: their delight is in lies, they giue good wordes with their mouth, but curſe with their heart.
5 Neuertheleſſe, my ſoule waite thou ſtil vpon God: for my hope is in him.
6 He truely is my ſtrength & my ſaluation: he is my defence, ſo that I ſhal not fall.
7 In God is my health & my glory: the rocke of my might and in God is my truſt.
8 O put your truſt in him alway (ye people:) powre out your hearte before him, for God is our hope.
9 As for þ children of men, they are but waine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it ſelfe.
10 O truſt not in wrong & robberie, giue not your ſelues vnto vanitie: if riches increaſe, let not your heart vpon them.
11 God ſpake once & twiſe: I haue alſo heard the ſame, that power belongeth vnto God.
12 And that thou Lord art merciſull: for thou rewardeſt euery mã according to his worke.

Deus Deus meus. Pſal.63.

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

Exaudi Deus. Pſal.64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enemie.
2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.
3 Which haue whette their tongue lyke a ſworde: and ſhoote out their arrowes, euen bitter wordes.

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

Te decet hymnus. Psal. 65.

Euening prayer.

THou, O God, art prayled in Sion: & vnto thee shall the vowe be perfourmed in Hierusalem.
2 Thou that hearest the praier: vnto thee shal all flesh come.
3 My mildeedes preuaile against me: oh be thou merciful vnto our sinnes.
4 Blessed is the man whom thou choosest and receiuest vnto thee: he shall dwell in thy court, and shal be satisfied with the pleasures of thy house, euen of thy holy temple.
5 Thou shalt shewe vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of al the endes of the earth, and of them that remayne in the broade sea.
6 Which in his strength setteth fast p̃ mountaines: and is girded about with power.
7 Which stilleth the raging of the sea: and the noyse of his waues, and the madnes of his people.
8 They also that dwell in p̃ vttermost partes of p̃ earth, shalbe afraide at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee.
9 Thou visitest the earth, and blessest it: thou makest it very plenteous.
10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.
11 Thou waterest her forrowes, thou sendest raine into the litle valleys thereof: thou makest it soft with the droppes of raine, and blessest the increase of it.
12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop fatnesse.
13 They shall drop vpon the dwellings of the wildernesse: and the litle hilles shall reioyce on euery side.
14 The foldes shalbe full of sheepe: the valleis also shal stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God al ye lands: sing prayses vnto the honour of his name, make his prayse to be glorious.
2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.
3 For all the worlde shal worship thee: sing of thee, and prayse thy name.
4 O come hither, and beholde the workes of God: how wonderfull he is in his doing toward the children of men.
5 He turned the sea into drie lande: so p̃ they went through the water on foote, there did we reioyce thereof.
6 He ruleth with his power for euer, his eies beholde the people: and such as will not beleeue, shall not be able to exalt themselues.
7 O prayse our God (ye people:) & make the voyce of his prayse to be heard.
8 Which holdeth our soule in life: & suffereth not our feete to slip.
9 For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.
10 Thou broughtest vs into p̃ snare: & layedst trouble vpon our loynes.
11 Thou sufferedst me to ride ouer our heads: we wẽt through fire & water, & thou broughtest vs out into a wealthie place.
12 I wil go into thy house w̃ burnt offrings: and wil pay thee my vowes which I promised with my lippes, & spake with my mouth when I was in trouble.
13 I wil offer vnto thee fatte burnt sacrifices, with the incense of rammes: I wil offer bullockes and goates.
14 O come hither & heathen all ye that feare God: and I will tell you what he hath done for my soule.
15 I called vnto him with my mouth: & gaue him prayses with my tongue.
16 If I encline vnto wickednes w̃ my heart: the Lord will not heare me.
17 But God hath heard me: & considered the voyce of my prayer.
18 Praysed be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus Misereatur. Psal. 67.

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

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.
2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe meleth at the fire, so let p̃ vngodly perish at the presence of God.
3 But let the righteous be glad & reioyce before

fore God: let them also be merie and ioyfull.
4 O sing vnto God, and sing prayses vnto his name: magnifie him that rideth vpon the heauens as it were vpõ an horse, praise him in his name, yea, and reioyce before him.
5 He is a father of the fatherlesse, & defendeth the cause of the widowes: euen God in his holy habitation.
6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.
7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse.
8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.
9 Thou, O God, sendedst a gratious raine vpon thine inheritance: and refreshedst it when it was wearie.
10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.
11 The Lorde gaue the worde: great was the companie of the preachers.
12 Kinges with their armies did flee & were discomfited: and they of the houshold deuided the spoile.
13 Though ye haue lien among the pottes, yet shal ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like golde.
14 When the almightie scattered kinges for their sake: then were they as white as snow in Salmon.
15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.
16 Why hop ye so ye high hils? this is Gods hil, in the which it pleaseth him to dwel: yea the Lord wil abide in it for euer.
17 The chariets of God are twentie thousand, euen thousandes of Angels: and the Lorde is among them as in the holy place of Sinai.
18 Thou art gone vp on high, thou hast led captiuitie captiue, and receyued gifts for men: yea, euen for thy enemies, that ỳ Lord God might dwell among them.
19 Praysed be the Lorde dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.
20 He is our God, euen the God of whõ commeth saluation: God is the Lord, by whom we escape death.
21 God shal wound the head of his enemies: & the heatie scalpe of such a one as goeth on still in his wickednesse.
22 The Lord hath sayd, I wil bring my people againe, as I did from Basan: mine owne wil I bring againe, as I did sometime from the deepe of the sea.
23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be redde through the same.
24 It is well seene, O God, how thou goest: howe thou my God and king goest in the sanctuarie.
25 The singers go before, the minstrels follow after: in the middest are the damosels playing with the tymbrels.
26 Giue thankes, O Israel, vnto God ỳ Lord in the congregations: from the grounde of the heart.
27 There is little Beniamin their ruler, and the princes of Iuda their counsaile: the princes of Zabulon, & the princes of Nephthali.
28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.
29 For thy temples sake at Ierusalem: so shal kings bring presents vnto thee.
30 When the companie of the speare men, & multitude of the mightie, are scattered abroade among the beastes of the people (so that they humbly bring pieces of siluer:) & when he hath scattered the people that delite in warre.
31 Then shal the princes come out of Egypt: the Mozians land shal soone stretch out her handes vnto God.
32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.
33 Which sitteth in the heauens ouer al from ỳ beginning: lo, he doeth send out his voice, yea, and that a mightie voice.
34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.
35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he wil giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue me, O God: for the waters are come in, euen vnto my soule. Euening prayer.
2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.
3 I am weatie of crying, my throte is drye: my sight fayleth me for wayting so long vpon my God.
4 They that hate me without a cause, are more then the heares of my head: they ỳ are mine enemies, and would destroy me giltelesse, are mightie.
5 I payd them the things that I neuer tooke: God thou knowest my simplenesse, and my faultes are not hid from thee.
6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those ỳ seeke thee, be confounded through me, O Lord God of Israel.
7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.
8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.
9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.
10 I wept & chastened my selfe with fasting: & that was turned to my reproofe.
11 I put on a sackecloth also: and they iested vpon me.
12 They that sit in the gate speake against me: and the drunkards make songs vpon me.
13 But Lord, I make my prayer vnto thee: in an acceptable time.

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

Deus in adiutorium. Psal, 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lorde.
2 Let them be ashamed and confounded that seeke after my soule: let them be turned backeward and put to confusion that wishe me euill.
3 Let them (for their reward) bee soone brought to shame: that crie euer me, there, there.
4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delighte in thy saluation, say alway, the Lorde be praysed.
5 As for me, I am poore and in miserie: haste thee vnto me (O God.)
6 Thou art my helper and my redeemer: O Lorde make no long tarying.

In te Domine sperani. Psal, 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnes, & eline thine eare vnto me, and saue me. Morning prayer.
2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.
3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.
4 For thou, O Lorde God, art the thing that I long for: thou art my hope, euen from my youth.
5 Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shalbe alway of thee.
6 I am become as it were a monster vnto many: but my sure trust is in thee.
7 O let my mouth be filled with thy prayse: (that I may sing of thy glory) and honour al the day long.
8 Cast me not away in the time of age: forsake me not when my strength fayleth me.
9 For mine enemies speake against me, and they that lay wayte for my soule, take their counsaile together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.
10 Go not farre from me, O God: my God haste thee to helpe me.
11 Let them be confounded and perishe, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to do me euill.
12 As for me, I wil paciently abide alway: & will praise thee more and more.
13 My mouth shal dayly speake of thy righteousnes and saluation: for I knowe no ende thereof.
14 I will go forth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.
15 Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.
16 Forsake me not, O GOD, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.
17 Thy righteousnesse, O God, is very high: & great things are they that thou hast done, O God, who is like vnto thee?
18 O what great troubles & aduersities hast thou shewed me, & yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

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

Deus iudicium. Psal.72.

GIue the king thy iudgemēts (O God:) and thy righteousnes vnto the kings sonne.
2 Then shal he iudge the people according vnto right: and defend the poore.
3 The mountaines also shal bring peace: and the litle hilles righteousnesse vnto the people.
4 He shal keepe ye simple folke by their right: defend the children of the poore, and punishe the wrong doer.
5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.
6 He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.
7 In his time shal the righteous florishe: yea, and aboundance of peace, so long as the Moone endureth.
8 His dominion shalbe also from the one sea to the other: & frō the flood vnto ye worlds end.
9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.
10 The kings of Tharsis and of the Iles shal giue presents: the kings of Arabia & Saba shal bring giftes.
11 All kings shal fal downe before him: all nations shall do him seruice.
12 For he shall deliuer the poore when he cryeth: the needy also, and him that hath no helper.
13 He shalbe fauourable to the simple & needy: and shall preserue the soules of the poore.
14 He shall deliuer their soules from falshode and wrong: and deare shall their blood be in his sight.
15 He shall liue, and vnto him shall be giuen of the golde of Arabia: prayer shalbe made euer vnto him, and dayly shall he be praysed.
16 There shalbe an heape of corne in the earth high vpon the hilles: his fruite shall shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.
17 His name shall endure for euer, his name shall remaine vnder ye sunne among ye posterities: which shalbe blessed through him, and al the heathen shal prayse him.
18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.
19 And blessed bee the name of his maiestie for euer: and all the earth shall be filled with his maiestie, Amen Amen.

Quam bonus Israel. Psal.73.

TRuly God is louing vnto Israel: euen vnto such as are of a cleane heart. Euening prayer.
2 Neuertheleste, my feete were almost gone: my treadings had welnigh slipt.
3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.
4 For they are in no perill of death: but are lusty and strong.
5 They come in no misfortune like other folke: neither are they plagued like other men.
6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelte.
7 Their eies swel with fatnes: and they doe euen what they lust.
8 They corrupt other, and speake of wicked blasphemie: their talking is against ye most highest.
9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the worlde.
10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.
11 Tush (saye they) how shoulde God perceiue it: is there knowledge in the most highest?
12 Lo, these are the vngodly, these prosper in the worlde, and these haue riches in possession: and I said, then haue I clensed my heart in vaine, and washed my handes in innocencie.
13 All the day long haue I bene punished: and chastened euery morning.
14 Yea, and I had almost saide euen as they: but loe, then shoulde I haue condemned the generation of thy children.
15 Then thought I to vnderstand this: but it was to hard for me.
16 Vntil I went into the Sanctuarie of God: then vnderstood I the end of these men.
17 Namely, howe thou doest set them in slipperie places: and castest them down, and destroyest them.
18 Oh howe sodainly doe they consume: perishe, and come to a fearefull ende?
19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to banishe out of the citie.
20 Thus my heart was grieued: and it went euen through my reines.
21 So foolish was I and ignorant: euen as if were a beast before thee.
22 Neuertheleste, I am alway by thee: for thou hast holden me by my right hand.
23 Thou shalt guide me with thy counsel: and after that receiue me with glory.
24 Whom haue I in heauen but thee: & there is none vpon earth that I desire in comparison of thee.
25 My flesh and my heart fasteth: but God is the strength of my heart, and my portion for euer.
26 For loe, they that forsake thee shal perishe: thou hast destroyed all them that commit fornication against thee.
27 But it is good for me to holde me fast by God,

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

Vt quid Deus. Psal.74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?
2 O thinke vpon thy congregation: whom thou hast purchased and redeemed of olde.
3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.
4 Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euill in thy sanctuarie.
5 Thine aduersaries roare in the middes of thy congregatiõs: and set vp their banners for tokens.
6 He that hewed timber afore out of ỳ thicke trees: was knowne to bring it to an excellẽt worke.
7 But now they breake downe all the carued worke thereof: with Axes and Hammers.
8 They haue set fire vpon thy holy places: & haue defiled the dwelling place of thy name, euen vnto the ground.
9 Yea, they said in their hartes, let vs make hauocke of them altogether: thus haue they burnt vp all the houses of GOD in the lande.
10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.
11 O God, howe long shall the aduersarie doe this dishonour: howe long shall the enemie blasphemeth thy name, for euer?
12 Why withdrawest thou thy hande: why pluckest not thou thy right hand out of thy bosome to consume the enemie?
13 For God is my king of olde: the helpe that is done vpon earth, he doeth it him selfe.
14 Thou diddest deuide the sea through thy power: thou brakest the heades of the Dragons in the waters.
15 Thou smotest the heades of Leuiathan in pieces: and gauest him to be meate for the people in the wildernes.
16 Thou droughtest out fountaines and waters out of the hard rockes: thou drieddst vp mightie waters.
17 The daye is thine, and the night is thine: thou hast prepared the lyght and the sunne.
18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.
19 Remember this, O Lord, howe the enemie hath rebuked: and howe the foolishe people hath blasphemed thy name.
20 O deliuer not ỳ soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.
21 Looke vpon the couenaunt: for all the earth is full of darkenesse, and cruell habitations.
22 Oh let not the simple goe awaye ashamed: but let the poore and needie giue prayse vnto thy name.
23 Arise, O God, mainteine thine own cause: remember how the foolish mã blasphemeth thee daylye.
24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal.75.

VNto thee (O God) do we giue thanks: yea vnto thee do we giue thankes. Morning prayer.
2 Thy name also is so nigh: and that doe thy wonderous workes declare.
3 When I receiue the congregation: I shall iudge according vnto right.
4 The earth is weake, and all the inhabiters thereof: I beare vp the pillers of it.
5 I said vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.
6 Set not vp your horne on high: & speake not with a stiffe neche.
7 For promotion commeth neither from the East nor from the West: nor yet from the South.
8 And why? GOD is the iudge: he putteth downe one, and setteth vp another.
9 For in the hand of the Lord there is a cup, and the wine is red: it is ful mixt, & he powreth out of the same,
10 As for the dregges thereof: all the vngodly of the earth shal drinke them, and suche thõ out.
11 But I wil talke of the God of Jacob: and praise him for euer.
12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shal be exalted.

Notus in Iudea. Psal.76.

IN Jurie is God knowen: his name is great in Israel.
2 At Salem is his tabernacle: and his dwelling in Sion.
3 There brake he the arrowes of the bowe: the shield, the sword, and the battell.
4 Thou art of more honour and might: then the hilles of the robbers.
5 The prouide are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue found nothing.
6 At thy rebuke (O God of Jacob:) both the charet and horse are fallen.
7 Thou, euen thou art to be feared: and who may stande in thy sight when thou art angrie?
8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.
9 When God arose to iudgement: and to helpe all the meeke vpon earth.
10 The fiercenesse of man shall turne to thy praise: and the fiercenes of them shalt thou refraine.
11 Promise vnto the Lorde your GOD, and keepe it, all ye that be rounde about him: bring presentes vnto him that ought to be feared.
12 He shal refraine the spirite of princes: and is wonderfull among the Kinges af the earth.

Voce mea ad Dominum Psal.77.

I Will crye vnto GOD with my voyce: euen vnto God will I crye with my voyce, and he shal

shal hearken vnto me.
2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.
3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.
4 Thou holdest mine eyes waking: I am so feeble that I can not speake.
5 I haue considered the dayes of old: and the yeeres that are past.
6 I call to remembrance my song: and in the night I commune with mine owne heart, & search out my spirites.
7 Will the Lorde absent him selfe for euer: & will he be no more intreated?
8 Is his mercie cleane gone for euer: and is his promise come vtterly to an ende for euermore?
9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?
10 And I saide, it is mine owne infirmitie: but I will remember the yeres of the right hand of the most highest.
11 I will remember the woorkes of the Lord: and call to minde thy wonders of old time.
12 I wil thinke also of al thy woorkes: and my talking shalbe of thy doings.
13 Thy way, O God, is holy: who is so great a God (as our God?)
14 Thou art the God that doeth wonders: & hast declared thy power among people.
15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.
16 The waters sawe thee, O God, the waters sawe thee, and were afraid: the depthes also were troubled.
17 The cloudes powred out water, the ayre thundred: and thine arrowes went abroad.
18 The voyce of thy thunder was heard round about: the lightnings shone vpon the grounde, the earth was moued, and shooke withall.
19 Thy waye is in the sea, and thy paths in the great waters: and thy footsteps are not knowen.
20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

Euening prayer.

HEare my lawe, O my people: encline your eares vnto the woordes of my mouth.
2 I will open my mouth in a parable: I will declare hard sentences of olde.
3 Which we haue heard and knowen: & such as our fathers haue tolde vs.
4 That we shoulde not hide them from the children of the generations to come: but to shewe the honour of the Lord, his mightie and wonderfull woorkes that he hath done.
5 He made a couenaunt with Iacob, & gaue Israel a law: which he commanded our forefathers to teach their children.
6 That their posteritie might knowe it: and the children which were yet vnborne.
7 To the intent that when they came vp: they might shewe their children the same.
8 That they might put their trust in God: & not to forget the woorks of God, but to kepe his commandements.
9 And not to be as their forefathers, a faythlesse and stubberne generation: a generation that set not their heart aright, and whose spirite cleaueth not stedfastly vnto God.
10 Like as the chyldren of Ephraim: which being harnessed and carrying bowes, turned them selues backe in the daye of battell.
11 They kept not the couenaunt of God: and would not walke in his lawe.
12 But forgate what he had done: and the wonderfull woorke that he had shewed for them.
13 Marueilous thynges dyd hee in the sight of our forefathers in the land of Egypt: euē in the field of Zoan.
14 He diuided the sea, and let them goe through: he made the waters to stande on an heape.
15 In the daye time also he ledde them with a cloud: and al the night through with a light of fyre.
16 He clauе the hard rocks in the wildernes: and gaue them drinke thereof, as it had bene out of the great deapth.
17 He brought waters out of the stony rocke: so that it gushed out like the riuers.
18 Yet for al this they sinned more against him: and prouoked the most highest in the wildernesse.
19 They tempted God in their hearts: and required meate for their lust.
20 They spake against GOD also, saying: shall God prepare a table in the wildernesse?
21 He smote the stonie rocke in deed, that the water gushed out, and the streames flowed withal: but can he giue bread also, or prouide flesh for his people?
22 When the Lorde heard this, he was wroth: so the fyre was kindled in Iacob, & there came vp heatie displeasure against Israel.
23 Because they beleeued not in God: & put not their trust in his helpe.
24 So he commaunded the clouds aboue: and opened the doores of heauen.
25 Hee rayned downe Manna also vpon them for to eate: and gaue them foode from heauen.
26 So man did eate Angels foode: for he sent them meate ynough.
27 He caused the East winde to blowe vnder heauen: and through his power he brought in the Southwest winde.
28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sande of the sea.
29 He let it fall among their tents: euen rounde about their habitation.
30 So they did eate and were wel filled, for he gaue them their owne desire: they were not disappoynted of their lust.
31 But while the meate was yet in their mouthes, the heatie wrath of GOD came vpon

vpon them, and slue the welthiest of them: yea, and smote downe the cholen men that were in Israel.
32 But for all this they sinned yet more: and beleeued not his wonderous workes.
33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.
34 When he slue them, they sought him: and turned them early, and enquired after God.
35 And they remembred that God was their strength: and that the high God was their redeemer.
36 Neuerthelesse, they did but flatter him w̃ their mouth: & dissembled with him in their tongue.
37 For their heart was not whole with him: neither continued they stedfast in his couenant.
38 But he was so merciful that he forgaue their misdeedes: and destroyed them not.
39 Yea many a time turned he his wrath away: and woulde not suffer his whole displeasure to aryse.
40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and commeth not againe.
41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.
42 They turned backe and tempted God: and moued the holy one in Israel.
43 They thought not of his hande: and of the day when he delivered them from the hande of the enemie.
44 Howe he had wrought his miracles in Egypt: and his wonders in the fielde of Zoan.
45 He turned their waters into blood: so that they might not drinke of the riuers.
46 He sent lyce among them, and deuoured them vp: and frogges to destroy them.
47 He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.
48 Yee destroyed they? Vynes with haylestones: and their Mulberie trees with the frost.
49 Yee smote their cattell also with haylestones: and their flockes with hot thunder bolteS.
50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.
51 He made a way to his indignatiõ, & spared not their soule from death: but gaue their life ouer to the pestilence.
52 And smote al the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.
53 But as for his owne people, he ledde them foorth like sheepe: and carryed them in the wildernesse like a flocke.
54 He brought thē out safely that they should not feare: and ouerwhelmed their enemies with the sea.
55 And brought thē within the borders of his Sanctuarie: euen to his mountaine which he purchased with his right hand.
56 He cast out the heathen also before them: caused their land to be deuided among them for an heritage, and made the tribes of Israel to dwel in their tents.
57 So they tempted and displeased the most high God: and kept not his testimonies.
58 But turned their backes, and tel away like their forefathers: starting aside like a wrohē bowe.
59 For they grieued him with their hil altars: and prouoked him to displeasure with their images.
60 When God heard this, he was wroth: & tooke sore displeasure at Israel.
61 So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them.
62 He delivered their power into captiuitie: & their beautie into the enemies hand.
63 Yee gaue his people ouer also vnto the sworde: and was wroth with his inheritance.
64 The fire consumed their yong men: and their maidens were not giuen to mariage.
65 Their Priestes were slaine with the sword: and there were no widowes to make lamentation.
66 So the Lord awaked as one out of sleepe: and like a Gyant refreshed with wine.
67 He smote his enemies in the hinder parts: and put them to a perpetual shame.
68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.
69 But chose the tribe of Iuda: euen the hyll of Sion, which he loued.
70 And there he buylded his temple on high: and laide the foundaton of it like p̃ grounde which he hath made continually.
71 He chose Dauid also his seruant: & tooke him away from the sheepefoldes.
72 As he was folowing the Ewes great with yong ones, he tooke him: that he myght feede Jacob his people, and Israel his inheritance.
73 So he fed thē with a faithful & true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.
2 The dead bodies of thy seruants haue they giuen to be meat vnto the foules of p̃ ayre: & the flesh of thy saints vnto the beasts of the lande.
3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.
4 We are become an open shame to our enemies: a very scorne and derision vnto thē that are round about vs.
5 Lord, how long wilt thou be angry: shal thy iealousie burne like fyre for euer?
6 Powre out thine indignation vpon p̃ heathen p̃ haue not knowē thee: & vpon p̃ kingdomes that haue not called vpon thy name.
7 For they haue deuoured Jacob: and layde waste his dwelling place.
8 O remember not our olde sinnes, but haue mercy vpon vs, and that soone: for we are come to great miserie.
9 Helpe vs, O God of our saluation, for the glory

glory of thy name: O deliuer vs, and be merciful vnto our sinnes for thy names sake.
10 Wherefore do the heathen saye: where is now their God?
11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.
12 O let the sorowful sighing of the prisoners come before thee: according to the greatnes of thy power preserue thou those that are appointed to die.
13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lorde, seuen folde into their bosome.
14 So we that be thy people and sheepe of thy pasture, shall geue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal.80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubins.
2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength & come & help vs.
3 Turne vs againe, O God: shew the light of thy countenance, and we shalbe whole.
4 O Lord God of hostes: how long wilt thou be angrie with thy people that prayeth?
5 Thou feedest thē with the bread of teares: and giuest them plenteousnesse of teares to drink?
6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.
7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.
8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, & planted it.
9 Thou madest roome for it: and when it had taken roote, it filled the land.
10 The hils were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.
11 She stretched out her branches vnto the sea: and her boughes vnto the riuer.
12 Why hast thou then broken downe her hedge: that all they which goe by plucke of her grapes?
13 The wild Bore out of the wood doth roote it vp: and the wilde beastes of the field deuoure it.
14 Turne thee againe, thou God of hostes, looke downe from heauen: beholde, and visite this vine.
15 And p̄ place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.
16 It is burnt ꝓ fire, and cut downe: & they shal perish at the rebuke of thy countenance.
17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whō thou madest so strong for thine owne selfe.
18 And so will not we goe backe from thee: O let vs liue, and we shal cal vpon thy name.
19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, & we shall be whole.

Exultate Deo. Psal.81.

SIng we merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.
2 Take the Psalme, bring hither the Tabret: the mery harpe, with the Lute.
3 Blow vp the Trumpet in the new moone: euen in the time appointed, and vpon our solemne feast day.
4 For this was made a statute for Israel: & a lawe of the God of Jacob.
5 This he ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden: and his handes were deliuered from making the potes.
7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.
8 I proued thee also: at the waters of strife.
9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.
10 There shal no strange god be in thee: neither shalt thou worship any other god.
11 I am the Lord thy GOD, which brought thee out of the lande of Egypt: open thy mouth wide, and I shall fill it.
12 But my people would not heare my voice: and Israel would not obey me.
13 So I gaue thē vp vnto their owne hearts lust: and let them followe their owne imaginations.
14 O that my people woulde haue hearkened vnto mee: for if Israel had walked in my wayes.
15 I shoulde soone haue put downe their enemies: and turned my hand against their aduersaries.
16 The haters of the Lord shoulde haue bene found lyers: but their time should haue endured for euer.
17 He shoulde haue fed them also with the fynest wheat floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal.82.

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

Deus quis similis. Psal.83.

HOld not thy tongue, O God, keepe not stil silence: refraine not thy selfe, O God.
2 For lo, thine enemies make a murmuring:

ruitz: and they that hate thee haue lift vp
their head.
3 They haue imagined craftily against thy
people: and taken counsell against thy secret
ones.
4 They haue saide, come, and let vs roote thē
out, that they be no more a people: and that
the name of Israel may be no more in re-
membrance.
5 For they haue cast their heades together
with one consent: and are cōfederate against
thee.
6 The tabernacles of the Edomites and the
Ismaelites: the Moabites, & Hagarenes.
7 Gebal, and Ammon, and Amalech: the
Philistines, with them that dwel at Tyre.
8 Assur also is ioyned vnto them: and haue
holpen the children of Lot.
9 But doe thou to them as vnto the Madia-
nites: vnto Sisera, and vnto Iabin, at the
brooke of Kison.
10 Which perished at Endor: and became as
the doung of the earth.
11 Make them and their princes like Oreb &
Zeb: yea, make all their princes like as Ze-
ba and Salmana.
12 Which say, let vs take to our selues: ꝑ hou-
ses of God in possession.
13 O my God, make them like vnto a wheele:
and as the stubble before the winde.
14 Like as the fire that burneth vp the wood:
and as the flame ꝑ consumeth the moun-
taines.
15 Persecute them euen so with thy tempest:
and make them afraide with thy stormes.
16 Make their faces ashamed, O Lord: that
they may seeke thy name.
17 Let them be confounded and vexed euer
more and more: let them be put to shame
and perish.
18 And they shall knowe that thou (whose
name is Iehouah:) art onely the most high-
est ouer all the earth.

Quam dilecta. Psal.84.

O Howe amiable are thy dwellinges: thou
Lord of hostes?
2 My soule hath a desire and longing to
enter into the courtes of the Lord: my heart
and my flesh reioyce in the liuing God.
3 Yea, the sparrowe hath found her an house,
and the swallowe a nest, where she may laye
her young: euen thy altars, O Lord of hostes,
my king and my God.
4 Blessed are they that dwell in thy house:
they will be alway prayesing thee.
5 Blessed is the man whose strength is in
thee: in whose heart are thy wayes.
6 Which going through the vale of miserie,
vse it for a well: & the pooles are filled with
water.
7 They will goe from strength to strength:
and vnto the God of goddes appeareth euery
one of them in Sion.
8 O Lord God of hostes, heare my prayer:
hearken, O God of Iacob.
9 Beholde, O God, our defender: and looke
vpon the face of thine anoynted.
10 For one day in thy courtes: is better then
a thousand.
11 I had rather be a doore keeper in the house
of my God: then to dwell in the tentes of
vngodliness.
12 For the Lorde God is a light and defence:
the Lord wil giue grace and worship, and no
good thing shall he withholde from thē that
liue a godly life.
13 O Lord God of hostes: blessed is the man
that putteth his trust in thee.

Benedixisti domine. Psal.85.

LOrd thou art become gratious vnto thy
land: thou hast turned away the captiuitie
of Iacob.
2 Thou hast forgiuen the offence of thy peo-
ple: and couered all their sinnes.
3 Thou hast taken away all thy displeasure:
and turned thy selfe from thy wrathfull in-
dignation.
4 Turne vs then, O God our Sauiour: and
let thine anger cease from vs.
5 Wilt thou be displeased at vs for euer: and
wilt thou stretch out thy wrath from one
generation to another?
6 Wilt thou not turne againe and quicken
vs: that thy people may reioyce in thee?
7 Shewe vs thy mercy, O Lord: and graunt
vs thy saluation.
8 I will hearken what the Lorde God will
saye concerning me: for he shal speake peace
vnto his people, and to his saints, that they
turne not againe.
9 For his saluation is nigh them that feare
him: that glory may dwel in our land.
10 Mercy and trueth are met together: righ-
teousnes and peace haue kissed eche other.
11 Trueth shal florish out of the earth: & righ-
teousnes hath looked downe from heauen.
12 Yea, the Lord shall shewe louing kindenes:
and our land shal giue her increase.
13 Righteousnes shall goe before him: and he
shal direct his going in the way.

Inclina domine. Psal.86.

BOw downe thine eare, O Lorde, and heare
me: for I am poore, and in miserie. Morning prayer.
2 Preserue thou my soule, for I am holie:
my God saue thy seruant that putteth his
trust in thee.
3 Be merciful vnto me, O Lorde: for I will
call dayly vpon thee.
4 Comfort the soule of thy seruant: for vnto
thee (O Lord) do I lift vp my soule.
5 For thou Lord art good and gracious: and
of great mercie vnto all them that call vpon
thee.
6 Giue eare Lord vnto my prayer: & ponder
the voyce of mine humble desires.
7 In the time of my trouble I will call vpon
thee: for thou hearest me.
8 Among the goddes their is none like vnto
thee (O Lord:) there is not one that can doe
as thou doest.
9 All nations whom thou hast made, shall
come and worshippe thee, O Lorde: and shal
glorifie thy name.
10 For thou art great, and doest wonderous
things: thou art God alone.
11 Teach me thy way (O Lord) & I wil walke
in thy trueth: O knit my heart vnto thee,
that I may feare thy name.

12 I will

12 I will thanke thee, O Lorde my God, with all my heart: and will praise thy name for euermore.
13 For great is thy mercie towarde me: and thou hast delivered my soule from the nethermost hel.
14 O God, ye proud are risen against me: & the congregations of noughty men have sought after my soule, and have not set thee before their eyes.
15 But thou (O Lorde God) art full of compassion and mercy: long suffering, plentiouſ in goodnes and trueth.
16 O turne thee then vnto me, and have mercie vpon me: give thy strength vnto thy servant, & helpe the sonne of thine handmaide.
17 Shew some good token vpon me for good, ye they which hate me may see it, & be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.
2 Very excellent thinges are spoken of thee: thou citie of God.
3 I will thinke vpon Rahab and Babylon: with them that knowe me.
4 Behold ye the Philistines also: & they of Tyre, with the Morians, loe, there was he borne.
5 And of Sion it shalbe reported, that he was borne in her: and the most high shal stablish her.
6 The Lord shal rehearse it when he writeth vp the people: that he was borne there.
7 The singers also & Trumpetters shall he rehearse: all my freshsprings shalbe in thee.

Domine Deus. Psal. 88.

O Lorde God of my saluation, I have cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.
2 For my soule is full of trouble: and my life draweth nigh vnto hell.
3 I am counted as one of the that go downe into the pit: and I have bene euen as a man that hath no strength.
4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.
5 Thou hast layed me in the lowest pit: in a place of darknesse, and in the deepe.
6 Thine indignation lyeth hard vpon me: & thou hast vexed me with all thy stormes.
7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.
8 I am so fast in prison: that I can not get forth.
9 My sight fayleth for very trouble: Lord, I have called daily vpon thee, I have stretched out my hands vnto thee.
10 Doest thou shew wonders among ye dead: or shall the dead rise vp againe and praise thee?
11 Shal thy louing kindenes be shewed in the graue: or thy faithfulnes in destruction?
12 Shal thy wonderous workes be knowen in the darke: and thy righteousnes in the land where all thinges are forgotten?
13 Vnto thee have I cryed, O Lord: and carelie shal my prayer come before thee.
14 Lord, why abhorest thou my soule: and hidest thou thy face from me?
15 I am in miserie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours have I suffered with a troubled minde.
16 Thy wrathful displeasure goeth ouer me: & the feare of thee hath vndone me.
17 They came round about me dayly like water: & compassed me together on euery side.
18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias domini. Psal 89.

Euening prayer.

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

20 Thou

20 Thou spakest sometime in visions vnto thy Saintes, and saidest: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of the people.
21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.
22 My hand shal hold him fast: and my arme shal strengthen him.
23 The enemie shal not be able to do him violence: ꝑ sone of wickednes shal not hurt him.
24 I shall smite downe his foes before his face: and plague them that hate him.
25 My trueth also and my mercie shalbe with him: and in my name shall his horne be exalted.
26 I will set his dominion also in the sea: and his right hand in the floodes.
27 He shall call me, thou art my father: my God, and my strong saluation.
28 And I wil make him my first borne: higher then the kings of the earth.
29 My mercy will I keepe for him for euermore: and my couenant shall stand fast with him.
30 His seede also will I make to endure for euer: and his throne as the days of heauen.
31 But if his children forsake my lawe: and walke not in my iudgements.
32 If they breake my statutes, and keepe not my comandements: I wil visit their offences with the rodde, and their sinne with scourges.
33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to fayle.
34 My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworne once by my holines that I wil not faile Dauid.
35 His seede shal endure for euer: & his seate is like as the sunne before me.
36 He shall stande fast for euermore as the moone: and as the faithfull witnesse in heauen.
37 But thou hast abhorred and forsake thine anoynted: and art displeased at him.
38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.
39 Thou hast ouerthrown al his hedges: and broken downe his strong holdes.
40 All they that go by, spoyle him: and he is become a reproche to his neighbours.
41 Thou hast set vp the right hande of his enemies: and made all his aduersaries to reioyce.
42 Thou hast taken awaye the edge of his sword: and giuest him not victory in the battel.
43 Thou hast put out his glory: and cast his throne downe to the ground.
44 The dayes of his youth hast thou shortened: and couered him with dishonour.
45 Lord, how long wilt thou hide thy selfe, for euer: and shal thy wrath burne like fyre?
46 Oh remember howe short my time is: wherefore hast thou made all men, for nought?
47 What man is he that liueth, and shall not see death: and shal he deliuer his soule from the hand of hell?
48 Lord, where are thy old louing kindnesses: which thou swarest vnto Dauid in thy trueth?
49 Remember (Lorde) the reproche that thy seruants haue: and howe I doe beare in my bosome the reproches of many people.
50 Wherewith thine enemies haue blasphemed thee, and slandered the footesteppes of thine anoynted: praysed be the Lorde for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

LOrde, thou hast bene our refuge: from one generation to an other. Morning prayer.
2 Before the mountaines were brought forth, or euer thy earth and the world were made: thou art God from euerlasting, and world without ende.
3 Thou turnest man to destruction: againe thou sayest, come againe ye children of men.
4 For a thousand yeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.
5 As soone as thou scatterest them, they are euen as a sleepe: and fade away sodaynely like the grasse.
6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.
7 For we consume awaye in thy displeasure: and are afrayde at thy wrathfull indignation.
8 Thou hast set our misdeedes before thee: and our secrete sinnes in the sight of thy countenance.
9 For when thou art angry, all our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.
10 The dayes of our age are threescore yeeres and ten, and though men be so strong that they come to fourescore yeres: yet is their strength then but labour & sorowe, so soone passeth it away, and we are gone.
11 But who regarderth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.
12 O teach vs to number our dayes: that we may apply our hearts vnto wisedome.
13 Turne thee againe (O Lord) at the last: and be gratious vnto thy seruants.
14 O satisfy vs with thy mercy, and that soone: so shal we reioyce and be glad al the daies of our life.
15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeres wherein we haue suffered aduersitie.
16 Shewe thy seruants thy worke: and their children thy glory.
17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpō vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shal abide vnder the shadowe of the almightie.
2 I will say vnto the Lord, thou art my hope and my strong holde: my God, in him will I trust.
3 For he shall deliuer thee from the snare of the

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

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing prayses vnto thy name, O most highest.
2 To tell of thy louing kindnesse earely in the morning: and of thy trueth in the night season.
3 Vpon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, & vpon the Harpe.
4 For thou Lorde hast made me glad through thy works: & I will reioyce in giuing prayse for the operations of thy handes.
5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.
6 An vnwise man doth not wel consider this: and a foole doth not vnderstand it.
7 When the vngodly are greene as ꝑ grasse, and when all the workes of wickednesse do florish: then shall they be destroyed for euer, but thou Lorde art the most highest for euermore.
8 For loe, thine enemies (O Lorde) loe thine enemies shal perish: and all the workers of wickednes shalbe destroyed.
9 But my horne shalbe exalted like the horne of an Vnicorne: for I am anoynted with fresh oyle.
10 Mine eye also shal see his lust of mine enemies: & mine eare shal heare his desire of the wicked that rise vp against me.
11 The righteous shall flourishe like a palme tree: and shall spread abroad like a Cedar in Libanus.
12 Such as be planted in the house of the Lord: shal florish in the courts (of the house) of our God.
13 They also shall bring forth more fruite in their age: and shalbe fat and well liking.
14 That they may shewe howe true the Lorde my strength is: and that there is no vnrighteousnes in him.

Dominus regnauit. Psal. 93.

THe Lorde is king, and hath put on glorious apparell: the Lorde hath put on his apparell, & girded him selfe with strength. Euening prayer.
2 He hath made the rounde worlde so sure: that it can not be moued.
3 Euer since the worlde began hath thy seate bene prepared: thou art from euerlasting.
4 The floods are risen (O Lord) the floodes haue lift vp their voyce: the floods lift vp their waues.
5 The waues of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on high is mightier.
6 Thy testimonies, O Lorde, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

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

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

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lorde: let vs
heartily reioyce in the strength of our sal-
nation.
2 Let vs come before his presence w̃ thankes
giuing: & shewe our selues glad in him with
Psalmes.
3 For the Lord is a great God: & a great King
aboue all gods.
4 In his hand are all the corners of p̃ earth:
and the strength of the hilles is his also.
5 The sea is his, & he made it: and his hands
prepared the drye land.
6 O come, let vs worship and fall downe: and
kneele before the Lord our maker.
7 For he is (the Lorde) our God: and we are
the people of his pasture, and the sheepe of
his handes.
8 To day if ye will heare his voyce, harden
not your hearres: as in the prouocation,
and as in the day of temptation in the wil-
dernesse.
9 When your fathers tempted me: proued me,
and sawe my workes.
10 Fourtie yeares long was I grieued with
this generation, and layd: it is a people that
do erre in their hearres, for they haue not
knowen my wayes.
11 Vnto whō I sware in my wrath: that they
should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vn-
to the Lord al the whole earth.
2 Sing vnto p̃ Lord, & praise his name:
be telling of his saluation from day to day.
3 Declare his honour vnto the heathen: and
his wonders vnto all people.
4 For the Lorde is great, and can not worthi-
lie be praised: he is more to be feared then al
goddes.
5 As for all the goddes of the heathen, they
be mere idoles: but it is the Lord that made
the heauens.
6 Glory and worship are before him: power &
honour are in his sanctuary.
7 Ascribe vnto the Lord (O ye kinreds of the
people:) ascribe vnto the Lorde worship and
power.
8 Ascribe vnto the Lorde the honour due vnto
his name: bring presents, and come into his
courtes.
9 O worship the Lord in p̃ beauty of holines:
let the whole earth stand in awe of him.
10 Tell it out among the heathen, that the
Lorde is king: and that it is he which hath
made the round worlde so fast that it can not
be moued, and how that he shall iudge the
people righteously.
11 Let the heauens reioyce, and let the earth
be glad: let the sea make a noyse, and al that
therein is.
12 Let the fielde be ioyful, and all that is in it:
then shall al the trees of the wood reioyce be-
fore the Lorde.
13 For he commeth, for he commeth to iudge
the earth: & with righteousnesse to iudge the
world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lorde is king, the earth may be glad
therof: yea, the multitude of the Ies may
be glad thereof.
2 Cloudes & darknes are round about him:
righteousnes and iudgement are the habita-
tion of his seare.
3 There shal go a fire before him: and burne
vp his enemies on euery side.
4 His lightnings gaue lyme vnto the world:
the earth sawe it, and was afrayde.
5 The hilles melted like waxe at the presence
of the Lord: at the presence of the Lorde of
the whole earth.
6 The heauens haue declared his righteous-
nes: and al the people haue seene his glory.
7 Confounded be al they that worship carued
images, & that delight in vaine gods: wor-
ship him all ye gods.
8 Sion heard of it, and reioyced: & the daugh-
ters of Iuda were glad, because of thy iudge-
ments, O Lord.
9 For thou Lord art higher then all that are
in the earth: thou art exalted farre aboue al
gods.
10 O ye that loue the Lord, see that ye hate the
thing which is euil: the Lord preseruethe
soules of his saints, he shal deliuer thē from
the hand of the vngodly.
11 There is sprong vp a light for the righteo-
ous: and ioyfull gladnes for such as be true
hearted.
12 Reioyce in the Lord ye righteous: & give
thankes for a remembrance of his holines.

Cantate Domino. Psalm. 98.

O Sing vnto the Lord a newe song: for he
hath done marueilous things. Euening prayer.
2 With his owne right hande, and with
his holy arme: hath he gotten him selfe the
victorie.
3 The Lord declared his saluation: his righ-
teousnes hath he openly shewed in the sight
of the Heathen.
4 He hath remembred his mercie and trueth
towarde the house of Israel: and al the ends
of the worlde haue seene the saluation of our
God.
5 Shew your selues ioyfull vnto the Lord all
ye lands: sing, reioyce, and give thanks.
6 Prayse the Lord vpon the Harpe: sing to p̃
Harpe with a Psalme of thankesgiuing.
7 With trumpetes also and shaumes: O
shewe your selues ioyfull before the Lorde
the king.
8 Let the sea make a noyse, and al that there-
in is: the round worlde, and they that dwell
therein.
9 Let the floods clap their handes, and let the
hilles be ioyfull together before the Lorde:
for he is come to iudge the earth.
10 With righteousnes shal he iudge p̃ world:
and the people with equitie.

Dominus

Dominus regnauit. Psal.99.

THe Lorde is king, be the people neuer so vnpacient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.
2 The Lord is great in Sion: and high aboue al people.
3 They shall giue thankes vnto thy name: which is great, wonderful, and holy.
4 The kings power loueth iudgement, thou hast prepared equitie: ꝓ hast executed iudgement and righteousnesse in Iacob.
5 O magnifie the Lord our God: & fall downe before his footestoole, for he is holy.
6 Moses and Aaron among his priests, and Samuel amōg such as call vpon his name: these called vpon the lord, & he heard them.
7 He spake vnto them out of the cloudie pillar: for they kept his testimonies, & the lawe that he gaue them.
8 Thou heardest them (O Lorde our God:) thou forgauest them, O God, and punishedst their owne inuentions.
9 O magnifie the Lorde our God, & worship him vpon his holy hill: for the Lorde our God is holy.

Iubilate deo. Psal.100.

O Be ioyful in the Lord all ye lands: serue the Lorde with gladnes, and come before his presence with a song.
2 Be ye sure that the Lorde he is God, it is he that hath made vs, & not we our selues: we are his people, and the sheepe of his pasture.
3 O go your way into his gates with thanks giuing, and into his courtes with prayse: be thankefull vnto him, and speake good of his name.
4 For the Lord is gratious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal.101.

MY song shalbe of mercie & iudgement: vnto thee, O Lord, will I sing.
2 O let me haue vnderstanding: in the way of godlinesse.
3 Whē wilt thou come vnto me: I wil walke in my house with a perfite heart.
4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.
5 A froward heart shal depart from me: I wil not know a wicked person.
6 Who so priuily slaundereth his neighbour: him will I destroy.
7 Who so hath also a proude looke, and high stomacke: I will not suffer him.
8 Mine eies looke vnto such as be faithfull in the land: that they may dwel with me.
9 Who so leadeth a godly life: he shall be my seruant.
10 There shall no deceitfull person dwell in my house: he that telleth lies shal not tarrie in my sight.
11 I shal soone destroy al the vngodly that are in the land: that I may roote out all wicked doers from the citie of the Lorde.

Domine exaudi. Psal.102.

Morning prayer. HEare my prayer, O Lorde: and let my crying come vnto thee.
2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare mee, and that right soone.
3 For my dayes are consumed away like smoke: & my bones are brent vp as it were a firebrand.
4 My heart is smitten downe, & withered like grasse: so that I forget to eat my bread.
5 For the voyce of my groning: my bones wil scarce cleaue to my flesh.
6 I am become like a Pelicane in the wilderness: and like an owle that is in the desert.
7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon ꝑ house top.
8 Mine enemies reuile me all the day long: & they that are mad vpon me, are swōne together against me.
9 For I haue eaten ashes as it were bread: & mingled my drinke with weeping.
10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.
11 My dayes are gone like a shadow: & I am withered like grasse.
12 But thou (O Lorde) shalt endure for euer: and thy remembrance throughout all generations.
13 Thou shalt arise & haue mercy vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.
14 And why? thy seruantes thinke vpon her stones: & it pitieth thē to see her in the dust.
15 The heathen shal feare thy name, O Lorde: and al the kings of the earth thy maiestie.
16 When the Lorde shall build vp Sion: and when his glorie shall appeare.
17 When he turneth him vnto ꝑ praier of the poore destitute: & despiseth not their desire.
18 This shall be written for those that come after: and the people which shalbe borne, shal prayse the Lorde.
19 For he hath looked downe from his sanctuary: out of the heauen did the Lord behold the earth.
20 That he might heare ꝑ mournings of such as be in captiuitie: and deliuer the children appointed vnto death.
21 That they may declare ꝑ name of ꝑ Lorde in Sion: and his worship at Hierusalem.
22 When the people are gathered together: & the kingdomes also to serue the Lord.
23 He brought downe my strength in my iourney: and shortened my dayes.
24 But I saide, O my God, take me not away in ꝑ middest of mine age: as for thy yeres they endure throughout al generations.
25 Thou Lord in the beginning hast layd the foundation of the earth: & the heauens are the worke of thy handes.
26 They shal perish, but thou shalt endure: they all shall waxe olde as doeth a garment.
27 And as a vesture shalt thou change them, & they shal be changed: but thou art ꝑ same, and thy yeres shal not faile.
28 The children of thy seruants shal continue: and their seede shal stand fast in thy sight.

Benedic anima. Psal.103.

PRayse the Lord, O my soule: and all that is within me, prayse his holy name.
2 Prayse the Lord, O my soule: and forget

not all his benefits.
3 Which forgiueth all thy sinne: and healeth all thine infirmities.
4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.
5 Which satisfieth thy mouth wꝑ good things: making thee yong and lusty as an eagle.
6 The Lord executeth righteousnes & iudgement: for all them that are oppressed with wrong.
7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.
8 The Lord is full of compassion & mercie: long suffering and of great goodnes.
9 He wil not alway be chiding: neither keepeth he his anger for euer.
10 He hath not dealt with vs after our sins: nor rewarded vs according to our wickednesse.
11 For looke how high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.
12 Looke how wide also the East is from the West: so farre hath he set our sins from vs.
13 Yea, like as a father pitieth his owne children: euen so is the Lord merciful vnto thē that feare him.
14 For he knoweth whereof we be made: he remembreth that we are but dust.
15 The dayes of man are but as grasse: for he floureth as a flowre of the fielde.
16 For as soone as the wind goeth ouer it, it is gone: & the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lorde endureth for euer & euer, vpon thē that feare him: and his righteousnes vpon childrens children,
18 Euen vpon such as keepe his couenant: & thinke vpon his cōmaundements to do thē.
19 The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.
20 O praise the Lord, ye angels of his, ye that excell in strength: ye that fulfill his commaundement, and hearken vnto the voyce of his wordes.
21 O praise the Lord all ye his hostes: ye seruants of his that do his pleasure.
22 O speake good of the Lorde all ye workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRayse the Lorde, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.
2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtaine.
3 Which laieth the beames of his chamber in the waters: & maketh the clouds his chariot, and walketh vpon the wings of the winde.
4 He maketh his angels spirits: and his ministers a flaming fire.
5 He layd the foundations of the earth: that it neuer should meue at any time.
6 Thou couerdst it wꝑ the deepe like as with a garment: the waters stand in the hilles.
7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.
8 They go vp as high as the hilles, & downe to the valleys beneath: euen vnto the place which thou hast appointed for them.
9 Thou hast set them their boundes, which they shal not passe: neither turne agayne to couer the earth.
10 He sendeth the springs into the riuers: which runne among the hilles.
11 All beastes of the field drinke thereof: and the wilde Asses quench their thirst.
12 Beside them shall the fowles of the ayre haue their habitation: and sing among the branches.
13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.
14 He bringeth forth grasse for the cattell: and greene herbe for the seruice of men.
15 That he may bring foode out of the earth, & wine that maketh glad the heart of man: & oyle to make him a cheerefull countenāce, and bread to strength mans heart.
16 The trees of the Lord also are full of sappe: euen the Cedars of Libanus, which he hath planted.
17 Wherein the birdes make their nestes: & the fitte trees are a dwelling for ye Storke.
18 The high hilles are a refuge for the wilde Goates: and so are the stone rockes for the Conies.
19 He appointed the Moone for certaine seasons: & ye Sune knoweth his going downe.
20 Thou makest darknes, ye it may be night: wherein al the beastes of the forest do moue.
21 The Lions roaring after their pray: do seeke their meate at God.
22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.
23 Man goeth forth to his worke, & to his labour: vntill the euening.
24 O Lord, how manifold are thy workes: in wisedome hast thou made them al, the earth is full of thy riches.
25 So is the great and wide sea also: wherein are things creeping innumerable, both smal and great beastes.
26 There go the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.
27 These wayt al vpon thee: that thou mayst giue them meate in due season.
28 When thou giuest it them, they gather it: & when thou openest thy hand, they are filled with good.
29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, & are turned againe to their dust.
30 When thou lettest thy breath go forth, they shal be made: and thou shalt renue the face of the earth.
31 The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce in his workes.
32 The earth shal tremble at the looke of him: if he do but touch the hilles they shal smoke.
33 I will sing vnto the Lorde as long as I liue: I will prayse my God, while I haue my being.

34 And

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

Confitemini domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lorde, and call vpon his name: tell the people what things he hath done.
2 O let your songes be of him, & praise him: and let your talking bee of all his wonderous workes.
3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lorde.
4 Seeke the Lorde and his strength: seeke his face euermore.
5 Remember the marualous workes that he hath done: his wonders, and the iudgements of his mouth.
6 O ye seede of Abraham his seruant: ye children of Iacob his chosen.
7 He is the Lord our God: his iudgements are in all the worlde.
8 He hath beene alway mindefull of his couenant and promise: that he made to a thousand generations.
9 Euen the couenant ȳ he made with Abraham: & the othe that he sware vnto Isaac.
10 And appointed the same vnto Iacob for a lawe: and to Israel for an euerlasting Testament.
11 Saying, vnto thee will I giue the lande of Chanaan: the lot of your inheritance.
12 When they were yet but a fewe of them: and they strangers in the land.
13 What time as they went frō one nation to another: from one kingdom to an other people.
14 Yee suffred no man to doe them wrong: but reproued euen kings for their sakes.
15 Touch not mine anoynted: and doe my prophets no harme.
16 Moreouer, hee called for a dearth vpon the land: and destroyed all the prouision of bread.
17 But he had sent a man before them: euen Ioseph which was sold to be a bond seruant.
18 Whose feete they hurte in the stocks: the yron entred into his soule.
19 Vntill the time came that his cause was knowne: the word of the Lord tryed him.
20 The King sente and deliuered him: the prince of the people let him go free.
21 He made him Lord also of his house: and ruler of all his substance.
22 That he might enfoyne his princes after his will: and teach his Senators wisdome.
23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.
24 And he increased his people exceedingly: and made them stronger thē their enemies.
25 Whose hart turned, so that they hated his people: & dealt vnfriuely with his seruants.
26 Then sent he Moses his seruant: and Aaron whom he had chosen.
27 And these shewed his tokens among thē: and wonders in the land of Ham.
28 He sent darkenesse, and it was darke: and they were not obedient vnto his worde.
29 Yee turned their waters into blood: and slue their fish.
30 Their land brought forth frogges: yea, euen in their kinges Chambers.
31 He spake the worde, and there came al manner of flies: and lice in all their quarters.
32 Yee gaue them haylestones for raine: and flames of fire in their land.
33 He smote their vines also & figge trees: & destroyed the trees ȳ were in their coastes.
34 He spake the word, and the grasshappers came, & caterpillers vnnumerable: and did eate vp all the grasse in their lande, and deuoured the fruit of their ground.
35 He smote all the first borne in their land: euen the chefe of all their strength.
36 He brought them forth also with siluer and golde: there was not one feeble person among their tribes.
37 Egypt was glad at their departing: for they were afrayde of them.
38 He spread out a cloude to bee a couering: and fire to giue light in the night season.
39 At their desire he brought quailes: and he filled them with the bread of heauen.
40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.
41 For why? hee remembred his holy promise: and Abraham his seruant.
42 And hee brought forth his people with ioy: and his chosen with gladnesse.
43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.
44 That they might keepe his statutes: and obserue his lawes.

Confitemini domino. Psal. 106.

Euening prayer.

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

13 But within a while they forgat his works:
and would not abide his counsaile.
14 But lust came vpon them in the wilder-
nesse: and they tempted God in the desert.
15 And hee gaue them their desire: and sent
leanenesse withall into their soule.
16 They angred Moses also in the tentes:
and Aaron the saint of the Lord.
17 So the earth opened, and swallowed vp
Dathan: and couered the congregation of
Abiram.
18 And the fire was kindled in their compa-
nie: the flame burnt vp the vngodly.
19 They made a Calfe in Horeb: and wor-
shipped the molten image.
20 Thus they turned their glorie: into the si-
militude of a Calfe that eateth hay.
21 And they forgate God their sauiour: which
had done so great things in Egypt.
22 Wonderous workes in the lande of Ham:
and fearefull things by the red sea.
23 So he said he would haue destroyed them,
had not Moses his chosen stand before him
in the gap: to turne away his wrathfull in-
dignation, lest he should destroy them.
24 Yea, they thought scorne of that pleasant
land: and gaue no credence vnto his worde.
25 But murmured in their tents: and harke-
ned not vnto the voice of the Lord.
26 Then lift he vp his hand against them: to
ouerthrowe them in the wildernesse.
27 To cast out their seed among the nations:
and to scatter them in the lands.
28 They ioyned them selues vnto Baal Pe-
or: and ate the offrings of the dead.
29 Thus they prouoked him vnto anger with
their owne inuentions: and the plague was
great among them.
30 Then stoode vp Phinees, and prayed: and
so the plague ceased.
31 And ꝑ was counted vnto him for righte-
ousnesse: amõg all posterities for euermore.
32 They angred him also at ꝑ waters of strife:
so that he punished Moses for their sakes.
33 Because they prouoked his spirit: so that
he spake vnadiuisedly with his lippes.
34 Neither destroyed they the heathen: as the
Lord commaunded them.
35 But were mingled among the heathen: and
learned their workes.
36 In so much that they worshipped their i-
dols, which turned to their owne decay: yea,
they offred their sonnes and daughters vn-
to deuils.
37 And shed innocent blood, euen the blood of
their sonnes and of their daughters: whom
they offred vnto the idols of Chanaan, and
the land was defiled with blood.
38 Thus were they stayned with their owne
workes: & went a whoring with their owne
inuentions.
39 Therefore was the wrath of the Lord kind-
led against his people: insomuch that he ab-
horred his owne inheritance.
40 And hee gaue them over into the hand of
the heathen: and they that hated them were
lords ouer them.
41 Their enemies oppressed them: and had
them in subiection.
42 Many a time did he deliuer them: but they
rebelled against him with their owne inuen-
tions, & were brought downe in their wic-
kednes.
43 Neuertheless, when he saw their aduersi-
tie: he heard their complaint.
44 He thought vpon his couenant, and pitied
the according vnto ꝑ multitude of his mer-
cies: yea, he made al those that had led them
away captiue to pitie them.
45 Deliuer vs (O Lorde our God) and gather
vs from among the heathen: that wee may
giue thanks vnto thy holy name, and make
our boast of thy prayse.
46 Blessed be the Lord God of Israel, from e-
uerlasting, and worlde without ende: and
let all the people say, Amen.

Confitemini domino. Psal. 107.

O Giue thanks vnto the Lord, for he is gra- Morning prayer.
cious: and his mercie endureth for euer.
2 Let them giue thanks whom the Lord
hath redeemed: and deliuered from the hand
of the enemie.
3 And gathered them out of the landes, from
the East & from the West: from the North
and from the South.
4 They went astray in the wildernesse out of
the way: and found no citie to dwell in.
5 Hungrie and thirstie: their soule fainted in
them.
6 So they cryed vnto the Lorde in their trou-
ble: & he deliuered them from their distresse.
7 He led them forth by the right way: that
they might go to the citie where they dwelt.
8 O that men would therfore praise the Lord
for his goodnesse: and declare the wonders
that he doth for the children of men.
9 For he satisfieth the emptie soule: and fil-
leth the hungry soule with goodnes.
10 Such as sit in darknes & in the shadowe of
death: being fast bound in miserie and yron.
11 Because they rebelled against the wordes
of the Lord: and lightly regarded the coun-
saile of the most high.
12 He also brought downe their heart through
heaunesse: they fell downe, and there was
none to helpe them vp.
13 So when they cryed vnto the Lorde in
their trouble: he deliuered them out of their
distresse.
14 For he brought them out of darknes, and
out of the shadowe of death: and brake their
bonds in sunder.
15 O that men would therfore praise the Lord
for his goodnes: and declare the wonders
that he doth for the children of men.
16 For he hath broken the gates of brasse: and
smitten the barres of yron in sunder.
17 Foolish men are plagued for their offence:
and because of their wickednes.
18 Their soule abhorred all manner of meate:
and they were euen hard at deaths doore.
19 So when they cryed vnto the Lorde in
their trouble: he deliuered them out of their
distresse.
20 He sent his worde and healed them: and
they were saued from their destruction.
21 O that men would therfore praise the Lord
for his goodnes: and declare the wonders
that he doth for the children of men.
22 That they would offer vnto him the sacri-
fice

fice of thanks giuing: and tel out his works with gladnesse.
23 They that go downe to the sea in shippes: and occupie their business in great waters.
24 These men see the works of the Lord: and his wonders in the deepe.
25 For at his word the stormie winde ariseth: which lifteth vp the waues thereof.
26 They are caried vp to the heauen, & downe againe to the deep: their soule melteth away because of the trouble.
27 They reele to and fro, and stacker like a drunken man: and are at their witres ende.
28 So when they cry vnto the Lorde in their trouble: hee deliuereth them out of their distresse.
29 For he maketh the storme to cease: so that the waues thereof are still.
30 Then are they glad, because they be at rest: and so hee bringeth them vnto the hauen where they would be.
31 O that men would therefore praysse the Lord for his goodnes: and declare the wonders that he doth for the children of men.
32 That they would exalt him also in the congregation of the people: and praysse him in the seate of the elders.
33 Which turneth the floodes into a wildernes: and dryeth vp the water springs.
34 A fruitfull land maketh he barren: for the wickednes of them that dwell therein.
35 Againe hee maketh the wildernes a standing water: & water springs of a dry ground.
36 And there he setteth the hungrie: that they may build them a citie to dwell in.
37 That they may sowe their land, and plant vineyardes: to yeelde them fruites of increase.
38 He blesseth them, so that they multiplye exceedingly: and suffereth not their cattell to decrease.
39 And agayne, when they are minished and brought lowe: through oppression, through any plague or trouble.
40 Though hee suffer them to be euill intreated through tyrants: and let them wander out of the way in the wilderness.
41 Yet helpeth he the poore out of misery: and maketh him houshold̃s like a flock of sheep.
42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.
43 Who so is wise, will ponder these things: and they shall vnderstand the louing kindnesse of the Lord.

Paratum cor meum. Psal.108.

Euening prayer.

O God, my heart is ready (my heart is ready): I will sing and giue praise with the best member that I haue.
2 Awake thou Lute and Harpe: I my selfe will awake right earely.
3 I will giue thankes vnto thee, O Lorde, among the people: I will sing prayses vnto thee among the nations.
4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.
5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.
6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.
7 God hath spoken in his holines: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.
8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.
9 Iuda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.
10 Who will leade mee into the strong citie: and who wil bring me into Edom?
11 Hast not thou forsaken vs, O God: and wilt not thou God go forth with our hostes?
12 O helpe vs against the enemie: for vaine is the helpe of man.
13 Through God we shal doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal.109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.
2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.
3 For the loue that I had vnto them, loe they take now my contrary parte: but I giue my selfe vnto prayer.
4 Thus haue they rewarded me euil for good: and hatred for my good will.
5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.
6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.
7 Let his dayes be few: and let another take his office.
8 Let his children bee fatherlesse: and his wife a widdowe.
9 Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.
10 Let the extortioner consume all that hee hath: and let the stragers spoile his labour.
11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.
12 Let his posteritie bee destroyed: and in the next generation let his name bee cleane put out.
13 Let the wickednes of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother bee done away.
14 Let them alway be before the Lorde: that hee may roote out the memoriall of them from of the earth.
15 And that because his minde was not to doe good: but persecuted the poore helpeles man, that he might slay him that was vexed at the heart.
16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it be farre from him.
17 He clothed himselfe with cursing like as with a raiment: & it shall come into his bowels like water, and like oyle into his bones.
18 Let it bee vnto him as the cloke that hee hath vpon him: and as the gydle that he is alway gyded withall.
19 Let it thus happen from the Lorde vnto

mine enemies: and to those that speake euill against my soule.
20 But deale thou with me (O Lorde God) according vnto thy name: for sweete is thy mercie.
21 O deliuer me, for I am helpeless & poore: and my heart is wounded within me.
22 I go hence like the shadowe that departeth: and am driuē away as the grashopper.
23 My knees are weake through fasting: my flesh is dryed vp for want of fatnes.
24 I became also a reproche vnto them: they that looked vpon me, shaked their heads.
25 Helpe me (O Lord my God:) oh saue me according to thy mercie.
26 And they shall knowe howe ye this is thy hand: and that thou Lord hast done it.
27 Though they curse, yet blesse thou: and let them be confounded that ryse vp against me, but let thy seruant reioyce.
28 Let mine aduersaryes bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.
29 As for me, I wil giue great thankes vnto the Lorde with my mouth: and praise him among the multitude.
30 For he shall stand at the right hand of the poore: to saue his soule from vnrightеous Judges.

Dixit Dominus. Psal. 110.

Morning prayer.

THe Lorde saide vnto my Lorde: sit thou on my right hand, vntil I make thine enemyes thy footestoole.
2 The Lorde shall send the rod of thy power out of Sion: be thou ruler euen in ye mids among thine enemies.
3 In the day of thy power shall the people offer thee free wil offerings w̄ an holy worship: the dew of thy yoyth is of the wombe of the morning.
4 The Lord sware, and wil not repent: thou art a Priest for euer, after the order of Melchisedech.
5 The Lorde vpon thy right hande: shall wound euen kings in the day of his wrath.
6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heades ouer diuerse countries.
7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thanks vnto the Lorde with my whole heart: secretly among the faithfull, and in the congregation.
2 The workes of the Lord are great: sought out of all them that haue pleasure therein.
3 His worke is worthy to be praysed and had in honour: and his righteousnesse endureth for euer.
4 The mercifull and gratious Lord hath so done his marueilous workes: that they ought to be had in remembrance.
5 He hath giuen meate vnto them that feare him: he shall euer be mindefull of his couenant.
6 He hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.
7 The workes of his hands are verite and iudgement: all his commaundements are true.
8 They stand fast for euer and euer: and are done in trueth and equitie.
9 He sent redemption vnto his people: hee hath commanded his couenant for euer, holy and reuerent is his name.
10 The feare of the Lord is the beginning of wisdome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLesled is the man that feareth the Lord: he hath great delight in his commaundements.
2 His seede shall be mightie vpon earth: the generation of the faithfull waide blessed.
3 Riches and plenteousnes shall bee in his house: & his righteousnes endureth for euer.
4 Vnto the godly there arysely vp light in the darknes: he is mercifull, louing, and righteous.
5 A good man is mercifull and lendeth: and wil guide his words with discretion.
6 For hee shall neuer bee mooued: and the righteous shall be had in an euerlasting remembrance.
7 He wil not be afraid for any euill tydings: for his heart standeth fast, and beleeueth in the Lord.
8 His heart is stablished & wil not shinke: vntill he see his desire vpon his enemies.
9 Hee hath dispersed abroade and giuen to the poore: and his righteousnes remaineth for euer, his horne shalbe exalted w̄ honor.
10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal 113.

PRaise the Lorde (ye seruants:) O praise the name of the Lord.
2 Blessed be the name of the Lord from this time foorth for euermore.
3 The Lords name is prayseb: from the rising vp of the Sunne, vnto the going downe of the same.
4 The Lord is high aboue all Heathen: and his glory aboue the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling so hygh: and yet humbleth him selfe to behoide the thinges that are in heauen and earth.
6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.
7 That he may set him with the princes: euen with the Princes of his people.
8 Hee maketh the barren woman to keepe house: & to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob frō among the strange people.
2 Juda was his sanctuarie: and Israel his dominion.
3 The sea sawe that, and fled: Jordane was driuen back.
4 The mountaines skipped like Rammes: and the little hilles like young sheepe.
5 What aylеth thee, O thou sea, that thou fleddest:

fledde? and thou Jordane, that thou wast driuen backe?
6 Ye mountaines ye skipped like Rãmes: and ye litle hilles like yong sheepe?
7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.
8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

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

Morning prayer.

Dilexi quoniam. Psal. 116.

I Am well pleased: that the Lorde hath heard the voyce of my prayer.
2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.
3 The snares of death compassed me rounde about: and the paines of hell gate holde vpon me.
4 I shal find trouble and heauines, and I shal cal vpon the name of the Lorde: O Lorde I beseech thee deliuer my soule.
5 Gracious is the Lorde and righteous: yea our God is merciful.
6 The Lorde preserueth the simple: I was in miserie, and he helped me.
7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.
8 And why? thou hast deliuered my soule frõ death: mine eyes from teares, and my feete from falling.
9 I will walke before the Lord: in the lande of the liuing.
10 I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, all men are liers.
11 What reward shall I giue vnto the Lorde: for all the benefites that he hath done vnto me?
12 I will receiue the cup of saluation: and call vpon the name of the Lord.
13 I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lord, is the death of his saints.
14 Beholde (O Lord) howe that I am thy seruant: I am thy seruãt, and the sonne of thine handmaide, thou hast broken my bones in sunder.
15 I wil offer to thee the sacrifice of thankesgiuing: and will call vpon the name of the Lord.
16 I wil pay my vowes vnto the Lord, in the sight of all his people: in the courtes of the Lordes house, euen in the middes of thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord al ye heathen: praise him all ye nations.
2 For his merciful kindenesse is euer more and more towarde vs: and the trueth of the Lord endureth for euer. Prayse the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lorde, for he is gratious: because his mercy endureth for euer.
2 Let Jsrael now confesse that he is gratious: and that his mercie endureth for euer.
3 Let the house of Aaron now confesse: that his mercie endureth for euer.
4 Yea, let them nowe that feare the Lord confesse: that his mercie endureth for euer.
5 I called vpon the Lorde in trouble: and the Lord heard me at large.
6 The Lorde is on my side: I will not feare what man doeth vnto me.
7 The Lorde taketh my part with them that helpe me: therefore shal I see my desire vpõ mine enemies.
8 It is better to trust in the Lorde: then to put any confidence in man.
9 It is better to trust in the Lord: then to put any confidence in princes.
10 All nations compassed me rounde about: but in the name of the Lorde will I destroy them.
11 They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lord wil I destroy them.
12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lord I will destroy them.
13 Thou hast thrust sore at mee, that I might fall: but the Lord was my helpe.
14 The Lord is my strength and my song: and is become my saluation.
15 The voyce of ioy and helth is in the dwellings

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

Beati immaculati. Psal. 119.

Euening prayer.

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

In quo corrigit.

WHerewithal shall a yong mã cleanse his way: euen by ruling himselfe after thy word.
2 With my whole heart haue I sought thee: O let me not go wrong out of thy commandements.
3 Thy words haue I hid within mine heart: that I should not sinne against thee.
4 Blessed art thou, O Lord: O teache me thy statutes.
5 With my lippes haue I bene telling: of all the iudgements of thy mouth.
6 I haue had as great delight in the way of thy testimonies: as in al maner of riches.
7 I wil talke of thy commandementes: and haue respect vnto thy wayes.
8 My delight shalbe in thy statutes: & I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy worde.
2 Open thou mine eyes: that I may see the wonderous things of thy lawe.
3 I am a stranger vpon earth: O hide not thy commandements from me.
4 My soule breaketh out for very feruent desire: that it hath alwaye vnto thy iudgements.
5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commandements.
6 O turne from me shame and rebuke: for I haue kept thy testimonies.
7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counsailers.

Adhæsit pauimento.

My soule cleaueth to the dust: O quicken thou me according to thy word.
2 I haue knowledged my wayes, & thou heardest me: O teache me thy statutes.
3 Make me to vnderstande the waye of thy commandements: and so shal I talke of thy wonderous workes.
4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.
5 Take from me the way of lying: and cause thou me to make much of thy lawe.
6 I haue chosen the way of trueth: and thy iudgements haue I laide before me.
7 I haue sticken vnto thy testimonies: O Lord confound me not.
8 I will runne the way of thy cõmandemẽts: when thou hast set my heart at libertie.

Legem pone.

Morning prayer.

TEach me, O Lord, the way of thy statutes: and I shal keepe it vnto the ende.
2 Giue me vnderstanding, and I shall keepe thy lawe: yea, I shall keepe it with my whole heart.
3 Make me to go in the path of thy commãdements: for therein is my desire.
4 Encline my heart vnto thy testimonies: & not to couetousnes.
5 O turne away mine eyes, least they beholde vanitie: and quicken thou me in thy way.
6 O stablish thy worde in thy seruant: that I may feare thee.
7 Take away the rebuke that I am afrayde of: for thy iudgements are good.
8 Beholde, my delight is in thy commandements: O quicken me in thy righteousnes.

Et veniat super me.

LEt thy louing mercie come also vnto mee, O Lord: euen thy saluation, according vnto thy worde.
2 So shal I make answere vnto my blasphemers: for my trust is in thy word.
3 O take not ꝑ word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.
4 So shall I alway keepe thy lawe: yea, for euer

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

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.
2 The same is my comfort in my trouble: for thy word hath quickened me.
3 The proud haue had me exceedyngly in derision: yet haue I not shrinked from thy lawe.
4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.
5 I am horribly afrayde: for the vngodly that forsake thy lawe.
6 Thy statutes haue bene my songs: in the house of my pilgrimage.
7 I haue thought vpon thy name, O Lord, in the night season: and haue kept thy lawe.
8 This I had: because I kept thy commaundements.

Portio mea domine.

Thou art my portion, O Lord: I haue promised to keepe thy lawe.
2 I made my humble petition in thy presence with my whole heart: O be merciful vnto me according to thy word.
3 I called mine owne wayes to remembrance: and turned my feete into thy testimonies.
4 I made hast, and prolonged not the time: to keepe thy commandements.
5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.
6 At midnight I wil rise to giue thankes vnto thee: because of thy ryghteous iudgements.
7 I am a companyon of all them that feare thee: and keepe thy commandements.
8 The earth, O Lord, is ful of thy mercie: O teache me thy statutes.

Bonitatem fecisti.

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

Manus tuæ fecerunt me.

Euening prayer.

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

Defecit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy worde.
2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?
3 For I am become like a bottel in ꝑ smoke: yet do I not forget thy statutes.
4 Howe many are the dayes of thy seruant: whē wilt thou be auenged of them that persecute me?
5 The proud haue digged pits for me: which are not after thy lawe.
6 All thy commaundementes are true: they persecute me falsly, O be thou my helpe.
7 They had almost made an ende of me vpon earth: but I forsooke not thy commaundements.
8 O quicken me after thy louyng kindenesse: and so shall I keepe the testimonies of thy mouth.

In æternum domine.

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

Quomodo dilexi.

Lord, what loue haue I vnto thy law: al the day long is my studie in it.
2 Thou through thy commaundementes hast made me wiser then mine enemies: for they are euer with me.
3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.
4 I am wiser then the aged: because I keepe thy commandements.

5 I haue

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

Lucerna pedibus meis.

Morning prayer.

THy word is a lanterne vnto my feete: and a light vnto my paths.
2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.
3 I am troubled aboue measure: quicken me (O Lord) according to thy word.
4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.
5 My soule is alway in my hand: yet doe I not forget thy law.
6 The vngodly haue layde a snare for me: but yet I swarued not from thy cõmandemẽts.
7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.
8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the ende.

Iniquos odio habui,

I Hate them that imagine euill things: but thy lawe do I loue.
2 Thou art my defence and shield: and my trust is in thy word.
3 Away from me ye wicked: I will keepe the commandements of my God.
4 O stablishe me according vnto thy woorde, that I may liue: and let me not be disappointed of my hope.
5 Hold thou me vp, and I shalbe safe: yea, my delight shalbe euer in thy statutes.
6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceite.
7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.
8 My flesh trembleth for feare of thee: and I am afrayde of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawful & right: O giue me not ouer vnto mine oppressours.
2 Make thou thy seruant to delight in that which is good: that the prouude doe me no wrong.
3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.
4 O deale with thy seruaunt according vnto thy louing mercy: & teach me thy statutes.
5 I am thy seruant, O graunt me vnderstanding: that I may knowe thy testimonies.
6 It is time for thee Lorde to laye to thyne hande: for they haue destroyed thy law.
7 For I loue thy commaundementes: aboue gold and precious stone.
8 Therefore holde I straight al thy commandements: and all false wayes I bterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule keepe them.
2 When thy woorde goeth forth: it giueth light and vnderstanding vnto the simple.
3 I opened my mouth, & drew in my breath: for my delight was in thy commaundements.
4 O looke thou vpon me, and be merciful vnto me: as thou vsest to doe vnto those that loue thy name.
5 Order my steppes in thy word: and so shall no wickednesse haue dominion ouer me.
6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commandements.
7 Shewe the light of thy countenance vpon thy seruant: and teach me thy statutes.
8 Mine eyes gushe out with water: because men keepe not thy lawe.

Iustus es domine.

RIgheteous art thou, O Lorde: and true is thy iudgement.
2 The testimonies that thou hast commanded: are exceeding righteous and true.
3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.
4 Thy woorde is tryed to the vttermost: and thy seruant loueth it.
5 I am smal, and of no reputation: yet doe I not forget thy commandements.
6 Thy righteousnesse is an euerlasting righteousnesse: and thy law is the trueth.
7 Trouble and heauines haue taken holde vpon me: yet is my delight in thy commandements.
8 The righteousnesse of thy testimonies is euerlasting: O graunt me vnderstanding, & I shall liue.

Clamaui in toto corde meo.

Euening prayer.

I Call with my whole heart: heare me, O Lord, I will keepe thy statutes.
2 Yea, euen vpon thee do I cal: helpe me, & I shall keepe thy testimonies.
3 Earely in the morning do I crie vnto thee: for in thy word is my trust.
4 Mine eyes preuent the night watches: that I might be occupied in thy words.
5 Heare my voice (O Lorde) according vnto thy louing kindnesse: quicken me according as thou art wont.
6 They drawe nigh that of malice persecute me: and are farre from thy lawe.
7 Be thou nigh at hande, O Lord: for al thy commandements are true.
8 As concerning thy testimonies, I haue knowne long since: that thou hast grounded them for euer.

Vide humilitatem.

OConsider mine aduersitie, & deliuer me: for I do not forget thy lawe.
2 Auenge thou my cause, and deliuer me: quicken me according vnto thy woorde.
3 Health is farre from the vngodly: for they regarde not thy statutes.
4 Great is thy mercie, O Lorde: quicken me as thou art wont.
5 Many there are that trouble me, and persecute

serue me: yet doe I not swarue from thy testimonies.
6 It grieueth me whē I see ꝑ transgressours: because they keepe not thy lawe.
7 Consider, O Lord, how I loue thy cōmandements: O quicken me according to thy louing kindnesse.
8 Thy word is true from euerlasting: all the iudgements of thy righteousnes endure for euermore.

Principes persecuti sunt.

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

Appropinquet deprecatio.

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

Ad dominum. Psal. 120.

Morning prayer.

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

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.
2 My help commeth euen from the Lord: which hath made heauen and earth.
3 He will not suffer thy foote to be moued: & he that keepeth thee will not sleepe.
4 Behold, he that keepeth Israel: shal neither slumber nor sleepe.
5 The Lord him selfe is thy keeper: the Lord is thy defence vpon thy right hand.
6 So that the sunne shall not burne thee by day: neither the moone by night.
7 The Lord shal preserue thee frō al euil: yea, it is euen he that shal keepe thy soule.
8 The Lorde shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they said vnto me: we will go into the house of the Lord.
2 Our feete shal stand in thy gates: O Hierusalem.
3 Hierusalem is builded as a citie: that is at vnitie in it selfe.
4 For thither the tribes goe vp, euen the tribes of the Lorde: to testifie vnto Israel, to giue thankes vnto the name of ꝑ Lord.
5 For there is the seate of iudgement: euen the seate of the house of Dauid.
6 O pray for the peace of Hierusalē: they shal prosper that loue thee.
7 Peace be within thy walles: and plenteousnesse within thy palaces.
8 For my brethren and companions sakes: I wil wish thee prosperitie.
9 Yea, because of ꝑ house of the Lord our God: I wil seeke to do thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eies: O thou that dwellest in the heauens.
2 Beholde, euen as the eies of seruants looke vnto ꝑ hand of their masters, & as the eyes of a maiden vnto the hande of her mistres: euen so our eyes wayte vpon the Lord our God, vntill he haue mercie vpon vs.
3 Haue mercie vpon vs, O Lord, haue mercy vpon vs: for we are bitterly despised.
4 Our soule is filled vō the scorneful reproofe of the welthy: and with the despitefulnes of the proude.

Nisi quia dominus. Psal. 124.

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

Qui confidunt. Psal. 125.

THey that put their trust in the Lorde, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.
2 The hilles stand about Hierusalē: euen so standeth the Lorde round about his people, from this time forth for euermore.
3 For the rodde of the vngodly commeth not

into

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

In conuertendo. Psal.126.

Euening prayer.

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

Nisi dominus. Psal.127.

EExcept the Lord build the house: their labour is but lost that build it.
2 Except the Lorde keepe the citie: the watchman waketh but in vaine.
3 It is but lost labour that ye hast to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.
4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.
5 Like as the arowes in the hand of the Gyant: euen so are the yong children.
6 Happie is the man that hath his quiuerful of thē: they shal not be ashamed whē they speake with their enemies in the gate.

Beati omnes. Psal.128.

BLessed are al they that feare the Lord: and walke in his wayes.
2 For thou shalt eate the labours of thine hands: O wel is thee, & happy shalt thou be.
3 Thy wife shalbe as the fruitfull vine: vpon the walles of thine house.
4 Thy children like the Olive branches: round about thy table.
5 Loe, thus shall the man be blessed: that feareth the Lord.
6 The Lorde from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie al thy life long.
7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal.129.

MAny a time haue they fought against me fro my youth vp: (may Israel now say.)
2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.
3 The plowers plowed vpon my backe: and made long furrowes.
4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.
5 Let them be confounded and turned backward: as many as haue euil will at Sion.
6 Let them be euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.
7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.
8 So that they which go by, say not so much as the Lord prosper you: we wish you good luck in the name of the Lord.

De profundis. Psal.130.

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

Domine, non est. Psal.131.

LOrde, I am not high minded: I haue no proude lookes.
2 I do not exercise my selfe in great matters: which are to high for me.
3 But I refraine my soule, & keepe it low, like as a child that is weaned from his mother: yea, my soule is euen as a weaned childe.
4 O Israel trust in the Lorde: from this time forth for euermore.

Memento Domine. Psal.132.

LOrd remember Dauid: and al his trouble. Morning prayer.
2 How he sware vnto the Lorde: and vowed a vowe vnto the almightie GOD of Iacob.
3 I will not come within the tabernacle of my house: nor clime vp into my bed.
4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither ye temples of my head to take any rest.
5 Vntil I finde out a place for the temple of the Lord: an habitation for the mighty God of Iacob.
6 Lo, we heard of the same at Ephrata: and found it in the wood.
7 We wil go into his tabernacle: and fal low on our knees before his footestoole.
8 Arise, O Lord, into thy resting place: thou and the arke of thy strength.
9 Let thy Priests be clothed with righteousnes: and let thy saints sing with ioyfulnes.
10 For thy seruant Dauids sake: turne not away the presence of thine anointed.
11 The Lord hath made a faithfull othe vnto Dauid: and he shal not shrinke from it.
12 Of the fruite of thy body: shall I set vpon thy seate.
13 If thy children wil keepe my couenant and my testimonies that I shall learne thē: their

children

thirdzen also shalt tie vpon thy sent for euermore.
14 For the Lorde hath chosen Sion to be an habitation for him selfe: he hath longed for her.
15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.
16 I will blesse her victaile with increase: & will satisfie her poore with bread.
17 I will decke her priestes with health: and her saints shal reioyce and sing.
18 There shall I make the horne of David to florish: I haue ordeined a lanterne for mine anoynted.
19 As for his enemies, I shall clothe thē with shame: but vpon him selfe shall his crowne florishe

Ecce quam bonum. Psal.133.

BEhold how good and ioyfull a thing it is: brethren to dwel together in vnitie.
2 It is like the precious oyntment vpon the head, that ran downe vnto the beard: euē vnto Aarons beard, and went downe to the skirts of his clothing.
3 Like as the dew of Hermon: which fel vpon the hill of Sion.
4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal.134.

BEhold (now) praise the Lord: al ye seruātes of the Lord.
2 Ye that stand in the house of the Lord: euen in the courtes of the house of our God.
3 Lift vp your handes in the sanctuarie: and praise the Lord.
4 The Lorde that made heauen & earth: giue thee blessing out of Sion.

Laudate nomen. Psal.135.

O Praise the Lord, laud ye the name of the Lord: praise it, O ye seruants of ꝑ Lord.
2 Ye that stand in the house of the Lord: in the courtes of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing praises vnto his name, for it is louely.
4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.
5 For I know that the Lord is great: & that our Lord is aboue al gods.
6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in al deepe places.
7 He bringeth forth the cloudes from ꝑ ends of the world: & sendeth forth lightnings vb the raine, bringing ꝑ winds out of his treasures.
8 He smote the first borne of Egypt: both of man and beast.
9 He hath sent tokens and wonders into the middes of thee, O thou land of Egypt: vpon Pharao and al his seruants.
10 He smote diuers nations: & slew myghty kings.
11 Sehon king of the Amorites, and Og the king of Basan: & all the kingdomes of Chanaan.
12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.
13 Thy name, O Lorde, endureth for euer: so doeth thy memorial, O Lord, from one generation to another.
14 For the Lord will auenge his people: and be gracious vnto his seruants.
15 As for the images of the heathen, they are but siluer & golde: the worke of mens hādes.
16 They haue mouthes, and speake not: eies haue they, but they see not.
17 They haue eares, & yet they heare not: neither is there any breath in their mouthes.
18 They that make them, are like vnto them: and so are all they that put their trust in thē.
19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.
20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.
21 Praised be the Lorde out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal.136.

O Giue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer. Euening prayer.
2 O giue thankes vnto the God of all gods: for his mercie endureth for euer.
3 O thanke the Lord of al lords: for his mercy endureth for euer.
4 Which onely doth great wonders: for his mercie endureth for euer.
5 Which by his excellent wisedome made the heauens: for his mercie endureth for euer.
6 Which laide out ꝑ earth aboue the waters: for his mercy endureth for euer.
7 Which hath made great lighres: for his mercie endureth for euer.
8 The Sunne to rule the day: for his mercie endureth for euer.
9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.
10 Which smote Egypt with their fiirstborne: for his mercie endureth for euer.
11 And brought out Israel from among thē: for his mercie endureth for euer.
12 With a mightie hand & stretched out arme: for his mercie endureth for euer.
13 Which diuided the red sea in two partes: for his mercie endureth for euer.
14 And made Israel to goe through the middest of it: for his mercie endureth for euer.
15 But as for Pharao and his hosse, he ouerthrew them in the red sea: for his mercy endureth for euer.
16 Which led his people through the wildernesse: for his mercy endureth for euer.
17 Which smote great kings: for his mercie endureth for euer.
18 Yea, and slue mighty kings: for his mercy endureth for euer.
19 Sehon king of the Amorites: for his mercie endureth for euer.
20 And Og the king of Basan: for his mercie endureth for euer.
21 And gaue away their land for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.
23 Which remembred vs when we were in trouble: for his mercie endureth for euer.
24 And hath deliuered vs from our enemies: for his mercy endureth for euer.
25 Which giueth foode to al flesh: for his mercie endureth for euer.

26 O giue

ged Lute.
10 Thou hast giuen victory vnto kings: and hast deliuered Dauid thy seruant from the perill of the swoorde.
21 Saue me and deliuer me from the hande of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.
22 That our sonnes may growe vp as the young plants: and that our daughters may be as the polished corners of the temple.
13 That our garners may bee full and plenteous with all maner of store: that our sheepe may bring foorth thousands, and ten thousands in our streetes.
14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complayning in our streetes.
15 Happie are the people that bee in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my king: and I will praise thy name for euer and euer.
2 Euerie day wil I giue thanks vnto thee: and prayse thy name for euer and euer.
3 Great is the Lord, and marueilous worthy to be prayseed: there is no ende of his greatnesse.
4 One generation shall praise thy works vnto an other: and declare thy power.
5 As for me, I wil be talking of thy worship: thy glory, thy praise, & wonderous works.
6 So that men shall speake of the might of thy marueilous acres: and I will also tel of thy greatnesse.
7 The memoriall of thine aboundant kindenesse shall be shewed: & men shall sing of thy righteousnesse.
8 The Lord is gratious and merciful: long suffering, and of great goodnesse.
9 The Lord is louing vnto euery man: and his mercie is ouer all his workes.
10 All thy woorkes praysse thee, O Lord: and thy saints giue thanks vnto thee.
11 They shewe the glory of thy kingdome: and talke of thy power.
12 That thy power, thy glorie, and mightinesse of thy kingdome: might be knowne vnto men.
13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.
14 The Lord vpholdeth all such as fal: and liftetb vp all those that be downe.
15 The eyes of all waite vpon thee, O Lorde: and thou giuest them their meate in due season.
16 Thou openest thine hande: and fillest all things liuing with plentiousnesse.
17 The Lord is rightfeous in all his wayes: and holie in all his workes.
18 The Lorde is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.
19 He will fulfil the desire of them that feare him: hee also will heare their cry, and will helpe them.
20 The Lorde preserueth all them that loue him: but scattereth abroade all the vngodly.
21 My mouth shall speake the prayse of the Lord: and let all flesh giue thanks vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

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

Laudate Dominum. Psal. 147.

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

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

Laudate dominum. Psal.148.

O Praise the Lorde of heauen: praise him in the height.
2 Praise him all ye angels of his: praise him all his hoste.
3 Praise him Sunne and Moone: praise him all ye starres and light.
4 Praise him all ye heauens: and ye waters that be aboue the heauens.
5 Let them praise the name of the Lorde: for he spake the worde, and they were made, he commaunded, and they were created.
6 He hath made them fast for euer and euer: he hath giuen them a lawe which shall not be broken.
7 Praise the Lord vpon earth: ye Dragons and all deepes.
8 Fire and haile, snowe and vapours: winde and storme, fulfilling his worde.
9 Mountaines and all hilles: fruitful trees, and all Cedars.
10 Beastes and all cattell: wormes, and feathered foules.
11 Kings of the earth, and all people: princes, and all iudges of the worlde.
12 Yong men and maidens, olde men and children, praise the name of the Lorde: for his name onely is excellent, and his praise aboue heauen and earth.
13 He shall exalte the horne of his people, all his saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate domino Psal.149.

O Sing vnto the Lorde a new song: let the congregation of saints praise him.
2 Let Israel reioyce in him that made him: and let the children of Sion bee ioyfull in their king.
3 Let them praise his name in the daunce: let them sing prayses vnto him with Tabret and Harpe.
4 For the Lorde hath pleasure in his people: and helpeth the meeke hearted.
5 Let the saints bee ioyfull with glorie: let them reioyce in their beddes.
6 Let the prayses of God be in their mouth: and a two edged sworde in their hands.
7 To bee auenged of the heathen: and to rebuke the people.
8 To binde their kings in chaynes: & their nobles with linkes of yron.
9 That they may be auenged of them, as it is written: such honour haue all his saints.

Laudate dominum. Psal.150.

O Praise God in his holinesse: praise him in the firmament of his power.
2 Praise him in his noble acres: praise him according to his excellent greatnesse.
3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.
4 Praise him in the Cymbals and daunces: praise him vpon the strings and pipe.
5 Praise him vpon the well tuned Cymbals: praise him vpon the loude Cymbalies.
6 Let euery thing that hath breath: praise the Lorde.

FINIS.

A prayer conteining the duety of euerie true Christian.

Moste mightie God, merciffull and louing father, I wretched sinner come vnto thee in the name of thy deerely beloued sonne Iesus Christe my onely sauiour and redeemer: & most humbly beseech thee for his sake to be merciful vnto me, and to cast all my sinnes out of thy sight and remembraunce, through the merites of his bloodie death and passion.

Poure vpon me (O Lorde) thy holy spirite of wisdome and grace: Gouerne and leade me by thy holie worde, that it may be a lanterne vnto my feet, & a light vnto my steppes. Shew thy mercie vpon me, and so lighten the natural blindeness and darknesse of my heart through thy grace, that I may dayly bee renewed by the same spirit and grace: By the whiche (O Lorde) purge the grosnesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy worde and heauenly will, beleeue, and practise the same in my life and conuersation, and euermore holde fast that blessed hope of euerlasting life.

Mortifie and kil all vice in me, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and graunt me toy peace all my dayes: Graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name: but most chiefly, my soule against all assaults, temptations, accusations, subtil barts and sleights of that olde enemie of mankinde Satan that roaring lyon, euer seeking whome he may deuoure.

And heere (O Lord) I prostrate, with moste humble minde crane of thy diuine maiestie, to be merciffull onto the vniuersall Church of thy sonne Christ: And especially according to my bounden duetie, beseeche thee for his sake to blesse, saue, and defende the principall member thereof, thy seruant our moste deere and soueraigne Lady Queene Elizabeth, encrease in her royal heart true faith, godly zeale, and loue of the same: And graunt her victory ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life eterlasting.

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

And lastly I commend vnto thy fatherly protection, al that thou hast giuen me, as wife, children, and seruants: Ayde me O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this worlde I must alwayes be at warre and strife, not with one sorte of enemies, but with an infinite number, not onely with flesh and blood, but with the Deuill which is the Prince of darknesse, and with wicked men executours of his moste damnable will: Graunt mee therefore thy grace, that beeing armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side, vntil such time as I hauing ended the combate, which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauiour. Amen.

Certaine godlie Prayers for *sundry dayes.*

¶ Munday.

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

Tuesday.

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

Wednesday.

O Merciffull father, by whose power and strength we may ouercome our enemies both bodily and ghostly: graunt vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies of our soule, that is, the desires of the worlde, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, lead our liues in holinesse and righteousnesse, that we may serue thee in spirit & truetb, and that by our sauiour and Lord Iesus Christ. Amen.

Thursday.

O Almightie and euerlasting God, which not onely giuest euery good & perfect gift, but also increasest those gifts that thou hast giuen: we most humbly beseech thee (merciffull God) to increase in vs the gifte of faith, that we may truely beleeue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by crieuousnesse of temptation, neither by the subtill craftes and assaults of the deuill, we be driuen from faith in the blood of our Sauiour and Lord Iesu Christ. Amen.

Frydaye.

GRaunt vnto vs, O merciful God (we most hartily beseeche thee) knowledge & true vnderstanding of thy worde, that all ignorance expelled, we may knowe what thy will & pleasure is in all thynge, and howe to doe our dueties, and truely to walke in our vocation: & that also we may expresse in our liuing, those thynges that we do knowe, that we be not only knowers of thy worde good Lorde, but also be workers of the same, by our Sauiour & Lorde Iesus Christ. Amen.

Saturday.

OAlmighty God, which hast prepared euerlasting life to all those that be thy faythfull seruaunts: graunt vnto vs Lorde, sure hope of the life euerlasting, that we being in this miserable worlde, may haue some taste and feeling of it in our hearts, and that not by our deserving, but by the merits and deserving of our Sauiour and Lorde Iesus Christe, Amen.

OMerciful God, our onely ayde, succour, & strength at al times: graunt vnto vs, O Lorde, that in the time of prosperitie wee be not proud, and so forget thee, but that with our whole heart and strength we may cleane vnto thee, and in the time of aduersitie that we fall not into infidelitie and desperation, but that alwayes with a constant fayth, we may call for helpe vnto thee: graunt this, O Lorde, for our aduocates sake, and Sauiour Iesus Christ, Amen.

Sunday.

OAlmightie and merciful Lord, which geuest vnto thy elect people the holy ghost, as a sure pledge of thy heauenly kingdom: Graunt vnto vs, O Lord, thy holy spirite, that he may beare witnesse with our spirite, that we be thy children, and heyres of thy kingdoome, and that by the operation of this spirite, we may kyll all carnal lustes, vnlawful pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauiour and Lord Iesu Christ, Amen.

A prayer for trust in God.

THe beginning of the fal of man, was trust in him selfe. The beginning of the restoring of man, was distrust in him selfe, and trust in God. O most gracious and most wise guyde, our Sauiour Christe, which doest leade them the right way to immortall blessednesse, which truely and vnfaynedly trusting in thee, commit them selues to thee: Graunt vs, that lyke as wee bee blynde and feeble in deede, so we may take and repute our selues, that wee presume not of our selues, to see to our selues, but so farre to see, that alway wee may haue thee before our eyes, to follow thee, being our guyde, to be readie at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the waye, mayest leade vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glory for euer, Amen.

Certeine godly prayers to *be vsed for sundry purposes.*

A generall confession of sinnes, to be saide euery morning.

OAlmightie God our heauenly father, I confesse and knowledge, that I am a miserable & wretched sinner, and haue manifolde wayes most grieuously transgressed thy most godly commandements, through wicked thoughts, vngodly lusts, sinfull wordes and deedes, committed all my whole life. In sinne am I borne and concerned, and there is no goodnes in me, in as much as if thou shouldest enter into thy narowe iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needes perishe and be damned for euer: So little helpe, comfort, or succour is there either in me, or in any other creature. Onely this is my cõfort (O heauenly father) that thou didst not spare thy onely deare beloued sonne, but didst giue him vp vnto the most bitter, and most vile and slaunderous death of the crosse for me, that he might so pay the ransome for my sins, satisfy thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore, through the merit of his most bitter death and passion, & through his innocent bloodshedding, I beseech thee, O heauenly father, that thou wilt vouchsafe to be gracious and merciful vnto me, to forgiue and pardon mee of all my sinnes, to lighten my heart with thy holy spirite, to reuue, confirme, and strengthen me with a right and a perfect faith, and to inflame me in loue toward thee and my neighbour, that I may henceforth with a willing & glad heart, walke as it becommeth mee in thy most godly commaundementes, and so glorify and prayse thee euerlastingly. And also that I may with a free conscience and quiet heart, in all maner of temptations, afflictiõs, or necessities, and euen in the very pangs of death, crie boldely and merily vnto thee, and say, I beleeue in God the father almightie, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly father, to comfort my self in affliction and temptation with these articles of the Christian fayth, it is not in my power, for fayth is thy gift: and for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseeche thee, both for that and for all other my necessities, euen as thy deare beloued sonne our Sauiour Iesus Christ him selfe hath taught vs. And from the very bottome of my heart I crye, and saye, Our father which art in heauen, halowed be thy name, &c.

Prayers to be said in the morning.

OMerciful Lord God, heauenly father, I render most high laudes, prayse, & thanks vnto thee, that thou hast preserued mee

both this night, and all the time and dayes of my life hitherto, vnder thy protection, and hast suffered me to line vntill this present houre. And I beseeche thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling & gouerning me with thy holy spirite, that all maner of darkenesse, of mislife life, in life life, and of carnall lusts and affections, may be bitterly chased and driuen out of my heart, and that I may be satisfied and saued both body and soule through a right and perfect fayth, and so walke in the light of thy most godly truth, to thy glory and prayse, and to the profit and furtherance of my neighbour through Iesus Christ our Lord and Sauiour. Amen.

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

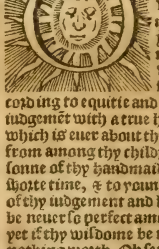
O Lord Iesus Christ, which art the true sunne of the world, euermore arising, and neuer going downe, which by thy most holsome appearing & sight, doest bring foorth, preserue, nourishe, and refreshe all thinges, as wel p̃ are in heauen, as also that are on earth: we beseech thee mercifully and fauourably to shine into our hearts, that the night & darknes of sinnes, & the mysts of errours on euerie side driuen away, thou bryghtly shining within our hearts, we may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the daye time) being pure and cleane from the workes of darknes, and abounding in al good workes which God hath prepared for vs to walke in, which with the father and with the holy ghost liuest and raignest for euer and euer. Amen.

O God and Lord Iesus Christ, thou knowest, yea, & hast also taught vs how great the infirmitie and weakenes of man is, and howe certaine a thing it is that it can nothing doe without thy godly helpe. If man trust to himselfe, it can not be auoided, but that he must headlong runne and fall into a thousande bindainges and mischiefs. O our father haue thou pitie & compassion vpon the weakenesse of vs thy children, be thou prest and readie to helpe vs, alwayes shewing thy mercie vpon vs, and prospering whatsoeuer wee godly goe about: so that thou giuing vs lyght, we may see what thinges are truely good in deede: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for we hauing nothing but mistrust in our selues, doe yeelde and commit our selues full and whole vnto thee alone, which workest all things in all creatures, to thy honour and glorie. So be it.

A prayer against temptation.

O Lord Iesus Christ, thy onely stay & fence of our mortall state, our onely hope, our onely saluation, our glory, & our triumph, who in the steye (which thou haddest for our onely cause taken vpon thee) didest suffer thy selfe to be tempted of Satan, & who only and alone of all men diddest bitterly ouercome and vanquish sinne, death, the world, the deuill, & al the kingdome of hel: & whatsoeuer thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it: neyther hath it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the forefaide enimies, but of purpose to reward vs with a crowne of the more glorie for it. And to the intent that thou mygheest likewise ouerthrowe Satan in thy members, as thou hadest afore done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Iuda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom he may deuour. Thou being that same serpẽt, the true giuer of health and life, that was nayled on high vpon a tree, giue vnto vs thy seely ones, wittnesse against the deceitful awayting of the most subtile serpent. Thou being a Lambe as white as snow, the vanquisher of Satans tyrannie, giue vnto vs thy little sheepe the strength and vertue of thy spirit, that being in our owne selues weake and feeble, and in thee strong and valiant, wee may withstande and ouercome all assaultes of the deuill, so that our ghostly enemie may not glorie on vs, but being conquered through thee, we may giue thanks to thy mercie, which neuer leauest thẽ destitute that put their trust in thee, who liuest and raignest God for euer, without ende. Amen.

A prayer for the obteining of *wisdome.*



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

Wisd. 9.

things, and the shal conduct me tyght soberly in thy wozkes, and preserue me in her power, o shal my wozkes be acceptable. Amen.

A prayer against worldly carefulnes.

O Most deare and tender father, our defender and nourisher, endue vs with thy grace, that we may cast of the great blindnesse of our mindes, and carefulnes of worldly thinges; and may put our whole study and care in keeping of thy holy lawe, and that we may labour and trauaile for the riches in this life, like the bydes of the ayre, and the lilyes of the fielde, without care. For thou hast promised to be carefull for vs, and hast commanded that vpon thee we shoulde cast all our care: which liuest and raignest wozlde without ende. Amen.

A prayer necessarie for all persons.

O Mercifull God, I a wretched sinner reknowledge my self bound to keep thy holy commandements, but yet vnable to perform them, and to be accepted for iust, without the rygteousnesse of Iesu Christe thy onely sonne, who hath perfectly fulfilled thy law, to iustifie all men that beleeue and trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good wozkes, which thou commandest in holy Scripture, all the dayes of my life, to thy glozy, and yet to trust onely in thy mercie, and in Christes merites, to be purged from my sinnes, and not in my good wozkes, be they neuer so manie. Giue me grace to loue thy holy wozd feruently, to search the scripptures diligently, to reade them humbly, to vnderstande them truely, to liue after the effectually. Order my life so, O Lozd, that it may be alway acceptable vnto thee. Giue me grace, not to reioice in any thing displeaseth thee, but euermore to delight in those thinges that please thee, be they neuer so contrary to my desires. Teach me so to pray, y my petitions may be graciously heardc of thee. Keepe me vpright among diuersities of opinions and iudgementes in the wozlde, that I neuer swarue from thy trueth taught in holy scripture. In prosperitie, O Lozd, saue me, that I waxe not proud. In aduersitie helpe me, that I neither despaire noz blaspheme thy holye name, but taking it patiently, to giue thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frayltie, I beseech thee to wozke true repentance in my heart, that I may be sorie without desperation, trust in thy mercie without presumption, that I may amende my life, & become truely religious without hypocrisie, lowelie in heart without feyning, faithful and trusty without deceit, merie without lightnes, sadde without mistrust, sober without slouthfulnes, content with mine own wout couetousnes, to tell my neighbour his faultes charitably without dissimulatiõ, to instruct my householde in thy lawes truely, to obey our Queene and all gouernours vnder her vnfeinedly, to receiue all lawes and common ordinances, (which disagreeth not from thy holy wozde) obediently, to pay euery man that which I owe vnto him truely, to backebite no man, noz slãder my neighbour secretly, & to abhorre all vice, louing all goodnes earnestly. O Lozde graunt me thus to doe, for the glozy of thy holy name. Amen.

A prayer for pacience in

O Ow hast thou (O Lozd) humbled and plucked me downe? I haue nowe vneathes made my prayers vnto thee, for thou art angrie with me, but not wout my deserueing. Certainely I haue sinned, Lozd, I confesse it, I will not denie it: but, oh my GOD, pardon my trespasses, release my debts, render now thy grace againe vnto mee, stop my woundes, for I am all to plagued and beaten: yet Lozd this notwithstanding I abide patiently, & giue mine attendance on thee, continually wayting for reliefe at thy hande, and that not without skill, for I haue receiued a token of thy fauour and grace towardes me, I meane, thy word of promise concerning Christ who for me was offered on the crosse for a raũsome, a sacrifice and price for my sinnes: wherefore according to that thy promise, defende me Lozde by thy right hande, and giue a gracious eare to my requestes, for all mans staies are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine onely aydour and protectour, O Lozd God almightie. Amen.

A prayer to be said at night going *to bed.*

O Mercifull Lozde God heauenly father whether we sleepe oz wake, liue oz die, we are alwaies thine. Wherefore I beseeche thee hartily that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perishe in the wozkes of darknes, but to kindle the lyght of thy countenance in my heart, that thy godly knowledge may dayly encrease in me, through a right and pure faith, and that I may alwayes be found to walke and liue after thy wil & pleasure, through Iesus Christ our Lozd and Sauiour. Amen.

A prayer to be said at the houre of death.

O Lozde Iesu, which art the onely health of all men liuing, and the euerlasting life of them which die in fayth: I wretched sinner giue and submit my selfe wholy vnto thy most blessed wil. And being sure that *the* thing can not perishe which is committed vnto thy mercie, willingly now I leaue this frayle and wicked flesh, in hope of the resurrection, which in better wise shal restoze it to me againe. I beseech thee, most mercifull Lozde Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend mee with the buckler of thy mercie against all the assaultes of the deuyll. I see and knowledge that there is in my selfe no helpe of saluatiõ, but al my confidence, hope and trust is in thy most mercifull goodnesse. I giue no merites noz good wozkes which I may alleage before thee. O sinnes and euill wozkes (alas) I see a great heape, but through thy mercie I trust to be in the number of the

to whome thou wilt not impute theſe ſinnes, but take and accept me for righteous and iuſt, and to be the inheritour of euerlaſting life. Thou merciful Lorde wad borne for my ſake, thou [illegible] ſuffer hetly hunger and thirſt for my ſake, thou [illegible] ch, thou didest pray and faſt for my ſake, thou [illegible] all good workes and deedes for my ſake, thou [illegible] moſt grieuous payne & torments for my ſa[illegible] And finally thou gauest thy moſt precious body to die, and thy blood to be ſhed on the croſſe for my ſake. Nowe moſt merciful Sauiour, let all theſe thinges profit me, which thou freely haſt giuen me, that haſt giuen thy ſelfe for me. Let thy blood cleanſe and waſhe away the ſpottes and foulenes of my ſinnes. Let thy righteouſneſſe hide and couer mine vnrighteouſneſſe. Let the merits of thy paſſion and blood, be the ſatiſfaction for my ſinnes. Giue [illegible] Lord thy grace, that my faith and ſalvati[illegible] in thy blood waxe not in me, but be euer fir[illegible] and conſtant, that the hope of thy mercie a[illegible] life euerlaſting neuer decay in me, that char[illegible] waxe not colde in me. Finally, that the wea[illegible] neſſe of my flethe be not ouercome with [illegible] feare of death. Graunt me, merciful Sauiou[illegible] that when death hath ſhut vp the eyes of my [illegible] [illegible]e, yet that the eyes of my ſoule may ſtil[illegible] behol[illegible] and loate vpon thee, [illegible] what when death hath taken away the vſe of my tongue and ſpeach, yet that my heart may crye and ſay vnto thee, In manus tuas domine, commendo ſpiritum meum, (that is to ſaye) O Lorde, into thy handes I gue and commit my ſoule: Domine Ieſu accipe ſpiritum meum, Lorde Jeſu receiue my ſoule vnto thee. Amen.

FINIS.

&22.17. *to quenche our heate of sinne:*

Ieremi. 33. 15. psal.119. 160. reuel.2.7.& 22.2 *Here is the tree where trueth doth grow,*
to leade our liues therein:

Psal. 119. 142. 144. *Here is the Iudge that stintes the strife,*
when mens deuices fayle:

Ioh.6.35. *Here is the breade that feedes the life,*
that death can not assaile.

Luk.2.10. *The tydinges of saluation deare,*
comes to our eares from hence:

Ephes.6.16. *The fortreße of our faith is here,*
and shield of our defence.

Matth.7.6. *Then be not like the hogge that hath*
a pearle at his desire,

2.Pet.2.22. *And takes more pleasure of the trough*
and wallowing in the mire.

Mat.6.22. *Reade not this booke in any case,*
but with a single eye:

Psal.119. 27. 73. *Reade not but first desire Gods grace,*
to vnderstande thereby.

Iude 20. *Pray stil in faith with this respect*
to fructifie therein,

Psal.119.11. *That knowledge may bring this effect,*
to mortifie thy sinne.

Ios.1.8.psa.1.1.2 *Then happie thou in al thy life,*
what so to thee befalles:

Psal.94.12.13. *Yea, double happie shalt thou be,*
when God by death thee calles.

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

John Samon
July 21. 1724

THE FIRST BOOKE OF
Moses, called * Genesis.

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

THE ARGVMENT.

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

CHAP. I.

1 God created the heauen & the earth, 3 The light and the darknes, 8 The firmament. 9 He separateth the water from the earth. 16 He createth the sunne, the moone, and the starres. 21 He createth the fish, birdes, beastes. 26 He createth man and giueth him rule ouer all creatures, 29 And prouideth nourriture for man and beast.

1 IN the [a] beginning * God created the Heauen & the earth.
2 And the earth was [b] without forme & void, and [c] darknesse was vpon the "deepe, & the Spirite of God [d] moued vpon the" waters.
3 Then God said,* Let there be light: And there was [e] light.
4 And God sawe the light that it was good, and God separated "the light from the darknes.
5 And God called the light, Day, and the darknes, he called [f] night. "So the euening and the morning were the first day.
6 ¶ Againe God said, * Let there be a *firmament in the middes of the waters: and let it separate the waters from the waters.
7 Then God made the firmament, and separated the waters, which were [1] under the firmament, from the waters which were* aboue the firmament, & it was so.
8 And God called the firmament, [g] Heauen. ‡ So the euening and the morning were the second day.
9 ¶ God said againe, * Let the waters vnder the heauen be gathered into one place, and let the drie land appeare. & it was so.
10 And God called the drie land, Earth, and he called the gathering together of the waters, Seas: and God saw that it was good.
11 Then God said, [h] Let the earth bud forth the bud of the herbe, that seedeth seed, the fruitefull tree, which beareth fruit according to his kind, which hath his seed in it selfe vpon the earth, and it was so.
12 And the earth brought forth the bud of the herbe, ♁ seedeth seed according to his kind, also ♁ tree that beareth fruit, which hath his seed in it selfe according to his kinde: and God saw that it was good.
13 ‡ So the euening and the morning were the third day.
14 ¶ And God said, * Let there be [k] lightes in the firmament of the heauen, to [l] separate the day from the night, and let them be for [m] signes, and for seasons, and for dayes, and yeres.
15 And let them be for lights in the firmament of the heauen to giue light vpon the earth, and it was so.
16 God then made two [n] great lights: the greater light [o] to rule the day, and the lesse light to rule the night: he made also the starres.
17 And God set them in the firmament of the heauen, to shine vpon the earth,

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psa.33.6, & 136.5. eccles.18.1. actes.14. 15. & 17. 24.*
b As a rude lipe & wout any creature in it: for the waters couered all.
* *Or, waste.*
c Darknes couered the deepe waters: for as yet the light was not created.
" *Ebr. face of the deepe.*
d He maintained this confuse heape by his secrete power. " *Ebr. face of the waters. Hebr. 11.3.*
e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures ♁ are Gods instruments, which only apperteineth to God. " *Ebr. betweene the light, and betwene the darknes.* ‡ The first day. " *Eb. So was the euening, so was the morning. Psal.33.6. & 136.5. ver. 10.12. & 51.15.* * *Or, spreading ouer, and aire.*
f As the sea & riuers, from those waters that are in ♁ clouds, which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal.148.4.*
g That is, the region of the aire, and all that is aboue vs.
‡ The secõd day. *Psa.33.7. & 89.11. & 136.6. Iob.38.4.*
h So that we see it is the onely power of Gods word ♁ maketh the earth fruitefull, which else naturally is barren.
i This sentẽce is so oft repeted, to signifie ♁ God made all his creatures to serue to his glorie, and to the profit of man: but for sin they were accursed, yet to the elect, by Christ, they are restored and serue to their wealth.
‡ The third day. *Psal.136.7. deu.4.19.*
k By the lightes he meaneth the sunne, ♁ moone and the starres.
l Which is the artificiall day. from the sunne rising to the going downe.
m Of things apperteyning to naturall and political orders and seasons. n To wit, the sunne and the moone: and here he speaketh as man iudgeth by his eye: for els the moone is less then the planet Saturnus. o To giue it sufficient light, as instrumentes appointed for the same, to serue to mans vse.

Ierem.31.35.

18 And to * rule in the day, & in the night, and to separate the light from the darkness: and God saw that it was good.
19 ‡ So the euening and the morning were the fourth day.
20 Afterward God said, Let the waters bring forth in abundace euery p creeping thing that hath "life: and let the foule flie vpon the earth in the " open firmament of the heauen.
21 Then God created the great whales, and euery thing liuing & moving, which the waters brought forth in abundance according to their kind, and euery feathered foule according to his kind: and God saw that it was good.
22 Then God r blessed them, saying, Bring forth fruit and multiplie, and fill the waters in the seas, and let the foule multiplie in the earth.
23 ‡ So the euening and the morning were the fift day.
24 ¶ Moreouer God said, Let the earth bring forth the " liuing thing according to his kind, cattel, and that which creepeth, & the beast of the earth, according to his kind, and it was so.
25 And God made the beast of the earth according to his kind, and the cattel according to his kind, and euery creeping thing of the earth according to his kind: and God saw that it was good.
26 Furthermore God said, * f Let vs make man in our t image according to our likenes, and let them rule ouer the fishe of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.
27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.
28 And God u blessed them, and God said to them, * Bring forth fruit and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea and ouer the foule of the heauen, and ouer euery beast that moueth vpon the earth.
29 And God said, Behold, I haue giuen vnto you x euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: * that shall be to you for meate.
30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpo the earth, which hath life in it selfe, euery greene ye be shal be for meate, and it was so.
31 * And God sawe all that he had made, and loe, it was very good. ‡ So the euening and the morning were the sixt day.

‡ The fourth day.

p As fish and wormes which slide, swimme or creepe.
" *Ebr. the soule of life.*
" *Ebr. Face of the firmament.*

q The fishe and foules had both one beginning, wherein wee see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.

r That is, by the vertue of his word he gaue power to his creatures to ingender.

‡ The fift day.

" *Ebr. soule of life.*
Chap.5.11. and 9.6. 1.cor.11.7. colos.3.10.

s God commanded the water & ye earth to bring forth other creatures: but of man he saith, Let vs make: signifying that God taketh counsell w his wisdome and vertue, purposing to make an excellent worke aboue al the rest of his creation.

t This image & likenes of God in man is expoũded, Eph.4.24: where it is written, that mã was created after God in righteousnes and true holines, meaning by these two wordes all perfection, as wisedome, truth, innocencie, power, &c.

u The propagation of man is the blessing of God, Psal.128. *Chap.8.17. and 9.1.* x. Gods great liberalitie to man taketh away all excuse of his ingratitude. *Chap.9.3. Exod.31.17. ecclus.39.36.32. marke 7.37.* ‡ The fixt day.

v Ver.2.27. zecha.17.1. Matth.19.4.

CHAP. II.

a God resteth the seuenth day, & sanctifieth it. 15 He setteth man in the garden. 22 He createth the woman. 24 Mariage is ordeined.

1 THus the heauens and the earth were finished, and all the a hoste of them.
2 For in the seuenth day God ended his worke which he had made, * and the seuenth daye he b rested from all his worke, which he had made.
3 So God blessed the seuenth day, & c sanctified it, because that in it he had rested from all his worke, which God had created and made.
4 ¶ These are the " generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,
5 And euery " plant of d field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,
6 But a mist went vp from the earth, and watered all the earth.
7 ¶ The Lord God also " made the man e of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.
8 And the Lord God planted a garden Eastward in f Eden, and there he put the man whom he had made.
9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meate: the s tree of life also in the middes of the garden, h and the tree of knowledge of good and of euill.
10 And out of Eden went a riuer to water the garden, and from thence it was deuided, and became into foure heads.
11 The name of one is * Pishon: the same compasseth the whole land i of Hauilah, where is gold.
12 And the gold of that land is good: there is * Bdelium, and the Onix stone.
13 And the name of the second riuer, is Gihon: the same compasseth the whole land of " Cush.
14 The name also of p third riuer is * Hiddekel: this goeth toward the Eastside of " Ashur: and the fourth riuer is * Perath.)
15 ¶ Then the Lord God took the man, and put him into the garden of Eden, that he might k dresse it and keepe it.
16 And the Lord God l commanded the man, saying, " Thou shalt eate freely of euery tree of the garden,
17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for " in the day that thou eatest thereof, thou

a That is, the innumerable abũdance of creatures in heauen and earth.

Exo.20.11. & 31.17 deu.5.14. heb.4.4.

b For hee had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneththerm.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnes towards him.

" *Or, the originall and beginning.*

" *Or, tree, as chap. 21.15.*

d God onely openeth the heauens & shutteth them, he sedeth drought & raine according to his good pleasure.

" *Or, formed.*

e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature.

1.Cor.15.45.

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant & aboundant in al thinges.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God.

Ecclus.24.29. i Which Hauilah is a coũtrey ioyning to Persia Eastward, and enclineth toward the West. " *Or, precious stone, or pearle. Plinie saith it is the name of a tree.* " *Or, Ethiopia.* " *Or, Tygris.* " *Or, Assyria.* " *Or, Euphrates.* k God would not haue man idle, though as yet there was no neede to labour. l So that man might know there was a soueraigne Lord, to whom he owed obedience. " *Eb. Eating thou shalt eate of.* " *Or. whensoeuer.*

m By this death he meaneth the separation of mã from God, who is our life and chiefe felicitie: and also that our disobedience is the cause therof. *" Eb. before him.*

n By mooving them to come and submit themselues to Adam. *" Ebr. built.*

o Signifying, ye mankinde was perfit, when the womã was created, which before was like an vnperfit building.

1.Cor.11. 8.

" Or, Manne, because she commeth of mãfor in Ebrew Ish, is man, and Ishah the woman.

Matth.19 5. marke. 10. 7.1.cor. 6.16. ephe.5.31.

p So that marriage requireth a greater duetie of vs toward our wives, then otherwise we are bound to shew to our parents.

q For before sinne entred, all thinges were honest and comely.

CHAP. III.

1 *The woman seduced by the serpent, 6 Entiseth her husband to sinne. 8 They both flee frõ God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.*

1 NOw * the serpent was more a subtile then any beast of the field, which the Lord God had made: & he b said to the woman, Yea, hath God in deed said, Ye shall not eat of euery tree of p̃ gardein? 2 And the woman said vnto p̃ serpent, We eat of the fruit of the trees of the garden, 3 But of the fruit of the tree, which is in the middes of p̃ garden, God hath said, Ye shall not eate of it, neither shall ye touch it, c lest ye die.

4 Then * the serpent said to the woman, Ye shall not d " die at all,

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

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

7 Then the eyes of them both were opened, and they s knew that they were naked, and they sewed figge tree leaues together, and made themselues " breeches.

8 ¶ After ward they heard the voice of the Lord God walking in the garden in the cooling of the day, and the man & his wife h hid themselues from the presence of the Lord God among the trees of p̃ garden.

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

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

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eate?

12 Then the man said, The woman which thou k gauest to be with me, she gaue me of the tree, and I did eate.

13 And p̃ Lord God said to p̃ womã, Wherefore hast thou done this? And p̃ woman said, l The serpent beguiled me, and I did eat.

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

15 I will also o put enmitie between thee and the woman, and between thy seede and her seed, ye shall breake thine head, and thou shalt q bruise his heele.

16 ¶ Vnto the woman he said, I wil greatly increase thy r sorowes, & thy conceptions. In sorow shalt thou bring forth children, and thy desire shalbe subiect to thine husband, & he shall s rule ouer thee.

17 ¶ Also to Adam he said, Because thou t hast obeyed the voice of thy wife, & hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eate of it) cursed is the earth for thy sake: in sorow shalt thou eat of it all p̃ dayes of thy life.

18 u Thornes also, and thistles shal it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wives name Heuah, because she was the mother of all liuing)

21 Vnto Adam also and to his wife did the Lord God v make coates of skinnes, and clothed them.

22 ¶ And the Lord God said, x Behold, the man is become as one of vs, to know good and euill. And now lest he put forth his hand, and y take also of the tree of life and eate and liue for euer,

Wisd.2.24.

a As Satan can change himselfe into an Angel of light, so did he abuse the wisedom of the serpent to deceiue man.

b God suffered Satan to make the serpent his instrument & to speake in him.

c In douting of Gods threatning, she yelded to Satan. *2.Cor.11.3.*

d This is Satans chiefest subtilty, to cause vs not to feare Gods threatnings. *" Eb. die the death.*

e As though he should say, God doth not forbid you to eate of the fruit, saue that he knoweth that if ye should eate thereof, ye should be like to him. *Eccles.25.26.1.tim.2.14.*

f Not so much to please his wife, as moued by ambitiõ at her persuasion. g They began to feele their miserie, but they sought not to godlie remedie. *" Eb. things to gird about them, or to hide their priuities.*

" Or, winde.

h The sinful cõscience flieth Gods presence.

i His hypocrisie appeareth in y he hid the cause of his nakednes, which was the transgression of Gods commaudement.

k His wickednes and lack of true repentance appeareth in this, y he burdeneth God w̃ his fault, because he had giuẽ him a wife.

l In steade of cõfessing her sinne, she increaseth it by accusing the serpent.

m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not y serpent, because he would shewe him no mercie.

n As a vile & cõtemptible beast, *Isa 65.25.*

o He chiefly meaneth Satan, by whose motion & craft the serpent deceiued the woman.

p That is, the power of sinne and death.

q Satã shal sting Christ & his members, but not ouercome them.

r The Lord comforteth Adam by the promes of ỹ blessed seed, & also punisheth the body for the sinne, which the soul should haue bene punished for, ỹ the spirit hauing conceiued hope of forgiuenes, might liue by faith. *1.Cor.14. 34.*

s The transgressiõ of Gods cõmandement was the cause ỹ both mankind & all other creatures were subiect to the curse. t These are not the natural fruits of the earth, but proceed of the corruptiõ of sinne.

u Or gaue them knowledge to make themselues coats. x By this derision he reprocheth Adams miserie, wherein to he was fallen by ambition. y Adam deprived of life, lost also the signe thereof.

23 Therefore the Lord God sent him forth
from the garden of Eden, to till the
earth, whence he was taken.
24 Thus he cast out man, and at the East
side of the garden of Eden he set the Che-
rubims, & the blade of a sword shaken,
to keepe the way of the tree of life.

CHAP. IIII.

1 *The generation of mankinde. 3 Kain and Habel offer sacrifice. 4 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is restored.*

1 AFterward the mã knew Heuah his
wife, which [a] conceiued & bare Kain,
and said, I haue obteined a man [b] by
the Lord.
2 And againe he bright forth his brother
Habel, & Habel was a keeper of sheepe,
and Kain was a tiller of the ground.
3 ¶ And in processe of time it came to passe,
that Kain brought an [c] oblation unto
the Lord of the fruite of the ground.
4 And Habel also himselfe brought of the
first fruites of his sheepe, & of the fatte of
them, & the Lord had respect unto [*] Ha-
bel, and to his offering,
5 But unto Kain & to his offering he had
no [d] regard: wherefore Kain was exce-
ding wroth, & his countenance fel down.
6 Then the Lord said unto Kain, Why art
thou wroth? & why is thy countenance
cast downe?
7 If thou do wel, shalt [e] not be accepted?
and if thou doest not well, sinne lieth at
the [f] door: also unto thee his desire shal-
be subiect, and thou shalt rule ouer him.
8 ¶ Then Kain spake to Habel his brother.
And [*] when they were in the field, Kain
rose up against Habel his brother, and
slew him.
9 Then the Lord said unto Kain, Where
is Habel thy brother? Who answered, I
cannot tel. [h] Am I my brothers keeper?
10 Against he said, What hast thou done?
the [i] voyce of thy brothers bloud cryeth
unto me from the earth.
11 Now therfore thou art cursed [k] from the
earth, which hath opened her mouth to
receiue thy brothers bloud frõ thine hãd.
12 When thou shalt till the ground, it shal
not hereforth yeld unto thee her strength:
a[l] ha abound & a runnagate shalt thou
be in the earth.
13 Then Kain said to the Lord, [m] My pu-
nishment is greater, then I can beare.
14 Behold, thou hast cast me out this day
from [n] the earth, & from thy face shall I
be hid, & shalbe a vagabond, and a run-
nagate in the earth, and whosoeuer fin-
deth me, shal slay me.
15 Then the Lord said unto him, Doute-
lesse whosoeuer slayeth Kain, he shalbe
[o] punished seuen fold. And the Lord set a
[o] marke upon Kain, lest any man finding
him should kill him.
Then Kain went out from the presence
of the Lord & dwelt in the land of Nod
toward the Eastside of Eden.
17 Kain also knew his wife, which conce-
ued and bare Henoch: and he built a [p] ci-
tie, and called the name of the citie by the
name of his sonne, Henoch.
18 And to Henoch was born Irad, & Irad
begat Mehuiael, & Mehuiael begat Me-
thushael, & Methushael begat Lamech.
19 ¶ And Lamech toke to him [q] two
wiues: the name of the one was Adah,
and the name of the other Zillah.
20 And Adah bare Iabal, who was the
[r] father of such as dwel in the tents, and
of such as haue cattell.
21 And his brothers name was Iubal,
who was the father of all that play on
the harpe and [s] organes.
22 And Zillah also bare Tubal-kain, who
wrought cunningly euery craft of brasse
and of yron: and the sister of Tubal-kain
was Naamah.
23 Then Lamech said unto his wiues A-
dah & Zillah, Heare my voice, ye wiues
of Lamech: hearken unto my speach: for
I would slay a man in my wound, and a
yong man in mine hurt.
24 If Kain shalbe auenged seuen fold, tru-
ly Lamech, seuentie times seuen fold.
25 ¶ And Adam knewe his wife again, &
she bare a sonne, and she called his name
Sheth: for God, said she, hath appointed
me another seed for Habel, because Kain
slew him.
26 And to the same Sheth also there was
borne a sonne, and he called his name
Enoch. Then began men to [t] call upon
the Name of the Lord.

a Mans nature, & state of mariage, & Gods blessing were not vtterly abolished thorow sinne, but the qualitie or condition thereof was changed.
b That is, according to the Lords promise, as chap. 3. 15: some read, To the Lord, as reioycing for the sonne, which she had borne, whom she would offer to the Lord as the first fruites of her birth.
c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of ye sacrament of the tree of life. *Hebr. 11. 4.*
d Because he was an hypocrite and offred onely for an outward shew without syncerietie of heart.
e Both thou and thy sacrifice shall be acceptable to me.
f Sinne shall still torment thy cõscience. g The dignitie of the first borne is giuen to Kain ouer Habel. *VVisd. 10. 3. Mat. 23. 35. 1. Joh. 3. 12. Iude 11.* h This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despite him. i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance. k The earth shall be a witnes against thee, which mercifully receiued that bloud, which thou most cruelly sheddest. l Thou shalt neuer haue rest: for thine heart shall be in continual feare and care. m He burdeneth God as a cruel iudge, because he did punish him so sharpely. [n] *Or, my sinne is greater then can be pardoned.* [o] *Or, from the face of.*

n Not for the loue he bare to Kain, but to suppresse murther.
o Which was some visible sign of Gods iudgement, that others should feare thereby.
p Thinking thereby to be sure, & to haue lesse occasion to feare Gods iudgemẽts against him.
q The lawful institution of mariage, which is, that two should be one flesh, was first corrupt in ye house of Kain by Lamech.
[r] *Or, first inuenter.*
[s] *Or, flutes & pipes.*
t His wiues seeing that all men hated him for his cruelties, were afraid: therefore he braggeth, ye there is none so lustie that were able to resist, although he were alreadie wounded. f Here mocked at Gods sufferance in Kain, iesting as though God wold suffer none to punish him, & yet giue him licence to murther others.
t In these dayes God began to moue the heartes of the godly to restore religion, which a long time by the wicked had bene suppressed.

CHAP. V.

1 *The genealogie. 5 Age and death of Adam. 6 His succession unto Noah and his children. 24 Henoch was taken away.*

1 THis is the [a] booke of the generations
of Adam. In the day that God cre-
ated Adam, in the [b] likenes of God made
he him,
2 Male and female created he them, and
blessed them, and called their name [b] Ad-
dam in the day that they were created.
3 ¶ Now Adam liued an hundreth and
thirtie yeres, and begate a childe in his
owne [c] likenes after his image, and cal-
led his name Sheth.
4 * And ye dayes of Adam, after he had be-
gotten Sheth, were eight hundreth yeres,
and he begate sonnes and daughters.
5 So all the dayes that Adam liued, were
nine

[a] *Or, rehearsall of the stocke.*
a Read cha. 1. 26.
b By giuing the both one name, he noteth the inseparable conuinction of man and wife.
c A sweet concerning his creatiõ, as his corruptiõ. *1. Chro. 1. 1.*

nine hundreth & thirtie yeres: & he died.
6 And [d] Sheth liued an hundreth and fiue yeres, and begate Enosh.
7 And Sheth liued, after he begat Enosh, eight hundreth and seuen yeres, and begate sonnes and daughters.
8 So all the dayes of Sheth were * nine hundreth and twelue yeres: and he died.
9 ¶ Also Enosh liued ninetie yeres and begate Kenan.
10 And Enosh liued, after he begate Kenan, eight hundreth and fiftene yeres, and begate sonnes and daughters.
11 So all the dayes of Enosh were nine hundreth and fiue yeres: and he died.
12 ¶ Likewise Kenan liued seuentie yeres, and begate Mahalaleel.
13 And Kenan liued, after he begate Mahalaleel, eight hundreth & fourty yeres, and begate sonnes and daughters.
14 So all the dayes of Kenan were nine hundreth and ten yeres: and he died.
15 ¶ Mahalaleel also liued sixtie and fiue yeres and begate Jered.
16 Also Mahalaleel liued, after he begate Jered, eyght hundreth and thirtie yeres, and begate sonnes and daughters.
17 So all the dayes of Mahalaleel were eight hundreth ninety and fiue yeres: and he died.
18 ¶ And Jered liued an hundreth sixtie and two yeres, and begate Henoch.
19 Then Jered liued, after he begate Henoch, eight hundreth yeres, and begate sonnes and daughters.
20 So all the dayes of Jered were nine hundreth sixtie and two yeres: & he died.
21 ¶ * Also Henoch liued sixtie and fiue yeres, and begate Methushelah.
22 And Henoch [f] walked with God, after he begate Methushelah, three hundreth yeres, and begat sonnes and daughters.
23 So all the dayes of Henoch were three hundreth sixtie and fiue yeres.
24 And Henoch walked with God, and he was no more seene: for [g] God tooke him away.
25 Methushelah also liued an hundreth eighty and seuen yeres, & begat Lamech.
26 And Methushelah liued, after he begate Lamech, seuen hundreth eighty and two yeres, & begate sonnes & daughters.
27 So all the dayes of Methushelah were nine hundreth sixty and nine yeres: and he died.
28 ¶ Then Lamech liued an hundreth eightie and two yeres, & begate a sonne,
29 And called his name Noah, saying, This same shal [h] cõfort vs cõcerning our worke and sorow of our hands, as touching þ earth, which þ Lord hath cursed.
30 And Lamech liued, after he begate Noah, fiue hundreth ninety & fiue yeres, and begate sonnes and daughters.
31 So all the dayes of Lamech were seuen hundreth seuenty and seuen yeres: and he died.
32 And Noah was fiue hundreth yeere old. And Noah begate Shem, Ham and Japheth.

d He proueth Adams generation by them, which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that he cõtinued euer his graces toward it by a continual succession.
e The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods cõmandement at the beginning the world might be increased with people, which might vniuersally praise his Name.

Ecclus. 44. 16. hebr. 11. 5.
f That is, he led an vpright and godly life.
g To shewe that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became, is mere curiositie.
h Lamech had respect to the promes, Chap. 3. 15, and desired to see the deliuerer which should be sent, and yet sawe but a figure thereof: he also spake this by the spirite of prophecie, because Noah deliuered ý Church, and preserued it by his obedience.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commanded to make.

1 ¶ When men began to be multiplied vpon the earth, & there were daughters borne vnto them,
2 Then the [a] sonnes of God saw ý daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they [d] liked.
3 Therefore the Lord said, My Spirit shal not alway [d] strue with man, because he is but flesh, & his dayes shalbe an [e] hundreth and twentie yeres.
4 There were [f] giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men of [g] renoume.
5 ¶ When the Lord saw that the wickednes of man was great in the earth, & all the imaginations of the thoughts of his * heart were [h] only eui [i] continually,
6 Then it [k] repented the Lord, that he had made man in the earth, and he was sore in his heart.
7 Therefore the Lord said, I will destroy from the earth the man, whom I haue created, from man [l] to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.
8 But Noah [m] found grace in the eyes of the Lord.
9 ¶ These are the [n] generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.
10 And Noah begate three sonnes, Shem, Ham and Japheth.
11 The earth also was corrupt before God: for the earth was filled with [k] cruelti.
12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupt his way vpon the earth.
13 And God said vnto Noah, An end of all flesh is come before me: for the earth is filled with [l] cruelti [m] through them: and behold, I wil destroy them with the earth.
14 ¶ Make thee an Arke of [n] pine trees: thou shalt make [o] cabines in the Arke, & thou shalt pitche it within & vpon with pitch.
15 And [p] thus shalt ý make it: The length of the Arke shalbe three hundreth cubits, the breadth of it fiftie cubits, and the height of it thirtie cubits.
16 A window shalt thou make in ý Arke, and in a cubite shalt thou finish it aboue, and the dore of the Arke shalt thou set in the side thereof: thou shalt make it with the [q] low, second and third roume.

a The children of the godly, which began to degenerate.
b Those that came of wicked parents, as of Kain.
c Having more respect to their beautie, and to worldly considerations, then to their maners, and godlinesse.
[m] Or, had chosen.
d Because man could not be wonne by Gods lenitie and long sufferance, wherby he strouе to ouercome him, he would no longer stay his vengeance.
e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.
[n] Or, tyrants.
f Which vsurped autoritie ouer others, & did degenerate from that simplicitie, wherein their fathers liued. *Chap. 8. 21. mat. 15. 19.*
[o] Ebr. euery day.
g God doth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that, as it were, did disauow him to be his creature.
h God declareth how much he detesteth sin, seeing the punishment thereof extendeth to the bruite beastes.
i God was merciful vnto him. [p] Or, historie.
k Meaning, that all were giuen to the contempt of God, & oppression of their neighbours.
Or, I will destroy mankind.
[l] Or, oppression and wickednes.
[m] Ebr. from the face of them. Ebr. Gopher.
[n] Ebr. meshar.
[o] Or, of this measure.
l That is, of three heightes.

17 And I, beholde, I will bring a flode of waters vpon the earth to destroy al flesh, wherein is the breath of life vnder the heauen: al that is in the earth shal perish.
18 But with thee will I [m] establish my conenant, and thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wives with thee.
19 And of euery liuing thing, of al flesh two of euery sort shalt thou cause to come into the Arke, to keepe them alive with thee: they shalbe male and female.
20 Of the fowles after their kinde, and of the cattell after their kinde, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them alive.
21 And take thou with thee of al meat that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.
22 * Noah therefore did according vnto al, that God commanded him: euen [n] so did he.

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

Heb.11.7.

n That is, he obeyed Gods commandement in all pointes, without adding or diminishing.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

1 AND the Lord said vnto Noah, Enter thou & all thine house into the Arke: for thee haue I seene * [a] righteous before me in this [a] age.
2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beastes by couples, the male and his female.
3 Of the fowles also of the heauen by seuens, male & female, to keepe seed alive vpon the whole earth.
4 For seuen dayes hence I will cause it raine vpon the earth fourty dayes and fourty nights, & all the substance that I haue made, will I destroy fro of ye earth.
5 * Noah therefore did according vnto all that the Lord commanded him.
6 And Noah was sixe hundreth yeres old, when the flood of waters was vpon the earth.
7 ¶ So Noah entred & his sonnes, & his wife, & his sonnes wives with him into the Arke, because of ye waters of ye flood.
8 Of the cleane beastes, & of the vncleane beastes, and of the fowles, and of all that creepeth vpon the earth,
9 There [c] came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.
10 And so after seuen dayes the waters of the flood were vpon the earth.
11 ¶ In the sixe hundreth yere of Noahs life in the [d] second moneth, the seuententh day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,
12 And the raine was vpon ye earth fourty dayes and fourty nights.
13 In the self same day entred Noah with Shem, & Ham, & Japheth, the sonnes of Noah, & Noahs wife, & the three wives of his sonnes with them into the Arke.
14 They and euery beast after his kinde, & al cattel after their kind, and euery thing that creepeth & moueth vpon the earth after his kind, and euery foule after his kinde, euen euery bird of euery fether.
15 For they came to Noah into the Arke, two and two, [f] of all flesh wherein is the breath of life.
16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord [g] shut him in.
17 Then the flood was fourty dayes vpon the earth, & the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.
18 The waters also ward strong, & were increased exceedingly vpon the earth, & the Arke went vpon the waters.
19 The waters " preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.
20 Fiftene cubits vpward did the waters preuaile, when the mountaines were couered.
21 * Then all flesh perished that moued vpon the earth, both foule and cattel and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.
22 Euery thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the drie land, they died.
23 So [h] he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.
24 And the waters preuailed vpon ye earth an hundreth and fiftie dayes.

2.Pet.2.5.

a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.

" Or, generation.

b Which might be offered in sacrifice, whereof sixe were for breed and the seuenth for sacrifice.

Mat.24.37. Lu.17.26. 1.Pet.3.20.

c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue the names, Chap.2.19.

d Which was about the beginning of Maie, when all thinges did most florish.

e Both the waters in the earth did ouerflow, & also the cloudes powred downe.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

g So that Gods secret power defended him against the rage of the mightie waters.

" Or, that it vpon him.

" Ebr. waxed very mightie.

Wisd.10.4. ecclus. 39.27, 28.

h That is, God.

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

CHAP. VIII.

13 The flood ceaseth. 16 Noah is comanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all thinges shall continue in their first order.

1 NOwe God [a] remembred Noah and [b] euery beast, and all the cattel that was with him in the Arke: therfore God made a winde to passe vpon the earth, and the waters ceased.
2 The fountaines also of the deepe & the windowes of heauen were stopped and the raine from heauen was restrained,
3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.
4 And in the [c] seuenth moneth, in the seuententh daye of the moneth, the Arke " rested vpon the mountaines of " Ararat.
5 And the waters were going & decreasing vntil the [d] tenth moneth: in the tenth moneth, & in the first day of ye moneth were the toppes of the mountaines seene.
6 ¶ So " after fourtie dayes, Noah opened the windowe of the Arke, which he had made,
7 And sent foorth a ‡ rauen, which went out going forth and returning, vntil the waters

a Not that God forgetteth his at anytime, but when he sendeth succour, then he sheweth ye remembreth them.

b If God remember euerie bruit beast, what ought to be the assurance of his children?

c Which coteined part of September and part of October.

" Or, flaied.

" Or, Armenia.

d Which was the moneth of December.

" Ebr. at the end of fourtie dayes.

‡ The rauen is sent forth and returneth.

waters were dried vp vpon the earth.
8 Againe he sent a doue from him, that he might see if the waters were diminished from of the earth.
9 But the doue found no rest for the sole of her foote: therefore he returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand, and receiued her, and tooke her to him into the Arke.
10 And he abode yet other seuen dayes, & againe he sent forth the doue out of the Arke.
11 And the doue came to him in the euening, and lo, in her mouth was an olive leaf e the had pluckt: wherby Noah knew that the waters were abated from of the earth.
12 Notwithstanding he waited yet other seuen dayes, & sent forth the doue, which returned not againe vnto him any more.
13 ¶ And in the six hundreth and one yere, in the first day of the first moneth the waters were dried vp from of the earth: and Noah remoued the couering of the Arke and looked, and behold, the vpper part of the ground was drie.
14 And in the second moneth, in the seuen and twentieth day of the moneth was the earth drie.
15 ¶ Then God spake to Noah, saying,
16 Go forth of the Arke, thou & thy wife, & thy sonnes & thy sonnes wiues with thee.
17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattel, and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, * & bring forth fruite and increase vpon the earth.
18 So Noah came forth, & his sonnes, and his wife, & his sonnes wiues with him.
19 Euery beast, euery creeping thing, & euery foule, all that moueth vpon the earth after their kindes went out of the Arke.
20 ¶ Then Noah h built an altar to the Lord and tooke of euery cleane beast, and of euery cleane foule, and offred burnt offrings vpon the altar.
21 And the Lord smelled a sweet savour of rest, and the Lorde said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is euill, euen from his youth: neither will I smite any more all thinges liuing, as I haue done.
22 Hereafter seede time and harueſt, and cold and heate, and sommer and winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of mariage. 2 Mans authoritie ouer all creatures. 3 Permission of meates. 6 The power of the sword. 14 The rainebowe is the signe of Gods promise. 21 Noah is drunken and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

1 AND GOD blessed Noah and his sonnes, and said to them, * Bring forth fruite, and multiplie, and replenish the earth.

2 Also the feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.
3 Euery thing that moueth and liueth, shall be meat for you: as the greene herb, haue I giuen you all things.
4 But flesh with the life thereof, I meane, with the blood thereof, shall ye not eat.
5 For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hand of man, euen at the hand of a man brother will I require the life of man.
6 Whoso sheddeth mans bloud, by man shal his blood be shed: for in the image of God hath he made man.
7 But bring ye forth fruite and multiplie: grow plentifully in the earth, & increase therein.
8 ¶ God spake also to Noah and to his sonnes with him, saying,
9 Behold, I euen I establish my couenant with you, and with your seed after you,
10 And with euery liuing creature that is with you, with the foule, with the cattel, and with euery beast of the earth with you, from all that go out of the Arke, vnto euery beast of the earth.
11 And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.
12 Then God said, This is the token of the couenant which I make betweene me & you, & betweene euery liuing thing, that is with you vnto perpetuall generations.
13 I haue set my bowe in the cloud, and it shalbe for a signe of the couenant betweene me and the earth.
14 And when I shal couer the earth with a cloud, and the bowe shal be seene in the cloude,
15 Then will I remember my couenant, which is betweene me and you, and betweene euery liuing thing in all flesh, and there shalbe no more waters of a flood to destroy all flesh.
16 Therefore the bowe shalbe in the cloud, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesche that is vpon the earth.
17 God said yet to Noah, This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.
18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem & Ham and Iaphet. And Ham is the father of Canaan.
19 These are the three sonnes of Noah, of them was the whole earth ouerspred.

a God increased them with fruit, and declared vnto them his counsell as touching the replenishing of the earth. *Chap. 1. 28. & 8. 17.*

b By the vertue of this commandement beastes rage not so much against man as they would, yea & many serue to his vse thereby.
c By this permission man may vse a good cõscience the creatures of God for his necessitie. *Chap. 2. 19.*
d That is, liuing creatures & the flesh of beastes are stragled: and hereby all cruelltie is forbidden.
e That is, I will take vengeance for your blood. *Or, neighbour. Matth. 26. 52.*
f Not onely by the Magistrate, but oft times one murtherer to kill another. *Chap. 4. 27.*
g Therefore to kill man is to deface Gods image, and so iniury is not onely done to man, but also to God.
h To assure you the world shalbe no more destroyed by a flood.
i The children which are not yet borne, are cõprehended in Gods couenant made with their fathers. *Isa. 54. 9.*
k Hereby we see that signes or sacraments ought not to be separate from the word. *Eccles. 33. 11, 12.*
l When men shal see my bow shal see my bow, they shall know I haue not forgotten my couenant with them.
m God doth repeate this the oftener to confirme Noahs faith so much more.
n This declareth what was the vertue of Gods blessing, when he said, Increase and bring foorth, chap. 1. 28.

[n] Or, Noah began againe.

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

p Of who came the Canaanites ỳ wicked nation, who were also cursed of God.

q In derision and contempt of his father.

r He pronouncetha as a Prophet the curse of God against all them, ỳ honour not their parẽts: for Ham and his posteritie were accursed.

s That is, a most vile slaue.

[t] Or, their.

[u] Or, enlarge, or, cause to returne.

t He declareth that the Gentiles, which came of Japheth, and were separated from the Church, should be ioyned to the same by the persuasion of Gods Spirite and preaching of the Gospel.

20 "Noah also began to be an husbandman and planted a vineyard.
21 And he drunke of the wine and was [o] drunken, and was uncouered in the middes of his tent.
22 And when Ham the father [p] of Canaan saw the nakednes of his father, [q] he told his two brethren without.
23 Then tooke Shem and Japheth a garment, and put it vpon both their shoulders and went backward, and couered the nakednes of their father with their faces backward: so they sawe not their fathers nakednes.
24 Then Noah awoke from his wine, & knew what his ponger sonne had done vnto him,
25 And said, [r] Cursed be Canaã: a [s] seruant of seruants shal he be vnto his brethren.
26 He said moreouer, Blessed be the Lord God of Shem, and let Canaan be [u] his seruant.
27 God [u] persuade Japheth, that he may dwel in the tentes of Shem, and let Canaan be his seruant.
28 ¶ And Noah liued after the flood three hundreth and fiftie yeres.
29 So all the dayes of Noah were nine hundreth and fiftyyeres: and he dyed.

CHAP. X.

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

1 NOw these are the [a] generations of the sonnes of Noah, Shem, Ham and Japheth: vnto whom sonnes were borne after the flood.
2 The sonnes of Japheth were Gomer and Magog, and [b] Madai, and Iauan, and Tubal, and Meshech, and Tiras.
3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.
4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.
5 Of these were the [c] ples of the Gentiles deuided in their landes, euery man after his tongue, and after their families in their nations.
6 ¶ Moreouer the sonnes of Ham were Cush, and Mizraim, & Put, & Canaan.
7 And the sonnes of Cush, Seba and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.
8 And Cush begate Nimrod, who began to be [e] mightie in the earth.
9 He was a mightie hunter before the Lord, wherefore it is said, [f] As Nimrod the mightp hunter before the Lord.
10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land [g] of Shinar.
11 Out of that land came Asshur, & builded Ninueh, & the [h] citie Rehoboth, & Calah:
12 Resen also betweene Ninueh and Calah: this is a great citie.
13 And Mizraim begate [k] Ludim, and Anamim, and Lehabim, & Naphtuhim.
14 Pathrusim also, and Casluhim (out of whom came the Philistims) & [l] Caphtorims.
15 ¶ Also Canaan begate Zidon his first borne, and Heth,
16 And Jebusi, and Emori, and Girgashi,
17 And Hiui, and Arki, and Sini,
18 And Arudi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spred abroade.
19 Then the border of ỳ Canaanites was from Zidon, as thou commest to Gerar vnti Azzah, and as thou goest vnto Sodom, and Gomorah, and Admah, and Zeboim, euen vnto Lasha.
20 These are ỳ sonnes of Ham according to their families, according to their tongues in their countries and in their nations.
21 ¶ Vnto [i] Shem also the father of all the sonnes of [k] Eber, and elder brother of Japheth were children borne.
22 [m] The sonnes of Shem were Elam and Asshur, & Arpachshad, & Lud, & Aram.
23 And the sonnes of Aram, Vz and Hul, and Gether and Mash.
24 Also Arpachshad begate Shelah, and Shelah begate Eber.
25 Vnto Eber also were born two sonnes: the name of the one was Peleg: for in his dayes was the earth [l] diuided: and his brothers name was Joktan.
26 Then Joktan begate Almodad and Sheleph, & Hazarmaueth, and Jerah,
27 And Hadoram, and Vzal, and Dicklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, and Hauilah, and Jobab. all these were the sonnes of Joktan.
30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.
31 These are the sonnes of Shem according to their families, according to their tongues, in their countries & nations.
32 These are the families of the sonnes of Noah, after their generations among their people: and [n] out of these were the nations diuided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrãi departure frõ Vr with his father Terah, Sarai & Lot. 32 The age & death of Terah.

1 THen the whole earth was of one [o] language and one speache.
2 And [a] as [b] they went from the [c] East, they found a plaine in the land of [d] Shinar, and there they abode.
3 And they said one to another, Come let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in steade of mortr.

[n] Or, the streetes of the citie.

h Of Lud came the Lydians.

[m] Or, the Cappadocians.

i In his stocke the Church was preserued: therefore Moses leaueth of speaking of Japheth and Ham, & intreateth of Shem more at large.

k Of whome came the Ebrewes or Iewes. 1.Chron.1.17.

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

[n] Or, of these came diuers nations.

[o] Wisdom.10.5.

a In the yere an hundreth and thirtie after the flood.

b To wit, Nimrod and his companie.

c That is, from Armenia, where the Arke stayed.

d Which was afterward called Caldea.

e Meaning, a cruel oppressor and tyrant.

f His tyrannie came into a prouerbe as hated both of God and man: for hee passed not to commit cruelties euen in Gods presence.

g For there was another citie in Egypt called also Babel.

e They were mooued with pride and ambition, thinking to preferre their owne glory to Gods honour:
f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euerie where, and doeth neither ascende nor descend.
g God speaketh this in derision, because of their foolish perswasion & enterprise.
h He speaketh, as though he tooke counsell with his owne wisedome & power: to wit, with the Sonne, and holy Ghost: signifying ỳ greatnes and certaintie of the punishment.
i By this great plague of the cõfusion of tongues, appeareth Gods horrible iudgement against mans pride & vaine glorie.
[k] Or, confusion.
1. Chron. 1. 17.
k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principal purpose.
1. Chron. 1. 25.
1. Chron. 1. 26.
Ioth. 24. 2.
l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vn to him. For by comparing this place with vers. 32. and chap. 12 vers. 4, it may be gathered, that Abram was borne, when his father was 130. yeeres old.

4 Also they said, Go to, let vs [e] build vs a citie & a tower, whose top may reach vnto the heauen, that we map get vs a name, lest we be scattered vpon ỳ whole earth.
5 But the Lord [f] came downe, to see the citie & tower, which the sonnes of men buildeb.
6 And the Lord said, [g] Behold, the people is one, and they all haue one language, and this they beginne to doe, neither can they nowe be stopped from whatsoeuer they haue imagined to do.
7 Come on, [h] let vs go downe, and [i] there confound their language, that euery one perceiue not anothers speache.
8 So the Lord scattered them from thence vpon all the earth, and they left of to builde the citie.
9 Therefore ỳ name of it was called [m] Babel, because ỳ Lord did there cõfound ỳ language of al ỳ earth: from thence then did ỳ Lord scatter them vpõ al the earth.
10 ¶ * These are the generatiõs [k] of Shem: Shem was an hundreth yere old, & begat Arpachshad two yere after the flood.
11 And Shem lived, after he begate Arpachshad, fiue hundreth yeres, and begate sonnes and daughters.
12 Also Arpachshad lived fiue and thirtie yeres, and begate Shelah.
13 And Arpachshad lived, after he begate Shelah, foure hundreth and three yeres, and begate sonnes and daughters.
14 And Shelah lived thirty yeres, and begate Eber.
15 So Shelah lived, after he begate Eber, foure hundreth and three yeres, and begate sonnes and daughters.
16 Likewise Eber lived foure and thirty yeres, and begate Peleg.
17 So Eber lived, after he begate Peleg, foure hundreth and thirty yeres, and begate sonnes and daughters.
18 And Peleg lived thirty yeres, and begate Reu.
19 * And Peleg lived, after he begate Reu, two hundreth and nine yeres, and begat sonnes and daughters.
20 Also Reu lived two and thirty yeres, and begate Serug.
21 So Reu lived, after he begate Serug, two hundreth and seuen yeres, and begate sonnes and daughters.
22 Moreouer Serug lived thirty yeres, and begate Nahor.
23 And Serug lived, after he begate Nahor, two hundreth yeres, & begat sonnes and daughters.
24 And Nahor lived nine and twenty yeres, and begate Terah.
25 So Nahor lived, after he begat Terah, an hundreth and nineteene yeres, and begate sonnes and daughters.
26 * So Terah lived seuentie yeres, and begate Abram, Nahor, and Haran.
27 ¶ Now these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.
28 Then Haran died before Terah his father in the land of his nativitie, in Vr of the Caldees.
29 So Abram and Nahor tooke them wives. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.
30 But Sarai was barren, & had no child.
31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of ỳ Caldees, to * goe into the land of Canaan, & they came to [o] Haran, and dwelt there.
32 So the dayes of Terah were two hundrieth and fiue yeres, & Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan, 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

1 NOw the Lord had said vnto Abram, * a Get thee out of thy countrey, and from thy kindred, & from thy fathers house vnto [b] the land that I will shew thee.
2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be [c] a blessing.
3 I will also blesse them that blesse thee, & curse them that curse thee, and in thee shall all families of the earth be blessed.
4 So Abram departed, euen as the Lord spake vnto him, & Lot went with him. (And Abram was seuenty and fiue yere old, when he departed out of Haran)
5 Then Abram tooke Sarai his wife, & Lot his brothers sonne, & all their substance that they possessed, and the [d] soules that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.
6 ¶ So Abram [e] passed through the land vnto the place of Sherchem, and vnto the [f] plaine of Moreh (and the [g] Canaanite was then in the land)
7 And the Lord appeared vnto Abram, & said, Vnto thy seed will I giue this land. And there builded he an [h] altar vnto the Lord, which appeared vnto him.
8 Afterwarde remouing [i] thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the Westside, and Haai on the East: & there he built an [k] altar vnto the Lord, and called on the Name of the Lord.
9 [k] Againe Abram went forth going and iourneying toward the South.

[n] Ebr, Casslim.
m Some think that this Iscah was Sarai.
n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.
Ioth. 24. 2. Neh. 9. 7.
Iudeth 5. 7. Act. 7. 4.
o Which was a citie of Mesopotamia.

Act. 7. 3.
a Fro the flood to this time were foure hundreth twentie & three yeres.
b In appointing him no certaine place, he proueth so much more his faith and obedience.
c The world shall recouer by thy seede, which is Christ, the blessing which they lost in Ada.
d Meaning, as well seruantes as cattel.
e He wandred to and fro in the land before he could find a seterling place: thus God exercisetb the faith of his children.
[m] Or, oke grouc.
f Which was a cruel and rebellious nation, by whom God kept his in continuall exercise.
g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe. h Because of the troubles that he had among that wicked people. i And so serued the true God and renounced all idolatrie. k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnes.

10 ¶ Then

1 This was a new
eryal of Abrams
faith: wherby we
see that the ende
of one affliction is
the beginning of
another.
m By this we
may learne not
to vse vnlawfull
meanes, nor to
put others in
daunger to saue
our selues. reade
verse twentie:
albeit it may ap-
peare that Abrã
feared not so
much death, as
that, if he should
die wout issue,
Gods promise
should not haue
takẽ place: where
in appeared a
weake faith.
*Ebr. that my soule
may live.*
n To be his wife.
o The Lord toke
the defence of
this poore stran-
ger against a
mightie King: &
as he is euer care-
ful ouer his, so did
he preserue Sarai.
p To the intent
that none should
hurt him either
in his person or
goodes.

10 ¶ Then there came a [1] famine in the
land: therefore Abram went downe in-
to Egypt, to sojourne there: for there
was a great famine in the land.
11 And when he drewe neere to enter into
Egypt, he said to Sarai his wife, Be-
hold now, I know that thou art a faire
woman to looke vpon:
12 Therefore it will come to passe, that
when the Egyptians see thee, they will
say, She is his wife: so will they kill me,
but they will keepe thee aliue.
13 Say, I pray thee, that thou art my [m] si-
ster, that I may fare well for thy sake, &
that my [n] life may be preserued by thee.
14 ¶ Now when Abram was come into
Egypt, the Egyptians beheld the wo-
man: for she was very faire.
15 And the Princes of Pharaoh saw her,
and commended her vnto Pharaoh: so
the woman was [o] taken vnto Pharaohs
house:
16 Who intreated Abrã well for her sake,
and he had sheepe, and beeues, and bee
asses, and men seruants and maide ser-
uants, and shee asses, and camelles.
17 But the Lord [o] plagued Pharaoh and
his house with great plagues, because of
Sarai Abrams wife.
18 Then Pharaoh called Abram, & said,
Why hast thou done this vnto me?
Wherefore diddest thou not tell me, that
she was thy wife?
19 Why saidest thou, She is my sister, that
I should take her to be my wife? Now
therefore behold thy wife, take her and
go thy way.
20 And Pharaoh gaue men [p] commande-
ment concerning him: & they conueyed
him forth, & his wife, and al that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

a His great ri-
ches gotten in E-
gypt hindered
him not to fol-
low his vocation.
b He calleth the
place by y name,
which was after
giuen vnto it,
Chap.28.19.
Chap.12.7.
c This incom-
moditie came by
their riches,
which brake
friendship, and as
it were the bond
of nature.
Chap.16.7.
d Who seeing
their contention,
might blaspheme
God and destroy
them.

1 THen [a] Abram went vp from Egypt,
he, and his wife, and all that he had,
& Lot with him toward the South.
2 And Abram was very rich in cattell, in
siluer and in golde.
3 And he went on his iourney from the
South toward [b] Beth-el, to the place
where his tent had bene at the begin-
ning, betweene Beth-el and Haai,
4 Vnto the place of the * altar, which he
had made there at the first: and there A-
bram called on the Name of the Lord.
5 ¶ And Lot also, who went with Abram,
had sheepe, and cattel and tentes,
6 So that the land could not beare them,
that they might dwell together: for their
*substance was great, so that they could
not dwell together.
7 Also there was debate betweene the
heardmen of Abrams cattell, and the
heardmen of Lots cattell. (and the [d] Ca-
naanites and the Perizzites dwelled at
that time in the land.)
8 Then said Abram vnto Lot, Let there be
no [e] strife, I pray thee, betweene thee &
me, neither betweene mine heardmen
and thine heardmen: for we be brethren.
9 Is not the whole land before thee? de-
part I pray thee from me: if thou wilt
take the left hand, then I will go to the
right: or if thou go to the right hand,
then I will take the left.
10 So when Lot lifted vp his eyes, he saw
that all the plaine of Iordan was wate-
red euery where: (for before the Lord de-
stroyed Sodom and Gomorah, it was as
the [f] garden of the Lord, like the land of
Egypt, as thou goest vnto Zoar)
11 Then Lot chose vnto him all the plaine
of Iordan, and toke his iourney from
the East: and they departed the [h] one
from the other.
12 Abram dwelled in the land of Canaan,
and Lot abode in the cities of the plaine,
and pitched his tent euen to Sodom.
13 Now the men of Sodom were wicked
and exceeding [i] sinners against the Lord.
14 ¶ Then the Lord said vnto [k] Abram, (af-
ter that Lot was departed from him)
Lift vp thine eyes now, and looke from
the place where thou art, Northward, &
Southward, & Eastward, & Westward:
15 For al *the land, which thou seest, wil I
giue vnto thee and to thy seede for [l] euer,
16 And I will make thy seede, as the dust
of the earth: so that if a man can number
the dust of the earth, then shall thy seede
be numbred.
17 Arise, walke through the land, in the
length thereof, and breadth therof: for I
will giue it vnto thee.
18 Then Abram remoued his tent, and
came & dwelled in the plaine of Mamre,
which is in Hebron, and builded there
an altar vnto the Lord.

e He cutteth of
the occasion of
contention: ther-
fore the euil cea-
seth.
f Abram resig-
neth his owne
right to bye
peace.
g Which was in
Eden, chap.2.10.
h This was done
by Gods proui-
dence, that onely
Abram and his
seed might dwel
in the land of
Canaan.
i Lot thinking
to get Paradise
found hell.
k The Lord cõ-
forted him, lest
he should haue
taken thought
for the departure
of his nephewe.
Chap.12.7.
& 15.7,18. &
26.4. deut.34.4.
l Meaning, a
long time, & till
the comming of
Christ, as Exod.
12.14, and 21.6.
deut. 15.17. and
spiritually this is
referred to the
true children of
Abram, borne
according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIIII.

1 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchizedek cometh to meete him. 23 Abram would not be enriched by the king of Sodom.

1 AND in the dayes of Amraphel King
of [a] Shinar, Arioch King of Ellasar,
Chedorlaomer King of Elam, and
Tidal King of the [b] nations:
2 These men made warre with Bera King
of Sodom, and with Birsha King of
Gomorah, Shinab King of Admah, &
Shemeber King of Zeboiim, and the
King of Bela, which is Zoar.
3 All these [c] ioyned together in the vale of
[d] Siddim, which is the [e] salt Sea.
4 Twelue yeres were they subiect to Che-
dorlaomer, but in the thirteenth yere
they rebelled.
5 And in the fourteenth yere came Che-
dorlaomer, & the kings that were with
him, and smote the [f] Rephaims in Ash-
teroth Karnaim, & the Zuzims in Ham,
& the Emims in [g] Shauch Kiriathaim,
6 And

a That is, of Ba-
bylon: by Kinges
here meaning
the that were go-
uernors of cities.
b Of a people
gathered of di-
uers countreis.
c Ambition is
the chiefe cause
of warres among
princes.
[1] *Or, of the labon-
red fields.*
d Called also the
dead Sea, or the
lake Asphaltite
neere vnto Sodõ
and Gomorah.
[1] *Or, gyantes.*
[1] *Or, plaine.*

6 And the Hozites in their mount Seir, vnto the plaine of Paran, which is by the wildernes.
7 And they returned & came to En-mishpat, which is Kadesh, and smote all the countrey of the Amalekites, & also the Amorites ᵖ dwelled in Hazezon-tamar.
8 Then went out the king of Sodom, and the king of Gomorah, & the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: & they ioined battell with them in the vale of Siddim:
9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, & Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.
10 Now the ᵉ vale of Siddim was full of fiuie pittes, and the kings of Sodom & Gomorah fled and fell there: and the residue fled to the mountaine.
11 Then they tooke all the substance of Sodom and Gomorah, and all their vitailes and went their way.
12 They ᶠ tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.
13 ¶ Then came one that had escaped, and told Abram the Ebrewe, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were ᵍ confederate with Abram.
14 When Abram heard that his brother was taken, ʰ he brought forth of them that were borne and brought vp in his house, three hundreth and eighteene, and pursued them vnto Dan.
15 Then he, & his seruants deuided them selues against them by night, and smote them and pursued them vnto Hobah, which is on the left side of ʷ Damascus,
16 And he recouered al the substance, & also brought again his brother Lot, and his goods, & the women also and the people.
17 ¶ After that he returned from ᵖ slaughter of Chedor-laomer & of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shauch, which is the ʳ kings dale.
18 And ˢ Melchi-zedek King of Shalem ᵗ brought forth bread and wine: and he was a Priest of the most high God.
19 Therefore he ᵘ blessed him, saying, Blessed art thou, Abram, of God most high possessor of heauen and earth,
20 And blessed be ᵛ God most high God, which hath deliuered thine enemies into thine hand. ˣ And Abram gaue him tythe of all.
21 Then the king of Sodom said to Abram, Giue me the ʷ persones, and take the goods to thy selfe.
22 And Abram said to the king of Sodom, ʷ I haue lift vp mine hand vnto the Lord the most hie God possessor of heauen and earth,
23 ʷ That I will not take of all that is thine, so much as a threde or shoolatchet, least thou shouldest say, I haue made Abram riche,
24 ʸ Saue onely that, which the yong men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

ᵖ Or, destroyed.

ᵉ And afterward was ouerwhelmed with water, and so was called the salt sea.
ᶠ Or, were discomfited.
ᶠ The godly are plagued many times with the wicked: therfore their company is daungerous.
ᵍ God moued them to ioyne with Abram, and preserued him from their idolatrie and superstitions.
ʰ Or, armed.
ʷ Ebr. Dammesek.
ʳ Sam. 18. 18. Heb. 7. 1.
ʰ For Abram & his souldiers refection, and not to offer sacrifice.
ⁱ In that Melchi-zedek fed Abram, he declared himselfe to represent a King: and in that he blessed him, the hie Priest. Heb. 7. 1.
ʷ Ebr. soulet.
ˣ Or, I haue sworne
ʷ Ebr. If I take from thee a threde, &c. read. 1 Sam. 14. 44.
ʰ He would not that his liberalitie should be hurtfull vnto others.

CHAP. XV.

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

1 After these thinges the ʷ word of the Lord came vnto Abram in a ᵃ vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding ᵇ great reward.
2 And Abram said, ᵃ O Lord God, what wilt thou giue me, seeing I go childless, and the steward of mine house is this Eliezer of Damascus?
3 Against Abram said, Behold, to me thou hast giuen no seede: wherefore lo, a seruant of mine house shalbe mine heire.
4 Then behold, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shal come out of thine own bowels, he shalbe thine heire.
5 Moreouer he brought him forth, & said, ᶜ Looke vp now vnto heauen, and tell the starres, if thou be able to number them: & he said vnto him, So shal thy seede be.
6 And Abram ᵈ beleeued the Lord, and he counted that to him for rightcousnes.
7 Again he said vnto him, I am the Lord, that brought thee out of ᵉ Vr of the Caldees, to giue thee this land to inherite it.
8 And he said, O Lord God, ᵇ whereby shall I know that I shall inherit it?
9 Then he said vnto him, Take me an heifer of three yeres olde, and a she goate of three yeres olde, and a ramme of three yeres old, a turle doue also and a pigeon.
10 So he tooke all these vnto him, and ᶜ deuided them in the middes, and laid euery piece one against an other: but the birdes diuided he not.
11 Then foules fel on the carkases, and Abram drioue them away.
12 And when the sunne went down, there fell an heauy sleepe vpon Abram: and lo, ᶜ a very fearefull darknes fel vpon him.
13 Then he said to Abram, ᶜ Know for a suretie, that thy seed shalbe a stranger in a land, that is not theirs, ᵈ & foure hundreth peres, and shall serue them: and they shall intreate them euil.
14 Notwithstanding the nation, whom they shal serue, will I iudge: ᶜ afterward shal they come out with great substance.
15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.
16 And in the ʷ fourth generation they shal come hither again: for the ᶜ wickedness of the Amorites is not yet full.
17 Also when the sunne went down, there was a darknes: and behold, a smoking furnace, and a firebrand, which went between those pieces.

ᶜ Or, the lord spake to Abram. Nom. 12. 6. Psal. 16. 6.
ᵃ His feare was not onely least he should not haue children, but lest the promise of the blessed seede should not be accomplished in him. Rom. 4. 18. Rom. 4. 3. Gal. 3. 6. Iam. 2. 23. Chap. 11. 28.
ᵇ This is a particular motion of Gods Spirit, which is not lawful for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gideon and Ezechiah.
ᶜ This was the old custome in making couenants, Ier. 34. 18: to the which God added these conditions, that Abrams posteritie should be as torne in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.
ʷ Ebr. a feare of great darknes. Act. 7. 6. Exod. 12. 40.
ᵈ Costing from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his so

ᵃ Sam. 18. 18.
ᵇ Melchi-zedek fed Abram, & blessed him, Gen. 14. 18. Heb. 7. 1. Psal. 110. 4.
ᶜ Gen. 14. 16.
ᵈ Gen. 14. 20.
ᵉ Gen. 14. 21.
ᶠ Gen. 14. 23.
ᵍ Gen. 14. 24.
ʰ Gen. 14. 13.
ⁱ Gen. 14. 14.
ᵏ Gen. 14. 15.
ˡ Gen. 14. 16.
ᵐ Gen. 14. 17.
ⁿ Gen. 14. 18.
ᵒ Gen. 14. 19.
ᵖ Gen. 14. 20.
ᵠ Gen. 14. 21.
ʳ Gen. 14. 22.
ˢ Gen. 14. 23.
ᵗ Gen. 14. 24.
ᵘ Gen. 14. 13.
ᵛ Gen. 14. 14.
ʷ Gen. 14. 15.
ˣ Gen. 14. 16.
ʸ Gen. 14. 17.

be afflicted in this world. ʷ Or, after foure hundreth yeres. ᶜ Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednes is full.

Chap.12.7. & 13. 15. & 26. 4. deut.4.5. 1.King.4.21. 2.chro.9.26. [n]Ebr. Perath.

18 *In that same day ye Lord made a couenant with Abram, saying, Vnto thy seed haue I giuen this land, *from the riuer of Egypt vnto the great riuer, the riuer [n]Euphrates.
19 The Kenites, and the Kenizites, & the Kadmonites,
20 And the Hittites, and the Perizzites, and the Rephaims,
21 The Amorites also, & the Canaanites, and the Girgashites, and the Iebusites.

CHAP. XVI.

a Sarai being barren, gineth Hagar to Abram. 4 VVhich conceiueth, & despiseth her dame: 5 And being ill handled fleeth. 7 The Angel comforteth her. 11. 12. The name and maners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

1 NOwe a Sarai Abrams wife bare him no children, & she had a maide an Egyptian, Hagar by name.
2 And Sarai said vnto Abram, Behold now, the Lord hath b restrained me from child bearing, I pray thee go in vnto my maid: [o]it may be that I shal [p]receiue a childe by her. And Abram obeyed the voyce of Sarai.
3 Then Sarai Abrams wife tooke Hagar her maid the Egyptiã, after Abram had dwelled ten yere in ye land of Canaan, & gaue her to her husband Abram for his wife.
4 ¶ And he went in vnto Hagar, & she cõceiued. & whe she saw that she had cõceiued, her dame was c despised in her eyes.
5 Then Sarai said to Abram, [q]Thou dost me wrong. I haue giuen my maide into thy bosome, & she seeth that she hath cõceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.
6 Then Abram said to Sarai, Behold, thy maid is in thine hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.
7 ¶ But the d Angel of the Lord found her beside a fountaine of water in ye wildernes by the fountaine in ye way to Shur,
8 And he said, Hagar Sarais maid, whẽce commest thou? & whither wilt thou go? And she said, I flee frõ my dame Sarai.
9 Then the Angel of the Lord said to her, e Returne to thy dame, and humble thy selfe vnder her hands.
10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seede, ye it shal not be numbred for multitude.
11 Also the Angel of ye Lord said vnto her, See, thou art with childe, & shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.
12 And he shalbe a [r]wilde man: his hand shalbe against euery man, & euery mans hand against him. * and f he shall dwell in the presence of all his brethren.
13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for she said, & Haue I not also here looked after him that seeth me?
14 *Wherefore ye well was called, [s]Beer-lahai-roi. lo, it is betweene Kadesh & Bered.
15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.
16 And Abram was foure score & sixe yere olde, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrams name is changed to cõfirme him in the promes. 8 The land of Canaan is the sift time promised. 11 Circũcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abrahã & his house are circumcised.

1 WHen Abram was ninety yere old and nine, the Lord appeared to Abram, and said vnto him, I am God [t]all sufficient. *walke before me, and be thou [u]vpright,
2 And I wil make my couenant betweene me and thee, & I will multiplie thee exceedingly.
3 Then Abram fell on his face, and God talked with him, saying,
4 Behold, I make my couenant with thee, and ye shalt be a [x]father of many nations,
5 Neither shal thy name any more be called Abram, but thy name shalbe b Abraham: *for a father of many nations haue I made thee.
6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, Kings shall procede of thee.
7 Moreouer I wil establish my couenant betweene me and thee, and thy seede after thee in their generations, for an *[y]eerlasting couenant, to be c GOD vnto thee and to thy seede after thee.
8 And I will giue thee and thy seede after thee the land, wherin thou art a strãger, euen all the land of Canaan, for an euerlasting possession, & I will be their God.
9 ¶ Againe God said vnto Abrahã, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.
10 c This is my couenant, which ye shall *keepe betweene me and you, and thy seede after thee, *Let euery man childe among you be circumcised:
11 That is, ye shal circumcise the d foreskin of your flesh, and it shalbe a *signe of the couenant betweene me and you.
12 And euery man child of eight dayes old among you, shalbe circumcised in your generations, & wheil he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seede.
13 Ye that is born in thine house, & he that is bought with thy money, must needes be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.
14 Whose the vncircumcised e man childe, in whose flesh the foreskin is not circumcised, euen that person shal be cut of from his people, because he hath broken my couenant.
15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not cal Sarai, but f Sarah shalbe her name.
16 And I wil blesse her, & wil also giue thee a sonne of her, yea, I will blesse her, and the

a It seemeth ye had respect to gods promise, which could not be accomplished without issue.
b She fayleth in binding Gods power to the common order of nature, as though God could not giue her children in her old age.
[o]Or, peradauenture.
[p]Ebr. be builded by her.
c This punishment declareth what they gaine that attempt any thing against the word of God.
[q]Ebr. Mine iniury is vpon thee.
[r]Or, power.
d Which was Christ, as appeareth verse 10. & chap.18.13.
e God reiecteth none estate of people in their miseries, but sendeth the cõfort.
[s]Or, fierce & cruel, or, as a wilde asse.
Chap.25.18.
f That is, the Ishmaelites shall be a peculiar people by them selues, and not a portion of another people.
g She rebuketh her owne dulnes and acknowledgeth Gods graces who was present with her euerie where.
Chap.24.62.
[t]Or the well of the liuing & seing me.

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom 4.17.
b The chãging of his name is a seale to cõfirme Gods promise vnto him.
Rom.4.17.
Chap.13.16.
c Circumcision is called the couenant, because it signifieth the couenant & hath the promise of grace ioyned to it: which phrase is common to all Sacraments.
Act.7.8.
d That priuie part is circumcised, to shew that all that is begotten of mã is corrupt, and must be mortified.
Rom.4.11.
e Albeit womẽ were not circumcised, yet were they partakers of Gods promes: for vnder the mankinde all was cõsecrated. and here is declared, that whosoeuer contemneth the signe, despiseth also the promes.
[u]Or, dame, or, princesse.

she shalbe the mother of nations: kinges also of people shall come of her.
17 Then Abraham fell vpon his face, and laughed, and said in his heart, Shall a child be borne vnto him, that is an hundreth pere olde? and shal Sarah that is ninetie pere old beare?
18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.
19 Then God said, *Sarah thy wife shall beare thee a sonne in deed, and thou shalt call his name Ishak: and I wil establish my couenant with him for a g euerlasting couenant, and h his seed after him.
20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, & will make him fruitfull, & will multiply him exceedingly: twelue princes shall he beget, & I will make a great nation of him.
21 But my couenant will I establish with Ishak, which Sarah shall beare vnto thee, the next *pere at this season.
22 And he left of talking with him, and God went vp from Abraham.
23 ¶ Then Abraham tooke Ishmael his sonne & all that were borne in his house, & all that was bought i with his money, that is, euery man child among the men of Abrahams house, and k he circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.
24 Abraham also himselfe was ninetie pere olde and nine, when the foreskinne of his flesh was circumcised.
25 And Ishmael his sonne was thirteene pere olde, when the foreskinne of his flesh was circumcised.
26 The selfe same day was Abraham circumcised, and Ishmael his sonne:
27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

f Which proceeded of a sudden ioy, and not of infidelitie.

*Chap. 18. 10. & 21. 2.

g The euerlasting couenant is made with the children of the Spirite: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

*Heb. greatly, greatly.

*Chap. 21. 2.

h They were wel instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to bee as preachers to their families, that from the hiest to the lowest they may obey the will of God.

CHAP. XVIII.

Abraham receiueth three Angels into his house. 10 Ishak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

1 AGaine the Lord * appeared vnto him in the *plaine of Mamre, as he sate in his tent doore about the heate of the day.
2 And he lift vp his eyes, & looked: and loe, three a men stood by him, & when he sawe them, he ran to meete them from the tent doore, and bowed himself to the ground.
3 And he said, b Lord, if I haue now found fauour in thy sight, go not, I pray thee, from thy seruaunt.
4 Let a little water, I pray you, be brought, and c wash your feet, and rest your selues vnder the tree.
5 And I will bring a morsel of bread, that you may comfort your harts, afterward ye shall go your wayes: for therefore are ye d come to your seruant. And they said, Do euen as thou hast said.
6 Then Abraham made haste into the tent vnto Sarah, & said, Make readie at once three * measures of fine meale: knede it, and make cakes vpon the hearth.
7 And Abraham ran to the beasts, & tooke a tender and good calfe, and gaue it to the seruaunt, who hasted to make it ready.
8 And he tooke butter and milke, and the calfe, which he had prepared, and set before them, and stood himselfe by them vnder the tree, and e they did eate.
9 ¶ Then they said to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.
10 And he said, * I will certeinly come again vnto thee according to the time f of life: and lo, Sarah thy wife shall haue a sonne. and Sarah heard in the tent doore, which was behind him.
11 (Now Abraham and Sarah were old & striken in age, and it ceased to be with Sarah after the maner of women).
12 Therefore Sarah g laughed within her selfe, saying, After I am waxed old, * and my lord also, shal I haue lust?
13 And b Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shal I certeinly beare a child, which am olde?
14 (Shal any thing be * hard to the Lord? at the time appointed wil I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)
15 But Sarah denied, saying, I laughed not: for the was afraid. And he said, "It is not so: for thou laughedst.
16 ¶ Afterward the men did rise vp from thence & looked toward Sodom: & Abraham went with them to bring them on the way.
17 And the h Lord said, Shall I hide from Abraham that thing which I do,
18 Seeing that Abraham shalbe in deede a great & a mightie nation, and * all the nations of the earth shalbe blessed in him?
19 For I know him i that he will commaund his sonnes and his houshold after him, that they keepe the way of the Lord, to do righteousnes and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.
20 Then the Lord said, Because the crie of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,
21 I wil k go down now, and see whether they haue done altogether according to that crie, which is come vnto me: and if not, that I may know.
22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.
23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?
24 If there be fifte righteous within the citie, wilt thou destroy and not spare the place for the fifte righteous that are therein?
25 Be it far frō thee from doing this thing, to slay the righteous with the wicked: & that the righteous should be euen as the wicked, be it farre from thee. shal not the

Heb. 13. 2.

*Or, oke groue.

a That is, three Angels in mans shape.

b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had bene men.

c For men vsed because of the great heat to go bare footed in those partes.

d As sent of God, & I should do my duetie to you.

*Ebr. Seim.

e For as God gaue them bodies for a time, so gaue hee them sy faculties therof, to walke, to eate and drinke, and such like.

*Chap. 17. 18, 21. & 21. 2. rom. 9. 9.

f That is, about this time, when she shalbe aliue, or when ý child shall come into this life.

g For the rather had respect to ý order of nature, then beleeued ý promise of God. 1. Pet. 3. 6.

*Or, hid.

Zech. 8. 6.

"Ebr. No.

h Iehouah the Ebrew word, which wee call Lord, sheweth ý this Angell was Christ: for this word is only applied to God. Chap. 12. 3. & 22. 18.

i He sheweth ý fathers ought both to knowe Gods iudgements and to declare them to their children.

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

l For our sinnes cry for vengeance though none accuse vs.

Ebr. do iudgemēt?
m God declareth ỳ his iudgemēts were good: & yet great mercy, forasmuch as all were so corrupt, ỳ not onely fiftie, but ten righteous men could not be found there: & also that the wicked are spared for the righteous sake.
n Hereby we learne, that the neerer we approch vnto God, the more doeth our miserable estate appeare, & the more are we humbled.
o If God refused not the prayer for the wicked Sodomites, euen to ỳ sixt request, how much more wil he grant the prayers of the godly for the afflicted Church?

Iudge of all the world" do right?
26 And the Lord answered, If I ſhal finde in Sodom m fiftie righteous within the citie, then wil I ſpare all the place for their ſakes.
27 Then Abraham anſwered & ſaid, Behold now, I haue begun to ſpeake vnto my Lord, and I am *but duſt and aſhes.
28 If there ſhall lacke fiue of fiftie righteous, wilt thou deſtroy all the citie for fiue? And he ſaid, If I finde there fiue and fourtie, I will not deſtroy it.
29 And he yet ſpake to him againe, and ſaid, What if there ſhalbe found fourtie there? Then he anſwered, I will not do it for fourties ſake.
30 Againe he ſaid, Let not my Lord nowe be angrie, that I ſpeake. What if thirtie be found there? Then he ſaid, I wil not do it, if I finde thirtie there.
31 Moreouer he ſaid, Behold, now I haue begonne to ſpeake vnto my Lord. What if twentie be found there? And he anſwered, I will not deſtroy it for twenties ſake.
32 Then he ſaid, Let not my Lord be now angrie, and I wil ſpeake but this o once. What if ten be found there? And he anſwered, I will not deſtroy it for tennes ſake.
33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

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

1 AND in the euening there came two a Angels to Sodom: and Lot ſate at the gate of Sodom, & Lot ſawe them, and roſe vp to meete them, and he bowed himſelfe with his face to the ground:
2 And he ſaid, See my Lords, I pray you turne in now into your ſeruants houſe, and tarie all night, and *waſh your feete, and ye ſhall riſe vp early and go your wayes. Who ſaid, Nay, but we will abide in the ſtreete all night.
3 Then b he preaſled vpon them earneſtly, and they turned in to him, & came to his houſe, and he made them a feaſt, and did bake vnleauened bread, & they c did eat.
4 But before they went to bed, the men of the citie, euen the men of Sodom compaſſed the houſe round about from the young euen to the old, d all the people from all quarters.
5 Who cryed vnto Lot ſaid to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.
6 Then Lot went out at the dore vnto them, and ſhut the dore after him,
7 And ſaid, I pray you, my brethren, do not ſo wickedly.
8 Behold now, I haue two e daughters, which haue not knowen man: them wil I bring out vnto you, & do to them as ſeemeth you good: onely vnto theſe men do nothing: f for therefore are they come vnder the ſhadowe of my roofe.
9 Then they ſaid, Away hence. and they ſaid, He is come alone as a ſtranger, and ſhal he iudge and rule? we will nowe deale worſe with thee then with them. So they preaſled ſore vpon Lot *himſelfe, and came to breake the dore.
10 But the men put forth their hand and pulled Lot into the houſe to them and ſhut to the dore.
11 * Then they ſmote the men that were at the dore of the houſe with blindnes both ſmall and great, ſo that they were wearie in "ſeeking the dore.
12 ¶ Then the men ſaid vnto Lot, Who hast thou yet here? either ſonne in lawe or thy ſonnes, or thy daughters, or whatſoeuer thou hast in the citie, bring it out of this place.
13 For we will deſtroy this place, becauſe the *cry of them is great before the Lord, and the Lord hath ſent vs to deſtroy it.
14 Then Lot went out and ſpake vnto his ſonnes in lawe, which "maried his daughters, and ſaid, Riſe, get you out of this place: for the Lord will deſtroy the citie: but he ſeemed to his ſonnes in lawe as though he had mocked.
15 ¶ And when the morning aroſe, the Angels haſted Lot, ſaying, Riſe, take thy wife and thy two daughters "which are here, leſt thou be deſtroyed in the punishment of the citie.
16 And as he *prolonged the time, *the men caught both him and his wife, & his two daughters by the hands (the Lord being merciful vnto him) and they brought him forth, and ſet him without the citie.
17 ¶ And when they had brought them out, the Angel ſaid: Eſcape for thy life: i looke not behind thee, neither tarie thou in all the plaine: eſcape into the mountaine, leaſt thou be deſtroyed.
18 And Lot ſaid vnto them, Not ſo, I pray thee my Lord.
19 Behold now, thy ſeruant hath found grace in thy ſight, and thou haſt magnified thy mercie, which thou haſt ſhewed vnto me in ſauing my life: and I cannot eſcape in the mountaine, leaſt ſome euill take me, and I dye.
20 See now this citie hereby to flye vnto, which is a little one: Oh let me eſcape thither: is it not k a little one, and my ſoule ſhall liue?
21 Then he ſaid vnto him, Behold, I haue receiued "thy request alſo concerning this thing, that I will not ouerthrowe this citie, for the which thou haſt ſpoken.
22 Haſte thee, ſaue thee there: for I can do l nothing till thou be come thither. Therefore the name of the citie was called m Zoar.
23 ¶ The ſunne did riſe vpon the earth, when Lot entred into Zoar.
24 Then the Lord *rained vpon Sodom and vpon Gomorah brimſtone, and fire from the Lord out of heauen,

25 And

a Wherin we see Gods prouident care in preſerving his. albeit he reueileth not himſelfe to all alike: for Lot had but two Angels, & Abraha three. *Chap. 18. 4.*
b That is, he prayed them ſo inſtantly.
c Not for that they had neceſſitie, but becauſe the time was not yet come ỳ they would reueile themſelues.
d Nothing is more dangerous then to dwell where ſinne reigneth: for it corrupteth all.
e He deſerueth praiſe in defending his gheſtes, but he is to be blamed in ſeeking vnlawfull meanes.

f That I ſhould preſerue them from all iniurie. *1. Pet. 2. 7.*

VViſd. 19. 16.

"Ebr. finding.

g This proueth that the Angels are miniſters, aſwel to execute Gods wrath, as to declare his fauour. *Chap. 18. 20.*

"Or, should marie.
"Ebr. which are found.

h The mercie of God ſtriueth to ouercome mans ſlownesse in following Gods calling. *VViſd. 10. 6.*
i He willed him to flee frō Gods iudgements, and not to be ſorie to depart from that riche country and full of vaine pleaſures.
k Though it be litle, yet it is great ynough to ſaue my life: wherein he offereth in choosing another place then the Angel had appointed him. *"Ebr. thy face.*
l Becauſe Gods commandement was to deſtroy the citie and to ſaue Lot.
m Which before was called Belah, chap. 14. 2 *Deut. 29. 23. iſa. 13. 19. iere. 50. 40. ezech. 16. 49. hoze. 11. 8. amos. 4. 11. luke 17. 29. iude. 7.*

n As touching the bodie onely: and this was a notable monument of Gods vengeance to all them that passed that way.
o Having before felt Gods mercy, he durst not provoke him againe by continuing amōg the wicked.
p Meaning, in ȝ countrey, which the Lord had now destroyed.
q For except he had bene overcome with wine he would neuer haue done that abominable act.
" Ebr. keepe alive.
r Thus God permitted him to fall most horribly in ȝ solitarie mōtaines, whom ȝ wickednes of Sodom could not ouercome.
s Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.
t That is, sonne of my people: signifying, that they rather reioyced in their sinne, then repented for the same.

25 And ouerthrewe those cities and all the plane, and all the inhabitants of the cities, & that that grewe vpon the earth.
26 ¶ Now his wife behind him looked backe, and she became a pillar of salt.
27 ¶ And Abraham rising vp early in the mourning went to the place, where he had stande before the Lorde,
28 And looking toward Sodom & Gomorah & toward all the land of the plane, beholde, he sawe the smoke of the land mounting vp as the smoke of a fornace.
29 ¶ But yet when God destroyed the cities of the plane, God thought vpon Abraham, & sent Lot out from the middes of the destruction, when he ouerthrewe the cities, wherein Lot dwelled.
30 ¶ Then Lot went vp from Zoar, and dwelt in p mountaine with his two daughters: for he o feared to tarie in Zoar, but dwelt in a caue, he, & his two daughters.
31 And the elder said vnto the ponger, Our father is olde, and there is not a man in the q earth to come in vnto vs after the maner of all the earth.
32 Come, we wil make our father q drinke wine, and lie with him, that we may preserue seede of our father.
33 So they made their father drinke wine p night, & the elder went & lay with her father: but he perceiued not, neither when she lay downe, neither when she rose vp.
34 And on the morowe the elder said to the ponger, Behold, yester night I lay with my father: let vs make him drinke wine this night also, & go thou and lye with him, that we may " preserue seed of our father.
35 So they made their father drinke wine that night also, and the ponger arose, and lay with him, but he perceiued not, when she laye downe, neither when she rose vp.
36 Thus were both the daughters of Lot with childe by their father.
37 And the elder bare a sonne, and she called his name Moab: the same is the father of the r Moabites vnto this day.
38 And the ponger bare a sonne also, & she called his name s Ben-ammi: the same is p father of p Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the King. 9 And the King, Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the King and his are healed.

1 AFterward Abraham departed thence toward the South countrey & dwelled betweene Cadesh and t Shur, and sojourned in Gerar.
2 And Abraham said of Sarah his wife, b She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.
3 But GOD came to Abimelech in a dreame p night & said to him, Behold, c thou art but dead, because of the woman which b hast taken: for she is a mās wife.
4 (Notwithstanding Abimelech had not yet come nere her) And he said, Lord, wilt thou slay euen d the righteous nation?
5 Said not he vnto me, She is my sister? a As one falling with an vpright e minde, and f innocent hands haue I done this.
6 And God said vnto him by a dreame, I know that thou didest this euen with a vpright minde, and I g kept thee also that thou shouldest not sinne against me: therefore suffred I thee not to touche her.
7 Now then deliuer p mā his wife again: for he is a h Prophet, & he h shal pray for thee p thou mayest liue: but if thou deliuer her not again, be sure that thou shalt dye the death, thou, & all that thou hast.
8 Then Abimelech rising vp early in the mourning called a his seruants, and told al these things " vnto them, and the men were sore afraide.
9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? & what haue I offended thee, that thou hast brought on me and on my k kingdome this great sinne? p hast done things vnto me p ought not to be done.
10 So Abimelech said vnto Abrahā, What sawest thou p thou hast done this thing?
11 Then Abraham answered, Because I thought thus. Surely the i feare of God is not in this place, and they will slay me for my wiues sake.
12 Yet in deede she is my m sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.
13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnes that thou shalt shewe vnto me in all places where we come, * Say p of me, He is my brother.
14 Then tooke Abimelech sheepe & beeues, and men seruants, & women seruants, and gaue them vnto Abraham, & restored him Sarah his wife.
15 And Abimelech said, Behold, my land is " before thee: dwel where it pleaseth thee.
16 Likewise to Sarah he said, Behold, I haue graunted my brother a thousāde pieces of siluer: behold, he is the " vaile of thine eyes to all that are with thee, and to all others: and she was o thus reproued.
17 ¶ Then Abraham prayed vnto God, & God healed Abimelech, & his wife, & his women seruants: & they bare children.
18 For p Lord p had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

a Which was toward Egypt.
b Abraham had now twise fallen into this faute: such is mans frailtie.
c So greatly God detesteth the breache of mariage.
d The infidels cōfessed that God would not punish but for iust occasion: therefore whēsoeuer he punisheth, the occasion is iust.
e As one falling by ignorance, & not doing euil of purpose.
f Not thinking to do any mannerlie harme.
g God by his holy spirit reteineth them that offend by ignorance, that they fall not into greater iniquitie.
h That is, one, to whom God reueileth himselfe familiarly.
i For the prayer of the godly is of force towardes God.
" Ebr. in their eares
k The wickednes of the King bringeth Gods wrath vpon the whole realme.
l He sheweth ȝ no honestie can be hoped for, where the feare of God is not.
m By sister, he meaneth his cousin germaine, & by daughter, Abrahams neece, Chap. 11.29. for so the Ebrewes vse these words.
Chap. 12.13.
Or, a at thy commandment.
n Such an head, as with whom thou mayest be preserued from all dangers.
o God caused this heathē king to reproue her, because she dissembled, seeing that God had giuen her a husband, as her vaile and defence.
p Had taken away from them the gift of conceiuing.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech & Abrahā. 33 Abrahā called vpon the Lord.

1 NOw the Lord visited Sarah, as he had said, and did vnto her * according as he had promised.
2 For * Sarah conceiued, and bare Abraham a sonne in his a old age, at the same season that God tolde him.
3 And Abraham called his sonnes name that

Chap. 17.19. and 18.10. Mat. 1.2. act. 7.8.
gal. 4.23. hebr. 11.11.
a Therefore the miracle was greater.

that was borne vnto him, which Sarah bare him, Izhak.
4 Then Abiraham circumcised Izhak his sonne, when he was eight dayes old, *as God had commaunded him.
5 So Abiraham was an hundreth yere old, when his sonne Izhak was borne vnto him.
6 ¶ Then Sarah said, God hath made me to reioyce: all that heare wil reioyce vnto me.
7 Agame she said, [b] Who would haue said to Abiraham, that Sarah should haue given children sucke? for I haue borne him a sonne in his old age.
8 Then the child grew and was weaned: and Abiraham made a great feast the same day that Izhak was weaned.
9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which she had borne vnto Abiraham) [c] mocking.
10 Wherefore she said vnto Abiraham, Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heere with my sonne Izhak.
11 And this thing was very grieuous in Abiahams sight, because of his sonne.
12 ¶ But God said vnto Abiraham, Let it not be grieuous in thy sight for the child, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be [d] called.
13 As for the sonne of the bond woman, I will make him [e] a nation also, because he is thy seede.
14 So Abiraham arose vp early in the morning, and tooke bread, and a bottel of water, and gaue it vnto Hagar, putting it on her shoulder and the childe also, and sent her away: who departing wandered in the wilderness of Beer-sheba.
15 And when the water of the bottel was spent, he cast the childe vnder a certeine tree.
16 Then she went & sate her ouer against him afarre of about a bow shoote: for she said, I will not see the death of the child. and she sate downe ouer against him, and lift vp her voyce and wept.
17 Then God [g] heard the voyce of ye child, and the Angel of God called to Hagar from heauen, & said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.
18 Arise, take vp the child, and hold him in thine hande: for I will make of him a great people.
19 And God [illegible] her eyes, & she saw a wel of wa[illegible]ent & filled the bottel with wa[illegible] the boy dunke.
20 So God was [illegible] with the child & he grew and dwelt in the wilderness, and was an [illegible]archer.
21 And he dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.
22 ¶ And at that same time Abimelech & Phichol his chiefe captaine spake vnto Abiraham, saying, God is with thee in all that thou doest.
23 Now therefore sweare vnto me here by God, that thou wilt not [h] hurt me, nor my children, nor my childrens children: but according vnto the kindnes that I haue shewed thee.
24 Then Abiraham said, I will [k] sweare.
25 And Abiraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.
26 And Abimelech said, [l] I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.
27 Then Abiraham tooke sheepe, & beeues, and gaue them vnto Abimelech: and they two made a couenant.
28 And Abiraham set seuen lambes of the flocke by themselues.
29 Then Abimelech said vnto Abiraham, What meane these seuen lambes, which thou hast set by themselues?
30 And he answered, Because thou shalt receiue of mine hand these seuen lambes, that it may be a witnes vnto me, that I haue digged this well.
31 Wherefore the place is called [n] Beer-sheba, because there they both sware.
32 Thus made they a [m] couenant at Beer-sheba: afterward Abimelech & Phichol his chiefe captaine rose vp, and turned agame vnto the land of the Philistims.
33 ¶ And Abiraham planted a groue in Beer-sheba, and [n] called there on the Name of the Lord, the euerlasting God.
34 And Abiraham was a stranger in the Philistims land a long season.

Chap. 17. 12.

b She accuseth herself of ingratitude that she did not beleeue the Angel.

c Hee derided Gods promes made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.

d The promised seed shalbe couted from Izhak, & not from Ishmael, Rom. 9. 7. Heb. 11 18.

e The Ishmaelites shall come of him.

f True faith renounceth all naturall affections to obey Gods comandement.

g For his promes sake made to Abraham, and not because ye child had discretion & judgement to pray.

h Except God open our eyes, we can neither see, nor vse ye meanes which are before vs.

i As touching outward thinges God caused him to prosper.

k Or, shot in the bowe and was an hunter.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth and to assure others of our syncerite.

l Wicked seruants doe many euils vnknowne to their masters.

m Or, well of the othe, or, of seuen, meaning lambes.

m Thus we see ye godly, as touching outward thinges, may make peace with the wicked that knowe not the true God.

n That is, hee worshipped God in all points of true religion.

CHAP. XXII.

1. 2 The faith of Abrahã is proued in offring his sonne Izhak. 6 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom cometh Rebekah.

1 AND after these thinges GOD did *proue Abiaham, & said vnto him, Abiahã. Who answered, Here am I.
2 And he said, Take now thine only sonne Izhak whom thou louest, & get thee vnto the land of [a] Moriah, & [b] offer him there for a burnt offring vpon one of the mountaines, which I will shew thee.
3 Then Abiaham rose vp earely in the morning, and sadled his asse, and tooke two of his seruaunts with him, & Izhak his sonne, and cleue wood for the burnt offring, and rose vp & went to the place, which God had told him.
4 ¶ Then the third day Abiaham lift vp his eyes, and sawe the place afarre of,
5 And said vnto his seruants, Abide you here with the asse: for I and the child will go ponder and worship, and [c] come agame vnto you.
6 Then Abiaham tooke the wood of the burnt offring, & layed it vpon Izhak his sonne, & he tooke the fire in his hand, and the knife: and they went both together.
7 Then spake Izhak vnto Abiaham his father, & said, My father. And he answered, Here am I, my sonne. And he said, Beholde the fire and the wood, but where is the sonne.

Heb. 11. 17.
* Ebr. Lo, lo.

a Which signifieth the feare of God, in ye which place he was honored: and Salomon afterward built the Tẽple.
b Herein stoode ye chiefest point of his tentation, seing he was cõmanded to offer vp him in whom God had promised to blesse all the nations of the world.
c He doubted not, but God would accomplish his promes though he should sacrifice his sonne.

Howe to take profite in reading of the holie Scripture

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

1. Earnestly and vitally pray vnto God, that he wil vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his comman
2. Diligently keepe such order of reading the scriptures & prayer as may stand with his calling and state of life, So that
   - At the least twise every day this be kept.
   - The time once appointed hereb a good entrie, be no otherwise en Superstition be auoided.
   - At one other time that be done l left vndone at any time.
3. Vnderstand to what end and purpose the Scriptures serue, which were written, to
   - Teach, that we may learne truet
   - Improue, that we may be kept
   - Correct, that we may be driuen
   - Instruct, that we may be settled well doing.
   - Comfort, that in trouble we ma in patient hope.
4. Remember that Scriptures containe matter concerning
   - Religion and the right worshipping of God, as
     - Faith in one God
       - Father.
       - Sonne.
       - holy Gh
     - The state of mankind, by
     - The Church and the gouernem
     - The word of God written in th
     - Sacraments
       - Before Christ,
       - Since Christ.
     - The end and generall iudgemen
   - Common wealthes and gouernements of people, by
     - Magistr
     - Peace an Prosperi
     - Subiecte
   - Families and thinges that belong to houshold, in which are
     - Husbands.
     - Wiues.
     - Parents.
     - Children.
     - Godly blesse
     - Maisters.
     - Seruants.
     - Vngodly pla
   - The priuate life and doings of euery man in
   - The common life of all men, as
     - Riches, pouertie.
     - Nobilitie.
     - Fauour.
     - Labour and idenesse.
5. Refuse all sense of Scripture contrarie to the
   - Articles of Christian faith, contained in the comm
   - First and second table of Gods commandements.
6. Marke and consider the.
   1. Coherence of the text, howe it hangeth together.
   2. Course of times and ages, with such things as belong vnto them.
   3. Manner of speach proper to the Scriptures.
   4. Agreement that one place of Scripture hath with an other, where darke in one is made easie in an other.
7. Take opportunitie to
   - Reade interpreters, if he be able.
   - Conferre with such as can open the Scriptures. Actes. 8. v. 30. 31. &c.
   - Yeare preaching, and to prone by the Scriptures that which is taught.

¶ Imprinted by Christopher Barker,
Printer to the Queenes Maiestie.

is the lambe for the burnt offring?
8 Then Abraham answered, My sonne, God will [d] prouide him a lambe for a
burnt offring: so they went both toge-
ther.
9 And when they came to the place which
God had shewed him, Abraha builded
an altar there, & couched the wood, and
[e] bound Izhak his sonne * and laid him
on the altar vpon the wood.
10 And Abraham stretching forth his
hande, toke the knife to kill his sonne.
11 But the Angell of the Lord called vnto
him from heauen, saying, Abraham, Ab-
raham. And he answered, Here am I.
12 Then he said, Lay not thine hand vpon
the child, neither do any thing vnto him:
for nowe I [f] knowe that thou feareest
God, seeing for my sake "thou hast not
spared" thine onely sonne.
13 And Abraham lifting vp his eyes, loo-
ked: and behold, there was a ramme be-
hinde him caught by the hornes in a
bush. then Abraham went and toke the
ramme and offred him vp for a burnt
offring in the stede of his sonne.
14 And Abraham called the name of that
place, "Jehouah-iireh. as it is said this
day, In the mount wher Lord's be seene.
15 ¶ And the Angel of the Lord cried vnto
Abraham from heauen the second time,
16 And said, "By [h] my selfe haue I swome
(saith the Lord) because thou hast done
this thing, and hast not spared thine
onely sonne,
17 Therefore will I surely blesse thee, and
will greatly multiplie thy seede, as the
starres of the heauen, and as the sand
which is vpon the sea shore, and thy seed
shall possesse the "gate of his enemies.
18 * And in thy seede shall all the nations
of the earth be blessed, because thou hast
obeyed my voyce.
19 Then turned Abraham againe vnto
his seruants, and they rose vp and went
together to Beer-sheba: and Abraham
dwelt at Beer-sheba.
20 ¶ And after these thinges one tolde A-
braham, saying, Beholde Milcah, the
hath also borne children vnto thy bro-
ther Nahor:
21 To wit, Vz his eldest sonne, & Buz his
brother, & Kemuel the father of "Aram,
22 And Chesed and Hazo, and Pildash,
and Jidlaph, and Bethuel.
23 And Bethuel begate Rebekah: these
eight did Milcah beare to Nahor Abra-
hams brother.
24 And his [i] concubine called Reumah,
she bare also Tebah, and Gahan & Tha-
hash and Maachah.

d The only way to ouercome all tentations is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement wherevnto he shewed himselfe obedient. *Iam.2.21.

f That is, by thy true obedience thou hast declared thy liuely faith.

*Or, and hast not withholden thine onely sonne from me.

"Ebr. thy sonne, thine onely sonne.

"Or, The Lord will see, or prouide.

g The name is changed, to shew that God doeth both see & prouide secretly for his, and also euidently is seene & felt in time conuenient. *Psal.105.9. eccles. 44.21. luke.1.73. hebr.6.13.

h Signifying, that there is no greater then he. "Or, holdes. Chap. 12.3. and 18. 18. eccles. 44.22. act.3.25. gal.3.8.

*Or, of the Syrians

i Concubines is oftentimes taken in the good part, for those women which were inferior to the wiues.

CHAP. XXIIII.

1 Abraham lamenteth the death of Sarah. 4 He buyeth a field, to bury her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

1 When Sarah was an hundreth
twenty and seuen yere old ("so
long liued she)
2 Then Sarah dyed in Kiriath-arba: the
same is Hebron in the land of Canaan.
and Abraham came to mourne for Sa-
rah and to weepe for her.
3 ¶ Then Abraham [a] rose vp from [b] sight
of his corpse, and talked with the "Hit-
tites, saying,
4 I am a stranger, & a sojourner among you,
giue me a possession of burial with you,
[c] I may bury my dead out of my sight.
5 Then the Hittites answered Abraham,
saying vnto him,
6 Heare vs, my lord: thou art a prince [b] of
God among vs: in the chiefest of our se-
pulchres bury thy dead: none of vs shall
forbid thee his sepulchre, but thou mayst
bury thy dead therein.
7 Then Abraham stoode vp, and bowed
him selfe before the people of the land of
the Hittites.
8 And he communed with them, saying,
If it be "your mind, that I shal bury my
dead out of my sight, heare me, & intreat
for me to Ephron the sonne of Zohar,
9 That he would giue me the caue "of
Machpelah, which he hath in the end of
his field: that he would giue it me for as
much "money as it is worth, for a pos-
session to bury in among you.
10 (For Ephron dwelt among the Hit-
tites) Then Ephron the Hittite answe-
red Abraham in the audience of all the
Hittites that "went in at the gates of
his citie, saying,
11 No, my lord, heare me: the field giue I
thee, and the caue, that therein is, I giue
it thee: euen in the presence of the sonnes
of my people giue I it thee, to bury thy
dead.
12 Then Abraham [d] bowed him selfe be-
fore the people of the land,
13 And spake vnto Ephron in the audience
of the people of the countrey, saying, Se-
ing thou wilt giue it, I pray thee, heare
me, I wil giue [e] price of the field: receiue
it of me, and I will bury my dead there.
14 Ephron then answered Abraham, sa-
ying vnto him,
15 My lord, hearken vnto me: the land is
worth foure hundreth [c] shekels of siluer:
what is that betweene me and thee? bu-
ry therefore thy dead.
16 So Abraham hearkened vnto Ephron,
and Abraham weyed to Ephron the sil-
uer, which he had named in the audi-
ence of the Hittites, euen foure hundreth
siluer shekels of currant money among
marchants.
17 ¶ So the field of Ephron which was in
Machpelah, and ouer against Mamre, e-
uen the field & the caue that was there
in, and all the trees that were in the field,
which were in all the borders round a-
bout, was made sure
18 Vnto Abraham for a possession, in the
sight of the Hittites, euen of al that went
in at the gates of his citie.
19 And after this, Abraham buried Sa-
rah his wife in the caue of the field of
Machpelah ouer against Mamre: the
same is Hebron in the land of Canaan.

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the natural affection is commendable. "Ebr. sonnes of Heth.

b That is godlie or excellent: for the Ebrewes so speake of all things that are notable, because all excellencie cometh of God. "Ebr. in your sonnes.

"Or, double caue, because one was within another.

"Ebr. in full siluer.

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20. pence, so then 400. shekels amount to 33 pound 6 shillings and 8. pence, after 5. shillings sterling the ounce.

"Or, citie, an.

"Ebr. the yeres of the life of Sarah.

f That is, all the people confirmed the sale.

20 Thus the fielde and the caue, that is therein, was made sure vnto Abraham for a possession of burial f by the Hittites.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God. 33 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent and she agreeth. 67 And is maried to Izhak.

1 NOw Abraham was olde, and "striken in yeeres, and the Loyde had blessed Abraham in all things.
2 Therfore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, [a] Put now thine hand vnder my thigh,
3 And I will make thee [b] sweare by the Loyd God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.
4 But thou shalt go vnto my [c] countrey, & to my kinred, and take a wife vnto my sonne Izhak.
5 And the seruant said to him, What if the woman will not come with me to this land? shall I bring thy sonne againe vnto the land from whence thou camest?
6 To whom Abrahā answered, Beware [d] thou bring not my sonne thither againe.
7 ¶ The Loyde God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, & that ware vnto me, saying, *Vnto thy seede will I giue this land, he shal send his Angel before thee, and thou shalt take a wife vnto my sonne fro thence.
8 Neuertheles if the woman will not followe thee, then shalt thou be "discharged of this mine othe: onely bring not my sonne thither againe.
9 Then the seruant put his hande vnder the thigh of Abraham his master, and ware to him for this matter.
10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for hee had all his masters goods in his hand:) & so he arose, and went to "Aram Naharaim, vnto the [e] citie of Nahor.
11 And he made his camels to "ipe down without the citie by a well of water, at euentide about the time that the women come out to drawe water.
12 And he said, O [f] Loyd God of my master Abraham, I beseche thee, "send me good speede this day, and shewe mercy vnto my master Abraham.
13 Lo, I stand by the well of water, where the mens daughters of this citie come out to drawe water.
14 [g] Graunt therefore that the maide, to whom I say, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, & I will giue thy camels drinke also: may be she that thou hast ordeined for thy seruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And nowe per he had left speaking, behold, [h] Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.
16 (And the maide was very faire to looke vpon, a virgin: and vnknown of man) and she went downe to the well, and filled her pitcher, and came vp.
17 Then the seruant came to meete her, & saide, Let me drinke, I pray thee, a litle water of thy pitcher.
18 And she said, Drinke "sir: and she hasted, and let down her pitcher vpon her hand and gaue him drinke.
19 And when he had giuen him drinke, she said, I will drawe water for thy camels also vntill they "haue drunken enough.
20 And she powred out her pitcher into the trough speedily, and ranne againe vnto the well to drawe water, and shee drewe for all his camels.
21 So the man wondred at her, & held his peace, to knowe whether the Loyde had made his iourney prosperous or not.
22 And whē the camels had left drinking, the man tooke a golden "[k] abilement of [l] half a shekel weight, and two bracelets for her hands, of ten shekels weight of golde:
23 And he said, Whose daughter art thou? tell me, I pray thee, Is there roume in thy fathers house for vs to lodge in?
24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whō she bare vnto Nahor.
25 Moreouer she said vnto him, We haue litter also and prouender enough, and roume to lodge in.
26 And the man bowed him selfe and worshipped the Loyde,
27 And said, Blessed be [p] Loyd God of my master Abraham, which hath not vtterly forsaken his mercie [m] & his truth fro my master: for whē I was in the way, [q] Loyd brought me to my masters brethrens house.
28 And the maid ranne & tolde them of her mothers house according to these words.
29 ¶ Nowe Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.
30 For when he had seene the earings and the bracelets in his sisters hands, & when he heard [n] words of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and lo, [o] he stoode by the camels at the well.
31 And he said, Come in thou blessed of the Loyd: wherefore standest thou without, seeing I haue prepared the house, and roume for the camels?
32 ¶ Then the man came into the house, & [o] he vnladed the [p] camels and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.
33 Afterward [q] meat was set before him: but he said, I [q] will not eat, vntil I haue said my message: And he said, Speake on.
34 The he said, I am Abrahams seruant,

35 And

f That is, all the people confirmed the sale.
" Ebr. come into dayes. Chap. 47. 29.
a Which ceremonie declared the seruants obedience towards his master, and the masters power ouer the seruant.
b This sheweth that an oth may be required in a lawfull cause.
c He would not that his sonne should marrie out of the godly familie: for the inconueniences that come by marrying with the vngodly are set forth in sundrie places of the Scriptures.
d Least he should lose the inheritance promised. Chap. 12. 7. & 13. 15. vnd. 15. 18. and 26. 4.
" Ebr. innocent.
" Or, Mesopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates.
e That is, to Charan.
" Eb to bowe their knees.
f He groundeth his prayer vpon Gods promes made to his master.
" Or, cause me to meete.
g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glorie of his name and according to his worde.
i Here is declared that God euer heareth the prayers of his, & graunteth their requestes.
" Ebr. my lord.
" Ebr. haue made an end of drinking.
" Or, earing.
k God permitted many things both in apparell and other things which are nowe forbid: specially when they apperteyne not to our mortification.
l The golden shekel is here ment & not that of siluer.
m He boasteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promes.
n For he waited on Gods hande, who had nowe heard his praier.
o To wit, Laban.
p The gentle interteinemēt of strangers vsed among the godly fathers.
q The fidelitie that seruāts owe to their masters, causeth them to preferre their masters busines to their owne necessitie.

35 And the Lord hath r blessed my master wonderfully, that he is become great: for he hath given him sheepe, & beeues, & siluer, and golde, and men seruants, & maid seruants, and camels, and asses.
36 And Sarah my masters wife hath born a sonne to my master, when she was old, & vnto him hath he giue all that he hath.
37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the s Canaanites, in whose land I dwell:
38 But thou shalt goe vnto my t fathers house and to my kinred, and take a wife vnto my sonne.
39 Then I said vnto my master, What if the woman will not followe me?
40 Who answered me, The Lorde, before whom I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.
41 Then shalt thou be discharged of mine othe, when thou commest to my kinred: and if they giue thee not one, thou shalt be free from mine othe.
42 So I came this day to p well, & said, O Lord, the God of my master Abraham, if p now prosper my u iourney which I go,
43 Beholde, * I stand by the well of water: whe a virgine cometh forth to draw water, & I say to her, Gine me, I pray thee, a little water of thy pitcher to drinke,
44 And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lord hath x prepared for my masters sonne.
45 And before I had made an end of speaking in mine y heart, beholde, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, & drew water. Then I said vnto her, Giue me drinke, I pray thee.
46 And she made haste, and tooke downe her pitcher from her shoulder, and said, Drinke, & I will giue thy camels drinke also. So I drank, and she gaue the camels drinke also.
47 Then I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abilliement vpon her face, and the bracelets vpon her hands:
48 z And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the a right way to take my masters brothers daughter vnto his sonne.
49 Now therefore, if ye will deale b mercifully and truely with my master, tell me: and if not, tel me that I may turne me to the c right hand or to the left.
50 Then answered Laban and Bethuel, & sayde, d This thing is proceeded of the Lord: we can not therefore say vnto thee, neither euil nor good.
51 Behold, Rebekah is before thee, take her & go, that she may be thy masters sonnes wife, euen as the Lord hath e said.
52 And when Abrahams seruant heard e their words, he bowed him selfe to ward the earth vnto the Lord.
53 Then the seruant tooke forth iewels of siluer, & iewels of golde, and raiment, & gaue to Rebekah: also vnto her brother & to her mother he gaue gifts.
54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night. and when they rose vp in the morning, he said, * Let me departe vnto my master.
55 Then her brother and her mother answered, Let the maide abide with vs, at the least f ten dayes: then shal she go.
56 But he said vnto them, Hinder you me not, seeing the Lord hath prosphered my iourney: send me away, that I may go to my master.
57 Then they said, We will call the maid, and aske her f consent.
58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I will go.
59 So they let Rebekah their sister go, and her nourse, with Abrahams seruant and his men.
60 And they blessed Rebekah, and said vnto her, Thou art our sister, growe into thousand thousandes, and thy seede possesse the g gate of his enemies.
61 ¶ Then Rebekah arose, and her maids, and rode vpon the camels, and followed the man, and the seruant tooke Rebekah, and departed.
62 Now Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South countrey)
63 And Izhak went out to h pray in a field toward the euening: who lift vp his eyes and looked, and behold, the camels came.
64 Also Rebekah lift vp her eyes, & when she saw Izhak, she lighted downe from the camel.
65 (For she had said to the seruant, Who is yonder man, that commeth in the field to meete vs? and the seruant had said, It is my master) So she tooke i a vaile and couered her.
66 And the seruant told Izhak all things, that he had done.
67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was k comforted after his mothers death.

CHAP. XXV.

1 *Abraham taketh Keturah to wife, & getteth many children.* 5 *Abraham giueth all his goodes to Izhak.* 8 *He dyeth.* 12 *The geneologie of Ishmael.* 25 *The birth of Iaakob and Esau.* 30 *Esau selleth his birthright for a messe of pottage.*

1 NOw Abraham had taken l vnto another wife called Keturah,
2 Which bare him Zimran, & Iokshan, & Medan, and Midian, and Ishbak, and Shuah.
3 And Iokshan begate Sheba, & Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

r To blesse, signifieth here to enriche, or encrease with substance, as ỳ text in the same verse declareth.

s The Canaanites were accursed and therfore the godly could not ioyne with thē in mariage.

t Meaning, amōg his kinsfolkes, as verse 40.

u Which by mine authoritie I caused thee to make.

[a] Or, may. Verse. 13.

[x] Or, shewed.

x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

y He sheweth what is our duetie, whē we haue receiued anybenefite of ỳ Lord.

[z] Ebr. in the waye of truth.

z If you wil freely and faithfully giue your daughter to my masters sonne.

a That is, that I may prouide els where.

b So soone as they perceiue, ỳ it is Gods ordinance, they yeld.

[b] Or, at thy commaundement.

[c] Or, ordeined.

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.

[d] Ebr. her mouth.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ. Chap. 26. 14. and 25. 11.

e This was the exercise of the godly fathers, to meditate Gods promises and to pray for the accomplishment thereof.

f The custome was, ỳ the spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.

[g] Or, had left mourning for his mother.

a Whiles Sarah was yet aliue.

r. Chron. 1. 32.

4 Also the sonnes of Midian were Ephah, & Epher, & Hanoch, and Abida, and Eldaah. all these were p sonnes of Keturah.
5 ¶ And Abraham gaue *all his goods to Ishak,
6 But unto the b sonnes of the c concubines, which Abraham had, Abraham d gaue gifts, and sent them away from Ishak his sonne (while he yet liued) Eastward to the East countrey.
7 And this is the age of Abrahams life, which he liued, an hundreth threetie and fiue yere.
8 Then Abraham yelded the spirit, & died in a good age, an old man, and of great yeres, and was e gathered to his people.
9 And his sonnes, Ishak & Ishmael buried him in p caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.
10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.
11 ¶ And after the death of Abraham God blessed Ishak his sonne, * and Ishak dwelt by Beer-lahai-roi.
12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.
13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinredes: the *eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibham,
14 And Mishma, and Dumah, & Massa,
15 Hadar, & Tema, Ietur, Naphish, and Kedemah.
16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.
17 (And these are the yeres of the life of Ishmael, an hundreth thirtie and seuen yere, and he yelded the spirit, and died, and was gathered vnto his f people)
18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Asshur. Ishmael *dwelt s in the presence of all his brethren.
19 ¶ Likewise these are the generations of Ishak Abrahams sonne. Abraham begate Ishak,
20 And Ishak was fourtie yere old, when he tooke Rebekah to wife, the daughter of Bethuel the Aramite of *Padan Aram, and sister to Laban the Aramite.
21 And Ishak prayed vnto the Lord for his wife, because she was barren: & the Lord was intreated of him, and Rebekah his wife conceiued.
22 But the children *strouе together within her: therefore she said, Seeing it is so, why am I h thus? wherefore she went i to aske the Lord.
23 And the Lord said to her, Two nations are in thy womb, & two maner of people shalbe diuided out of thy bowels, & the one people shalbe mightier then p other, and the *elder shall serue the younger.

*Ebr. all that he had.
b For by the vertue of Gods word he had not onely Izhak, but begat many mo.
c Reade Chap. 22.24.
d To auoide the dissension that els might haue come because of the heritage.
e Hereby the ancients signified that mã by death perished not wholy: but as the soules of f godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine.
Chap.23.16.
Chap.16.14. and 24.62.
1.Chron.1.29.
*Ebr. first borne.
f Which dwelt among the Arabians, and were separate frõ the blessed seede.
*Or, his lot fell.
g He meaneth that his lot fel to dwell among his brethren, as the Angel promised, chap.16.12.
p Or, Syrian of Mesopotamia.
*Or, hurt one another.
h That is, with child, feeling one shal destroy another.
i For that is the onely refuge in all our miseries.
Rom.9.12.

24 ¶ Therefore when her time of deliurance was fulfilled, beholde, twinnes were in her wombe.
25 So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esau.
26 * And afterward came his brother out, and his hand helde Esau by the heele: therefore his name was called Iaakob. Now Ishak was threescore yere olde when Rebekah bare them.
27 And the boyes grew, and Esau was a cunning hunter, and *liued in the fields: but Iaakob was a *plane man, & dwelt in tentes.
28 And Ishak loued Esau, for *venison was his meat, but Rebekah loued Iaakob.
29 Now Iaakob sod pottage, and Esau came from the field and was weary.
30 Then Esau said to Iaakob, *let me eate, I pray thee, of that pottage so red, for I am weary. Therefore was his name called Edom.
31 And Iaakob said, Sell me euen now thy birthright.
32 And Esau said, Lo, I am almost dead, what is then this k birthright to me?
33 Iaakob then said, Sweare to me euen now. And he sware to him, *and l sold his birthright vnto Iaakob.
34 Then Iaakob gaue Esau bread & pottage of lentiles: and he did eat & drinke, and rose vp, and went his way: So Esau contemned his birthright.

Hose.12.3.
matth.1.3.
*Ebr. a man of the field.
*Or, simple and innocent.
*Ebr. venison in his mouth.
*Or, feede me quickly.
k The reprobate esteeme not gods benefits except they feele them presently, and therefore they preferre present pleasures
Heb.12.16.
l Thus the wicked preferre their worldly cõmodities to Gods spiritual graces: but the children of God do the contrarie.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He reueleth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 Stoppe his welles, 16 And driue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

1 And there was a famine in the a land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.
2 For the Lord appeared vnto him, & said, b Go not downe into Egypt, but abide in the land which I shal shew vnto thee.
3 Dwel in this land, & I will be with thee, and will blesse thee: for to thee, & to thy seede I will giue all these *countreys: and I will perfourme the othe which I sware vnto Abraham thy father.
4 Also I will cause thy seed to multiply as the starres of heauen, & wil giue vnto thy seede all these countreis: & in thy seed shal all the nations of the earth be *blessed,
5 Because that Abraham c obeyed my voyce & kept mine *ordinance, my commandements, my statutes, & my laws.
6 ¶ So Izhak dwelt in Gerar.
7 And the men of the place asked him of his wife, and he said, She is my sister: for he d feared to say, She is my wife, lest, said he, the men of the place should kill me, because of Rebekah: for she was beautifull to the eye.
8 So after he had bene there long time, Abimelech

a In the land of Canaan.
b Gods prouidence alwayes watcheth to direct the wayes of his children.
Chap.13.15. and 15.18.
Chap.12.3. and 15.18.&18.18. and 22.18. and 28.14.
c He commendeth Abrahams obedience, because Izhak should be the more readie to followe the like: for as God made this promes of his free mercie, so doeth the confirmation therof proceede of the same fountaine.
*Ebr. my keeping.
d Wherby we see that feare and distrust is found in the most faithful.

bimelech King of the Philistims looked out at a window, and lo, he saw Izhak
e sporting with Rebekah his wife.
9 Then Abimelech called Izhak, & said, Lo, he is of a surety thy wife, and why sayest thou, She is my sister: To whom Izhak answered, Because I thought this, Je may be that I shall die for her.
10 Then Abimelech said, Why hast thou done this onto us? one of the people had almost lien by thy wife, so shouldest thou have brought f sinne upon us.
11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shal die the death.
12 Afterward Izhak sowed in that land, and found in the same yeere an [a] hundrieth fold by estimation: & so the Lord blessed him.
13 And the man waxed mightie, and [b] stil increased, till he was exceeding great,
14 For he had flockes of sheepe, & heards of cattel, and a mightie houshold: therefore the Philistims had g enuie at him,
15 In so much that the Philistims stopped and filed up with earth all the welles, which his fathers seruantes digged in his father Abrahams time.
16 Then Abimelech said unto Izhak, Get thee from us, for thou art mightier then we a great deale.
17 ¶ Therefore Izhak departed thence and pitched his tent in the h valley of Gerar, and dwelt there.
18 And Izhak returning, digged ẏ welles of water, which they had digged in the dayes of Abrahā his father: for ẏ Philistims had stopped them after ẏ death of Abraham, & he gaue them the same names, which his father gaue them.
19 Izhaks seruants then digged in ẏ valley, & found there a wel of [i] liuing water.
20 But the herdmen of Gerar did striue with Izhaks herdmen, saying, The water is ours: therefore called he the name of the well [k] Esek, because they were at strife with him.
21 Afterward they digged another well, and strove for that also, and he called the name of it [l] Sitnah.
22 Then he removed thence, and digged another well, for the which they strove not: therefore called he the name of it [m] Rehoboth, and said, Because the Lord hath now made us roume, we shall increase upon the earth.
23 So he went up thence to Beer-sheba.
24 And the Lord appeared unto him the same night, & said, I am the God [i] of Abraham thy father: feare not, for I am with thee, & will blesse thee, & multiplie thy seede for my seruant Abrahās sake.
25 Then he built an [k] altar there, and called upon the name of the Lord, & there spred his tent: where also Izhaks seruants digged a well.
26 ¶ Then came Abimelech to him from Gerar, & Ahuzzath one of his friendes, and Phichol the captaine of his armie.
27 To whom Izhak said, Wherefore come ye to mee, seeing ye hate mee and haue put me away from you?
28 Who answered, We sawe certainely that the Lord was with thee, and we thought thus, Let there be now an othe betweene us & thee, and let us make a couenant with thee.
29 [l] If thou shalt do us no hurt, as we haue not touched thee, and as we haue done unto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, do this.
30 Then he made them a feast, and they did eate and drinke.
31 And they rose up betimes in the morning, and sware one to another: then Izhak let them go, and they departed from him in peace.
32 And that same day Izhaks seruantes came and told him of a wel, which they had digged, and said unto him, We haue found water.
33 So he called it [m] Shibah: therefore the name of the citie is called [n] Beer-sheba unto this day.
34 ¶ Now when Esau was fourty yeere old, he tooke to wife Judith, the daughter of Beeri an Hittite, & Bashemath the daughter of Elon an Hittite also.
35 And they [o] were [p] a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

1 Iaakob getteth the blessing fro Esau by his mothers counsel. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob & threatneth his death. 43 Rebekah sendeth Iaakob away.

1 AND when Izhak was old, and his eyes were dimme (so that he could not see) he called Esau his eldest sonne, and said unto him, My sonne. And he answered him, [a] I am here.
2 Then he said, Behold, I am now old, and know not the day of my death:
3 Wherefore now, I pray thee take thine instruments, thy quiver and thy bowe, and get thee to the field, that thou maist [a] take me some venison.
4 The make me sauoury meat, such as I loue, & bring it me ẏ I may eat, and that my [a] soule may blesse thee, before I die.
5 (Now Rebekah heard, when Izhak spake to Esau his sonne) & Esau went into the field to hunt for venison, and to bring it.
6 ¶ Then Rebekah spake unto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,
7 Bring me venison, & make me sauoury meate, that I may eate and blesse thee before the Lord, afore my death.
8 Nowe therefore, my sonne, heare my voyce in that which I command thee.
9 [b] Get thee now to the flocke, and bring me thence two good kyds of the goats, that I may make pleasant meate of them for thy father, such as he loueth.
10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

Chap. 27. 46.
[o] Or, disobedient and rebellious.
[p] Ebr. I, I.
[a] Ebr. hunt.

a The carnal affection, which he bare to his sonne, made him forgot ẏ which God spake to his wife, Chap. 25. 23.

b This subtiltie is blame worthy because she should haue tarried til God had performed his promes.

e Or shewing some familiar signe of loue, wherby it might be knowen ẏ she was his wife.

f In al ages men were persuaded that Gods vengeance should light vpon wedlocke breakers.

[a] *Or, an hundreth measures.*
[b] *Ebr. he went forth going and increasing.*

g The malicious enuie alwayes the graces of God in others.

h The Ebrewe word signifieth a flood, or valley, where water at any time runeth.

[i] *Or, springing.*

[k] *Or, contention, strife.*

[l] *Or, hatred.*

[m] *Or, largenesse, roume.*

i God assureth Izhak against all feare by rehearsing the promes made to Abraham.

k To signifie that he would serue none other God, but the God of his father Abraham.

l The Ebrewes in swearing begin commonly with If, and vnderstand ẏ rest: that is, that God shall punish him that breaketh ẏ othe: here the wicked shewe that they are afraid lest that come to them which they would do to other.

[m] *Or, othe.*
[n] *Or, the well of the othe.*

[o] *Ebr. disobedient.*
[p] *Ebr. a griefe of spirit.*

11 But Iaakob said to Rebekah his mo-
ther, Behold, Esau my brother is rough
and I am smoothe.
12 My father may possibly feele me, & I
shal seme to him to be a mocker: so shal
I bring a curse vpō me, & not a blessing.
13 But his mother said vnto him, Vpō
me be thy curse, my sonne: onely heare
my voyce, and go and bring me them.
14 So he went & fet them, & brought them
to his mother: and his mother made
pleasant meat, such as his father loued.
15 And Rebekah tooke faire clothes of her
elder son Esau, which were in her house,
and clothed Iaakob her ouger sonne:
16 And she couered his handes and the
smooth of his necke with the skinnes of
the kiddes of the goates.
17 Afterward she put the pleasant meat
and bread, which she had prepared, in
the hand of her sonne Iaakob.
18 ¶ And when he came to his father, he
said, My father. Who answered, I am
here: who art thou, my sonne?
19 And Iaakob said to his father, [d] I am
Esau thy first borne, I haue done as ȳ
badest me, arise, I pray thee: sit vp & eat
of my venison, ȳ thy soule may blesse me.
20 Then Izhak said vnto his sonne, How
hast thou found it so quickly my sonne?
Who said, Because the Lord thy God
brought it to mine hand.
21 Againe said Izhak vnto Iaakob,
Come neere now, that I may feele thee,
my sonne, whether thou be that my
sonne Esau or not.
22 Then Iaakob came neere to Izhak
his father, and he felt him and said, The
[e] voyce is Iaakobs voyce, but ȳ handes
are the handes of Esau.
23 (For he knewe him not, because his
handes were rough as his brother Es-
laus handes: wherefore he blessed him.)
24 Againe he said, Art thou that my
sonne Esau? Who answered," Yea.
25 Then said he, Bring it me hither, & I
will eate of my sonnes venison, that my
soule may blesse thee. And he brought it
to him, and he ate: also he brought him
wine, and he drainke.
26 Afterward his father Izhak said vnto
him, Come neere now, and kisse me, my
sonne.
27 And he came neere & kissed him. Then
he smelled the sauour of his garments,
and blessed him, and said, Behold, the
smel of my sonne is as the smel of a field,
which the Lord hath blessed.
28 *God graue thee therefore of the dew of
heauen, and the fatnes of the earth, and
plentie of wheat and wine.
29 Let people be thy seruants, and nati-
ons bowe vnto thee: be Lord ouer thy
brethren, & let thy mothers children ho-
nour thee, cursed be he that curseth thee,
and blessed be he that blesseth thee.
30 ¶ And whē Izhak had made an end of
blessing Iaakob, & Iaakob was scarce
gone out from the presence of Izhak his
father, then came Esau his brother frō
his hunting.

[a] Ebr. before his eyes.
[b] Or, as though I would deceiue him.
[c] Or, I will take the danger on me.
c The assurance of Gods decree made her bold.
[d] Although Iaakob was assured of this blessing by faith: yet he did euill to seeke it by lies, and the more because he abuseth Gods name thereunto.
e This declareth that he suspected some thing, yet God would not haue his decree altered.
[e] Eb. I am.
[f] Ebr. 11.20.

31 And he also prepared sauoury meate &
brought it to his father, & said vnto his
father, Let my father arise, & eate of his
sons venison, ȳ thy soule may blesse me.
32 But his father Izhak said vnto him,
Who art thou? And he answered, I am
thy sonne, euen thy first borne Esau.
33 Then Izhak was [f] tricken wth a mar-
uelous great feare, and said, Who and
where is he that hunted venison, and
brought it me, and I haue eate of all
before thou cameste? and I haue blessed
him, therefore he shalbe blessed.
34 Whē Esau heard the words of his fa-
ther, he cryed out wth a great cry & bitter,
out of measure, and said vnto his fa-
ther, Blesse me, euen me also, my father.
35 Who answered, Thy brother came wth
subtiltie, & hath take awap thy blessing.
36 Then he said, Was he not iustly called
[g] Iaakob? for he hath deceiued me these
two times: he tooke my birthright, & lo,
now hath he taken my blessing. Also he
said, Hast thou not reserued a blessing for me?
37 Then Izhak answered, and said vnto
Esau, Behold, I haue made him [h] thy
lord, and all his brethren haue I made
his seruants: also with wheat and wine
haue I furnished him, and vnto thee
now what shall I do, my sonne?
38 Then Esau said vnto his father, Hast
thou but one blessing my father? blesse
me, "euen me also, my father: and Esau
lifted vp his voyce, and * wept.
39 Then Izhak his father answered, and
said vnto him, Behold, the fatnes of the
earth shalbe thy dwelling place, & thou
shalt haue of ȳ dew of heauen frō aboue.
40 And [i] by thy sword shalt thou liue, and
shalt be thy brothers [k] seruant. But it
shall come to passe, when thou shalt get
the maistrie, that thou shalt breake his
yoke from thy necke.
41 ¶ Therefore Esau hated Iaakob, be-
cause of the blessing, wherewith his fa-
ther blessed him. And Esau thought in
his mind,* The daies of mourning for
my father will come shortly, [l] then I
will slap my brother Iaakob.
42 And it was told to Rebekah of the
words of Esau her elder sonne, and she
sent & called Iaakob her ouger sonne,
and said vnto him, Behold, thy brother
Esau [m] is comforted against thee, mea-
ning to kill thee:
43 Now therefore my sonne, heare my
voyce: arise, and flee thou to Haran to
my brother Laban,
44 And tarie with him a while vntill thy
brothers fierceness be swaged,
45 And till thy brothers wrath turne a-
way from thee, & he forget the thinges,
which ȳ hast done to him: then will I
send & take thee frō thence: why should
I be [n] deprived of you both in one day?
46 Also Rebekah said to Izhak,* I am
weary of my life, for the [o] daughters of
Heth. If Iaakob take a wife of ȳ daugh-
ters of Heth like these of the daughters
of the land, ȳ what availeth it me to liue?

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.
[g] Or, sufficiently.
g In ȳ Chap. 25. he was so called because he held his brother by ȳ heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.
h For Izhak did this as he was the minister & Prophet of God.
[h] Or, I am also (thy sonne) Hebr. 12.17.
i Because thine enemies shalbe round about thee.
k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.
Obadi. 1.10.
l Hypocrites onely abstaine from doing euill for feare of men.
m He hath good hope to recouer his birthright by killing thee.
n For ȳ wicked sonne will kil the godly: and the plague of God will afterward light on the wicked sonne.
Chap. 26.35.
o Which were Esaus wiues.
p Hereby she persuaded Izhak to agree to Iaakobs departing.

1 Izhak forbaddeth Iaakob to take a wife of the Canaanites. 9 Esau taketh a wife of the daughters of Ishmael against his fathers will. 13 Iaakob in the way to Haran seeth a ladder reaching to heauen. 24 Christ is promised. 20 Iaakob asketh of God meate and clothing.

1 THen Ishak called Iaakob & [a] bless-
ed him, and charged him, and said
vnto him, Take not a wife of the
daughters of Canaan.
2 Arise, * get thee to [b] Padan Arã to the
house of Bethuel thy mothers father,
and thence take thee a wife of þ daugh-
ters of Laban thy mothers brother.
3 And God [a] all sufficient bless thee, and
make thee to encrease & multiplie thee,
that þ maiest be a multitude of people,
4 And give thee the blessing of Abraham,
euen to thee and to thy seede with thee,
that thou maiest inherite the lande
(wherein thou art a [b] stranger,) which
God gaue vnto Abraham.
5 Thus Ishak sent forth Iaakob, and he
went to Padan Aram vnto Laban
sonne of Bethuel þ Aramite, brother to
Rebekah, Iaakobs & Esaus mother.
6 ¶ When Esau sawe that Izhak had
blessed Iaakob, and sent him to Padan
Aram, to fet him a wife thence, and gi-
uen him a charge when he blessed him,
saying, Thou shalt not take a wife of
the daughters of Canaan,
7 And that Iaakob had obeyed his fa-
ther and his mother, and was gone to
Padan Aram:
8 Also Esau seeing that the daughters of
Canaan displeased Izhak his father,
9 Then went Esau to Ishmael, & tooke
* vnto þ wiues, which he had, Mahalath
the daughter of [c] Ishmael Abrahams
sonne, the sister of Nabaioth to be his
wife.
10 ¶ Now Iaakob departed from Beer-
sheba, and went to Haran,
11 And he came vnto a certaine place, and
tarried there all night, because the sunne
was downe, and tooke of the stones of
the place, and laide vnder his head and
slept in the same place.
12 Then he dreamed, and beholde, there
stoode [d] a ladder vpon the earth, and the
top of it reached vp to heauen: & lo, the
Angels of God went vp & downe by it.
13 * And beholde, the Lord stood aboue it,
and said, I am the Lord God of Abra-
ham thy father, and the God of Izhak:
the land, vpon the which thou sleepest,
[e] will I giue thee and thy seede.
14 And thy seede shalbe as the dust of the
earth, and thou shalt spread abroade * to
the West, and to the East, and to the
North, and to the South, and in thee
and in thy seede shall all the * families of
the earth be blessed.
15 And lo, I am with thee, and will keepe
thee whithersoeuer thou goest, and will
bring thee againe into this land: for I
will not forsake thee vntill I haue per-
formed þ, that I haue promised thee.
16 ¶ Then Iaakob awoke out of his
sleepe, and said, Surely the Lorde is in
this place, and I was not aware.
17 And he was afraid, & said, How feare-
full is this place: this is none other but þ
house of God, & this is the gate of heaue.
18 Then Iaakob rose vp early in the mor-
ning, & tooke the stone that he had laide
vnder his head, and set it vp as * a pil-
lar, and powred ople vpon the top of it.
19 And he called the name of that place
* Beth-el: notwithstanding the name of
the citie was at the first called Luz.
20 Then Iaakob vowed a vowe, saying,
If [f] God wil be with me, and will keepe me
in this iourney which I goe, & wil gaue
me bread to eat, and clothes to put on:
21 So that I come againe vnto my fa-
thers house in safetie, then shal the Lord
be my God,
22 And this stone, which I haue set vp as
a pillar, shalbe Gods house: and of all
that thou shalt gaue me, will I giue the
tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban & serueth seuen yere for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yere more for Rahel. 32 Leah conceiueth and beareth foure sonnes

1 THen Iaakob [a] lift vp his feete and
came into the East country.
2 And as he looked about, beholde
there was a well in the field, [b] & lo, three
flocks of sheepe lay thereby (for at þ well
were the flockes watered) & there was a
great stone vpon the welles mouth.
3 And thither were all the flockes gathe-
red, & they rolled the stone from þ welles
mouth, & watred þ sheep, & put the stone
again vpon þ wells mouth in his place.
4 And Iaakob said vnto them, Ye [c] bre-
thren, whence be ye? And they answe-
red, We are of Haran.
5 Then he said vnto them, Knowe ye La-
ban the sonne of Nahor? Who said, We
knowe him.
6 Againe he saide vnto them, [d] Is hee
in good health? And they answered,
He is in good health, and beholde, his
daughter Rahel cõmeth with þ sheepe.
7 Then he said, Lo, it is yet hie daye, nei-
ther is it time that the cattel should be
gathered together: water ye the sheepe
and goe feede them.
8 But they said, We may not until al the
flockes be brought together, and al men
rolle the stone from the welles mouth,
that we may water the sheepe.
9 ¶ While he talked with them, Rahel al-
so came with her fathers sheepe, for she
kept them.
10 And assone as Iaakob saw Rahel the
daughter of Laban his mothers brother,
& the sheepe of Laban his mothers bro-
ther, the came Iaakob neere, & rolled the
stone from the welles mouth, & watered
the flocke of Laban his mothers brother.
11 And Iaakob kissed Rahel, and lift vp
his voyce and wept.
12 (For Iaakob tolde Rahel, that he was

her

a This second blessing was to confirme Iaakobs faith, least he should thinke that his father had giuen it without Gods motion.
Hosh. 12. 12.
Chap. 24. 10.
* *Or, almightie.*

b The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.

* *Or, beside his wiues.*
c Thinking here by to haue reconciled him selfe to his father, but all in vaine: for he taketh not away the cause of the euil.
d Christ is the ladder whereby God & man are ioyned together, and by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heaue.
Chap. 35. 1. & 48. 3
e He felt ý force of this promes onely by faith: for all his life time he was but a stranger in this land.
Deut. 12. 20.
and 19. 14.
Chap. 12. 3 & 18. 18.
and 22. 18. & 26. 4.

f He was touched with a godly feare and reuerence.

g Tobe a remẽbrance onely of the vision shewed vnto him.
Chap. 31. 13.
* *Or, house of God.*
h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiseth to be thankfull.

a That is, he went foorth on his iourney.
* *Ebr. to the land of the children of the East.*
b Thus he was directed by the onely prouidence of God who brought him also to Labans house.
c It seemeth that in those daies the custome was to call euen strangers, brethren.
d Or, Is he in peace? by the which worde the Ebrewes signifie all prosperitie.

her fathers [a] brother, and that he was Rebekahs sonne, then she ran and tolde her father.
13 And when Laban heard tel of Iaakob his sisters sonne, he ran to meete him, and embraced him and kissed him, and brought him to his house: and he tolde Laban [c] all these things.
14 To whom Laban said, Wel, thou art my [d] bone and my flesh. And he abode with him the space of a moneth.
15 ¶ For Laban saide vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shal be thy wages?
16 Now Laban had two daughters, the elder called Leah, and the ponger called Rahel.
17 And Leah was [e] tender eyed, but Rahel was beautiful and faire.
18 And Iaakob loued Rahel, and said, I wil serue thee seuen peres for Rahel thy ponger daughter.
19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.
20 And Iaakob serued seuen peeres for Rahel, and they seemed vnto him but a [g] few dayes, because he loued her.
21 ¶ Then Iaakob said to Laban, Giue me my wife that I may goe in to her: for my [h] terme is ended.
22 Wherefore Laban gathered together al the men of the place, & made a feast.
23 But [h] when the euening was come, he tooke Leah his daughter & brought her to him, and he went in vnto her.
24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.
25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to mee? did not I serue thee for Rahel? wherefore then hast thou beguiled me?
26 And Laban answered, It is not the [i] maner of this place, to giue the ponger before the elder.
27 Fulfil seuen peres for her, and we will also giue thee this for thy seruice, which thou shalt serue me yet seue peres more.
28 Then Iaakob did so, and fulfilled her seuen peres, so he gaue him Rahel his daughter to be his wife.
29 Laban also gaue to Rahel his daughter Bilhah his maide to be her seruant.
30 So entred he in to Rahel also, & loued also Rahel more then Leah, and serued him yet seuen peres mo.
31 ¶ When the Lord sawe that Leah was despised, he "made her [k] fruitful: but Rahel was barren.
32 And Leah conceiued and bare a sonne, and she called his name Reuben: for thee said, Because the [l] Lord hath looked vpo my tribulation, now therefore mine husband will [m] loue me.
33 And she conceiued againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called his name Simeon.
34 And she conceiued againe and bare a sonne, and said, Now at this time will my husband keepe me companie, because I haue borne him three sonnes: therefore was his name called Leui.
35 Moreouer she conceiued againe & bare a sonne, saying, Now wil I [n] praise the Lord: * therefore she called his name Judah, and "left bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren giue their maides vnto their husband, and they beare him children. 15 Leah gueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob is made very rich.

1 AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and saide vnto Iaakob, Giue me children, or else I die.
2 Then Iaakobs anger was kindled against Rahel, & he said, Am I in [a] Gods stead, which hath withholde from thee the fruite of the wombe?
3 And she said, Behold my maid Bilhah, goe in to her, & she shall beare vpon my [b] knees, and "I shall haue children also by her.
4 Then she gaue him Bilhah her maide to wife, and Iaakob went in to her.
5 So Bilhah conceiued and bare Iaakob a sonne.
6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name, Dan.
7 And Bilhah Rahels maide conceiued againe, & bare Iaakob the second sonne.
8 The Rahel said, With "excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.
9 And when Leah sawe that she had left bearing, she tooke Zilpah her maid, and gaue her Iaakob to wife.
10 And Zilpah Leahs maide bare Iaakob a sonne.
11 Then said Leah, [d] A companie commeth: and she called his name, Gad.
12 Againe Zilpah Leahs maide bare Iaakob another sonne.
13 Then said Leah, Ah, blessed am I, for the daughters will blesse me. and she called his name, Asher.
14 ¶ Now Reuben went in p dayes of the wheat harueſt & found mandrakes in p field & brought them vnto his mother Leah. The said Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.
15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then said Rahel, Therefore he shal sleepe with thee this night for thy sonnes mandrakes.
16 And Iaakob came from p field in the euening, & Leah went out to meet him, & said, Come in to me, for I haue "bought & paied for thee with my sonnes mandrakes: & he slept with her that night.

17 And

[a] Or, nephew.
[c] That is, the cause why he departed from his fathers house, & what he sawe in the way.
[d] That is, of my blood & kinred.
[e] Or, bleare eyed.
[g] Meaning, after that the yeres were accomplished.
" Ebr. my daies are full.
[h] The cause why Iaakob was deceiued was, that in olde time the wife was couered with a vaile, when she was brought to her husband in signe of chastitie and shamefastnes.
[i] He esteemed more the profite that he had of Iaakobs seruice then either his promes or the maner of the countrey, though he alleaged custome for his excuse.
" Ebr. opened her wombe.
[k] This declareth that oft times they which are despised of men, are fauoured of God.
[l] Hereby appeareth, ẏ she had recourse to God in her affliction.
[m] For children are a great cause of mutuall loue betweene man and wife.
[n] Or, confesse. Matth. 11. 2.
" Ebr. stoode from bearing.
[a] It is onely God that maketh barren and fruiteful, and therefore I am not in fault.
[b] I will receiue her children on my lappe, as though they were mine own.
" Ebr. I shall be buylded.
" Ebr. wrestlings of God.
[c] The arrogacie of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.
[d] That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Chap. 49. 19.
[e] Which is a kinde of herbe whose roote hath a certaine likenes of the figure of a man.
" Ebr. hyring I haue bought.

17 And God heard Leah and ſhe conceiued, & bare vnto Iaakob the fift ſonne.
18 Then ſaid Leah, God hath giuen me my reward, becauſe I gaue my [f] maid to my huſband, and ſhe called his name Iſſachar.
19 After, Leah conceiued againe, & bare Iaakob the ſixt ſonne.
20 Then Leah ſaid, God hath endued me with a good dowrie: now will mine huſband dwel with me, becauſe I haue borne him ſixe ſonnes: and ſhe called his name Zebulun.
21 After that, ſhe bare a daughter, and ſhe called her name Dinah.
22 ¶ And God remembred Rahel, and God heard her, & [a] opened her wombe.
23 So ſhe conceiued & bare a ſonne, and ſaid, God hath take away my [g] rebuke.
24 And ſhe called his name Ioſeph, ſaying, The Lord will giue me yet another ſonne.
25 ¶ And aſſoone as Rahel had borne Ioſeph, Iaakob ſaid to Laban, Send me away that I may goe vnto my place and to my countrey.
26 Giue me my wiues & my children, for whom I haue ſerued thee, and let me goe: for thou knoweſt what ſeruice I haue done thee.
27 To whō Laban anſwered, If I haue now found fauour in thy ſight, tarie: [h] I haue [i] perceiued that the Lord hath bleſſed me for thy ſake.
28 Alſo he ſaid, Appoint vnto me thy wages, and I will giue it thee.
29 But he ſaid vnto him, Thou knoweſt, what ſeruice I haue done thee, & in what taking thy cattell hath ben [k] vnder me.
30 For the little, that thou haddeſt before I came, is increaſed into a multitude: and the Lord hath bleſſed thee [m] by my comming: but now when ſhall [n] I trauell for mine owne houſe alſo?
31 Then he ſaid, What ſhall I giue thee? And Iaakob anſwered, Thou ſhalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy ſheepe.
32 I will paſſe through all thy flocks this day, & [o] ſeparate from them all ſheepe with little ſpots and great ſpots, and all [p] blacke lambes among the ſheepe, and all the great ſpotted, and little ſpotted amōg ye goates: [q] & it ſhalbe my wages.
33 So ſhall my [r] righteoufnes anſwere for me hereafter, when it ſhal come for my reward before thy face, & euery one that hath not little or great ſpots among the goates, & blacke among the ſheepe, the ſame ſhalbe [s] theft with me.
34 Then Laban ſaid, Goe to, would God it might be according to thy ſaying.
35 Therefore [t] he tooke out the ſame day the hee goates that were partie coloured and with great ſpots, & all the ſhee goates with little and great ſpots, and all that had white in them, and all the [u] blacke among the ſheepe, & put them in the keeping of his ſonnes.

f In ſteade of acknowledging her faute, ſhe boaſteth as if God had rewarded her therefore.

[a] Or made her fruitefull.

g Becauſe fruitfulneſſe came of Gods bleſſing, who ſaid Increaſe and multiplie: barrenneſſe was counted as a curſe.

[h] Or, tryed by experience.

[i] Or, with me.

[m] Ebr. at my foote.

h The order of nature requireth that euery one prouide for his owne familie.

[n] Or, ſeparate thou.

[o] Or, red.

i That which ſhall hereafter be thus ſpotted.

k God ſhall teſtifie for my righteous dealing by rewarding my labours.

[p] Or, counted theft.

[q] Or, Laban.

[r] Or, redde, or, browne.

36 And he ſet three daies iourney betweene himſelf and Iaakob. And Iaakob kept the reſt of Labans ſheepe.
37 ¶ Then Iaakob [l] tooke rods of greene popular, and of haſel, and of the cheſnut tree, and pilled white ſtrakes in them, and made the white appeare in ye rods.
38 Then he put the roddes, which he had pilled, in the gutters and watering troughs, when ye ſheepe came to drinke, before ye ſheepe: (for they were in heate, when they came to drinke)
39 And the ſheepe [m] were in heate before the roddes, and afterward brought forth yong of partie colour, and with ſmall and great ſpottes.
40 And Iaakob parted theſe lambes, & turned the faces of the flocke towards theſe lambes partie coloured and all maner of blacke, among ye ſheepe of Laban: ſo kept his owne flockes by them ſelues, & put them not to Labans flocke.
41 And in euery ramming time of the [n] ſtronger ſheepe, Iaakob laid the rods before the eyes of the ſheepe in the gutters that they might conceiue before the roddes.
42 But when the ſheepe were feeble, he put them not in: and ſo the feebler were Labans, and the ſtronger Iaakobs.
43 So the man increaſed exceedingly, and had many flocks, & maid ſeruants, and men ſeruants, and camels & aſſes.

l Iaakob here in vſed no deceit: for it was God's commandement as he declareth in the next Chapter verſe. 9. & 11.

[m] Or, conceiued.

m As they which tooke the ram about September, and brought forth about March: ſo the feebler in March, and lambde in September.

CHAP. XXXI.

1 Labans children murmure againſt Iaakob. 3 God commandeth him to returne to his countrey. 13. 14 The care of God for Laakob. 19 Rahel ſtealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Iaakob and Laban.

1 NOwe he heard the [a] wordes of Labans ſonnes, ſaying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all his honour.
2 Alſo Iaakob beheld the countenance of Laban, [b] that it was not towardes him as in times paſt:
3 And the Lord had ſaide vnto Iaakob, Turne again into ye land of thy fathers, and to thy kinred, & I will be with thee.
4 Therefore Iaakob ſent and called Rahel and Leah to the field vnto his flocke.
5 Then ſaid he vnto them, I ſee your fathers countenance, that it is not towardes me [c] as it was wont, and the [d] God of my father hath bene with me.
6 And ye know that I haue ſerued your father with all my might.
7 But your father hath deceiued me, and changed my wages [e] ten times: but God ſuffered him not to hurt me.
8 If he thus ſaid, The ſpotted ſhalbe thy wages, then all the ſheepe bare ſpotted: and if he ſaid thus, the partie coloured ſhalbe thy reward, then bare all ye ſheepe partie coloured.
9 Thus hath [f] God taken away your fathers [g] ſubſtance, and giuen it me.
10 ¶ For in ramming time I lifted vp mine eyes and ſaw in a dreame, and behold,

a The children vttered in words that which the father diſſembled in heart: for the couetous thinke that what ſo euer they can not ſnatche, is pluck from them.

[b] Ebr. and lo, not he with him, as yeſterday, and yeſterday.

[c] Ebr. as yeſterday and before yeſterday.

b The God whō my father worſhipped.

[e] Or, many times.

c This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit.

[f] Or, cattell.

hold, the hee goates leaped vpon the
hee goates, that were partie coloured
with litle and great spottes spotted.
11 And the Angel of God saide to me in a
dreame, Iaakob. And I answered, Lo,
I am here.
12 And he saide, Lift vp nowe thine eyes,
and see all ye hee goates leaping vpo the
hee goates that are partie coloured,
spotted with litle & great spottes: for I
have seene all that Laban doth vnto thee.
13 [d] I am the God of Beth-el, where thou
[a]anointedst the pillar, where thou vow-
edst a vowe vnto me. Nowe arise, get
thee out of this countrey and returne
vnto the land where thou wast borne.
14 Then answered Rahel and Leah,
said vnto him, Haue we any more por-
cion & inheritance in ourfathers house?
15 Doeth not he count vs as strangers?
for he hath [e] sold vs, and hath eaten vp
and consumed our money.
16 Therefore all the riches, which GOD
hath take from our father, is ours and
our childrens: nowe then whatsoeuer
God hath said vnto thee, doe it.
17 ¶ Then Iaakob rose vp, and set his
sonnes and his wives vpon cameis.
18 And he caried away all his flocks, and
all his substance which he had gotten,
to wit, his riches, which he had gotten in
Padan Aram, to goe to Izhak his fa-
ther vnto the land of Canaan.
19 When Laban was gone to shere his
sheepe, then Rahel stale her fathers
[f] idoles.
20 Thus Iaakob [b] stole away the heart
of Laban the Aramite: for he tolde him
not that he fled.
21 So fled he with all that he had, and he
rose vp, & passed the [c] Riuer, and set his
face toward mount Gilead.
22 And the thirde day after was it tolde
Laban, that Iaakob fled.
23 Then he tooke his [g] brethren with him,
and followed after him seuendaies iour-
ney, & ouertooke him at mount Gilead.
24 And God came to Laban the Aramite
in a dreame by night, & saide vnto him,
Take heede that thou speake not to Ia-
akob [h] ought saue good.
25 ¶ Then Laban ouertooke Iaakob, and
Iaakob had pitched his tent in the
mount: & Laban also with his brethren
pitched vpon mount Gilead.
26 Then Laban saide to Iaakob, What
hast thou done? [i] thou hast euen stolen
away mine heart and caried away my
daughters as though they had bene ta-
ken captiues with the sword.
27 Wherefore didest thou flee so secretely
and steale away from me, & didest not
tell me, that I might haue sent thee
forth with mirth and with songs, with
timbrel and with harpe?
28 But thou hast not suffered me to kisse
my sonnes and my daughters: nowe
thou hast done foolishly in doing so.
29 I am [k] able to do you euill: but the
[l] God of your father spake vnto me
yesternight, saying, Take heede ye thou
speake not to Iaakob ought saue good.
30 Now though thou wentest thy way,
because thou greatly longedst after thy
fathers house: yet wherefore hast thou
stolen my gods?
31 Then Iaakob answered, and saide to
Laban, Because I was afraide, and
thought that thou wouldest haue taken
thy daughters from me.
32 But with whom thou findest thy gods,
[m] let him not liue. Search thou before
our brethren what I haue of thine, and
take it to thee, (but Iaakob wist not
that Rahel had stolen them)
33 Then came Laban into Iaakobs tent,
and into Leahs tent, and into the two
maides tents, but found them not. So
he went out of Leahs tent, and entred
into Rahels tent.
34 (Now Rahel had taken the idoles and
put them in the cameis [n] litter and sate
downe vpon them) and Laban searched
all the tent, but found them not.
35 Then said she to her father, [o] My lord,
be not angrie that I can not rise vp be-
fore thee: for the custome of women is
vpon me: so he searched, but found not
the idoles.
36 ¶ Then Iaakob was wroth, & chode
with Laban: Iaakob also answered
and saide to Laban, What haue I tres-
passed? what haue I offended, that thou
hast pursued after me?
37 Seeing thou hast searched al my stuffe,
what hast thou found of all thine house-
hold stuffe? put it here before my brethē
and thy brethren, that they may iudge
betweene vs both.
38 This twentie yeere I haue bene with
thee: thine ewes and thy goates haue
not [p] cast their pong, and the rammes of
thy flocke haue I not eaten.
39 [q] What soeuer was tome of beastes, I
brought it not vnto thee, but made it
good my selfe: of mine hand didest thou
require it, were it stollen by day or stollen
by night.
40 I was in ye day consumed with heate,
and with frost in the night, & my [r] sleepe
departed from mine eyes.
41 Thus haue I bene twentie yeere in
thine house, and serued thee fourteene
yeeres for thy two daughters, and sixe
yeeres for thy sheepe, & thou hast chan-
ged my wages ten times.
42 Except the God of my fathers, ye God
of Abraham, and the [h] feare of Izhak
had bene with me, surely thou hadest
sent me away now emptie: but God be-
held my tribulation, and the labour of
mine hands, & rebuked thee yesternight.
43 Then Laban answered, and said vnto
Iaakob, These daughters are my
daughters, & these sonnes are my sonnes,
and these sheepe are my sheepe, and all
that thou seest, is mine, and what can I
do this day vnto these my daughters, or
to their sonnes which they haue borne?
44 Nowe therefore [s] come & let vs make
a conue-

d This angel was Christ which appeared to Iaakob in Bethel: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing. *Chap. 28. 18.*

e For they were giuen to Iaakob in recompence of his seruice: which was a kind of sale.

f For so the word here signifieth, because Laban calleth them gods, verse. 30.

[a] *Or, went away priuily from Laban.*

[b] *Or, Euphrates.*

[c] *Or, kinsfolkes and friendes.*

[d] *Or, ioyned with him.*

[e] *Ebr. from good to euill.*

[f] *Or, conueied thy selfe away priuily.*

[g] *Ebr. power is in mine hand.*

g He was an Idolater, and therefore would not acknowledge the God of Iaakob for his God.

h That is, the God whom Izhak did feare and reuerence.

i His conscience reproued him of his misbehaiour toward Iaakob, and therefore moued him to seeke peace.

a couenant, I and thou, which may be a witnes betweene me and thee.
45 Then toke Iaakob a stone, and set it vp as a pillar:
46 And Iaakob said vnto his brethren, Gather stones: who brought stones, & made an heape, and they did eate there vpon the heape.
47 And Laban called it [n] Iegar-sahadutha, and Iaakob called it [k] Galeed.
48 For Labã said, This heape is witnes betweene me and thee this day: therefore he called the name of it Galeed.
49 Also he called it [l] Mizpah, because he said The Lord looke betweene me & thee, whe we shalbe [m] departed one from another,
50 If thou shalt vere my daughters, or shalt take [m] wives beside my daughters: there is no man with vs, beholde, God is witnes betweene me and thee.
51 Moreouer Laban said to Iaakob, Behold this heape, and beholde the pillar, which I haue set betweene me & thee,
52 This heape shalbe witnes, and the pillar shalbe witnes, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.
53 The God of Abraham, and the God of [n] Nahor, & the God of their father be iudge betweene vs: But Iaakob sware by the [o] feare of his father Izhak.
54 Then Iaakob did offer a sacrifice vpõ the mount, and called his brethren to eate bread, and they did eate bread, & tarried al night in the mount.
55 And early in the morning Laban rose vp and kissed his sonnes & his daughters, and [p] blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. so he praieth vnto God confessing his vnworthines. 13 He sendeth presentes vnto Esau. 24. 28 He wrestled with the Angel who nameth him Israel.

1 NOwe Iaakob went forth on his iourney and * the Angels of God met him.
2 And when Iaakob sawe them, he said, [a] This is Gods host: & called the name of the same place Mahanaim.
3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:
4 To whom he gaue commandement, saying, Thus shall yee speake to my [b] lord Esau: Thy seruant Iaakob saith thus, I haue bene a stranger with Laban, and taried vnto this time.
5 I haue beeues also and Asses, sheepe, & men seruants, & women seruants, and haue sent to shew my lorde, that I may finde grace in thy sight.
6 ¶ So ye messengers came again to Iaakob, saying, We came vnto thy brother Esau, & he also commeth against thee and foure hundreth men with him.
7 Then Iaakob was [c] greatly afraid, and was sore troubled, & deuided the people that was with him, & the sheepe, & the beeues, & ye camels into two companies,
8 For he said, If Esau come to the one compaine and smite it, the other compaine shall escape.
9 ¶ Moreouer Iaakob said, O God of my father Abraham, and God of my father Izhak: Lorde, which [d] saidest vnto me, Returne vnto thy countrey and to thy kinred, and I will do thee good,
10 I am not [e] worthie of ye least of all the mercies, and al the trueth, which thou hast shewed vnto thy seruant: for with my [f] staffe came I ouer this Iorde, and now haue I gotten two bandes.
11 I pray thee, Deliuer me from the hand of my brother, from the hande of Esau: for I feare him, lest he wil come & smite me, and the [g] mother vpon the children.
12 For ye saidst, I wil surely do thee good, & make thy seede as the sand of the sea, which cannot be nũbred for multitude.
13 ¶ And he taried there the same night, and tooke of that which came to hand, & [h] present for Esau his brother:
14 Two hundreth shee goates & twentie he goates, two hundreth ewes & twentie rammes:
15 Thirtie milche camels & their coltes, fourtie kine, and ten bullocks, twentie shee asses and ten foles.
16 So he deliuered the mito ye hand of his seruants, euery droue by them selues, & said vnto his seruants, Passe before me, & put a space betweene droue & droue.
17 And he commanded the foremost, saying, If Esau my brother meete thee, & aske thee, saying, Whose seruãt art thou? And whither goest thou? And whose are these before thee?
18 Then thou shalt sayе, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and behold, he him seife also is behinde vs.
19 So likewise cõmanded he the second & the third, and al that followed ye droues, saying, After this maner, ye shal speake vnto Esau, when ye finde him.
20 And ye shal say moreouer, Behold, thy seruant Iaakob commeth after vs (for he thought, I s will appease his wrath with the present that goeth before me, & afterwarde I will see his face: it maye be that he will [i] accept me.)
21 So went the present before him: but he taried that night with the compaine.
22 And he rose vp the same night, & tooke his two wiues, and his two maides, & his eleuen children, and went ouer the forde Iabbok.
23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.
24 ¶ Nowe when Iaakob was left him seife alone, there wrestled a [k] man with him vnto the breaking of the day.
25 And he saw that he could not preuaile against him: therfore he touched the hollow of his thigh, & ye hollow of Iaakobs thigh was loosed, as he wrestled wth him.
26 And he sayde, Let me go, for the morning appeareth. Who answered, * I will not let thee go except thou bless me.

27 Then

Or, the heape of witnes.
k The one nameth the place in the Syrian tongue, & the other in the Ebrewe tongue.
Or, watch tower.
l To punish the trespasser.
Or, bid.
m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.
n Beholde, howe ye idolaters mingle the true God with their feined gods.
o Meaning, by the true God whom Izhak worshipped.
Or, meate.
p We see that there is euer some seede of the knowledge of God in the heartes of the wicked.

Chap. 48. 16.

a He acknowledgeth Gods benefites: who for the preseruation of his, sendeth hostes of Angels.
Or, tents.
b He reuereenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promes.
c Albeit he was comforted by ye Angels, yet the infirmitie of the flesh doeth appeare.

Chap. 27. 13.
d That is, poore and without all prouision.
e Meaning, he will put all to death: this prouerbe commeth of them which kill the birde together with her yong ones.
f Not distrusting Gods assistance, but vsing such means as God had giuen him.
g He thought it no losse to depart with these goods, to the intent he might folowe the vocation wherunto God called him.
Ebr. receyue my face.
h That is, God in forme of mans.
i For God assisteth his with ye one hand, and vpholdeth them with the other.
Hos. 12. 4.

Chap.35.10.

27 Then saide he vnto him, What is thy name? And he said, Iaakob.
28 Then said he, * Thy name shalbe called Iaakob no more, but Israel: because thou hast had power with God, thou shalt also preuaile with men.
29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore nowe doest thou aske my name? And he blessed him there.
30 And Iaakob called ṗ name of ṗ place, Peniel: for, saide he, I haue seene God face to face, and [n] my life is preserued.
31 And the sunne rose to him as he passed Peniel, and he [l] halted vpon his thigh.
32 Therefore the children of Israel eate not of the sinew that shrinke in the hollow of ye thigh, vnto this day: because he touched the sinew that shrake in the holowe of Iaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his gifts. 19 Iaakob byeth a possession, 20 And buildeth an altar.

1 AND as Iaakob lift vp his eyes, and looked, beholde, Esau came, & with him foure hundreth men: and he [a] deuided the children vnto Leah, & to Rahel, and to the two maides.
2 And he put the maides, & their children formost, and Leah, and her children after, and Rahel, and Ioseph hindermost.
3 So he went before them and [b] bowed him selfe to the ground seuen times, vntill he came nere to his brother.
4 Then Esau ranne to meete him, & embraced him, and fell on his necke, and kissed him, and they wept.
5 And he lift vp his eyes, & sawe the women, and the children, and saide, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.
6 Then came the maides nere, they, and their children, and [c] bowed them selues.
7 Leah also with her children came neere & made obeysance: and after Ioseph and Rahel drew neere and did reuerence.
8 Then he saide, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.
9 And Esau saide, I haue ynough, my brother: keepe that thou hast to thy self.
10 But Iaakob answered, Nay, I praye thee: if I haue found grace nowe in thy sight, then receiue my present at mine hande: for [d] I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.
11 I pray thee take my * blessing, that is brought thee: for God hath had mercie on me, and therefore I haue all things: so he [e] compelled him, and he tooke it.
12 And he said, Let vs take our iourney and go, and I will go before thee.
13 Thē he answered him, My lord knoweth, that the children are tender, and the ewes and kine with yong vnder mine hande: and if they should ouerdriue them one day, all the flocke would dye.
14 Let now my lord go before his seruant, and I will driue softly, according to the pace of the cattel, which is before me, & as the children be able to endure, vntill I come to my lord vnto Seir.
15 Then Esau said, I wil leaue then some of my folke with thee. And he answered, what needeth this? let me finde grace in the sight of my lord.
16 ¶ So Esau returned, and went his way that same day vnto Seir.
17 And Iaakob went forward toward Succoth, and built him an house, and made booths for his cattel: therefore he called the name of the place * Succoth.
18 ¶ Afterwarde, Iaakob came safe to Shechem a citie, which is in the land of Canaan, when he came from [m] Padan Aram, and pitched before the citie.
19 And there he bought a parcel of ground, where he pitched his tent, at ṗ hande of the sones of Hamor Shechems father, for an hundreth * pieces of money.
20 And he set vp there an altar, and called it, The mightie God of Israel.

CHAP. XXXIIII.

1 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his sonnes.

1 THen Dinah the daughter of Leah, which she bare vnto Iaakob, [a] went out to see the daughters of ṗ countrey.
2 Whome when Shechem the sonne of Hamor the Hiuite lord of that countrey sawe, he tooke her, and lap with her, and [o] defiled her.
3 So his hearte claue vnto Dinah the daughter of Iaakob: and he loued the maid, & [p] spake kindely vnto the maide.
4 Then said Shechem to his father Hamor, saying, [b] Get me this maid to wife.
5 (Nowe Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattel in the fielde: therefore Iaakob helde his peace, vntill they were come)
6 ¶ Thē Hamor ṗ father of Shechē went out vnto Iaakob to cōmune with him.
7 And when the sonnes of Iaakob were come out of the field & heard it, it grieued them, & they were verie angrie, because he had wrought [q] villenie in Israel, in that he had lien with Iaakobs daughter: [r] which thing ought not to be done.
8 And Hamor communed with them, saying, The soule of my sone Shechem longeth for your daughter: giue her him to wife, I pray you.
9 So make [s] affinitie with vs: giue your daughters vnto vs, & take our daughters vnto you,
10 And ye shal dwell with vs, & the lande shalbe before you: dwell, & do your busines in it, & haue your possessions therin.
11 Shechem also saide vnto her father and vnto her brethren, [t] Let mee finde fauour

a That if the one part were assailed, the other might escape.

b By this gesture he partly did reuerence to his brother, & partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder ye yoke of tyrants, which for feare are brought to subiection.

d In that that his brother imbraced him so louingly, contrarie to his expectation, he accepted it as a plaine signe of Gods presence.

e By earnest intreatie.

f He promised that which (as seemeth) his minde was not to perfome.

g He calleth the signe the thing which it signifieth, in toke that God had mightily deliuered him.

a This example teacheth that to much libertie is not to be giuen to youth.

b This proueth that the consent of parents is requisite in marriage, seeing the verie infidels did also obserue it as a thing necessary

fauour in your eyes, & I will giue what soeuer ye shall appoynt me.

[a] Ebr. multiplie greatly the dowrie.

12 [a] Aske of me abundantly both dowry & gifts, and I will giue as ye appoynt me, so that ye giue me the maide to wife.

13 Then the sonnes of Iaakob answered Shechem & Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

[b] They made the holie ordinance of God a meane to cõpasse their wicked purpose,

14 And they said vnto them, [b] We cannot do this thing, to giue our sister to an vncircumcised man: for that were a [d] reproofe vnto vs.

[d] As it is abomination for them that are baptized to ioyne with infidels.

15 But in this wil we consent vnto you: if ye wil be as we are, that euerie man child among you be [e] circumcised:

[e] Their faute is the greater, in that they make religion a cloke for their craft.

16 The wil we giue our daughters to you, and we will take your daughters to vs, and wil dwel with you, & be one people.

17 But if ye wil not hearken vnto vs to be circumcised, the wil we take our daughter and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferd not to do the thing because he loued Iaakobs daughter: he was also the [f] most set by of all his fathers house.

[f] Or, most honourable.

20 ¶ Then Hamor & Shechem his sonne went vnto the [g] gate of their citie, and communed with the men of their citie, saying,

21 These men are speaceable with vs: and that they may dwell in the land, and do their affaires therein (for behold, the land hath roume enough for them) let vs take their daughters to wives, & giue them our daughters.

[g] For the people vsed to assemble there, & iustice was also ministred.

22 Onely herein wil the men consent vnto vs for to dwel with vs, & to be one people, if all the men children among vs be circumcised as they are circumcised.

[g] Thus manie pretend to speak for a publike profite, whe they onely speake for their owne priuate gaine and commoditie.

23 Shall not [h] their flockes and their substance and all their cattel be ours? onely let vs consent herein vnto them, and they will dwel with vs.

[h] Thus they lacke no kind of perswasiõ, which preferre their owne commodities before the common welth.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, euen all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sonnes of Iaakob, [i] Simeon and Leui, Dinahs brethren tooke either of them his sword & went into the citie boldly, and [k] slewe euerie male.

[i] For they were the chief of the companie. Chap. 49. 6.

[k] The people are punished w their wicked princes.

26 They slewe also Hamor and Shechem his sonne with the [l] edge of the sword, & tooke Dinah out of Shechems house, and went their way.

[l] Ebr. mouth of the sword.

27 Againe the other sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They tooke their sheepe, & their beeues, and their asses, and whatsoeuer was in the citie, and in the fields.

29 Also they caried away captiue & spoyled all their goods, & all their children and their wives, & all that was in the houses.

30 Then Iaakob said to Simeon & Leui, Ye haue troubled me, & made me [m] stinke among the inhabitantes of the land, as well the Canaanites, as the Perizzites, & I being fewe in number, they shal gather themselues together against me, and slay me, and so shall I, and my house be destroyed.

[m] Or, to be abhorred.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods cõmandement goeth vp to Beth-el to build an altar. 2 He reformeth his household. 5 God maketh the enemies of Iaakob afraid. 8 Deborah dyeth. 12 The land of Canaan is promised him. 18 Rahel dyeth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 30 The death of Izhak.

1 THen [a] God said to Iaakob, Arise, go vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, [b] when thou fleddest from Elau thy brother.

[a] God is euer at hand to succour his in their troubles. Chap. 28. 13.

2 Then said Iaakob vnto his houshold & to all that were with him, Put away the strange gods that are among you, and [b] cleuse your selues, and change your garments:

[b] That forth outward shewe they shoulde shewe their inward repẽtance

3 For we wil rise & go vp to Beth-el, & I wil make an altar there vnto God, which heard me in the day of my tribulation, & was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange Gods, which were in their hãds, & all their [c] earings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

[c] For therein was some signe of superstition, as in tablets and Agnus deis.

5 Then they went on their iourney, & the [d] feare of God was vpon the cities that were round about them: so that they did not followe after the sonnes of Iaakob.

[d] Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob. Chap. 28. 19.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (ye same is Beth-el) he and al the people that was with him.

7 And he built there an altar, & [e] had called the place, The God of Beth-el, because [f] God appeared vnto him there, when he fled from his brother.

[e] Or, oke of lamentation.

8 Then Deborah Rebekahs nourse dyed, and was buried beneath Beth-el vnder an oke: and he called the name of it [g] Allon Bachuth.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shalbe no more called Iaakob, but [h] Israel shalbe thy name, and he called his name Israel.

Chap. 32. 28.

11 Againe God said vnto him, I am God [i] all sufficient. growe, and multiplie. a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loynes.

[i] Or, almightie.

12 Also I wil giue the land, which I gaue to Abraham & Izhak, vnto thee: & vnto thy seede after thee wil I giue that land.

13 So God [k] ascended from him in the place where he had talked with him.

[k] As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when the vision is ended,

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone,

stone, and powred drinke offring thereon: also he powred ople therron.
15 And Jaakob called þ name of the place, where God spake with him, Beth-el.
16 ¶ Then they departed from Beth-el, & when there was f about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing she was in peril.
17 And when she was in paines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.
18 Then as she was about to perish vp the ghost (for she died) she called his name Ben-oni, but his father called him Beniamin.
19 Thus *died Rahel, & was buried in the way to Ephrath, which is Beth-lehem.
20 And Jaakob set a g pillar vpon her graue: This is þ pillar of Rahels graue vnto this day.
21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.
22 Now, when Israel dwelt in that land, Reuben went, and h lay* with Bilhah his fathers concubine, & it came to Israels eare. And Jaakob had twelue sonnes.
23 The sonnes of Leah: Reuben Jaakobs eldest sonne, and Simeon, and Leui, and Judah, and Issachar, and Zebulun.
24 The sonnes of Rahel: Joseph & Beniamin.
25 And þ sonnes of Bilhah Rahels maid: Dan and Naphtali.
26 And the sonnes of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Jaakob, which were borne him in Padan Aram.
27 ¶ Then Jaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.
28 And the dayes of Izhak were an hundreth and fourescore yeres.
29 And Izhak gaue vp the ghost & died, and was * gathered vnto his people, being olde & full of dayes: and his sonnes Esau and Jaakob buried him.

f The Ebrewe word signifieth as much ground as one may go from baite to baite, which is taken for halfe a dayes iourney.

Chap.48.7.

g The auncient fathers vsed this ceremonie to testifie their hope of ý resurrection to come, which was not generally reuciled.

h This teacheth that the fathers were not chosen for their merits, but by Gods onely mercies, whose election by their faultes was not changed.

Chap.49.4.

Chap.25.8.

CHAP. XXXVI.

1 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

1 NOw these are the a generations of Esau, which is Edom.
2 Esau tooke his wiues of þ b daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,
3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.
4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.
5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.
6 So Esau tooke his wiues & his sonnes, and his daughters, and all the soules of his house, and his flockes, and all his cattel, and all his substance, which he had gotten in the land of Canaan, and c went into another countrey from his brother Jaakob.
7 For their riches were so great, that they could not dwell together, and the lande, wherein they were strangers, could not receiue them because of their flockes.
8 *Therefore dwelt Esau in mount Seir: this Esau is Edom.
9 ¶ So these are the generations of Esau father of d Edom in mount Seir.
10 These are the names of Esaus sonnes: *Eliphaz, the sonne of Adah, the wife of Esau, & Reuel the sonne of Basihemath, the wife of Esau.
11 And þ sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.
13 ¶ And these are the e sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were þ sonnes of Basihemath Esaus wife.
14 ¶ And these were the sonnes of Aholibamah, the daughter of Anah, f daughter of Zibeon Esaus wife: for the bare vnto Esau, Ieush, & Iaalam, & Korah.
15 ¶ These were g Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,
16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were ý sonnes of Adah.
17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the h sonnes of Basihemath Esaus wife.
18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.
19 These are the children of Esau, & these are the Dukes of them: This Esau is Edom.
20 ¶ * These are the sonnes of Seir the Horite, which i inhabited þ land before, Lotan, & Shobal, & Zibeon, and Anah.
21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.
22 And the sonnes of Lotan were, Hori & Heman, and Lotans sister was Timna.
23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho and Onam.
24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found k mules in the wilderness, as he fed his father Zibeons asses.
25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly thinges.

b Besides those wiues whereof is spoken, chapter, 26.34.

1.Chro.1.35.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to ý godly that Iaakob might enioy Canaan according to Gods promes.

Iosh.24.4.

d *Or, the Edomites.*

1.Chro.1.35.

e *Or, nephewes.*

f *Or, neece.*

g *Or chiefe men.*

d If Gods promes be so sure towards them, which are not of his householde, how much more wil he performe the same to vs?

h *Or, nephewes.*

i *Or, nephewes.*

1.Chro.1.38.

e Before that Esau did there inhabite.

f Who not contented w̄ those kinds of beastes, which God had created, found out the monstrous generation of mules betweene the Asse and the mare.

26 Also these are the sonnes of Dishan: Hemdan, & Eshban, & Ithran, & Cheran.
27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.
28 The sonnes of Dishan are these: Vz, and Aran.
29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Tibeon, Duke Anah,
30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedoms in ᵖ land of Seir.
31 ¶ And these are the ᵍ kings ᵖ reigned in the land of Edom, before there reigned any King ouer the children of Israel.
32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.
33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.
34 When Iobab also was dead, Husham of ᵖ land of Temani reigned in his stead.
35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.
36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.
37 Whē Samlah was dead, Shaul of ʰ Rehoboth by the riuer, reigned in his stead.
38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.
39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, & the name of his citie was Pau: & his wiues name Mehetabel ᵖ daughter of Matred, the ⁿ daughter of Mezahab.
40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Ietheth,
41 Duke Aholibamah, Duke Elah, Duke Pinon,
42 Duke Kenaz, Duke Teman, Duke Mibzar,
43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is ᵖ father of ⁱ Edom.

g The wicked rise vp suddenly to honour, and perish as quickely: but the inheritance of the children of God cōtinueth euer, Psal. 102. 28.

h Which citie is by the riuer Euphrates.

ⁿ Or, water.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmelites. 34 Iaakob bewaileth Ioseph.

1 Iaakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.
2 These are the ᵃ generations of Iaakob, when Ioseph was seuenteene yere old: he kept sheepe with his brethren, and the child was with the sonnes of Bilhah, & with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their ᵇ euill saying.
3 Now Israel loued Ioseph more then al his sonnes, because he begate him in his old age, and he made him a coate of many ᶜ colours.
4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.
5 ¶ And Ioseph ᵈ dreamed a dreame, and told his brethren, who hated him so much the more.
6 For he said vnto them, Heare, I praye you, this dream which I haue dreamed.
7 Behold now, we were binding sheeues in the middes of the field: & lo, my sheeue arose and also stood vpright, and behold, your sheeues compassed rounde about, and did reuerence to my sheeue.
8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they ᵉ hated him so much ᵖ more, for his dreames, & for his wordes.
9 ¶ Againe he dreamed an other dreame, and told it his brethren, & said, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to me.
10 Then he told it vnto his father & to his brethren, and his father ᶠ rebuked him, & said vnto him, What is this dreame, which thou hast dreamed? shall I, & thy mother, and thy brethren come in deede and fall on the ground before thee?
11 And his brethren enuied him, but his father ᵍ noted the saying.
12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.
13 And Israel said vnto Ioseph, Do not thy brethren keepe in Shechem? come and I will send thee to them.
14 And he answered him, I am here. Then he said vnto him, Go now, see whether it be well with thy brethren, and how the flockes prosper, & bring me word againe. So he sent him from the vale of Hebron, and he came to Shechem.
15 ¶ Then a man found him: for lo, he was wandring in the field, and the man asked him, saying, What seekest thou?
16 And he answered, I seeke my brethren: tell me, I praye thee, where they keepe sheepe.
17 And the man said, they are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioseph after his brethren, & found them in Dothan.
18 And when they sawe him afarre of, & ere he came at them, they ʰ conspired against him for to slay him.
19 For they said one to another, Beheld, this ⁿ dreamer commeth.
20 Come nowe therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then we shall see, what wil come of his dreames.
21 * But when Reuben heard that, he deliuered him out of their hands, and said, ⁿ Let vs not kill him.
22 Also Reuben said vnto them, Shead not blood, but cast him into this pit that is in the wildernes, & lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

a That is, the storie of such thinges as came to him and his familie, as chap. 5. 1.

ᵇ Or, slander.

b He complained of the euill woords and iniuries, which they spake and did against him.

ᶜ Or, pieces.

c God reuealed to him by a dreame, what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

ᶠ Or, kept diligently.

f He knew that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost conceeth not mens fautes, as do vaine writers which make vice vertue.

ʰ Or, master of dreames.

Chap. 42. 22.

ⁱ Ebr. let vs not smite his life.

23 ¶ Now

23 ¶ Now when Ioseph was come vnto his brethe, they stript Ioseph out of his coat, his particoloured coat that was vpon him.
24 And they tooke him, and cast [h] him into a pit, and the pit was empty, without water in it.
25 Then they sate them downe to eate bread: and they lift vp their eyes and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spiceries, and [n] balme, and myrrhe, and were going to carry it downe into Egypt.
26 Then Iudah said vnto his brethren, What availeth it, if we slay our brother, though we keepe his bloud secret?
27 Come and let vs sell him to the Ishmeelites, and let not our hands be vpon him: for he is our brother and our flesh: and his brethren obeyed.
28 Then the * Midianites marchant men passed by, and they drewe forth, and lift Ioseph out of the pit, & sold Ioseph into the [i] Ishmeelites for twenty pieces of siluer: who brought Ioseph into Egypt.
29 ¶ Afterward Reuben returned to the pit, & behold, Ioseph was not in the pit: then he rent his clothes,
30 And returned to his brethren, and said, The child is not yonder, and I, whither shall I goe?
31 And they tooke Ioseph's coate, and killed a kid of the goates, and dipped the coate in the bloud.
32 So they sent that particoloured coate, [k] and they brought it vnto their father, and said, This haue we found: see now, whether it be thy sonnes coate, or no.
33 Then he knew it, & said, It is my sonnes coate: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.
34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorowed for his sonne a long season.
35 Then all his sonnes & all his daughters rose vp to comfort him, but he would not be comforted, but said, * Surely I will go downe into the graue vnto my sonne mourning: so his father wept for him.
36 And the Midianites solde him into Egypt vnto Potiphar [l] an Eunuche of Pharaohs, and his chiefe Iuuard.

h Their hypocrisie appeareth, in this that they feared mā more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.
n *Or, rosen, turpentine, or treacle.*
Vrsf. 10.13. psal. 105.17.
i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here cōfound their names: as also appeareth, vers. 36. & chap. 39.1. or els he was first offred to ye Midianites, but sold to the Ishmeelites.
k To wit, the messegers which were sent.
Chap. 44.28.
** Or, I will mourne for him so long as I liue.*
l Which word doeth not alway signifie him, that is gelded, but also him that is in some high dignitie.
** Or, captaine of the garde.*

CHAP. XXXVIII.

1 The mariage of Iudah. 7. 9 The trespasse of Er & Onan, & the vengeance of God that came therupon. 12 Iudah hath with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29. 30 The birth of Pharez, and Zarah.

1 AND at that time Iudah went down from his brethren, and turned in to a man called Hirah an Adullamite.
2 And Iudah sawe there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her wife, and went in vnto her.
3 So she conceiued and bare a sonne, and he called his name Er.
4 * And she conceiued againe, and bare a sonne, and she called his name Onan.
5 Moreouer she bare yet a sonne, whom she called Shelah: & Iudah was at Chezib when she bare him.
6 Then Iudah tooke a wife to Er his first borne sonne whose name was Tamar.
7 * Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.
8 Then Iudah said to Onan, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, and raise [c] vp seed vnto thy brother.
9 And Onan knew that the seede should not be his: therfore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.
10 And it was wicked in the eyes of the Lord, which he did: wherfore he slew him also.
11 Then said Iudah to Tamar his daughter in lawe, [d] Remaine a widowe in thy fathers house, till Shelah my sonne growe vp (for he thought thus, Least he die as well as his brethren.) So Tamar went and dwelt in her fathers house.
12 ¶ And in processe of time also ye daughter of Shuah Iudahs wife dyed. Then Iudah, wha he "had left mourning, wēt vp to his sheepe shearers to Timnah, he, & his neighbour Hirah the Adullamite.
13 And it was tolde Tamar, saying, Beholde, thy father in lawe goeth vp to Timnah, to shere his sheepe.
14 Then she put her widowes garments off from her, & couered her with a vaile, and wrapped her self, and sate downe in "Pethah-enaim, which is by the way to Timnah, because she sawe that Shelah was growen, and she was not giuen vnto him to wife.
15 When Iudah sawe her, he iudged her an whore: for she had couered her face.
16 And he turned to the way towards her, & said, Come, I pray thee, let me lie with thee. (for he knew not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie with me?
17 Then said he, I will send thee a kid of the goates from the flocke. And she said, Wel, if thou wilt giue me a pledge, till thou send it.
18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy siguet, & thy "cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.
19 Then she rose, & went and put her vaile from her & put on her widowes raiment.
20 Afterward Iudah sent a kid of the goates by the hand of his [f] neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.
21 Then asked he the men of that place, saying, where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.
22 He came therefore to Iudah againe, and said, I cannot finde her, and also the men

a Moses describeth the genealogie of Iudah because the Messias should come of him.
1. Chro. 2. 3.
b Which affinitie notwithstanding was cōdemned of God.
Nom. 26. 19.
c This order was for the preseruation of the stocke, that the child begotten by the second brother should haue ye name and inheritace of the first: which is in the new Testament abolished.
d For she could not marry in any other family so long as Iudah would retaine her in his.
" Ebr. was comforted.
** Or, in the doore of the fountaines: or, where were two ways.*
e God had wonderfully blinded him ye he could not know her by her talke.
** Or, tyre of thine head.*
f That his wiekednesse might not be knowen to others.

men of the place sayde, There was no whoye there.
23 Then Judah said, Let her take it to her, lest we be "s shamed: behold, I sent this kid, and thou hast not found her.
24 ¶ Nowe after three moneths, one tolde Judah, saying, Tamar thy daughter in law hath played the whoye, and lo, with playing the whoye, shee is great with childe. Then Judah saide, Bring ye her forth and let her be h burnt.
25 When shee was brought forth, shee sent to her father in law, saying, By the man, unto whome these thinges perteine, am I with childe: and sayde also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.
26 Then Judah knew them, and said, She is i more righteous then I: for shee hath done it because I gaue her not to Shelah my sonne. So he lay with her k no more.
27 ¶ Now, when the time was come that she should be deliuered, behold, there were twinnes in her woombe.
28 And whē she was in trauel, the one put out his hand: and the midwife toke and bound a red threede about his hand, saying, This is come out first.
29 But when he l plucked his hand backe agame, lo, his brother came out, and the midwife saide, How hast m thou broke the breache vpon thee? and his name was called * Pharez.
30 And afterwarde came out his brother that had the red threede about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 *Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20 He is accused & cast in prison. 21 God sheweth him fauour.*

1 NOwe Ioseph was brought downe into Egypt: & Potiphar a an Eunuche of Pharaohs (and his chiefe stewarde an Egyptian) bought him at the hande of the Ishmeelites, which had brought him thither.
2 And the Loide b was with Ioseph, & he was a man that prospered and was in the house of his master the Egyptian.
3 And his master saw that the Loide was with him, and that the Loide made all that he did to prosper in his hand.
4 So Ioseph founde fauour in his sight, and serued him: and he made him c ruler of his house, and put all that he had in his hand.
5 And from that time that hee had made him ruler ouer his house & ouer all that he had, the Loid d blessed the Egyptians house for Ioseph sake: and the blessing of the Loide was vpon all that he had in the house, and in the fielde.
6 Therefore he left all that he had in Ioseph's hande, e and toke accompt of nothing, that was with him, saue only of the breade, which he did eate. And Ioseph was a faire person, and well fauoured.
7 ¶ Nowe therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, f Lye with me.
8 But he refused and sayd to his masters wife, Beholde, my master knoweth not what he hath in the house w me, but hath committed all that he hath to mine hande.
9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife: howe then can I do this great wickednes and so sinne agamst s God?
10 And albeit shee spake to Ioseph day by day, yet he hearkened not vnto her, to lye with her, or to be in her companie."
11 The on a certaine day Ioseph entred into the house, to do his busines: & there was no man of the houshold in the house:
12 Therefore shee caught him by his garment, saying, Sleepe with me: but he left his garment in her hande and fled, and got him out.
13 Now when she saw that he had left his garment in her hande, and was fled out,
14 Shee called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrew vnto vs "to mock vs: who came in to mee for to haue slept with me: but I" cried with a loud voice.
15 And when hee heard that I lift vp my voice and cried, he left his garment with me, and fled away, and got him out.
16 So shee layed vp his garment by her, vntill her lord came home.
17 Then she tolde him "according to these woydes, saying, The Ebrewe seruaunt, which thou hast brought vnto vs, came in to me to mocke me.
18 But as soone as I lift vp my voyce and cried, he left his garment with mee, and fled out.
19 Then whē his master heard the words of his wife, which she tolde him, saying, After this maner did thy seruant to me, his anger was kindled.
20 And Ioseph's master toke him & put him in "" prison, in the place, where the kings prisoners lay bound: and there he was in prison.
21 ¶ But the Loid was with Ioseph, and "he wed him mercie, & got him fauour in the sight of the "master of the prison.
22 And the keeper of the prison committed to Ioseph hande all the prisoners that were in the prison, and k whatsoeuer they did there, that did he.
23 And the keeper of the prison looked vnto nothing that was vnder his hande, seeing that the Loide was with him: for whatsoeuer hee did, the Loid made it to prosper.

CHAP. XL.

8 *The interpretation of dreames is of God. 12. 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.*

1 AND after these thinges, the butler of the king of Egypt & his baker offended their lord the King of Egypt.
2 And Pharaoh was angrie against his two "officers, against the chiefe butler, & against the chiefe baker.
3 Therefore he put them in warde in his chiefe

a Reade Chap. 37.36.

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him: and so he made religion to serue his profite.

d The wicked are blessed by the companie of the godly.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

f In this word he declareth the summe whereunto all her slatteries did tend.

g The feare of God preserued him agaynst her continual tentations.

h This declareth that where incontinencie is, therunto is ioyned extreme impudencie and craft.

i *Or, after this maner.*

k That is, nothing was done without his cōmandement.

"Ebr. in contempt.

g He feareth man more then God.

h We see that the Law, which was written in mans heart, taught thē that whoredome should be punished with death: albeit no law as yet was giuen.

i That is, she ought rather to accuse me then I her.

k For the horrour of the sinne condemned him.

l Their hainous sinne was signified by this monstrous birth.

m Or the separation betwene thee and thy brother.

r. Chro. 2. 4. mat. 1. 3.

" Or, to do vs vilanie and shame.

"Ebr. in the prison house.

i His euill intreatment in the prison may be gathered of the Psal. 105. 18.

" Ebr. inclined mercy vnto him.

" Or, lord.

" Or, eunuches. the word signifieth them that were in high estate, or thē that were gelded.

chiefe stewards house, in the prison and place where [a] Ioseph was bounde.
4 And the chiefe stewarde gaue Ioseph charge ouer them, & he serued them: and they continued a season in warde:
5 ¶ And they both dreamed a dreame, eyther of them his dreame in one nyght, [b] eche one according to the interpretation of his dreame, both the butler and the baker of the king of Egypt, which were bound in the prison.
6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.
7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore [*] looke ye so sadly to day?
8 Who answered him, We haue dreamed, eche one a dreame, and there is none to interprete the same. Then Ioseph sayde vnto them, [c] Are not interpretations of God? tell them me now.
9 So the chiefe butler tolde his dreame to Ioseph, & said vnto him, In my dreame, behold, a vine was before me,
10 And in the vine were three braunches, & as it budded, her flowre came forth: and the clusters of grapes waxed ripe.
11 And I had Pharaohs cup in mine hand, and I tooke the grapes, & wringe them into Pharaohs cup, and I gaue the cup into Pharaohs hand.
12 Then Ioseph sayd vnto him, This [d] is the interpretation of it: The three branches are three dayes.
13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine [*] office, and thou shalt giue Pharaohs cup into his hande after the olde maner, when thou wast his butler.
14 But haue me in remembrance with thée, when thou art in good case, & shew mercie, I praye thée, vnto me, & [e] make mention of me to Pharaoh, that thou mayst bring me out of this house.
15 For I was stollen away by theft out of the lande of the Ebrewes, and here also haue I done nothing, wherefore they should put me [*] in the dungeon.
16 And when the chiefe baker saw that the interpretatiō was good, he said vnto Ioseph, Also methought in my dreame [f] I had three [f] white baskets on mine head.
17 And in the vppermost basket there was of all maner baken meats for Pharaoh: and the birdes did eate them out of the basket vpon mine head.
18 Then Ioseph answered, & said, [g] This is the interpretation thereof: The three baskets are three dayes:
19 Within three dayes shal Pharaoh take thine head from thee, and shal hang thee on a tree, and the birdes shal eat thy flesh from of thee.
20 ¶ And so the third day, which was Pharaohs [h] birthday, he made a feast vnto al his seruants: & he lifted vp the head of the chiefe butler, & the head of the chiefe baker among his seruants.
21 And he restored the chiefe butler vnto his butlership, who gaue the cuppe into Pharaohs hand.
22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.
23 Yet the chiefe butler did not remember Ioseph, but forgate him.

a God worketh many wonderful meanes to deliuer his.

b That is, euery dreame had his interpretatiō, as the thing afterward declared.

* Ebr. why are your faces euill.

c Can not God raise vp such as shall interprete such things?

d He was assured by the Spirit of God, that his interpretation was true.

* Ebr. place.

e He refused not the means to be deliuered, which he thought God had appointed.

* Or, in the pit.

f That is, made of white twigs, or, as some read, baskets full of holes.

g He sheweth that § ministers of God ought not to conceale that, which God reueileth vnto them.

h Which was an occasion to appoynt his officers & so to examine them that were in prison.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 43 Ioseph's name is changed. 50 He hath two sonnes: Manasseh & Ephraim. 54 The famine beginneth throughout the world.

1 AND * two yeres after, Pharaoh also [a] dreamed, and behold, he stode by a riuer.
2 And lo, there came out of the riuer seuen [b] goodly kine and fattfleshed, and they fed in a [b] medow:
3 And loe, seuen other kine came vp after them out of the riuer, euillfauoured and leane fleshed, and stode by the other kine vpon the banke of the riuer.
4 And the euillfauoured and leane fleshed kine did eate vp the seuen welfauoured and fat kine: so Pharaoh awoke.
5 Againe he slept, & dreamed the [b] seconde time: & behold, seuen eares of corne grew vpon one stalke, ranke and goodly.
6 And loe, seuen thinne eares, and blasted with the East wind, sprang vp after thē:
7 And the thinne eares deuoured the seuen ranke and full eares. then Pharaoh awaked, and lo, it was a dreame.
8 Now when the morning came, his spirit was [c] troubled: therefore he sent and called all the soothsayers of Egypt, & all the wise men thereof, and Pharaoh told them his dreames: but [d] none could interpret them to Pharaoh.
9 Then spake the chiefe butler vnto Pharaoh, saying, I [e] call to minde my faults this day.
10 Pharaoh being angry [f] with his seruants, put me in warde in the chiefe stewardes house, both me and the chiefe baker.
11 The [g] we dreamed a dreame in one night, both I, and he: wee dreamed eche man according to the interpretation of his dreame.
12 And there was with vs a yong man, an Ebrew, seruant vnto the chiefe steward, whome when we tolde, he declared our dreames to [*] vs, to euery one he declared according to his dreame.
13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.
14 * Then sent Pharaoh, & [c] called Ioseph, & they brought him hastily out of prison, and he shaued him, and changed his rayment, and came to Pharaoh.
15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.
16 And Ioseph answered Pharaoh, saying, [h] Without mee God shall [*] answere for the weltly of Pharaoh,

* Ebr. at the ende of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, & to prouide for Gods Church.

* Or, faire to behold.

* Or, fat grassy place.

b All these meanes God vsed to deliuer his seruant, & to bring him into fauour and autoritie.

c This feare was ynough to teach him, that this vision was sent of God.

d The wise of the world vnder stand not Gods secrets, but to his seruants his wil is reueiled.

e He confesseth his fault agaynst the King, before he speake of Ioseph.

* Reade Chap. 40. 5.

Psal. 105. 20.

f The wicked seeke to § Prophets of God in their necessitie, whome in their prosperitie they abhorre.

g As though he would say, If I interprete thy dreame, it commeth of God, & not of me.

* Ebr. answere peace.

17 And

17 And Pharaoh saide vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:
18 And lo, there came vp out of the riuer seuen fat fleshed, and wel fauoured kine, and they fed in the medowe.
19 Also lo, seuen other kine came vp after them, poore and verp "euill fauoured, & leane fleshed: I neuer saw the like in all the land of Egypt, for euillfauoured.
20 And the leane and euillfauoured kine did eate vp the first seuen fat kine.
21 And when they "had eaten them vp, it could not be knowen that they had eaten them, but they were stil as euillfauoured, as they were at the beginning: so did I awake.
22 Moreouer I saw in my dreame, and behold, seuen eares sprang out of one stalk, full and faire.
23 And lo, seuē eares, withered, thinne, & blasted with the East winde, sprang vp after them.
24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the soothsayers, and none can declare it vnto me.
25 ¶ Then Ioseph answered Pharaoh, Both Pharaohs dreames are[h] one. God hath shewed Pharaoh, what hee is about to do.
26 The seuen good kine are seuen yeeres, and the seuen good eares are seuē yeres: this is one dreame.
27 Likewise the seuen thinne and euillfauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.
28 This is the thing which I haue sayde vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to do.
29 Behold, there come seuen yeres of great "plentie in all the land of Egypt.
30 Againe, there shal arise after them seuen yeres of famine, so that all the plenty shal be forgotten in the land of Egypt, & the famine shall consume the lande:
31 Neither shall the plentie "be knowne in the land, by reason of this famine that shall come after: for it shal be exceeding great.
32 And therefore the dreame was doubled vnto Pharaoh, the seconde time, because the thing is established by God, and God hastetb to perfoyme it.
33 Now therefore let Pharaoh[i] prouide for a man of vnderstanding & wisdome, and set him ouer the land of Egypt.
34 Let Pharaoh make and appoynt officers ouer the lande, and take vp the fift part of the lande of Egypt in the seuen plenteous yeeres.
35 Also let them gather al the food of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe it.
36 So the food shall be for the prouision of the land, against the seuen yeeres of famine, which shalbe in the land of Egypt, that the land perish not by famine.
37 ¶ And the saying pleased Pharaoh and all his seruants.
38 Then said Pharaoh vnto his seruants, Can we find such a mā as this, in whom is the[k] Spirit of God?
39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdome like vnto thee.
40 "Thou shalt be ouer mine house, and at thy "[l] word shal al my people be armed, onely in the kings throne will I bee aboue thee.
41 Moreouer, Pharaoh saide to Ioseph, Behold, I haue set thee ouer all the land of Egypt.
42 And Pharaoh tooke of his[a] ring from his hande, and put it vpon Ioseph's hande, and araped him in garments of fine linen, and put a golden chaine about his necke.
43 So he let him vpō the "best charet that he had, saue one: and they cried before him, [m] Abrech, and placed him ouer all the land of Egypt.
44 Againe Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foot in al the land of Egypt.
45 And Pharaoh called Ioseph's name "Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Potipherah "prince of On. then went Ioseph abroade in the land of Egypt.
46 ¶ And Ioseph was [n] thirtie yeere olde when he stood before Pharaoh king of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.
47 And in the seuen plenteous yeeres the earth "brought forth store.
48 And he gathered vp all the foode of the seuen plenteous yeeres, which were in the land of Egypt, and layde vp foode in the cities: the foode of the fielde, that was rounde about euerie citie, laid he vp in the same.
49 So Ioseph gathered wheate, like vnto the sande of the sea in multitude out of measure, vntill he left numbring: for it was without number.
50 Moreouer vnto Ioseph were borne * two sonnes (before the yeres of famine came) which Asenath the daughter of Potipherah prince of On bare vnto him.
51 And Ioseph called the name of the first borne Manasseh: for God, sayde he, hath made me forget al my labour and al my [o] fathers houshold.
52 Also he called [p] name of the second, Ephraim: For God, said he, hath made me fruitfull in the land of mine affliction.
53 ¶ So the seuen yeres of the plentie that was in the land of Egypt were ended.
54 * Then began the seuen yeres of famine to come, according as Ioseph had sayd: and the famine was in all landes, but in all the land of Egypt was "bread.
55 At the length al the land of Egypt was

[a] Ebr. naught.
[b] Ebr. were gone into their inwarde partes.
[h] Both his dreames tend to one ende.
[i] The office of a true Prophet is not only to shew ye euils to come, but also the remedies for the same.
[k] None should be preferred to honor that haue not gifts of God meete for the same. Psal. 105. 21. 1. mac. 2. 53. act. 7. 10.
[l] Ebr. mouth. 1 Some read, the people shall kisse thy mouth: that is, shal obey thee in all things.
[a] Or, his signet.
[m] Ebr. second charet. In signe of honour: which word some expound, tender Father, or father of the king, or kneele downe.
[n] His age is mēcioned both to shew that his authoritie came of God, and also that he suffred imprisonment and exile twelue yeeres and mo.
[o] Ebr. made for gatherings.
[p] Notwithstanding that his fathers house was the true church of God: yet the companie of the wicked, and prosperitie caused him to forget it. Psal. 105. 16.
[a] Or, foode.
[a] Or, abundance and saturitie.
[b] Or, they shall remember no more the plentie.
* Chap. 46. 20. and 48. 5.

assamished, and the people cried to Pharaoh for bread. And Pharaoh said unto all the Egyptians, Go to Joseph: what he sayth to you, do ye.

56 When the famine was vpon all the land, Joseph opened all places, wherein the store was, and sold vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreis [a] came to Egypt to bye come of Joseph, because the famine was sore in all landes.

[a] Or, came to Egypt to Ioseph.

CHAP. XLII.

3 Iosephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 24. Simeon is put in prison. 26 The other returne to their father to fet Beniamin.

1 THen [a] Iaakob sawe that there was [b] food in Egypt, and Iaakob sayde vnto his sonnes, Why [c] gaze ye one vpon another?

2 And he sayd, Behold, I haue heard that there is food is Egypt, * Get you downe thither, and bie vs food thence, that wee may liue, and not die.

3 ¶ So went Ioseph ten brethren downe to bye corne of the Egyptians.

4 But Beniamin Ioseph's brother would not Iaakob send with his brethren: for he said, lest death should [a] befall him.

5 And the sonnes of Israel came to bye foode among them that came: for there was famine in the land of Canaan.

6 Now Ioseph was gouerner of the land, who sold to al the people of the land: then Ioseph's brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, he knew them, and [c] made himself strange toward them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the lande of Canaan, to bye vitaile.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the * dreames, (which he dreamed of them) and he sayde vnto them, Ye are spies, and are come to see the [a] weakenes of the land.

10 But they said vnto him, Nay, my lord, but to bye vitaile thy seruants are come.

11 We are all one mans sonnes: we meane truely, and thy seruants are no spies.

12 But he said vnto them, Nay, but ye are come to see the weakenes of the land.

13 And they saide, We thy seruantes are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the pongest is this day with our father, and one [b] is not.

14 Against Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shalbe proued: [c] by the life of Pharaoh, ye shall not go hence, except your pongest brother come hither.

16 Sende one of you which may fet your brother, and ye shalbe kept in prison, that your wordes may be proued, whether there be trueth in you: or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This do, and liue: for I [d] feare God.

19 If ye bee true men, let one of your brethren be bound in your prison house, and go ye, carie foode for the famine of your houses:

20 * But bring your ponger brother vnto me, that your wordes may be tried, and that ye die not: and they did so.

21 ¶ And they saide one to another, [f] We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the child, & ye would not heare? and lo, his s blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he [a] spake vnto them by an interpreter.)

24 Then he turned from them, and [b] wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph comanded p they should fill their sackes with wheate, and put euerie mans money againe in his sacke, & giue them vitaile for the iourney: & thus did he vnto them.

26 And they lapd their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sack for to giue his asse prouender in the inne, he espied his money: for lo, it was in his sackes mouth.

28 Then he sayde vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart [a] fayled them, and they were [b] astonished, and said one to an other, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, & told him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the countrey.

31 And we saide vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one [a] is not, and the pongest is this day with our father in the lande of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if ye be true men: leaue one of your brethren with me, and take foode for the famine of your houses and depart,

34 And bring your pongest brother vnto me, that I may knowe p ye are no spies, but true men: so will I deliuer you your brother, and ye shal occupie in the lande.

35 ¶ And as they emptied their sackes, beholde, euerie mans bundell of money was in his sacke: and when they and their

[a] This storie sheweth plainely that all things are gouerned by Gods prouidece for the profite of his Church.

[b] Or, corne.

[b] As men destitute of counsel, Act. 7. 12.

[a] Ebr. should meete him.

[c] This dissembling is not to be followed, nor any particular facte of the fathers not approued by Gods worde.

Chap. 37. 5.

[a] Ebr. nakednes, or filthinesse.

[b] Or, is dead.

d The Egyptians, which were Idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

[a] Or, cannot be found.

e And therefore am true and iust.

Chap. 43. 5.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble

Chap. 37. 21.

g God will take vengeance vpon vs, and measure vs with our owne measure.

[a] Ebr. an interpreter betwene them.

h Though he shewed himselfe rigorous, yet his brotherly affection remayned.

[a] Ebr. went out.

i Because their conscience accused them of their sin, they thought God would haue brought them to trouble by this money.

their father sawe the bundels of their money, they were afrayd.
36 Then Jaakob their father sayd to thē, Ye haue robbed me of my chyldren: Joseph is not, and Simeon is not, and ye will take Benjamin: al these thynges [a] are against [k] me.
37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee agame: deliuer him to mine hand, & I will bring him to thee agame.
38 But he sayde, My sonne shall not goe down with you: for his brother is dead, & he is left alone: if death come vnto him by the wayes, which ye goe, then ye shall bring my grayehead with sorowe vnto the graue.

CHAP. XLIII.

1 Iaakob suffreth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feaste together.

1 NOw great [a] famine was in the land.
2 And when they had eaten vp the vitaile, which they had brought frō Egypt, their father sayde vnto them, Turne againe, & bye vs a litle foode.
3 And Judah answered him, saying, The mā charged vs by an othe, saying, * Neuer see my face, except your brother bee with you.
4 If thou wilt sende our brother with vs, we wil go downe, and bye thee foode:
5 But if thou wilt not sende him, we will not go downe: for the man said vnto vs, * Looke mee not in the face, except your brother be with you.
6 And Jsrael sayde, Wherefore dealt ye so euil with me, as to tel the man, whether ye had yet a brother or no?
7 And they answered, The man asked straitly of [m] our selues and of our kinred, saying, Is your father yet alue? haue ye any brother? And we tolde him [n] according to these wordes: coulde we knowe certainely that hee woulde saye, Bring your brother downe?
8 Then sayd Judah to Jsrael his father, Send the boy with me, that we may rise and go, and that we may liue, & not dye, both we, and thou, and our chyldren.
9 I will be suretie for him: of mine hande shalt thou require him. * If I bring him not to thee, and set him before thee, [o] then let me beare the blame for euer.
10 For except we had made this tarying, doubtlesse by this wee had returned the second time.
11 Then their father Jsrael sayd vnto thē, If it must needes be so now, do thus: take of the best fruites of the lande in your vessels, & bring the man a present, a litle rosen, and a litle honey, [p] spices & myrrhe, nuttes, and almondes:
12 And take [b] double money in your hand, and the money that was brought agame in your sackes mouthes: carrye it agame in your hande, lest it were some ouersight.
13 Take also your brother, and arise, & go againe to the man.
14 And [c] God almightie give you mercie in the sight of the man, that he may deliuer you your other brother, and Benjamin: but I (halbe [d] robbed of my child, as I haue bene.
15 ¶ Thus the men tooke this present, and tooke twise so much money in their hand with Benjamin, and rose vp, and went downe to Egypt and stoode before Joseph.
16 And whē Joseph sawe Beniamin with them, he sayde to [q] his stewarde, Bring these men home and kill meat, and make readie: for they men shall eate with me at noone.
17 And the man did as Joseph bad, and brought the men vnto Josephs house.
18 Now when the men were brought into Josephs house, they were [e] afraid, and sayde, Because of the money, that came in our sackes mouthes at the first time, are wee brought, that he may [r] picke a quarel against vs, and [s] lay some thing to our charge, and bring vs in bondage and our asses.
19 Therfore came they to Josephs stuard, and communed with him at the doore of the house,
20 And saide, Oh sir, * we came in deede down hither at [h] first time to bye foode,
21 And as wee came to an inne, & opened our sackes, behold, euery mans money was in his sackes mouth, euen our money in full weight, but we haue brought it againe in our handes.
22 Also other money haue we brought in our handes to bye foode, but we can not tell, who put our money in our sackes.
23 And he sayd, [t] Peace be vnto you, feare not: [f] your God and the God of your father hath giue you that treasure in your sackes, I had your money: & he brought forth Simeon to them.
24 So the man led them into Josephs house, & gaue them water to wasshe their feete, and gaue their asses prouender.
25 And they made readie their present against Joseph came at noone: (for they heard say, [i] they should eat bread there)
26 Whē Joseph came home, they brought the present into the house to him, which was in their handes, and bowed downe to the ground before him.
27 And he asked them of their [u] prosperitie, & sayd, Is your father the olde man, of whome ye tolde mee, in good health? is he yet alue?
28 Who answered, Thy seruāt our father is in good health, he is yet alue: & they bowed downe, and made obeisance.
29 And he lifting vp his eyes, beheld his brother Benjamin his [x] mothers sonne, and said, Is this your younger brother of whome ye told me? And he said, God be mercifull vnto thee, my sonne.
30 And Joseph made haste (for his [y] affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

C.iii. 31 After-

[a] Or, light vpon me.
[k] For they seemed not to be touched with any loue toward their brethren, which increased his sorowe: and partly as appeareth, he suspected them for Ioseph.
[a] This was a great tentation to Iaakob to suffer so great famine in that lād, where God had promised to blesse him. Chap. 42. 20.
Chap. 42. 20.
[m] Or, of our estate and condition.
[n] Ebr. to the mouth of these words: that is, that thing which he asked vs.
Chap. 44. 32.
[o] Ebr. I will sinne to thee.
[p] Or, sweete smels.
[b] When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate & condition.
[c] Our chiefe trust ought to be in God & not in worldly meanes.
[d] He speaketh these words not so much of despaire, as to make his sonnes more carefull to bring againe their brother.
[q] Or, to the rule of his house.
[e] So the iudgement of God pressed their conscience.
[r] Ebr. role himselfe vpon vs.
[s] Ebr. cast himselfe vpon vs.
[f] Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.
[t] Or, you are well.
[i] They should eat bread there.
[u] Ebr. peace.
[x] For they two only were borne of Rahel.
[y] Ebr. bowels.

31 Afterward he washed his face, & came out, and refrayned himselfe, and sayde, Set on [" Ebr. bread.] meate.

32 And they [h] prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, & the yongest according vnto his youth: & the men marueiled among themselues.

34 And they tooke meases frō before him, and sent to them: but Beniamins mease was fiue times so much as any of theirs, and they dronke [k] and had of the best drinke with him.

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

k Sometime this word signifieth to be drunken, but here it is ment, that they had ynough, and drunke of the best wine.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

1 AFterward he cōmanded his stuard, saying, Fill the mens sackes with food, as much as they cā carry, & put euery mans money in his sackes mouth.

2 And [a] put my cup, I meane the siluer cup, in the sackes mouth of the yongest, and his corne money. And he did according to the commaundement that Ioseph gaue him.

3 And in the [" morning] the men were sent away, they, and their asses.

4 And whē they went out of the citie not farre of, Ioseph said to his steward, Vp, follow after the men: & when thou doest ouertake them, say vnto thē, Wherefore haue ye rewarded euil for good?

5 Is that not the cuppe, wherein my loude drinketh? [b] and in the which he doeth diuine and prophesie? ye haue done euill in so doyng.

6 ¶ And when he ouertooke them, he sayd those wordes vnto them.

7 And they answered him, Wherefore sayth my loud such wordes? God forbid that thy seruātes should do such a thing.

8 Beholde, the money which we founde in our sackes mouthes, we brought againe to thee out of the land of Canaan: howe then shoulde we steale out of thy loydes house siluer or golde?

9 With whome soeuer of thy seruaunts it be found, let him dye, and we also wil be my lords bondmen.

10 And he said, Nowe then let it be according vnto your wordes: he with whome it is founde, shall be my seruant, and ye shalbe [" blameles.]

11 Then at once euery man tooke downe his sacke to the grounde, and euery one opened his sacke.

12 And he searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.

13 Then they [c] rent their clothes, and laded euery man his asse, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Ioseph's house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph sayde vnto them, What acte is this, which ye haue done? knowe ye not that such a man as I, can deuine and prophecie?

16 Then saide Iudah, What shall we say vnto my lord? what shal we speake? and howe can wee iustifie our selues? [d] God hath founde out the wickednesse of thy seruants: beholde, we are seruātes to my loude, both we, and he, with whome the cuppe is found.

17 But he answered, God forbid, that I should doe so, but the man, with whome the cup is founde, he shalbe my seruant, and go pe in peace vnto your father.

18 ¶ Then Iudah drew nere vnto him, & said, Oh my loud, let thy seruaunt nowe speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen [e] as Pharaoh.

19 My loude asked his seruaunts, saying, [* Haue ye a father, or a brother?]

20 And we answered my loud, We haue a father that is olde, & a yong [" child,] which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

21 Now thou sayddest vnto thy seruants, Bring him vnto mē, that I may [" sette] mine eye vpon him.

22 And we answered my loud, The childe can not depart from his father: for if he leaue his father, his father would dye.

23 Then sayddest thou vnto thy seruants, [* Except your yōger brother come down] with you, looke in my face no more.

24 So when we came vnto thy seruaunt our father, & tlewed him what my loude had sayd,

25 And our father sayde vnto vs, Goe againe, bye vs a litle foode.

26 Then we answered, Wee can not goe downe: but if our yongest brother [" goe] with vs, then will we go downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my [f] wife bare me two sonnes,

28 And the one went out from me, and I sayd, Of a suretie he is torne in [* pieces,] and I saw him not since.

29 Now ye take this also away frō me: if death take him, then [g] ye shall bring my gray head in sorowe to the graue.

30 Nowe therefore, when I come to thy seruaunt my father, and the childe be not with vs (seeing that his [" life dependeth] on the childes life)

31 Then when he shal see that the childe is not come, he will die: so shal thy seruants bring the graye head of thy seruant our father with sorow to the graue.

32 Doubtlesse thy seruant became suretie for the child to my father, and said, [* If I bring him not vnto thee agame, then I will beare the blame vnto my father for euer.]

33 Now

a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.

[" Ebr. the morning shone.]

b Because the people thought he could deuine, he attributeth to himselfe that knowledge: or els he faineth ỳ he cōsulted with soothsayers for it: which simulation is worthy to be reproued.

[" Ebr. in mecum.]

c To signifie how greatly the thing displeased them, and howe sory they were for it.

d If we see no euident cause of our affliction, let vs looke to the secret counsel of God, who punisheth vs iustly for our sinnes.

e Equal in autoritie: or, next vnto the King.

Chap. 42. 13, 16.

[" Ebr. childe of his olde age.]

[" Or, that I may see him.]

Chap. 43. 10.

[" Ebr. be with vs.]

f Rahel bare to Iaakob, Ioseph and Beniamin.

Chap. 37. 33.

g Ye shall cause me to dye for sorowe.

[" Ebr. his soule is bounde to his soule.]

Chap. 43. 9.

33 Now therefore, I pray thée, let me thy seruant bide for the childe, as a seruant to my lord, and let the childe go vp with his brethren.
34 For how can I go vp to my father, if the childe be not with mee, vnlesse I would see the euil that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowne to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to sende for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

1 THen Ioseph could not refraine himselfe before all that stood by him, but he cried, ✠ Haue forth euery mã from me. And there tarieth not one with him, while Ioseph vttered himselfe vnto his brethren.
2 And he wept and cried, so that the Egyptians heard: the house of Pharaoh heard also.
3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answere him, for they were astonished at his presence.
4 Again, Ioseph said to his brethrẽ, Come neere, I pray you, to me. And they came neere. And he said, * I am Ioseph your brother, whom ye sold into Egypt.
5 Now therefore be not [b] sad, neither grieued with your selues, that ye sold me hither: * for God did sende me before you for your preseruation.
6 For lowe two yeeres of famine haue bene through the land, and fiue yeeres are behinde, wherein neither shalbe earing nor harueſt.
7 Wherefore God sent me before you to preserue your posterite in this land, & to saue you alive by a great deliuerance.
8 Nowe then you sent not me hither, but [c] God, who hath made me a father vnto Pharaoh, and lord of all his house, & ruler throughout all the land of Egypt.
9 Haste you and go vp to my father, & tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tarie not.
10 And thou shalt dwell in the land of Gosshen, and shalt be neere me, thou and thy children, and thy children's children, and thy sheepe, and thy beastes, and all that thou hast.
11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) least thou perish through pouertie, thou & thy household, and all that thou hast.
12 And behold, your eyes do see, and the eyes of my brother Beniamin, that [d] my mouth speaketh to you.
13 Therefore tell my father of al mine honour in Egypt: and of all that yee haue seene, and make haste, and bring my father hither.
14 Then he fel on his brother Beniamins necke, and wept, and Beniamin wept on his necke.
15 Moreouer, he kissed al his brethren, and wept vpon them: and afterwarde his brethren talked with him.
16 ¶ And the tydings came vnto Pharaohs house, so that they said, Ioseph's brethre are come: and it pleased Pharaoh well, and his seruants.
17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beastes and depart, go to the lande of Canaan,
18 And take your father, and your householdes, and come to me, and I will giue you the [e] best of the land of Egypt, and ye shall eate of the [f] fat of the land.
19 And I command thee, This do ye, take you charets out of the land of Egypt for your children, and for your wives, and bring your father and come.
20 Also regard not your stuffe: for the best of all the land of Egypt is yours.
21 And the children of Israel did so: and Ioseph gaue them charets according to the commaundement of Pharaoh: he gaue them vitaile also for the iourney.
22 He gaue them all, none except, change of raiment: but vnto Beniamin he gaue three hundreth pieces of siluer, & fiue sutes of raiment.
23 And vnto his father [a] likewise he sent ten hée asses laden with the best things of Egypt, and ten she asses laden with wheate, and bread and meate for his father by the way.
24 So sent he his brethren away, & they departed: and he sayd vnto them, [g] Fall not out by the way.
25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father,
26 And tolde him, saying, Ioseph is yet aliue, and he also is gouernour ouer al the land of Egypt, & Iaakobs heart [h] failed: for he beleeued them not.
27 And they told him al the words of Ioseph, which he had sayd vnto them: but when he saw the charets, which Ioseph had sent to carie him, then the spirit of Iaakob their father reuiued.
28 And Israel said, I haue enough: Ioseph my sonne is yet aliue: I will go and see him per I die.

CHAP. XLVI.

1 God asseureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

1 THen Israel toke his iourney with al that he had, and came to Beer-sheba, and offred sacrifice vnto the God of his father Ishak.
2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.
3 Then he said, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thée a great nation.
4 I will [b] go downe with thée into Egypt, and I wil also [c] bring thée vp againe, and

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

Act. 7. 13.

b This example teacheth, that we must by all meanes comfort them, which are truely humbled & wounded for their sinnes.

Ch. 1. p. 10. 20.

c Albeit God detest sinne, yet he turneth mans wickednes to serue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

" Ebr. voyce.

e The most plentifull ground.
f The chiefest fruites & commodities.

" Ebr. let not your eye spare your vessels.

" Or, he sent as much, to wit, siluer, as verse. 22. and ten asses.

g Seeing he had remitted ye fault done toward him, he would not that they should accuse one another.
h As one betwene hope and feare.

1 God asseureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

a Whereby he both signified, that he worship ped ye true God, and also that he kept in his heart the possession of that land, from whence present necessitie drue him.

b Conducting thee by my power.
c In thy posteritie.

d Shal shut thine eyes when thou dieſt: which apperteined to him that was moſt deareſt, or chieſe of the kinred.

Joſeph ſhal d put his hãd vpõ thine eies.
5 Then Iaakob roſe vp from Beer-sheba: and the ſonnes of Iſrael caried Iaakob their father, and their children, and their wives in the charets, which Pharaoh had ſent to carie him.
6 And they tooke their cattell and their goods which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his ſeede with him,
7 His ſonnes & his ſonnes ſonnes with him, his daughters & his ſonnes daughters, and all his ſeede brought he with him into Egypt.
8 ¶And theſe are the names of the children of Iſrael, which came into Egypt, euen Iaakob and his ſonnes: * Reuben, Iaakobs firſt borne.
9 And the ſonnes of Reuben: Hanoch, & Phallu, and Hezron, and Carmi.
10 ¶And the ſonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman.
11 ¶Alſo the ſonnes of * Leui: Gerſhon, Kohath and Merari.
12 ¶Alſo the ſonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) and ꝑ ſonnes of Pharez were Hezron and Hamul.
13 ¶Alſo the ſonnes of * Iſſachar: Tola, and Phuuah, and Iob, and Shimron.
14 ¶Alſo the ſonnes of Zebulun: Sered, & Elon, and Iahleel.
15 Theſe be the ſonnes of Leah, which ſhee bare vnto Iaakob in Padã Aram, with his daughter Dinah. All the [n] ſoules of his ſonnes and his daughters, were thirtie and three.
16 ¶Alſo the ſonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.
17 ¶Alſo the ſonnes of * Aſher: Iimnah, & Iſhuah, and Iſui, and Beriah, and Serah their ſiſter. And the ſonnes of Beriah: Heber, and Malchiel.
18 Theſe are the children of Zilpah, whom Laban gaue to Leah his daughter: and theſe ſhe bare vnto Iaakob, euen ſixtene ſoules.
19 The ſonnes of Rahel Iaakobs wife were Ioſeph, and Beniamin.
20 ¶And vnto Ioſeph in ꝑ land of Egypt were borne Manaſſeh, and Ephraim, which * Asenath the daughter of Potipherah prince of On bare vnto him.
21 ¶Alſo the ſonnes of * Beniamin: Belah, and Becher, and Athbel, Gera, & Naaman, Ehi, and Roſh, Huppim, & Huppim, and Ard.
22 Theſe are the ſonnes of Rahel, which were borne vnto Iaakob, fourtene ſoules in all.
23 ¶Alſo the ſonnes of Dan: Hushim.
24 ¶Alſo the ſonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.
25 Theſe are the ſonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and ſhe bare theſe to Iaakob, in all, ſeuen ſoules.
26 All the * ſoules, that came with Iaakob into Egypt, which came out of his "lynes (beſide Iaakobs ſonnes wives) were in the whole, three score and ſixe ſoules.
27 Alſo the ſonnes of Ioſeph, which were borne him in Egypt, were two ſoules: ſo that all the ſoules of the houſe of Iaakob, which came into Egypt, are ſeuentie.
28 Then he ſent Iudah before him vnto Ioſeph, to "direct his way vnto Gothen, and they came into the land of Goſhen.
29 Then Ioſeph "made readie his charet and went vp to Goſhen to meete Iſrael his father, and preſented himſelfe vnto him, and fel on his necke, and wept vpon his necke a "good while.
30 And Iſrael ſayd vnto Ioſeph, Nowe let me die, ſince I haue ſeene thy face, and that thou art yet aliue.
31 Then Ioſeph ſaid to his brethren, & to his fathers houſe, I wil go vp and ſhew Pharaoh, and tel him, My brethren, and my fathers houſe, which were in the lãd of Canaan, are come vnto me,
32 And the men are [e] ſhepherds, and because they are ſhepheardes, they haue brought their ſheepe and their cattell, & all that they haue.
33 And if Pharaoh call you, and ſaie you, What is your trade?
34 Then ye ſhall ſay, Thy ſeruantes are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers: that ye may dwell in the lande of Goſhen: for euery ſheepe keeper is an [f] abomination vnto the Egyptians.

Iob.24.4. Pſal.105.23. Eſa.52.4.
Exod.1.1. & 6.14. nom.26.5.
1.chron.5.3.
Exod.6.15. 1.chron.4.24.
1.Chron.6.1.
1.Chron.2.3. & 4.21. Chap.38.3.
1.Chron.7.1.
1.Chron.7.30.
Chap. 41.50.
1.Chro.7.6. & 8.1.
n Or, perſons.
Deut.10.22.
* Ebr. thighes.
" Or, to prepare him a place.
" Ebr. bound his charet.
" Ebr. yet, or ſtill.
e He was not ashamed of his father and kinred, though they were of baſe condition.
f God ſuffreth the world to hate his, that they may forſake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the king. 28 Iaakobs age, when he dieth. 30 Ioseph sweareth to burie him with his fathers.

1 THen caine Ioſeph & tolde Pharaoh, and ſaid, My father, & my brethren, and their ſheepe, and their cattel, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goſhen.
2 And Ioſeph tooke part of his brethren, euen [a] fiue men, and preſented them vnto Pharaoh.
3 Then Pharaoh ſayd vnto his brethren, What is your trade? And they anſwered Pharaoh, Thy ſeruantes are ſheepheards, both we and our fathers.
4 They ſaide moreouer vnto Pharaoh, For to ſoiourne in the land are we come: for thy ſeruantes haue no paſture for their ſheepe, in ſore is the famine in the lande of Canaan. Nowe therefore, we pray thee, let thy ſeruantes dwell in the land of Goſhen.
5 Then ſpake Pharaoh to Ioſeph, ſaying, Thy father and thy brethren are come vnto thee.
6 The [b] land of Egypt is before thee: in the

a That the king might be assured they were come, and see what maner of people they were.
b Iosephs great modeſtie appeareth in that he would enterpriſe nothing without the kings commandement.

the best place of the land make thy father & thy brethren dwell: let them dwel in the land of Gothen: and if thou knowest that there be men of actuatie among them, make them rulers ouer my cattel.

7 Ioseph also brought Iaakob his father, & set him before Pharaoh. And Iaakob "saluted Pharaoh.

8 Then Pharaoh sayd vnto Iaakob, "How old art thou?

9 And Iaakob sayd vnto Pharaoh, The whole time of my pilgrimage is an hundreth and thirtie peres: few & euil haue the dayes of my life been, and I haue not attained vnto the peres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob "toke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, & his brethren, & gaue them possession in the land of Egypt, in the best of the lande, euen in the land of [c] Rameses, as Pharaoh had commaunded.

12 And Ioseph nourished his father, and his brethren, & all his fathers houshold with bread, [d] euen to the yong children.

13 ¶ Now there was no bread in all the land: for the famme was exceeding sore: so that the land of Egypt, and the land of Canaan were "famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, & in the land of Canaan, for ȳ corne which they bought, & [e] Ioseph laid up the money in Pharaohs house.

15 So when money fayled in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, & sayd, Giue vs bread: for why should we dye before thee? for our money is spent.

16 Then sayd Ioseph, Bring your cattel, & I will giue you for your cattel, if your money be spent.

17 So they brought their cattel vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the heardes of cattel, and for the asses: so he fed them with bread for all their cattel that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the heardes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we, and our [f] land? bye vs and our land for bread, and we and our land will be bond to Pharaoh: therfore giue vs seed, that we may liue and not dye, and that the land go not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians solde euery man his ground because the famine was sore vpon them: so the land became Pharaohs.

21 And he [g] remoued the people vnto the cities, from one "side of Egypt euen to the other.

22 Onely the land of the Priests bought he not: for the Priestes had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph sayd vnto the people, Beholde, I haue bought you this day, and your lande for Pharaoh: lo, here is seede for you: sowe therefore the ground.

24 And of the increase ye shall giue the fift part vnto Pharaoh, and foure parts shalbe yours for the seede of the field, and for your meate, and for them of your householdes, & for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my Loyde, and we wil be Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, [h] except the land of the priests onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the lande of Egypt, in the countrey of Gothen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreouer, Iaakob liued in the lande of Egypt seuenteene peeres, so that the whole age of Iaakob was an hundreth fourtie and seuen peere.

29 Now when the time drew neere that Israel must dye, he called his sonne Ioseph, and sayd vnto him, If I haue now found grace in thy sight, *put thine hand now vnder my thigh, and deale mercifully and truely with me: bury me not, I pray thee, in Egypt,

30 But when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and burie me in their burial. And he answered, I will do as thou hast sayd.

31 Then he sayd, Sweare vnto me. And he sware vnto him. And Israel [k] worshipped toward the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3. Iaakob rehearseth Gods promise. 5 He receyueth Iosephs sonnes as his. 19. He preferreth the yonger. 21 He prophecieth their returne to Canaan.

A Gaine after this, one sayd to Ioseph, Loe, thy father is sicke: then he tooke with him his [a] two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and sayd, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God "almightie appeared vnto me at * Luz in the land of Canaan, and blessed me.

4 And he sayd vnto me, Beholde, I will make thee fruitfull, and will multiplie thee, and will make a great number of people

"Ebr. blessed.

"Ebr. how manie daies are the yeres of thy lyfe? Hebr. 11. 9, 13.

"Ebr. blessed.

c Which was a citie in the countrey of Gothen, Exod. 1. 11.

d Some reade, that he fed them as litle babes, because they could not prouide for them selues against ȳ famine.

"Ebr. brought to an extremitie, or, at their wits ende.

e Wherein he both declareth his fidelitie toward the king, and his mynde free from couetousnesse.

f For except the ground be tilled and sowen, it perisheth and is as it were dead.

g By this changing they signified that they had nothing of their owne, but receiued all of ȳ kings liberalitie.

"Ebr. end of the border.

h Pharaoh in prouiding for idolatrous priests shalbe a condemnatiõ to al them which neglect the true ministers of Gods word.

Chap. 24. 2.

i Hereby he protested that he dyed in the faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, and setting himselfe vp vpon his pillowe, praised God, Read, 1. Chro. 29. 10.

a Ioseph more esteemeth that his children should be receiued into Iaakobs familie, which was the Church of God, then to enioy al the treasures of Egypt.

"Or, al sufficient.

Chap. 28. 13.

people of thee, & wil giue this land vnto thy seede after thee for an[b] euerlasting possession.

5 ¶And now thy * two sonnes, Manasseh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy image, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethren in their enheritance.

7 Now when I came from Padan, Rachel * died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: & I buried her there in [m] the way to Ephrath: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes & sayd, Whose are these?

9 And Ioseph sayd vnto his father, They are my sonnes, which [c] God hath giuen me here. Then he said, I praye thee, bring them to me, that I may blesse them:

10 (For the eyes of Israel were dim for age, so that he could not wel see.) Then he caused them to come to him, & he kissed them and embraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: yet lo, God hath shewed me also thy seede.

12 And Ioseph tooke them away frō his knees, and did reuerence " downe to the ground.

13 The[e] tooke Ioseph them both, Ephraim in his right hād toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and layd it on [d] Ephraims head, which was the ponger, & his left hande vpon Manasseh head (directing his hands of purpose) for Manasseh was the elder.

15 ¶* Also he blessed Ioseph & sayd, The God, before whom my fathers Abraham and Ishak did walke, the God, which hath fed me all my life long vnto this day, blesse thee.

16 The[e] Angel, which hath delivered me from all euil, blesse the children, and let my [f] name be named vpon them, and the name of my fathers Abraham and Ishak, that they may growe as fish into a multitude in the middes of the earth.

17 But when Ioseph sawe that his father layd his right hand vpon the head of Ephraim, it [g] displeased him: and he stayed his fathers hande to remoue it from Ephraims head to Manasseh head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayde, I know wel, my sonne, I know well: he shalbe also a people, and he shalbe great likewise: but his ponger brother shalbe greater then he, and his seede shalbe full of nations.

20 So he blessed them that day, and sayd, In thee Israel shall blesse, and say, God make thee as [h] Ephraim & as Manasseh, & he set Ephraim before Manasseh.

21 Then Israel sayd vnto Ioseph, Behoilde, I die, and God shal be with you, and bring you agayne into the land of [i] your fathers.

22 Moreouer, I haue giuen vnto thee one porcion aboue thy brethren, which [k] I gate out of the hand of the Amorite by my * sworde and by my bowe.

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, and sheweth them what is to come. 10. He telleth them that Christ shal come out of Iudah. 29. He wil be buried with his fathers. 33. He dyeth.

1 THen Iaakob called his sonnes, and sayde, Gather your selues together, that I may tell you what shall come to you in the [a] last daies.

2 Gather your selues together, and heare, ye sonnes of Iaakob, and hearken vnto Israel your father.

3 ¶Reuben mine eldest sōne, thou art my [b] might, & the beginning of my strēgth, [c] the excellencie of dignitie, and the excellencie of power:

4 Thou wast light as water: thou shalt not be excellent, because thou * wentest vp to thy fathers bed: " then didest thou defile my bed, thy dignitie is gone.

5 ¶Simeon and Leui, brethren in euill, the " instruments of cruelties are in their habitations.

6 Into their secret let not my soule come: my [d] glory, be not thou ioyned with their assemblie: for in their wrath they slewe a [e] man, and in their selfe will they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will [f] deuide them in Iaakob, & scatter them in Israel.

8 ¶Thou Iudah, thy brethren shal praise thee: thine hande shalbe in the necke of thine enemies: thy fathers sonnes shall [g] bowe downe vnto thee.

9 Iudah, as a Lions whelpe shalt thou come vp from the spoyle, my sonne. He shall lye downe and couche as a lion, & as a lioness: [h] Who shal stirre him vp?

10 The * scepter shal not depart from Iudah, nor a lawgiuer from betweene his feet, until [i] Shiloh come, and the people shalbe gathered vnto him.

11 He shal binde his asse foale vnto the [k] vine, & his asses colte vnto * best vine. he shall wash his garment in wine, and his cloke in the bloud of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 ¶Zebulum shall dwell by the sea side, & he shalbe an haueu for shippes: and his border shalbe vnto Zidon.

a When God shal bring you out of Egypt: And because that he speaketh of the Messias, he nameth it the last dayes.

b Begotten in my youth.

c If thou hadst not lost thy birthright by thine offence.

Chap.35.22.

1.chron.5.1.

" *Or, it ceassed to be my bed.*

" *Or, their swordes were instrumentes of violence.*

d Or, tongue: meaning that he neither consented to them in worde nor thought.

e The Shechemites, Chap.34.26.

f For Leui had no part, and Simeon was vnder Iudah, Ios. 19.1. till God gaue them the place of [j] Amalekites, 1.Chro.4.43.

g As was verified in Dauid and Christ.

h His enemies shal so feare him.

" *Or, kingdome.*

i Which is who shall call the Gentiles to saluation. k. A countrey most aboundant with vines and pastures is promised him.

h In whom Gods graces should manifestly appeare.

i Which they had by fayth in the promes.

k By my childrē whom God spared for my sake.

Chap.34.25.

b Which is true in the carnal Israel vnto the cōming of Christ, and in the spiritual for euer.

Chap.41.50.

Chap.35.19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

" *Ebr. his face to the ground.*

d Gods iudgemēt is oft times contrarie to mans, and he preferreth that, which man despiseth.

Hebr. 11.21.

e This Angel must be vnderstand of Christ, as Chap.31.13. and 32.1.

f Let them be takē as my children.

g Ioseph sayleth in binding Gods grace to the order of nature.

[14] ¶ Ittachar shalbe "[l] a strong asse, couching downe betweene two burdens:
15 And he shall see that rest is good, & that the land is pleasant, and he shall bowe his shoulder to beare, and shalbe subject unto tribute.
16 ¶ Dan [m] shall iudge his people as one of the tribes of Israel.
17 Dan shall be a [n] serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backewards.
18 [o] O Lord, I haue waited for thy saluation.
19 ¶ Gad, an hoste of men shall ouercome him, but he shall ouercome at the last.
20 ¶ Concerning Asher, his [p] bread shalbe fat, & he shall giue pleasures for a King.
21 ¶ Naphtali shalbe a hynde let go, giuing [q] goodly wordes.
22 ¶ Ioseph shalbe "a fruitefull bough, euen a fruitefull bough by the well side: [r] "small boughes shal run vpon the wall.
23 [s] And the archers grieued him, & shot against him, and hated him.
24 But his bowe abode strong, and the hands of his armes were strengthened, by the hands of the mightie God of Iaakob, of whome was the feeder appointed by the stone of Israel,
25 Euen by the God of thy father, who shall helpe thee, and by the Almightie, who shall blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the brestes, and of the wombe.
26 The blessings of thy father shall be [t] stronger then [u] blessings of mine elders: vnto the ende of the hilles of the worlde they shalbe on the head of Ioseph, & on the top of the head of him that was [x] separate from his brethren.
27 ¶ Benjamin shall raueme as a wolfe: in the morning he shall deuoure the pray, & at night he shall deuide the spoile.
28 ¶ All these are the twelue tribes of Israel, & thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessing.
29 And he charged them & said vnto them, I am redy to be gathered vnto my people: * burye me with my fathers in the caue, that is in the fielde of Ephron the Hittite.
30 In the caue that is in the field of Machpelah besides Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a possession to burie in.
31 There they buried Abraham & Sarah his wife: there they buried Ishak & Rebekah his wife: and there I buried Leah.
32 The purchase of the field and the caue that is therein, was bought of the children of Heth.
33 Thus Iaakob made an end of giuing charge to his sonnes, and [x] plucked up his feet into the bed & gaue vp the ghost, and was gathered to his people.

CHAP. L.

12 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dyeth.

1 THen Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.
2 And Ioseph commanded his seruants the [a] physitions, to enbaume his father, and the physitions enbaumed Israel.
3 So fourtie dayes were accomplished (for so long did the dayes of them that were enbaumed last) & the Egyptians bewailed him [b] seuenty dayes.
4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eies, speake, I pray you, in the eares of Pharaoh, and say,
5 My father made me * sweare, saying, Lo, I die, burie me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, and burie my father, & I will come againe.
6 Then Pharaoh said, Go vp and bury thy father, [c] as he made thee to sweare.
7 ¶ So Ioseph went vp to burie his father, & with him went all the seruants of Pharaoh, both the elders of his house, & all the elders of the land of Egypt,
8 Likewise all the house of Ioseph, & his brethren, and his fathers house: onely their children, and their sheepe, and their cattell left they in the land of Goshen.
9 And there went vp with him both chariots and horsemen: and they were an exceeding great company.
10 And they came to "Goren Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.
11 And when the Canaanites the inhabitants of the lande saw the mourning in Goren Atad, they saide, This is a great mourning vnto the Egyptians: wherefore the name there of was called "Abel Mizraim, which is beyond Iorden.
12 So his sonnes did vnto him according as he had commaunded them:
13 * For his sonnes carried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the fielde, to be "a place to burye in, of Ephron the Hittite besides Mamre.
14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went vp with him to burie his father, after that he had buried his father.
15 And when Iosephs brethren saw that their father was dead, they said, [d] It may be that Ioseph will hate vs, and will pay vs againe all the euill, which we did vnto him.
16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,
17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue

Chap. 47. 30.

Chap. 23. 16.

Or, a possession.

Acts. 7. 16.

Or, the corne floore of Atad.

Or, the lamentation of the Egyptians.

a He meaneth them that enbaumed the dead and buried them.

b They were more excessiue in lamenting the the faithful.

Chap. 47. 29.

c The verie infidels would haue others performed.

d An euill conscience is neuer fully at rest.

[l] Heb. An asse of great bones.
[m] His force shall be great, but he shall want courage to resist his enemies.
[n] Shal haue the honour of a Tribe.
[o] That is, full of subtiltie.
[p] Seeing the miseries that his posteritie should fall into, he bresteth out in praier to God to remedie it.
[q] He shal aboud in come & pleasant fruites.
[r] Heb. a sonne of encrease.
[s] Heb. daughters.
[t] As his brethrē, when they were his enemies, Potiphar, & others.
[u] That is, God.
[x] In as much as he was more neere to the accomplishment of the promes, & it had beene more often cōfirmed.
[x] Either in dignitie, or when he was solde from his brethren.
[x] Whereby is signified howe quietly he dyed.

e Meaning, that they which haue one God, should be ioyned in most sure loue.

"Or, the messengers Chap. 45.5.

"Or, am I in Gods stead? meaning, to take vengeance.

f Who by the good successe semeth to remit it, & therefore it ought not to be reuenged by me.

"Ebr. to their heart.

forgiue the trespasse of the seruants of thy fathers e God. And Ioseph wept, when "they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behoylde, we be thy seruants.

19 To whome Ioseph said, * Feare not: for "am not I vnder f God?

20 When ye thought euill against mée, God disposed it to good, that he myght bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake "kindely vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundreth and ten yeere.

23 * And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Ioseph knees.

24 And Ioseph sayd vnto his brethren, * I am ready to die, and God will surely visite you, & bring you out of this lande, vnto the land which he sware vnto Abraham, vnto Ishak, and vnto Iaakob.

25 And Ioseph tooke an othe of the children of Israel, saying, * h God will surely visit you, & ye shal carry my bones hence.

26 So Ioseph dyed, when he was an hundreth and ten yeere olde: and they embalmed him and put him in a chest in Egypt.

g Who, notwithstanding he bare rule in Egypt about foure score yeeres, yet was ioyned with the Church of God in faith and religion.

Nombers 32.39.

Hebr. 11.22.

Exodus 13.19.

h He speaketh this by the spirit of prophecie, exhorting his brethren, to haue ful trust in Gods promes for their deliuerance.

THE SECOND BOOKE OF Moses, called Exodus.

THE ARGVMENT.

After that Iaakob by Gods commandement, Gen.46.3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuentie persons grewe to an infinite nomber, so that the King and the countrey grudged and endeuoured both by tyrannie & cruel slauerie to suppresse them: the Lord according to his promise, Gen.15. 14. had compassion of his Church and deliuered them, but plagued their enemies in most straunge and sundrie sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefits: and albeit he had giuen them the Passeouer to be a sign and memoriall of the same, yet they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednes. And because God loueth them to the ende, whome he hath once begonne to loue, he punished them not according to their desertes, but dealt with them in great mercies, and euer with newe benefits laboured to ouercome their malice: for he still gouerned them and gaue them his word and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuile policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The Kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

Gen. 46.8.

a Moses describeth the wonder full order that God obserueth in performing his promes to Abrahã, Gẽ, 15.14.

1 NOwe * a these are the names of the children of Israel, which came into Egypt (euery man and his housholde came thither with Iaakob)

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the "soules, that came out of the lones of Iaakob, were * seuentie soules: Ioseph was in Egypt already.

"Or, persons. Gen. 46.27. deut. 10.22.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel "brought forth fruite and encreased in abundance, and were multiplied, and were exceeding mightie, so that the b land was full of them.

8 Then there rose vp a new King in Egypt, who c knew not Ioseph.

9 And he said vnto his people, Beholde, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and d "get them out of the land.

11 Therefore did they set taskemasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom, and Raamses for the "treasures of Pharaoh.

12 But the more they vexed them, the more

Actes 7.17.

"Or, did growe.

b He meaneth the countrey of Goshen.

c He considere not how God had preserued Egypt for Iosephs sake.

d Into Canaã and so we shall lose our commoditie.

"Or, go vp out of the land.

"Or, corne and prouision.

more they multiplied and grew: therfore
c they were more grieued against the
children of Israel.
13 Wherefore the Egyptians by cruelitie
caused the children of Israel to serue.
14 Thus they made them weare of their
liues by sore labour in clay and in brick,
and in all worke in the field, with all ma-
ner of bondage, "which they layd vpon
them most cruelly.
15 ¶ Moreouer the king of Egypt cõmã-
ded the midwiues of the Ebrew womẽ,
(of which ō ones name was d Shiphrah,
and the name of the other Puah)
16 And sayd, * When ye do the office of a
midwife to the women of the Ebrewes
and see them on their "stooles, if it be a
sonne, then ye shal kill hym: but if it be a
daughter, then let her liue.
17 Notwithstanding the midwiues fea-
red God, and did not as the king of E-
gypt commanded them, but preserued
alive the men children.
18 Then the king of Egypt called for the
midwiues, and sayd vnto them, Why
haue ye done thus, & haue preserued a-
liue the men children?
19 And the midwiues answered Phara-
oh, Because the Ebrewe g women are
not as the women of Egypt: for they are
liuelie, and are deliuered per the midwife
come at them.
20 God therefore prospered ȳ midwiues,
and the people multiplied & were verie
mightie.
21 And because ȳ midwiues feared God,
therefore he h made them houses.
22 Then Pharaoh charged all his people,
saying, Euery man childe that is borne,
i cast ye into the riuer, but reserue euerie
maydechilde aliue.

CHAP. II.

2 Moses is borne and cast into the flagges. 5 He is taken vp of Pharaohs daughter & kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites crie vnto the Lord.

1 THen there went a a man of the house
of Leui, and tooke to wife a daugh-
ter of Leui,
2 And the woman conceiued and bare a
sonne: & when she saw that he was faire,
* she hid hym three moneths.
3 But when she could no ināger hide him,
she tooke for him an arke made of reede,
& daubed it with slime & with pitch, &
b layd the childe therein, and put it amōg
the bulrushes by the riuers brinke.
4 Howe his sister stoode a farre of, to wit
what would come of him.
5 ¶ Then the daughter of Pharaoh came
downe to wash her in the riuer, and her
maidens walked by the riuers side: and
when she sawe the arke among the bul-
rushes, she sent her maydē to fet it.
6 Then she opened it, and sawe it was a
child: & behold, the babe wept: so she had
compassion on it, and sayd, This is one
of the Ebrewes children.
7 Then sayd his sister vnto Pharaohs
daughter, Shall I go and call vnto thee
a nurse of the Ebrewe women to nurse
thee the childe?
8 And Pharaohs daughter sayd to her,
Go. So the maydē went and called the
c childes mother.
9 To whom Pharaohs daughter sayd,
Take this childe away, and nurse it for
me, & I will reward thee. Then the wo-
man tooke the childe & nursed hym.
10 Now the childe grew, and he brought
hym vnto Pharaohs daughter, and he
was as her sonne, & he called his name
Moses, because, said she, I drew hym out
of the water.
11 ¶ And in those daies, whē Moses was
d growen, he went forth vnto his bre-
thren, and looked on their burdens: also
he sawe an Egyptian smiting an Ebrew
one of his brethren.
12 And he looked "round about, & when
he sawe no man, he e slewe the Egypti-
an, and hid hym in the sand.
13 Againe he came forth the second day, &
beholde, two Ebrewes strone: & he sayd
vnto hym that did the wrong, Wherefore
smitest thou thy fellowe?
14 And he answered, Who made thee a
man of auctoritie, and a iudge ouer vs?
Thinkest thou to kill me, as thou killedst
the Egyptian? Then Moses f feared and
sayd, Certeinly this thing is knowen.
15 Now Pharaoh heard this matter, and
sought to slay Moses: therefore Moses
fled from Pharaoh, & dwelt in the lande
of Midian, and he sate downe by a well.
16 And the "Priest of Midian had seuen
daughters, which came and drew water,
and filled the troughs, for to water their
fathers sheepe.
17 Thē the shepherds came & droue them
away: but Moses rose vp and "defended
them, and watered their sheepe.
18 And whē they came to Reuel their "fa-
ther, he saide, How are ye come so soone
to daie?
19 And they sayd, A man of Egypt deli-
uered vs from the hande of the shep-
herdes, and also drew vs water enough,
and watered the sheepe.
20 Then he said vnto his daughters, And
where is he? why haue ye so left ȳ man:
s call him that he may eat bread.
21 And Moses agreed to dwell with the
man: who gaue vnto Moses Zipporah
his daughter:
22 And she bare a sonne, * whose name he
called Gershom: for he said, I haue been
a stranger in a strange land.
23 ¶ Then in processe of time, the King of
Egypt dyed, and the children of Israel
sighed for the bondage and h cried: and
their crie for the bondage came vp vnto
God.
24 Then God heard their mone, and God
remēbred his couenant with Abraham,
Izhak, and Jaakob.
25 So God looked vpon the children of
Israel, & God i had respect vnto them.

CHAP.

c The more that God blesseth his, ȳ more doth the wicked enuy them.

" Ebr. wherewith they serued them selues of them by cruelitie.

f These seeme to haue been the chiefe of the rest.

* Exod. 1.5.5.

" Or, seates where-upon they sate in trauel.

g Their disobedience herein was lawful, but their dissembling euil.

h That is, God increased the families of the Israelites by their meanes.

i When tyrants cannot preuaile by craft, they brast forth into open rage.

a This Leuite was called Amram, who married Iochabed, Chap. 6.20. Nom. 26.59. 1.chro. 23.13. 24.20. hebr. 11.23.

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsel cannot hinder that, which God hath determined shal come to passe.

d That is, was fourtie yere olde, Act. 7.23.

" Ebr. thus and thus.

e Being assured that God had appointed him to deliuer the Israelites, Act. 7.25.

f Though by his feare he shewed his infirmitie, yet faith couered it. Hebr. 11.27.

" Or, Prince.

" Ebr. saued them.

" Or, grandfather.

g Wherin he declared a thankful mind, which would recompence the benefite done vnto his. Chap. 18.3.

h God humbleth his by afflictions, that they should crie vnto him, & receiue ȳ fruite of his promes.

i He iudged their cause: or, acknowledged them to be his.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bushe. 10. He sendeth him to deliuer the children of Israel. 14. The name of God. 16 God teacheth him what to do.

1 WHen Moses kept ꝑ sheepe of Iethro his father in lawe, Priest of Midian, and drioue the flocke to the [a] backe side of the desert, and came to the [a] Mountaine of God, [b] Horeb,
2 Then the Angel of the Lorde appeared vnto him in [a] a flame of fire, out of the middes of a [c] bush: and he looked, & behold, the bush burned with fire, and the bush was not consumed.
3 Therefore Moses said, I wil turne aside now, and see this great sight, why the bush burneth not.
4 And when the [d] Lord saw that he turned aside to see, God called vnto him out of the middes of the bush, and said, Moses, Moses. And he answered, I am here.
5 Then he said, Come not hither, * put thy shooes of thy feete: for the place wherron thou standest is [f] holie ground.
6 Moreouer he sayde, * I am the God of thy father, the God of Abraham, ꝑ God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was [g] afrayde to looke vpon God.
7 ¶ Then the Lord sayd, I haue surely seen the trouble of my people, which are in Egypt, & haue heard their crie, because of their [h] taskmasters: for I know their sorrowes.
8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a lande that [i] floweth with milke and honie, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, & the Iebusites.
9 [k] And now lo, the crie of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.
10 Come now therefore, & I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.
11 ¶ But Moses sayd vnto God, Who am [l] I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?
12 And he answered, [m] Certeinly I wil be with thee: and this shalbe a token vnto thee, that I haue set thee, After that thou hast brought the people out of Egypt, ye shal serue God vpon this Mountaine.
13 Then Moses said vnto God, Behoide, when I shal come vnto the childre of Israel, and shal say vnto them, The God of your fathers hath sent me vnto you: if they say vnto me, What is his Name? what shal I say vnto them?
14 And God answered Moses, I [a] AM THAT I AM. Also he said, Thus shalt thou say vnto the childre of Israel, I AM hath sent me vnto you.
15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, ꝑ God of Izhak, & the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memorial vnto al ages.
16 Go and gather the elders of Israel together, & thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and sayd, [n] I haue surely remembred you, and that which is done to you in Egypt.
17 Therefore I did say, I will bring you out of the affliction of Egypt vnto ꝑ land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.
18 Then shal they obey thy voyce, & thou and the elders of Israel shal go vnto the king of Egypt, and say vnto him, The Lord God of ꝑ Ebrewes hath [o] met with vs: we pray thee now therefore, let vs go three dayes iourney in the wildernes, that we may [o] sacrifice vnto the Lorde our God.
19 ¶ But I know, that ꝑ King of Egypt wil not let you go, but by strong hand.
20 Therefore wil I stretch out mine hand and smite Egypt with al my wonders, which I wil do in the middes thereof: & after that shal he let you go.
21 And I wil make this people to be fauoured of the Egyptians: so that whē ye go, ye shal not go emptie.
22 [p] * For euery woman shall aske of her neighbour, & of her [q] that soiourneth in her house, iewels of siluer and iewels of golde and rayment, and ye shall put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

1 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumcisseth her sonne. 27 Aaron meeteth with Moses, & they come to the Israelites, and are beleeued.

1 THen Moses answered, & said, [a] But lo, they wil not beleeue me, nor hearken vnto my voyce: for they wil say, The Lord hath not appeared vnto thee.
2 And the Lord sayd vnto him, What is that in thine hand? And he answered, A rod.
3 Then sayd he, Cast it on the ground. So he cast it on the ground, & it was turned into a serpent: and Moses fled from it.
4 Againe the Lord sayd vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand and caught it, and it was turned into a rod in his hand.
5 Do this [b] that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.
6 ¶ And

[a] Or, farre within the desert.
[a] It was so called after the lawe was giuen.
[b] Called also Sinai. Act. 7. 30.
[c] This signifieth that the church is not consumed by the fire of afflictions, because God is in the middes thereof.
[d] Whom he called the Angel, vers. 2.
[e] Resigne thy selfe vp to me, Ruth. 4. 7. Ios. 5. 15.
[f] Because of my presence. Mat. 22. 32. Actes. 7. 32.
[g] For sinne causeth mā to feare Gods iustice.
[h] Whose cruelte was intolerable.
[i] Most plentifull of al things.
[k] He heard before, but now he would reuenge it.
[l] He doeth not fully disobey God, but acknowledgeth his owne weakenes.
[m] Neither feare thine owne weakenes, nor Pharaohs tyranie.
[n] The God which haue euer been, am, and shalbe: the God almightie, by whom al things haue their being, and the God of mercie mindfull of my promises, Reuel. 1. 4.
[o] met with vs: Heb. in visiting haue visited.
[p] Or, appeared vnto vs.
[o] Because Egypt was full of idolatrie, God would appoint them a place where they should serue him purely.
[p] This example may not be followed generally: though at Gods comāndement they did it iustly, receiuing some recompēce of their labours. Chap. 11. 2. & 12. 35.
[q] Or, in whose house she soiourneth.
[a] God beareth with Moses douting, because he was not altogether without faith.
[b] This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

6 ¶ And the Lord said furthermore vnto him, Thrust nowe thyne hande into thy bosome. And he thrust his hand into his bosome, and when hee tooke it out againe, beholde, his hand was [a] leprous as snowe.

7 Moreouer he said, Put thine hand into thy bosome againe. So he put his hand into his bosome againe, & pluckt it out of his bosome, and beholde, it was turned againe as his other flesh.

8 So shall it be, if they will not beleeue thee, neither obey [b] the voyce of the first signe, yet shall they beleeue for the voyce of the seconde signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voice, then shalt thou take of the water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shalbe turned to blood vpon the drie land.

10 ¶ But Moses said vnto the Lorde, Oh my Lorde, I am not eloquent, [c] neither at any time haue bene, nor yet since thou hast spoken vnto thy seruaunt: but I am [d] slowe of speache and slowe of tongue.

11 Then the Lorde said vnto him, Who hath giuen the mouth to man? or who hath made the dumme, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

12 Therefore go now, and [*] I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the [g] hand of him, whom thou [d] shouldest send.

14 Then the Lord was [e] very angrie with Moses, and said, Do not I knowe Aaron thy brother the Leuite, that he him selfe shall speake? for lo, he commeth also forth to meete thee, & when he seeth thee, he wilbe glad in his heart.

15 Therefore thou shalt speake vnto him, and [f] put the wordes in his mouth, and I will be with thy mouth, and with his mouth, & will teach you what ye ought to doe.

16 And he shalbe thy spokesman vnto the people: and he shall be, euen he shall be as thy mouth, and thou shalt be to him as [*] God.

17 Moreouer thou shalt take this rodde in thyne hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went and returned to Jethro his father in law, and said vnto him, I pray thee, let me goe, & returne to my [h] brethren, which are in Egypt, & see whether they be yet aliue. Then Jethro said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in Midian, Go, returne to Egypt: for they are all dead which [i] went about to kill thee)

20 The Moses tooke his wife, & his sonnes, and [k] put them on an asse, and returned toward the land of Egypt, & Moses tooke the [h] rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou do all the wonders before Pharaoh, which I haue put in thine hande: but I will [l] harden his heart, and he shall not let the people goe.

22 Then [m] thalt say to Pharaoh, Thus saith the Lorde, Israel is my sonne, euen my [k] first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him goe, beholde, I will slay thy sonne, euen thy first borne.

24 ¶ And as he was by the way in the inne, the Lorde met him, and [l] would haue killed him.

25 Then Zipporah tooke a sharpe knife, and [m] cut away the foreskinne of her sonne, and cast it at his feete, and sayde, Thou art in deede a bloody husband vnto me.

26 So he departed from him. Then she said, O bloody husband (because of the circumcision)

27 ¶ Then the Lord said vnto Aaron, Go meete Moses in the wildernes. And he went and meete him in the [n] Mount of God, and kissed him.

28 Then Moses tolde Aaron all [o] words of the Lord, who had sent him, & all the signes wherewith he had charged him.

29 ¶ So went Moses & Aaron, & gathered all the Elders of the children of Israel.

30 And Aaron tolde all the words, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the [n] people beleeued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron do their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They crye out vpon Moses and Aaron therefore, and Moses complaineth to God.

1 Then afterward Moses and Aaron went and said to [a] Pharaoh, Thus saith the Lorde God of Israel, Let my people go, that they may [b] celebrate a feast vnto me in the wildernes.

2 And Pharaoh said, Who is the Lorde, that I shoulde heare his voyce, and let Israel go? I know not the Lord, neither will I let Israel go.

3 And they sayde, We worship the God of the Ebrewes: we pray thee, let vs go three dayes iourney in the desert, and sacrifice vnto the Lorde our God, least he bring vpon vs the pestilence or swoorde.

4 Then said the King of Egypt vnto the, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burdens.

5 Pharaoh said furthermore, Beholde, much

a Or, white as snow.

b Or, the wordes confirmed by the first signe.

c Because these three signes shoulde be sufficient witnesses to proue that Moses shoulde deliuer Gods people.

d Ebr. from yesterday, and yet yesterday.

e Ebr. heauie of mouth.

Mat. 10. 19. and 12. 22.

g Or, ministerie.

d That is, of the Messias: or some other, that is more meete then I.

e Though we prouoke God iustly to anger, yet he will neuer reiect his.

f Thou shalt instruct him what to say.

Chap. 7. 1.

g Meaning, as a wise counseler & full of Gods spirit.

h Or, kinsfolke, and linage.

i Ebr. sought thy soule.

k Ebr. caused them to ride.

h Whereby hee wrought the miracles.

l By retaining my spirit, and deliuering him vnto Satan to increase his malice.

k Meaning, most deare vnto him.

l God punished him with sicknesse for neglecting his Sacrament.

m This acte was extraordinarie: for Moses was sore sicke, and God euen then required it.

n Or, the Angell.

o Or, Horeb.

n So that Moses had now experience of Gods promes that he should haue good successe.

a Faith ouercommeth feare, and maketh men bolde in their vocation.

b And offer sacrifice.

p Or, God hath met vs.

q Ebr. lest he meete vs with pestilence.

much people is nowe in the land, and ye
c make them leaue their burdens.
6 Therefore Pharaoh gaue commaundement the same day vnto the taskemasters of the people, and to their d officers, saying,
7 Ye shall giue the people no more straw, to make bricke (" as in time past) but let them goe and gather them strawe themselues:
8 Notwithstanding lay vpon them ẖ nõber of bricke, which they made in tyme past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let vs go to offer sacrifice vnto our God.
9 e Lay more worke vpon the men, and cause them to do it, and let them not regarde f vaine wordes.
10 ¶ Then went the taskmasters of the people and their officers out, and tolde ẖ people, saying, Thus saith Pharaoh, I will giue you no more straw.
11 Goe your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.
12 Then were the people scattred abroade throughout all the lande of Egypt, for to gather stubble in steade of straw.
13 And the taskemasters hasted them, saying, Finish your dayes worke " euery dayes taske, as ye did whẖ ye had straw.
14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?
15 ¶ Then the officers of the children of Israel came, and cryed vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?
16 There is no strawe giuen to thy seruants, & they say vnto vs, Make bricke: and lo, thy seruants are beaten, and thy people is blamed.
17 But hee said, " Ye are to much idle: therefore ye say, Let vs go to offer sacrifice to the Lord.
18 Go therefore now & worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.
19 Then the officers of the children of Israel * sawe them selues in an euill case, because it was said, Ye shall diminish nothing of your brick, nor of euery daies taske,
20 ¶ And they met Moses and Aaron, which stoode in their way, as they came out from Pharaoh,
21 To whome they said, The Lorde looke vpon you and iudge: for ye haue made our sauour to * stinke before Pharaoh & before his seruãts, in that ye haue put a swoorde in their hand to slay vs.
22 Wherefore Moses returned to the Lorde, and said, Lorde, why hast thou afflicted this people? wherefore hast thou thus sent me?
23 For since I came to Pharaoh to speak in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

c As though ye would rebell.
d Which were of the Israelites, and had charge to see them doe their worke.
" Ebr. yesterday, & yer yesterday.
e The more cruelly that tyrants rage, the neerer is Gods helpe.
f Of Moses and Aaron.
" Ebr. the worke of a day in his day.
* Or, thy people the Egyptians are in the fault.
" Ebr. idle, ye are idle.
* Or, looked sadde on them, which said.
* Reade, Gen. 34. 30.
g It is a grieuous thing to the seruants of God, to be accused of euill, specially of their brethren, when they do as their ductie requireth.

CHAP. VI.

God renewedh his promes of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

1 THen the Lorde saide vnto Moses, Now shalt thou see, what I will do vnto Pharaoh: for by a strong hãd shal he let them go, and euen " be constrained to dyme them out of his land.
2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,
3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of * Almughtie God: but by my name a Iehouah was I not knowen vnto them.
4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:
5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembred my couenant.
6 Wherefore say thou vnto the children of Israel, I am the Lord, & I will bring you out from the burdens of the Egyptians, & wil deliuer you out of their bondage, & will redeeme you in a stretched out arme, and in great " indgements.
7 Also I will b take you for my people, & will be your God: then ye shall knowe that I the Lord your God bring you out from the burdens of the Egyptians.
8 And I will bring you into the lande which I " sware that I would giue to Abraham, to Izhak and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.
9 ¶ So Moses tolde the children of Israel thus: but they hearkened c not vnto Moses, for anguish of spirit and for cruel bondage.
10 Then the Lord spake vnto Moses, saying,
11 Goe speake to Pharaoh King of Egypt, that he let the children of Israel go out of his land.
12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of d vncircumcised lippes?
13 Then the Lorde spake vnto Moses and vnto Aaron, & charged them to go to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.
14 ¶ These be the e heads of their fathers houses: the * sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron & Carmi: these are the families of Reuben.
15 * Also the sonnes of Simeon: Iemuel & Iamin, and Ohad, and Iachin, and Zohar, & Shaul the sonne of a Canaanitish woman:

" Ebr. in a strong hand.
" Or, all sufficient.
a Whereby he signifieth that he will perfourme in deede that, which he promised to their fathers: for this Name declareth that he is constãt & will performe his promes.
" Or, plagues.
b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterwarde by their rebellion: but as for election to life euerlasting, it is immutable.
" Ebr. lift vp mine hand.
c So hard a thing it is to shew true obedience vnder the crosse.
d Or, barbarous and rude in speach: and by this word (vncircumcised) is signified the whole corruption of mans nature.
e This genealogie sheweth of whome Moses & Aaron came. Gen. 46. 9. nom. 26. 5. 1. chro. 5. 3. 1. Chron. 4. 24.

Nom.3.17. 1.chro.6.1.& 23.6.

16 ¶ These also are the names of the sonnes of Leui in their generations: Gershon and Kohath and Merari (and the yeres of the life of Leui were an hundreth thirtie and seuen yere)

17 The sonnes of Gershon were Libni & Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, & Vziel, (and Kohath liued an hundreth thirtie and three yeere)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.

Chap.2.2. numb.26.59.

20 * And Amram tooke Iochebed his fathers sister to his wife, & she bare him Aaron and Moses (and Amram liued an hundreth thirtie and seuen yere)

21 ¶ Also the sonnes of Izhar: [h] Korah, & Nepheg, and Zichri.

22 And the sonnes of Vziel: Mishael, and Elizaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of [i] Amminadab, sister of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Arons sonne tooke him one of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron & Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their [k] armies.

27 These are that Moses & Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee,

30 Then Moses said before the Lord, Behold, I am of [l] vncircumcised lippes, & how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs sorcerers do the like.

1 THen the Lord said to Moses, Behold, I haue made thee [a] Pharaohs [a] God, and Aaron thy brother shall [b] be thy Prophet.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiplie my miracles & my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, euen my people, the children of Israel out of the land of Egypt, by great [b] iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 (Now Moses [c] was foure score yere old, and Aaron foure score & three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod, & cast it before Pharaoh, and it shalbe turned into a [d] serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his seruants, & it was turned into a serpent.

11 Then Pharaoh called also for the wise men & [d] sorcerers: and those charmers also of Egypt did in like maner with their enchantments.

12 For they cast downe euery mã his rod, and they were turned into serpents: but Arons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lord then said vnto Moses, Pharaohs heart is [e] obstinate, he refuseth to let the people go.

15 Go vnto Pharaoh in the morning, (lo, he will come forth vnto the water) and thou shalt stand and meete him by [e] the riuers bruke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people go, that they may serue me in the wildernes: And behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shalbe turned to blood.

18 And the fish that is in the riuer shall die, and the riuer shall stinke, and it shal [f] grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they shalbe † blood, and there shalbe blood throughout all the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did euen as the Lord commanded: * and he lift vp the rod, and smote the water that was in the

f For he was 42. yere old, when he came into Egypt, and there liued 94. Nom.26.57. 1.chro.6.1.& 23.6.

g Which kinde of marriage was after in the lawe forbidden, Leui. 18.12.

h Moses and he were brethrens children, whose rebellion was punished, Nom. 16.1.

i Who was a prince of Iudah, Nom.2.3.

Nom.25.11.

k For their families were so great, that they might be compared to armies.

l The disobedience both of Moses & of the people sheweth that their deliuerance came onely of Gods free mercie.

a God to Pharaoh.

b Or, shall speake for thee (before Pharaoh.)

a Thaue giuen thee power and authoritie to speake in my name & to execute my iudgements vpon him.

b To strengthen Moses faith, God promiseth againe to punish most sharpely the oppression of his Church.

c Moses liued in affliction and bannishment fourtie yeere before he enioyed his office to deliuer Gods people.

d Or, dragon.

d It seemeth that these were Iannes and Iambres, read 2. Tim. 3. 8: so euer the wicked maliciously resist the trueth of God.

e Or, heauie and dull.

e To wit, the riuer Nilus.

f Or, they shall be wearie, and abhorre to drinke.

Chap.17.5.

the river in ye sight of Pharaoh, & in the sight of his seruants: & all the water that was in ye river, was turned vnto blood.
21 And the ᶠ fish that was in the river dyed, and the river stanke: so that the Egyptians could not drinke of the water of the river: & there was blood throughout all the land of Egypt.
22 * And the enchanters of Egypt did likewise with their sorceries: & the heart of Pharaoh was "hardened: so that he did not hearken vnto them, as the Loyd had said.
23 Then Pharaoh returned, and went again into his house, "neither did this pet enter into his heart.
24 All the Egyptians then digged round about the river for waters to drinke: for they could not drinke of the water of the river.
25 And this "continued fully seuen dayes after the Lord had smitten the river.

CHAP. VIII.

6 Frogges are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth again: 32 But Pharaohs heart is hardened.

1 AFterward the Lord said vnto Moses, Go vnto Pharaoh, & tell him, Thus saith the Lord, Let my people go, that they may serue me:
2 And if thou wilt not let them go, behold, I wil smite all thy countrey with ᵃ frogges:
3 And the river shal scrall ful of frogges, which shall go vp and come into thine house, & into thy chamber, where thou slepest, and vpon thy bed, and into the house of thy seruants, & vpon thy people, and into thine ouens, and "into thy kneading troughes.
4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.
5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretche out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the pondes, and cause frogges to come vp vpon the land of Egypt.
6 Then Aaron stretched out his hand vpon the waters of Egypt, & the frogs came vp, & couered the land of ᵇ Egypt.
7 * And the sorcerers did likewise with their sorceries, and brought frogges vp vpon the land of Egypt.
8 Then Pharaoh called for Moses and Aaron, & said, ᶜ Pray ye vnto the Lord that he may take away the frogges from me, and from my people, and I will let the people go, that they may do sacrifice vnto the Lord.
9 And Moses said vnto Pharaoh, "Cõcerning me, euen" command when I shall pray for thee, & for thy seruants, & for thy people, to destroy the frogges from thee and from thine houses, that they may remaine in the river onely.
10 Then he said, To morow. And he answered, Be it "as thou hast said, that thou maist knowe, that there is none like vnto the Lord our God.
11 So the frogges shall depart from thee, and from thine houses, and from thy seruantes, and from thy people: onely they shal remaine in the river.
12 Then Moses & Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogges, which he had "sent vnto Pharaoh.
13 And ye Lord did according to ye saying of Moses: so the frogges ᵈ died in the houses, in the townes, and in the fields.
14 And they gathered them together by heapes, and the land stanke of them.
15 But when Pharaoh saw that he had rest giuen him, he "hardened his heart, & hearkened not vnto them, as the Lord had said.
16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to ᶠ lice throughout all the land of Egypt.
17 And they did so: for Aarõ stretched out his hand with his rod, and smote the dust of the earth: & lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.
18 Now the enchanters assaied likewise with their enchantments to bring forth lice, but they ᶜ could not. So the lice were vpon man and vpon beast.
19 Then said the enchanters vnto Pharaoh, This is ᶠ the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.
20 ¶ Moreouer the Lord said to Moses, Rise vp early in the morning, & stand before Pharaoh (lo, he will come forth vnto the water) & say vnto him, Thus saith the Lord, Let my people go, that they may serue me.
21 Elis, if thou wilt not let my people go, behold, I will send "swarmes of flies both vpon thee, & vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shalbe full of swarmes of flies, and the ground also whereon they are.
22 But the land of Goshen, where my people are, wil I cause to be wonderful in that day, so that no swarmes of flies shalbe there, that thou maist know that I am ye Lord in ye middes of the "earth.
23 And I will make a deliuerance of my people from thy people: to morow shal this miracle be.
24 And the Lord did so: * for there came ᵍ great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.
25 Then Pharaoh called for Moses and Aaron, and said, Go, do sacrifice vnto your God in this land.
26 But Moses answered, It is not meete to do

Psal. 78. 44.
ᶠ To signifie that it was a true miracle, and ye God plagued them in that, which was most necessarie for the preseruation of life.
VVisd. 11. 7.
" Or, In outward appearance, & after ye seuen daies were ended.
" Ebr. was made strong.
" Ebr. he set not his heart at all thereunto.
" Or, seuen dayes were accomplished.

ᵃ There is nothing so weake, that God cannot cause to ouercome the greatest power of man.
" Or, vpon thy dough, or, into thine amberies.

†The second plague.
ᵇ But Goshen, where Gods people dwelt, was excepted.
VVisd. 11. 7.
ᶜ Not loue, but feare causeth the verie infidels to seeke vnto God.
" Ebr. Haue this honour vpon me.
" Or, speake plaine vnto me.

" Ebr. according to thy word.
" Or, laid vpon.
ᵈ In thinges of this life God oft times heareth the prayers of the iust for the vngodly.
" Or, made his heart heauie.

†The third plague.
ᵉ God confounded their wisdome and autoritie in a thing most vile.
ᶠ They acknowledged that this was done by Gods power and not by sorcerie, Luke 11. 20.
" Or, a multitude of venimous beasts, as serpents, &c.
" Or, I wil separate.
" Or, land of Egypt.
VVisd. 16. 9.
†The fourth plague.

to do so: for then we should offer vnto the Lord our God that, which is an
g abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and
then not stone vs?
27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lo de our God, *as he hath commanded vs.
28 And Pharaoh said, I will let you go, that you may sacrifice vnto the Lord your God in the wilderness: but [h] go not farre away, pray for me.
29 And Moses saide, Beholde, I wil go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh from henceforth [i] deceiue no more, in not suffring the people to sacrifice vnto the Lord.
30 So Moses went out from Pharaoh, and prayed vnto the Lord.
31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.
32 Yet Pharaoh [k] hardened his heart at this time also, & did not let the people go.

g For the Egyptians worshipped diuers beasties, as the oxe, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

Chap. 3. 18.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

i He coulde not iudge his heart, but yet he charged him to doe this vnfainedly.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The moraine of beasts. 10 The plague of boi hes and sores. 13 The horrible haile, thunder, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him, 35 Yet is he obstinate.

1 Then the Lord said vnto Moses, Go to Pharaoh, & tel him, Thus saith the Lord God of the Ebrewes, let my people go, that they may serue me.
2 But if thou refuse to let them go, & wilt yet hold them still,
3 Beholde, the hand of the Lord is vpon thy flocke which is in the fielde: for vpon the horses, vpon the asses, vpon the raimels, vpon the cattell, and vpon the sheepe shalbe a [a] mightie great moraine.
4 And the Lord shall doe [a] wonderfully betweene the beasties of Israel, and the beasties of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.
5 And the Lord appointed a time, saying, To morowe the Lord shall finishe this thing in this land.
6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.
7 Then Pharaoh [b] sent, & beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.
8 ¶ And the Lord said to Moses & to Aaron, Take your handful of [*] ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh.
9 And they shal be turned to dust in all the land of Egypt: and it shalbe as a scabbe breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.
10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came † a scab breaking out into blisters vpon man, and vpon beast.
11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.
12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, *as the Lord had said vnto Moses.
13 ¶ Also the Lord said vnto Moses, Rise vp early in the mouning, and stand before Pharaoh, and tel him, Thus saith the Lord God of the Ebrewes, let my people go, that they may serue me.
14 For I will at this time send all my plagues vpon [c] thine heart, and vpon thy seruants, and vpon thy people, that thou maiest knowe that there is none like me in all the earth.
15 For now I wil stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perishe from the earth.
16 And in deede, *for this cause haue [d] I appointed thee, to [e] shew my power in thee, & to declare my [d] Name throughout all the world.
17 Yet thou exaltest thy selfe against my people, and lettest them not go.
18 Beholde, to morowe this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was laid vnto this time.
19 Send therefore now, and [e] gather thy cattell, and al that thou hast in the field: for vpon all the men, and the beasties, which are found in the fielde, and not brought home, the haile shall fall vpon them and they shall die.
20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruantes and his cattell flee into the houses:
21 But such as " regarded not the [f] word of the Lord, left his seruantes, and his cattell in the fielde.
22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fielde in the land of Egypt.
23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and † haile, and " lightning vpon the ground: and the Lorde caused haile to raine vpon the land of Egypt.
24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout al the land of Egypt, since [*] it was a nation.
25 And the haile smote throughout al the land of Egypt al that was in the fielde, both man and beast: also the haile

1 The fift plague.
a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

b Into the land of Goshē, where the Israelites dwelled.

[*] Or, imbers.

† The sixt plague.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

Rom. 9. 17.

[*] Or, set thee vp.

d That is, that all the world may magnifie my power in ouercomming thee.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

" Ebr. set not his heart to.

f The word of the minister is called the word of God.

† The seuenth plague.

" Ebr. fire walked.

[*] Or, since it was inhabited.

more at the herbes of the fielde, & brake to pieces all the trees of the fielde.
26 Only in the land of Goshen (where the
children of Israel were) was no haile.
27 Then Pharaoh sent & called for Mo-
ses and Aaron, and saide vnto them, I
g haue nowe sinned: the Lord is right-
ous, but I and my people are wicked.
28 Pray ye vnto the Lord (for it is ynough)
that there be no more "mightie thun-
ders and haile, and I will let you goe,
and ye shall tarie no longer.
29 The Moses said vnto him, As soone as
I am out of the citie, I will spreade mine
hands vnto the Lorde, and the thunder
shal cease, neither shal there be any more
haile, that thou maiest know that * the
earth is the Lordes.
30 As for thee and thy seruants, I know
h afore I pray ye will feare before the face
of the Lord God.
31 (And the flaxe, & the barley were smit-
ten: for the barley was eared, and the
flaxe was bolled.
32 But the wheate and the rye were not
smitten, for they were "laid in (y ground)
33 Then Moses went out of the citie from
Pharaoh, and spred his handes to the
Lord, and the thunder and the haile cea-
sed, neither rained it vpon the earth.
34 And when Pharaoh sawe that the
raine & the haile and the thunder were
ceased, he sinned againe, and hardened
his heart, both he, and his seruants.
35 So the heart of Pharaoh was harde-
ned: neither would he let the children of
Israel goe, as the Lorde had said "by
Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darknesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

1 AGaine the Lorde saide vnto Moses,
Go to Pharaoh: for * I haue har-
dened his heart, & the heart of his
seruants, that I might worke these my
miracles "in the middes of his realme.
2 And that thou maist declare in the
a eares of thy sonne, and of thy sonnes
sonne, what thinges I haue done in Ee-
gypt, and my miracles, which I haue
done among them: that ye may knowe
that I am the Lord.
3 Then came Moses and Aaron vnto
Pharaoh, & they saide vnto him, Thus
saith the Lord GOD of the Ebrewes,
How long wilt thou refuse b to humble
thy selfe before me? Let my people goe,
that they may serue me.
4 But if thou refuse to let my people go,
behold, to morowe will I bring "* gras-
hoppers into thy coastes.
5 And they shall couer the face of the earth,
that a man can not see the earth: & they
shal eate the residue which remaineth vn-
to you, and hath escaped from the haile:
and they shall eate all your trees that
bud in the fielde.
6 And they shall fill thine houses, and all
thy seruants houses, and the houses of
all the Egyptians, as neither thy fa-
thers, nor thy fathers fathers haue
seene, since the time they were vpon the
earth vnto this day. So he returned,
and went out from Pharaoh.
7 Then Pharaohs seruants saide vnto
him, How long shall he be "an c offence
vnto vs? let the men goe, that they may
serue the Lord their God: wilt thou first
know that Egypt is destroyed?
8 So Moses and Aaron were brought
againe vnto Pharaoh, and he saide vnto
them, Go, serue the Lord your God, but
who are they that shall go?
9 And Moses answered, We wil go with
our yong and with our olde, with our
sonnes and with our daughters, with
our sheepe and with our cattell will we
go: for we must celebrate a feast vnto the
Lord.
10 And he saide vnto them, Let d the Lord
so be with you, as I will let you go and
your children: beholde, for e euill is be-
fore your face.
11 It shall not be so: nowe goe ye that are
men, and serue the Lord: for that was
your desire. Then they were thrust out
from Pharaohs presence.
12 ¶ After, the Lord saide vnto Moses,
Stretch out thine hand vpon the land
of Egypt for the grashoppers, that they
may come vpon the land of Egypt, and
eate all the herbes of the land, euen all
that the haile hath left.
13 Then Moses stretched forth his rodde
vpon the land of Egypt: and the Lord
brought an East wind vpon the land
all that day, and all that night: and in
the morning the East wind brought the
† grashoppers.
14 So the grashoppers went vp vpon all
the land of Egypt, and "remained in all
quarters of Egypt: so grieuous gras-
hoppers, like to these were neuer be-
fore, neither after them shalbe such.
15 For they couered all the face of the earth,
so that the land was darke: and they
did eate all the herbes of the land, and
all the fruites of the trees, which the
haile had left, so that there was no
greene thing left vpon the trees, not a-
mong the herbes of the fielde through-
out all the land of Egypt.
16 Therefore Pharaoh called for f Moses
and Aaron in haste, and saide, I haue
sinned against the Lord your God, and
against you.
17 And nowe forgiue me my sinne onely
this once, and pray vnto the Lord your
God, that he may take away from me
this death onely.
18 Moses then went out from Pharaoh,
and praied vnto the Lord.
19 And the Lord turned a mightie strong
West wind, & tooke away the grashop-
pers, and violently cast them into the
g red Sea, so that there remained not
one grashopper in all the coast of Egypt.
20 But

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.
" *Ebr. voyces of God.*
Psal. 24. 1.
h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.
" *Or, late sowen.*
" *Ebr. by the hand of Moses.*
Chap. 4. 21.
" *Or, in his presence, or among them.*
a The miracles should be so great, that they should be spoke of for euer. where also we see the ductie of parents toward their children.
b The ende of afflictions is, to humble our selues with true repentance vnder the hand of God.
" *Or, locustes. VV isd. 16. 9.*
c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.
d That is, I would the Lord were no more affectioned toward you, then I am minded to let you go.
e Punishment is prepared for you. Some read, Ye intend some mischiefe.
† The eight plague.
" *Or, he caused them to remaine.*
f The wicked in their miserie seeke to Gods ministers for helpe, albeit they hate and detest them.
g The water seemeth red because the sand or grauell is red: the Ebrewes call it the Sea of bulrushes.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.
21 ¶ Againe the Lord said vnto Moses, Stretche out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be [b] felt.
22 Then Moses stretched forth his hand toward heauen, & there was a † blacke *darkenesse in all the land of Egypt three dayes.
23 No man sawe another, neither rose vp from the place where he was for three dayes: *but all the children of Israel had light where they dwelt.
24 Then Pharaoh called for Moses and said, Go, serue ye Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.
25 And Moses said, Thou must giue vs also sacrifices, & burnt offrings that we may do sacrifice vnto ye Lord our God.
26 Therefore our cattell also shal go with vs: there shall not an [i] hoofe be left, for therof must we take to serue ye Lord our God: neither do we know [k] how we shal serue the Lord, vntill we come thither.
27 (But the Lord hardened Pharaohs heart, and he would not let them go)
28 And Pharaoh said vnto him, Get thee from me: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt [l] die.
29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

b Beeause it was so thicke.
† The ninth plague.
*Wisd.17.5.
*Wisd.18.5.
i The ministers of God ought not to yelde one iote to the wicked, as touching their charge.
k That is, with what beastes or how manie.
l Though before he cõfessed Moses iust, yet against his owne conscience he threatneth to put him to death.

CHAP. XI.

1 God promiseth their departure. 3 He willeth them to borowe their neighbours iewels. 5 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

1 (NOw the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you go, he shall [a] at once chase you hence.
2 Speake thou now to the people, that euery man [b] require of his neighbour, and euery woman of her neighbour *iewels of siluer and iewels of gold.
3 And the Lord gaue the people fauour in the sight of the Egyptians: also *Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)
4 Also Moses said, Thus saith the Lord, *About midnight will I go out into the middes of Egypt.
5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at [b] the mille, and all the first borne of beastes.
6 Then there shalbe a great crie throughout all the land of Egypt, such as was neuer none like, nor shalbe.
7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference betweene the Egyptians and Israel.
8 And all these thy seruantes shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that [c] are at thy feete, [d] after this will I depart. So he went out from Pharaoh verie angrie.
9 And ye Lord said vnto Moses, Pharaoh shall not heare you, [d] that my wonders may be multiplied in ye land of Egypt.
10 So Moses & Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the chuldre of Israel to go out of his land.

a Without anie condition, but with haste and violence.
*Or, borrowe.
*Chap.3.22. & 12.35.
*Ecclus.45.2.
*Chap.12.29.
*Wisd.18.11.
b From the highest to the lowest.
c That is, vnder thy power and gouernement.
d God hardeneth the heartes of the reprobate that his glorie thereby might be the more set forth, Rom.9.17.

CHAP. XII.

1 The Lord instituteth the Passeouer. 28 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

1 THen the Lord spake to Moses & to Aaron in the land of Egypt, saying,
2 This *moneth shalbe vnto you the beginning of monethes: it shalbe to you the first [b] moneth of the yeere.
3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euerie man take vnto him a lambe, according to the house of the fathers, a lambe for an house.
4 And if the houshold be to little for the lambe, he shall take his neighbour, which is nere vnto his house, according to the number of the persons: euery one of you, according to his [c] eating shall make your count for the lambe.
5 Your lambe shalbe without blemish, a male of a yeere old: ye shall take it of the lambes, or of the kiddes.
6 And ye shall keepe it vntil ye fourtenth day of this moneth: then [e] all the multitude of the Congregation of Israel shall kill it [f] at euen.
7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore poste of the houses where they shall eate it.
8 And they shall eate the flesh the same night, roste with fire, and vnleauened bread: with sowre herbs they shal eat it.
9 Eate not thereof raw, boyled nor sodden in water, but roste [g] with fire, both his [f] head, his feete, and his purtenance.
10 And ye shal reserue nothing of it vnto the morning: but that, which remaineth of it vnto ye morowe, shal ye burne with fire.
11 ¶ And thus shal ye eate it, Your loynes girded, your shoes on your feete, & your staues in your hands, and ye shall eate it in haste: for it is ye Lords Passeouer.
12 For I will passe through the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both

a Called Nisan, conteyning part of March, and part of April.
b As touching the obseruation of feastes: as for other policies, they reckoned fro September.
c As the fathers of the houshold had great or smal families.
d He shall take so manie as are sufficient to eate the lambe.
e Euerie one in his house.
f Ebr. betweene the two euenings, or twilight.
g That is, al that may be eaten.
h The lambe was not ye Passeouer, but signified it: as sacraments are not the thing it self, which they do represent, but signifie it.

both man and beast, and I will execute iudgement vpon all the [g] gods of Egypt. I am the Lord.

13 And the bloud shalbe a token for you vpon the houses where ye are: so when I see the bloud, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shalbe vnto you a [h] remembrance: and ye shall keepe it an holie feast vnto the Lord, throughout your generations: ye shal keepe it holie by an ordinance [i] for ever.

15 Seuen dayes shall ye eate vnleauened bread, and in any case ye shal put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntil the seuenth day, that person shal be cut of from Israel.

16 And in the first day shalbe an holie [k] assemblie: also on the seuenth day shalbe an holy assemblie vnto you: no worke shalbe done in them, saue about that which euerie man must eate: that onely may ye do.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first moneth and in the fourteenth day of the moneth at [k] euen, ye shal eat vnleauened bread vnto the one & twentieth day of the moneth at euen.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shalbe cut of from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: but in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Choose out and take you for euerie of your households a lambe, and kill the Passeouer.

22 And take a bunch of hyssop, & dip it in the bloud that is in the basen, & strike the [l] lintel, and the [m] doore cheekes with the bloud that is in the basen, and let none of you go out at the doore of his house, vntill the morning.

23 For the Lord will passe by to smite the Egyptians: & when he seeth the bloud vpon the lintel and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the [l] destroyer to come into your houses to plague you.

24 Therefore shall ye obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when ye shall come into [n] land, which the Lord wil giue you, as he hath promised, then ye shall keepe this [o] seruice.

26 * And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserued our houses. Then the people [p] bowed themselues, and worshipped.

28 So the children of Israel went, & did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at *midnight, the Lord † smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the * first borne of the captiue that was in prison, and all the first borne of beastes.

30 And Pharaoh rose vp in the night, he and all his seruants and all the Egyptians: and there was a great crie in Egypt: for there was [o] no house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and go serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and [p] blesse me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dowe before it was leauened, euen their dowe bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer and iewels of gold, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they [q] granted their request: so they spoiled the Egyptians.

37 Then the * children of Israel tooke their iourney from [q] Rameses to Succoth about sixe hundreth thousand men of foote, beside children.

38 And [r] a great multitude of sundrie sortes of people went out with them, and sheepe, and beeues, and cattell in great abundance.

39 And they baked the dowe which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tarry, nor yet prepare them selues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was * foure hundreth and thirtie yeres.

41 And when the [s] foure hundreth and thirtie yeres were expired, euen the selfe same day departed all the hosts of the Lord out of the land of Egypt.

42 It is a night to be kept holy to [t] Lord, because he brought them out of the land of Egypt: this is that night of [t] Lord, which all the children of Israel must keepe throughout their generations.

43 Also

[g] Or, princes, or, Idoles.

[h] Of the benefit receiued for your deliuerance.

[i] That is, vntil Christes coming: for then ceremonies had an end.

[k] Or, calling together of the people to serue God.

Leuit. 23. 5. numb. 28. 16.

[k] For in olde time so they compted, beginning the day at sunne set till the next day at the same time.

Hebr. 11. 28.

[l] Or, transome, or vpper doore post.

[m] Or, two side postes.

[l] The Angel sent of God to kill the first borne.

[n] The land of Canaan.

[o] Or, ceremonie.

Leuit. 4. 16.

[p] They gaue God thankes for so great a benefite.

Chap. 11. 4.

† The tenth plague.

VV isd. 18. 3.

[o] Of those houses, wherein any first borne was, either of men or beastes.

[p] Pray for me.

Chap. 3. 22. and 11. 2.

[q] Or, lent them.

Num. 33. 3. Iosh. 24. 6.

[q] Which was a citie in Goshen, Gen. 47. 11.

[r] Which were strangers, and not borne of the Israelites.

Gen. 15. 13. Act. 7. 6. Gal. 3. 17.

[s] From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt are 430 yeres.

43 Also the Lord said vnto Moses and Aaron, This is the Lawe of the Passeouer: no stranger shall eate thereof.
44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.
45 A stranger or an hired seruant shal not eate thereof.
46 * In one house shall it be eaten: thou shalt carie none of the flesh out of the house, * neither shall ye breake a bone thereof.
47 All the Congregation of Israel shall obserue it.
48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males, that be long vnto him, and then let him come and obserue it, and he shalbe as one that is borne in the land: for none vncircumcised person shall eate thereof.
49 One law shalbe to him that is borne in the land, & to the stranger that dwelleth among you.
50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.
51 And the selfe same day did the Lorde bring the children of Israel out of the land of Egypt by their armies.

t Except he be circumcised and onely professe your religion.

Nom. 9.12.

Iohn. 19.36.

u They that are of the houshold of God, must be all ioyned in one faith and religion.

CHAP. XIIII.

1 The first borne are offered to God. 3 The memorial of their deliuerance. 6 The institution of the Passeouer. 8.14 An exhortation to teache their children to remember this deliuerance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

1 AND the Lorde spake vnto Moses, saying,
2 * Sanctifie vnto me all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.
3 ¶ Then Moses saide vnto the people, * Remember this day in the which ye came out of Egypt, out of the house of a bondage: for by a mightie hand the Lorde brought you out from thence: therefore no leauened bread shalbe b eaten.
4 This day come ye out in the moneth of c Abib.
5 ¶ Howe when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which he sware vnto thy fathers, that he would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.
6 Seuen dayes shalt thou eate vnleauened bread, and the d seuenth day shalbe the feast of the Lord.
7 Vnleauened bread shalbe eaten seuen dayes, and there shal no leauened bread be seene with thee, not yet leauen be seene with thee in all thy quarters.

Chap. 22.29. and 34.19. Leuit. 27.26. nom. 3. 13. and 8. 16. luke. 2.23.

Exod. 23.13. a Ebr. house of seruants.

a Where they were in most cruel slauerie.
b To signifie that they had not leasure to leauen their bread.
c. Conteining part of March and part of April, when corne began to ripe in that countrey.
d Both the seuenth and the first day were holy, as chapter 32.16.

8 ¶ And thou shalt shewe thy sonne e in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.
9 And it shalbe a signe vnto thee f vpon thine hand, and for a remembrance between thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.
10 Keepe therefore this ordinance in his season appointed from peere to peere.
11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,
12 * Then thou shalt set apart vnto the Lord al that first openeth the wombe: also euery thing that first doeth open the wombe, and commeth forth of thy beast: the males shalbe the Lordes.
13 But euery " first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, the thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou h bye out.
14 ¶ And when thy sonne shall aske thee " to morow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.
15 For when Pharaoh was hard hearted against vs departing, the Lord then slewe all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.
16 And it shalbe as a token vpon thine hand, and as frontlets between thine eyes, that the Lord brought vs out of Egypt by a mightie hand.
17 ¶ Mowe when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, though it were nerer: (for God said, Lest the people repent when they see i warre, and turne againe to Egypt)
18 But God made the people to go about by the way of the wilderness of the red sea: and the children of Israel went vp k armed out of the land of Egypt.
19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shal take my bones away hence with you)
20 ¶ * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.
21 * And the Lord went before them by day in a pillar of a l cloud to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.
22 * He tooke not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

e When thou doest celebrate the feast of vnleauened bread.
f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand or before thine eyes.

Chap. 22.29. and 34.19. ezek. 44.30.

" Ebr. that first commeth forth.
g This is also vnderstand of the horse and other beastes, which were not offered in sacrifice.
h By offering a cleane beast in sacrifice, Leuit. 12. 6.

" Or, hereafter-wards.

" Or, signes of remembrance.

" Or, because.
i Which the Philistims would haue made against them by stopping them the passage.
k That is, not priuilie, but openly, and as the word doeth signifie, set in order by fiue and fiue.

Gene. 50.25. Iosh. 24.32.

Nom. 33.6. Nom. 14.14. deut. 1.33. psal. 78.14. 1. cor. 10.1.

l To defend the from the heate of the sunne.

Nehe. 9.19.

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites strikes with feare murmure against Moses. 13 Moses doeth encourage them. 22 He diuideth the Sea. 23. 27 The Egyptians followe and are drowned.

1 THen the Lorde spake vnto Moses, saying,
2 Speake to the children of Israel, that they [a] returne and campe before [b] Pi-hahiroth, betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall ye campe by the Sea.
3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernesse hath shut them in.
4 And I will harden Pharaohs heart that he shall follow after you: so I will [c] get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.
5 ¶ Then it was told the King of Egypt, that the people fledde: and the heart of Pharaoh & of his seruantes was turned against the people, and they saide, Why haue we this done, and haue let Israel go out of our seruice?
6 And he made ready his charets, & toke his people with him,
7 And toke sixe hundreth chose charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.
8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an [e] high hand)
9 * And the Egyptians pursued after them, and all the horses and charets of Pharaoh, and his horsemen and his hoste ouertoke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.
10 And when Pharaoh drewe nie, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, & they were sore [f] afraide: wherefore the children of Israel cried vnto the Lord.
11 And they saide vnto Moses, Hast thou brought vs to die in the wildernesse, because there was no graues in Egypt? wherefore hast thou serued vs thus, to carie vs out of Egypt?
12 Did not we tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had bene better for vs to serue the Egyptians, then that we should die in the wildernesse.
13 Then Moses said to the people, Feare ye not, stand still, and behold [g] the saluation of the Lord which he will hewe to you this day. For the Egyptians whom ye haue seene this day, ye shall neuer see them againe.
14 The Lord shall fight for you: therefore [h] hold you your peace.
15 ¶ And the Lord said vnto Moses, Wherefore [i] cryest thou vnto me? speake vnto the children of Israel that they goe forward:
16 And lift thou vp thy rod, and stretche out thine hand vpon the Sea & deuide it, and let the children of Israel goe on dry ground through the mids of the Sea.
17 And I, behold, I will harden the heart of the Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his hoste, vpon his charets, and vpon his horsemen.
18 Then the Egyptians shall know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horsemen.
19 (And the Angel of God, which went before the hoste of Israel, remoued and went behind them: also the pillar of the cloud went from before them, & stoode behinde them,
20 And came betwene the campe of the Egyptians and the campe of Israel: it was both a cloud & darknesse, yet gaue it * light by night, so that all the night long the one came not at the other)
21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the sea to run backe by a strong East winde all the night, & made the Sea dry land: for the waters were * deuided.
22 Then the * children of Israel went through the mids of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hand, and on their left hand.
23 And the Egyptians pursued & went after them to the middes of the Sea, euen all Pharaohs horses, his charets, and his horsemen.
24 Nowe in the morning [l] watch, when the Lord looked vnto the hoste of the Egyptians, out of the fire and cloudy pillar, he stroke the host of the Egyptians with feare.
25 For he toke off their charet wheeles, and they draue them with [m] much a doe: so that the Egyptians euery one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.
26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpo the Egyptians, vpon their charets & vpon their horsemen.
27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord [n] ouerthewe the Egyptians in the middes of the Sea.
28 So the water returned and couered the charets and the horsemen, euen all the host of Pharaoh that came into the Sea after them: there remained not one of them.
29 But the children of Israel walked vpon dry land through the middes of the Sea, and the waters were a wall vnto them on their right hand, & on their left.
30 Thus

a From toward the countrey of the Philistims.
b So the sea was before them, mountaines on either side, and the enemie at their backe: yet they obeied God and were deliuered. *Nom 33.7.*
c By punishing his obstinate rebellion.
d Iosephus writeth that besides these charets there were 50000 horsemen, and 200000 footemen.
e With great ioy & boldnesse. *Iosh.24.6. 1.mac.4.9.*
f They, which a litle before in their deliuerãce reioyced, being now in danger are afraid and murmure.
g Such is the impatiencie of the flesh, that it can not abide Gods appointed time. [1]*Or, deliuerance.*
h Onely put your trust in God without grudging or doubting.
i Thus in tentations saith fight-eth against the flesh, and cryeth with inward gronings to the Lord.
k The cloude sheweth light to the Israelites, but to the Egyptians it was darknes, so that their two hostes could not ioyne together. *Iosh.24.23. Psal.114.3. Psal.78.13. 1.cor.10.1. hebr.11.29.*
l Which was about the three last houres of the night.
m [2]*Or, heauily.*
n So the Lord by the water saued his, and by the water drowned his enemies.

30 Thus the Lorde saued Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead vpon the Sea banke.
31 And Israel sawe the mightie [e]power, which the Lord shewed vpō the Egyptians: so the people feared the Lorde, & beleeued the Lorde, and his [a] seruant Moses.

CHAP. XV.

1. 20 Moses with the men and women sing prayses vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

1 Then [a] sang Moses and the [b]childe of Israel this song vnto the Lord, & said in this maner, I wil sing vnto the Lord: for he hath triumphed glorious: the horse and him that rode vpon him hath he ouerthrowen in the Sea.
2 The Lorde is my strength and [a] praise, and he is become my saluation. He is my God, and I will [b] prepare him a tabernacle, he is my fathers God, and I will exalt him.
3 The Lord is a [c] mā of warre, his [d] Name is Iehouah.
4 Pharaohs charets & his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.
5 The depths haue couered them, they sanke to the bottome as a stone.
6 Thy [f]right hand, O Lorde, is glorious in power: thy right hande, O Lord, hath brused the enemie.
7 And in thy great glorie thou hast ouerthrowen them that rose against [e] thee: thou sentest forth thy wrath, which consumed them as the stobble.
8 And by the blast of thy nostre's the waters were gathered, the floudes stood stil as an heape, the depths congeled together in the [f] heart of the Sea.
9 The enemie said, I will pursue, I will ouertake them, I will deuide the spoyle, my [g] lust shalbe satisfied vpon them, I will draw my sworde, mine hand shall destroy them.
10 Thou blewest with thy winde, the Sea couered them, they sanke as lead in the mightie waters.
11 Who is like vnto thee, O Lord, among the [h] gods? who is like thee so glorious in holines, [i] fearefull in prayses, doing wonders?
12 Thou stretchedst out thy right hande, the earth swalowed them.
13 Thou wilt by thy mercie carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy [k] habitation.
14 The people shall heare and be afraide: sorowe shal come vpon the inhabitants of Palestina.
15 Then the dukes of Edom shalbe amased, and trembling shall come vpon the [l] men of Moab: all the inhabitants of Canaan shal waxe faint hearted.
16 [m] Feare and dread shal fall vpon them: because of the [n] greatnes of thine arme, they shalbe still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.
17 Thou shalt bring them in, and plante them in the mountaine of thine [o] inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen [p] sanctuarie, O Lord, which thine hands shall establishe.
18 The Lord shal reigne for euer & euer.
19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lord brought the waters of [p] Sea vpon them: but the children of Israel went on drie land in the mids of [p] Sea.
20 [q] And Miriam the prophetesse, sister of Aaron tooke a timbrell in her hande, and all the women came out after her with timbrels and [r] daunces.
21 And Miriam [s] answered the me, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.
22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of [m] Shur: and they went three dayes in the wilderness, and found no waters.
23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called [n] Marah.
24 Then the people murmured against Moses, saying, What shal we drinke?
25 And he cryed vnto the Lorde, and the Lord shewed him a [o] tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a lawe, and there he [p] proued them,
26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt do that, which is [q] right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then wil I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.
27 ¶ And they came to Elim, where were twelue fountaines of water, & seuentie [r] palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lorde sendeth quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth daye Manna could not be found. 32 It is kept for a remembrance to the posteritie.

1 After ward all the Congregation of the children of Israel departed fro Elim, and came to the wilderness of [a] Sin, which is betweene Elim & Sinai: the fiftenth day of the second moneth after their departing out of the lande of Eypt.
2 And the whole Cōgregatiō of the children of Israel murmured against Moses & against Aaron in the wilderness.

3 For

Ebr. hand.
a That is, the doctrine which he taught them in the Name of the Lord.

a Praysing God for the ouerthrow of his enemies and their deliuerance. *Wisd. 10. 10.*
b *Or, the occasion of my song of prayse.*
b To worship him therein.
c In battel he ouercommeth euer.
d Euer constant in his promise.

f *Or, power.*

e Those, that are enemies to gods people, are his enemies.

f *Or, in the depth of the Sea.*

g *Ebr. my soule shalbe filled.*

f For so, oftentimes the Scripture calleth the mightie men of the world.
g Which ought test to be prayssed with al feare and reuerence.
h That is, into the land of Canaan: or into mount Zion.

Deut. 2. 25. Iosh. 2. 9.
i *Or, for thy great power.*

i Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioye, which custome the Iewes obserued in certaine solemnities, Iud. 11. 34 and 21. 21. but it ought not to be a cloke to couer our wanton daunces.
l By singing the lyke song of thankesgiuing.
m Which was called Etham, Nomb. 33. 8.
n *Or, Bitternes. Eccles. 38. 5.*

n That is, God, or, Moses in Gods name.

o Which is, to do that onely that God commandeth.

Nom. 33. 9.
o *Or, date tree.*

a This is the eight place wherein they had camped: there is an other place called Zin, which was the 33 place wherein thei cāmped: and is also called Kadesh, Nomb. 33. 36.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, whē we sate by the flesh[b] pots, when we ate bread our bellies full: for ye haue brought vs out into this wildernes, to kill this whole companie with famine.

b So hard a thing it is to the flesh not to murmure against God, when the belly is pinched.

4 ¶ Then said the Lord vnto Moses, Behold, I will cause bread to raine fro heauen to you, and the people shal go out, & gather[a] that that is sufficient for euery day, that I may proue them, whether they will walke in my Law or no.

a Ebr. the portion of a day in his day.

5 But the sixt day they shall prepare that, which they shal bring home, and it shall be twise as much as they gather daily.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know, that the Lorde brought you out of the lande of Egypt:

7 And in the morning ye shall see the glorie of the Lorde: [c] for hee hath heard your grudgings against the Lorde: and what are we that ye haue murmured against vs?

c To signifie that they shou'd paciently depēd vpon Gods prouidence from day to day.

8 Against Moses saide, At euen shall the Lorde giue you flesh to eate, and in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we? your murmurings are not against vs, but against the [d] Lord.

d He gaue them not Manna because they murmured, but for his promes sake.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernes, and behold, the glorie of the Lorde appeared * in a cloude.

11 (For the Lord had spoken vnto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tell them therefore, & say, "At euen ye shall eate flesh, and in the morning ye shalbe filled with bread, and ye shall knowe that I am the Lord your God)

13 And so at euen the * quailes came and couered the campe: and in the morning the dew lay round about the hoste.

14 * And when the dewe that was fallen was ascended, beholde, a small rounde thing was vpon the face of ye wildernes, small as the hoare frost on the earth.

15 And whē the children of Israel saw it, they saide one to another, It is [f] MAN, for they wist not what it was. And Moses said vnto thē, * This is ye bread which the Lord hath giuen you to eate.

16 ¶ This is the thing which the Lorde hath commaunded: gather of it euerie man according to his eating: an Omer for [g] a man according to the number of your persones: euery man shal take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, and he that had gathered litle, had no [h] lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no mā reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was ful of wormes, and [i] stanke: therefore Moses was angrie with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the sixt day they gathered [k] twise so much bread, two Omers for one mā: then all the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that, which the Lord hath saide, To morowe is the rest of the holy Sabbath vnto the Lord: bake ye to day which ye wil bake, & seeth that which ye will seeth, & all that remaineth, lay it vp to be kept till the morning for you.

24 And they layed it vp till the morning, as Moses bade, and it stanke not, neyther was there any worme therein.

25 Then Moses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shall not [l] finde it in the field.

26 Six dayes shal ye gather it, but in the seuenth day is the Sabbath: in it there shalbe none.

27 ¶ Notwithstanding, there [m] went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, Howe long refuse ye to keepe my commandements, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore he giueth you the sixt day bread for two dayes: tarie therefore euery man in his place: let no man go out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called ye name of it, MAN, and it was like * to coriander seede, but white: & the taste of it was like vnto wafers made with honey.

32 And Moses said, This is that which the Lord had commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see ye bread wherewith I haue fed you in ye wildernes, when I brought you out of the lande of Egypt.

33 Moses also said to Aaron, Take [o] pot and put an Omer ful of MAN therein, & set it before ye Lorde to be kept for your posteritie.

34 As the Lord commanded Moses: so Aaron laye it vp before the [p] Testimonie to be kept.

35 And the children of Israel did eat MAN * fourtie yeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the [q] Ephah.

1.Cor.8.15.

h God is a rich feeder of all, and none can iustly complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie howe holy he would haue the Sabbath kept.

m Their infidelitie was so great that they did expressely against Gods commandement.

n In forme and figure, but not in colour, Numb. 11.7.

o Of this vessel read, Hebr. 9.4.

p. That is, the Arke of the couenant: to wit, after that the Arke was made. Iosh.5.12.

q Which measure contained about ten pottels.

Chap.13.21.

Eccles.45.4.

*Or, in the twielight.

Num.11.31.

Num.11.7.

Psal 78.24.

wisd 16.20.

f Which signifieth a part, portion, or gift: also meate prepared. Iohn.6.31.

1.cor.10.3.

g Which contenieth about a pottle of our measure.

*Ebr. for an head.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lorde.

1 AND al the Congregation of the children of Israel departed from ꝑ wildernes of Sin, by their iournes at the "commandement of the Lorde, and camped in a Rephidim, where was no water for the people to drinke.
2 *Therefore ꝑ people contended with Moses, and saide, Giue vs water that we mag drinke. And Moses said vnto them, Why contend ye with me? Wherefore doe ye b tempt the Lord?
3 So the people thirsted there for water, and ꝑ people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kil vs and our children and our cattel with thirst?
4 And Moses cryed to the Lord, saying, What shal I do to this people? for they be almost ready to c stone me.
5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: & thy rod, wherewith thou *smotest the riuer, take in thyne hand, and go:
6 *Behold, I wil stand there before thee vpon the rocke in Horeb, & thou shalt smite on the rocke, and water that come out of it, that the people mag drinke. And Moses did so in the sight of the Elders of Israel.
7 And he called the name of the place, [a]Massah and [b]Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among vs, or no?
8 ¶ *Then came e Amalek and fought with Israel in Rephidim.
9 And Moses said to Iosthua, Chuse vs out men, and goe fight with Amalek: to morow I wil stand on the top of the f hil with the rod of God in mine hand.
10 So Iosthua did as Moses had him, & fought with Amalek: & Moses, Aaron, and Hur, went vp to the top of the hill.
11 And when Moses held vp his hand, Israel preuailed: but when he let his hand g downe, Amalek preuailed.
12 Nowe Moses hands were heauie: therefore they toke a stone and put it vnder him, & he sate vpon it: and Aaron & Hur staped vp his handes, the one on the one side, & the other on the other side: so his handes were steady vntil the going downe of the sunne.
13 And Iosthua discomfited Amalek and his people with the edge of the sword.
14 ¶ And the Lord said to Moses, Write this for a remembrance h in the booke, and "rehearse it to Iosthua: for *I will vtterly put out the remembrance of Amalek from vnder heauen.
15 (And Moses built an altar and called the name of it, [i]Iehouah-nissi)
16 Also he said, "The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in lawe. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth, and offereth sacrifice to God. 21 What maner of men officers and Iudges ought to be. 24 Moses obeyeth Iethroes counsell in appointing officers.

1 WHen Iethro the *Priest of Midian Moses father in lawe heard all that God had done for Moses, & for Israel his people, and how the Lord had brought Israel out of Egypt,
2 Then Iethro the father in law of Moses, toke Zipporah Moses wife, (after he had a sent her away)
3 And her two sonnes, (whereof the one was called *Gershom: for he saide, I haue bene an aliant in a strange land:
4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and deliuered me from the sword of Pharaoh)
5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wildernes, where he camped by the b mount of God.
6 And he c said to Moses, I thy father in lawe Iethro am come to thee, and thy wife and her two sonnes with her.
7 ¶ And Moses went out to meete his father in lawe, and did obeisance & kissed him, & e they asked other of his "welfare: and they came into the tent.
8 Then Moses told his father in lawe al that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.
9 And Iethro reioyced at all the goodnesse, which the Lorde had shewed to Israel, and because hee had deliuered them out of ꝑ hand of the Egyptians.
10 Therefore Iethro said, d Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.
11 Nowe I know that the Lord is greater then all the gods: *for as they haue dealt proudly with them, so are they e recompensed.
12 Then Iethro Moses father in lawe toke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law f before God.
13 ¶ Now on the morow, when Moses sate to iudge the people, the people stood about Moses fro morning vnto euen.
14 And when Moses father in law sawe all that he did to the people, he saide, What is this that thou doest to ꝑ people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And

*Chap.3.16.

a It may seeme that he sent her backe for a time to her father for her impaciencie, least she should be a let to his vocation, which was so dangerous, chap.4.25.

*Chap.2.22.

b Horeb is called the mount of God because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christes presence it was holy for a time, 2.Pet.1.18.

c That is, he sent messengers to say vnto him.

"Ebr. of peace.

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

*Cha.1.10,16,22. chap.5.7. chap.14.8.

e For they that drowned ꝑ children of the Israelites, perished themselues by water.

f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

15 And Moses saide vnto his father in law, Because the people come vnto me to seeke g God.
16 When they haue a matter, they come vnto me, & I iudge betweene one and another, and declare the ordinances of God, and his lawes.
17 But Moses father in law saide vnto him, The thing which thou doest, is not well.
18 Thou doth "wearieſt thy ſelfe greatly, and this people that is with thee: for the thing is to heauie for thee: *thou art not able to do it thy ſelfe alone.
19 Heare now my voyce, (I will giue thee counsel, and God ſhalbe with thee) be thou for the people to h Godward, and report thou the causes vnto God,
20 And admonish them of the ordinances, and of the lawes, and ſhewe them the way, wherein they muſt walke, and the worke that they muſt doe.
21 Moreouer, prouide thou among al the people i men of courage, fearing God, men dealing truly, hating couetoufnes: and appoint ſuch ouer thē to be rulers ouer thouſands, rulers ouer hundreths, rulers ouer fifties, & rulers ouer tenes.
22 And let them iudge the people at all ſeasons: but euery great matter let thē bring vnto thee, and let them iudge all ſmal cauſes: ſo ſhal it be easier for thee, when they ſhal beare the burden with thee.
23 If thou doe this thing, (and God ſo commaund thee) both thou ſhalt bee able to endure, and all this people ſhall alſo goe quietly to their place.
24 So Moses k obeyed the voyce of his father in lawe, and did all that he had ſaide:
25 And Moses choſe men of courage out of all Iſrael, and made them heades ouer the people, rulers ouer thouſandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.
26 And they iudged the people at al ſeasons, but they brought the hard cauſes vnto Moses: for they iudged all ſmall matters them ſelues.
27 Afterward Moses l let his father in law depart, and he went into his countrey.

g That is, to know Gods wil, and to haue iuſtice executed.

" Sbr. thou wilt faint and fall. Deut.1.9.

* Or, counſel.

h Iudge thou in hard cauſes, which cannot be decided but by conſulting with God.

i What maner of men ought to be choſen to beare office.

k Godly counſel ought euer to be obeied, though it come of our inferiors: for to ſuch God oftentimes giueth wiſdome to humble them that are exalted, and to declare that one member hath neede of another.

l Read the occaſion, No. 10.29.

CHAP. XIX.

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among all other nations. 8 The people promes to obey God. 12 He that toucheth the hil dieth. 16 GOD appeareth vnto Moses vpon the mount in thunder and lightning.

1 IN the m third moneth, after the children of Iſrael were gone out of the land of Egypt, the ſame n day came they into the wilderness of Sinai.
2 For they departed from Rephidim, & came to the desert of Sinai, and camped in the wilderneſſe: euen there Iſrael camped before the mount.
3 * But Moses went vp vnto God, for the Lorde had called out of the mount vnto him, ſaying, Thus ſhalt thou ſay to the houſe of o Iaakob, and tell the children of Iſrael,
4 * Ye haue ſeene what I did vnto p Egyptians, & how I carried you vpon q eagles wings, and haue brought you vnto me.
5 Now therfore * if ye will heare my voyce in deede, & keepe my couenaunt, then ye ſhalb my chiefe treaſure aboue all people, * though all the earth be mine.
6 Ye ſhal be vnto me al ſo a kingdome of * Prieſtes, & an holy nation. Theſe are the words which thou ſhalt speake vnto the children of Iſrael.
7 ¶ Moses then came and called for the Elders of the people, and propoſed vnto them all theſe things, which the Lord commanded him.
8 And the people anſwered al together, & ſaid, * All that the Lord hath commaunded, we will doe. And Moses reported the wordes of the people vnto r Lorde.
9 And the Lord ſaid vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may alſo beleeue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)
10 Moreouer, the Lord ſaid vnto Moses, Goe to the people, and s ſanctifie them to day and to morow, & let them wash their clothes.
11 And let them be readp on the third day: for the third day the Lorde will come downe in the ſight of al the people vpon the mount Sinai:
12 And thou ſhalt ſet markes vnto the people round about, ſaying, Take heede to your ſelues that ye gee not vp to the mount, nor touch p border of it: whoſoeuer toucheth p * mount, ſhal ſurely die.
13 No hand ſhall touch it, but he ſhalbe ſtoned to death, or ſtriken through with darties: whether it be beaſt or man, he ſhal not liue: when the * horne bloweth long, they ſhal come vp into the mountaine.
14 ¶ Then Moses went downe from the mount vnto the people, & ſanctified the people, and they washed their clothes.
15 And he ſaid vnto the people, Be readp on the third day, and come not at your t wives.
16 And the third day, when it was morning, there was thunders & lightnings, and a thicke cloud vpon the mount, and the ſound of p trumpet exceeding loud, ſo that all the people that was in the campe, was afraid.
17 The Moses brought the people out of the tents to meete with God, and they ſtood in the nether part of the mount.
18 * And mount Sinai was all on ſmoke, becauſe the Lord came downe vpon it in fire, and the ſmoke thereof aſcended, as the ſmoke of a fornace, and all the mount u trembled exceedingly.
19 And when the ſound of the trumpet blew long, and waxed louder and louder, Moses ſpake, and God anſwered him by h voyce.

* Which was in the beginning of the month Siuan conteining part of May and part of Iune.

b That they departed from Rephidim.

Act.7.38.

c God called Iaakob Iſrael: therefore the houſe of Iaakob & the people of Iſrael ſignify only Gods people.

Deut.29.2.

d For the egle by flying hie, is out of danger, and in carying her birds rather on her wings then in her talants declareth her loue.

Deut.5.3.
Deut.10.14.
Pſal.25.5.
1.Pet.2.9.
Rom.1.6.
Chap.24.3.
Deut.5.27. and 26.17.
Ioſh.24.16.

e Teach them to be pure in heart, as they ſhew theſelues outwardly cleane by washing.

f But giue your ſelues to prayer and abſtinence, that you may at this time attend onely vpon the Lord, 1.Cor.7.5.

Deut.23.11.

g God vſed theſe feareful ſignes that his Lawe ſhould be hadin greater reuerence, & his maieſtie the more feared.

h He gaue autoritie to Moses by plaine wordes, that the people might vnderſtand him.

20 (For

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.
21 Then the Lorde said vnto Moses, Go downe, charge p people, that they break not their bounde, to go vp to the Lord, to gaze, lest many of them perish.
22 And let the [o] Priestes also which come to the Lord be sanctified, least the Lorde [p] destroy them.
23 And Moses saide vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, & sanctifie it.
24 And the Lord said vnto him, Go, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Priests and the people breake their boundes to come vp vnto the Lorde, least he destroy them.
25 So Moses went downe vnto the people, and tolde them.

[o] Or, relers.

[p] Or, breake out vpon them.

i Neither dignitie nor multitude haue autoritie to passe the boundes, that Gods word prescribeth.

CHAP. XX.

a The commandements of the first table. 12 The commandements of the seconde. 18 The people afraid, are comforted by Moses. 23 Gods of siluer and gold are againe forbidden. 24 Of what sort the altar ought to be.

1 THen God [a] spake all these wordes, saying,
2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of [b] bondage.
3 Thou shalt haue none other gods [b] before me.
4 * Thou shalt make thee no grauen image, neither any similitude of thinges that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.
5 Thou shalt not [c] bowe downe to them, neither serue them: for I am the Lorde thy God, a [d] ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:
6 And shewing mercie vnto [e] thousands to them that loue me, and keepe my commandements.
7 * Thou shalt not take the Name of the Lord thy God in [f] vaine: for the Lorde will not holde him guiltless that taketh his Name in vaine.
8 Remember the Sabbath day, to keepe it holy.
9 * Sixe dayes shalt thou labour, and do all thy worke,
10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy [g] gates.
11 * For in sixe dayes the Lorde made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.

a When Moses and Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the mount Horeb, that all y people heard.
Deu.5.6.psa.81.10

[b] Or, seruants.

b To whose eyes al things are opē
Leu.26.1.psa.97.7

c By this outward gesture all kinde of seruice & worship to idols is forbidde.

d And will be reuenged of the contemners of mine honour.

e So readie is he rather to shewe mercie then to punishe.
Leuit.19.12.deu.5.11.mat.5.33.

f Either by swearing falsely or rashly by his Name, or by contemning it.

g Which is by meditating y spiritual rest, by hearing Gods word, & resting from worldly trauails.
Cha.23.12.ez.20.12

[h] Or, atte.

Gene.2.2.

12 ¶ Honour thy [h] father & thy mother, that thy dayes may be prolonged vpon the lande, which the Lorde thy God giueth thee.
13 * Thou shalt not [i] kill.
14 Thou shalt not [k] commit adulterie.
15 Thou shalt not [l] steale.
16 Thou shalt not beare false [m] witnes against thy neighbour.
17 * Thou shalt not [n] couet thy neighbours house, neither thalt [o] couet thy neighbors wife, nor his man seruant, nor his maide, nor his ore, nor his asse, nor ther any thing that is thy neighbours.
18 ¶ And all the people [a] sawe the thunders, and the [b] lightnings, and the sound of the trumpet, and the moutaine smoking, and when the people sawe it they fled and stoode afarre of,
19 And saide vnto Moses, * Talke thou with vs, and we will heare: but let not God talke with vs, lest we die.
20 Then Moses said vnto [p] people, Feare not: for God is come to [o] proue you, & that his feare may be before you, that ye sinne not.
21 So the people stood afarre of, but Moses drewe nere vnto the darknes where God was.
22 ¶ And [p] Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.
23 Ye shal not make therefore with me [q] gods of siluer, nor gods of golde: you shall make you none.
24 * An altar of earth thou shalt make vnto me, and thereon shalt offer thy burnt offrings, & thy * peace offrings, thy sheepe, and thine oxen: in al places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.
25 * But if thou wilt make me an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy toole vpon them, thou hast polluted [r] them.
26 Neither shalt thou goe vp by steppes vnto mine altar, that thy [s] fashiones be not discouered thereon.

Deu.5.16.mat.15.4. ephe.6.2.

h By the parents also is ment all that haue authoritie ouer vs.
Mat.5.21.

i But loue and preserue thy brothers life.

k But be pure in heart, word and deede.

l But studie to saue his goods.

m But further his good name, & speake trueth.
Rom.7.7.

n Thou maist not so much as wishe his hinderance in anie thing.

[o] Or, heard.

[p] Ebr. fire brands.
Deut.5.24.& 18.16. heb.12.18.

o Whether you will obeye his preceptes as you promised, chap. 19.8.

Chap.27.1. and 38.7.
Leuit.3.2.

Deut.27.5.
Ioso.8.31.

[r] Ebr. it, that is, the stone.

p Which might be by his stooping, or flying abroade of his clothes.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching seruitude, murthers, and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and cruelitie.

1 NOwe these are the lawes, which thou shalt set before them,
2 * If thou bye an Ebrewe seruant, he shall seruie six yeres, & in the seuenth he shall go out free, [a] for nothing.
3 If he came [b] himselfe alone, he shall go out him selfe alone: if he were married, then his wife shal go out with him.
4 If his master haue giuen him a wife, and she hath borne him sōnes or daughters, the wife and her children shall be her [c] masters, but he shall goe out him selfe

Leuit.25.39.deut.15.12.iere.34.14.

a Paying no money for his libertie.

b Not hauing wife nor children.

c Till her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.

selfe alone.
5 But if the seruant say thus, I loue my
master, my wife and my children, I will
not go out free,
6 Then his master shall bring him vnto
the [a] Iudges, and let him to the [d] doore,
or to the poste, and his master shall boore
his eare through with a awle, and he
shall serue him for [e] euer.
7 Likewise if a man [f] sell his daughter to
be a seruant, she shal not goe out as the
men seruants do.
8 If she please not her master, who hath
betrothed her to him selfe, then shall
[g] he cause to be redeemed: he shall haue no
power to sel her to a strange people, seeing
he [h] despised her.
9 But if he hath betrothed her vnto his
sonne, he shal deale with her [i] according
to the custome of the daughters.
10 If he take [k] him another wife, he shall
not diminish her foode, her rayment, & e
recompence of her dirtinitie.
11 And if he do not these [k] three vnto her,
then shall she goe out free, paying no
money.
12 ¶ * He that smiteth a man, and he die,
shall die the death.
13 And if a man hath not layed wayte,
but God hath offered him into his hand,
* then I will appoint thee a place whi-
ther he shall flee.
14 But if a man come presumptuously
vpon his neighbour to slay him with
guile, thou shalt take him from mine
[m] altar, that he may dye.
15 ¶ Also he that smiteth his father or his
mother, shal dye the death.
16 ¶ And he that stealeth a man, & selleth
him, if it be founde with him, shall dye
the death.
17 ¶ * And he that curseth his father or
his mother, shall dye the death.
18 ¶ When men also strine together, & one
smite another with a [n] stone, or with the
fist, and he die not, but lyeth in bed,
19 If he rise againe and walke without
vpon his staffe, then shall he that smote
him go [o] quite, saue onely he shall beare
his charges * for his resting, & shal pay
for his healing.
20 ¶ And if a man smite his seruant, or
his maid with a rod, & he die vnder his
hande, he shalbe sure [p] punished.
21 But if he continue a day, or two daies,
he shall not [p] be punished: for he is his
money.
22 ¶ Also if men strine and hurt a woman
with childe, so that her childe depart [q] from
her, and [q] death followe not, he shal be
sure [p] punished according as the woman's
husband shall appoint him, or hee shall
pay as the * Iudges determine.
23 But if death followe, then thou shalt
pay life for life,
24 * Eie for eie, toth for toth, hande for
hande, foote for foote,
25 Burning for burning, wounde for
wounde, stripe for stripe.
26 ¶ And if a man smite his seruant in
the eie, or his maid in the eie, and hath
perished it, he shall let him goe free for
his eye.
27 Also if he smite out his seruants tooth,
or his maides tooth, he shall let him goe
out free for his tooth.
28 ¶ If an oxe gore a man or a woman,
that he die, the oxe shalbe [r] stoned to
death, & his flesh shal not be eaten, but
the owner of the oxe shall go quite.
29 If the oxe were wont to push in times
past, and it hath beene [s] tolde his master,
and he hath not kept him, and after he
killeth a man or a woman, the oxe shall
be stoned, and his owner shal die also.
30 If there be set to him a summe of mo-
ney, then he shall pay the raunsome of
his life, whatsoever shal be layed vpon
him.
31 Whether he hath gored a sonne, or go-
red a daughter, he shalbe iudged after
the same maner.
32 If the oxe gore a seruant or a maide, he
shall giue vnto their master thirtie
[x] shekels of siluer, and the oxe shall be
stoned.
33 ¶ And when a man shall open a well,
or when he shall digge a pit and couer it
not, and an oxe or an asse fall therein,
34 The owner of the pit shall [y] make it
good, and giue money to the owners
the reof, but the dead beast shalbe his.
35 ¶ And if a mans oxe hurt his neigh-
bours oxe that he die, then they shall
sell the liue oxe, and deuide the money
thereof, and the dead oxe also they shall
deuide.
36 Or if it be knowen that the oxe hath vse
to pushe in times past, and his ma-
ster hath not kept him, he shall pay oxe
for oxe, but the dead shalbe his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 24 Borowing. 16 Enticing of maides. 18 Witchcraft. 20 Idolatrie. 21 Support of strangers, widowes, and fatherles. 25 Vsurie. 28 Reuerence to Magistrates

1 If a man steale an [a] oxe or a sheepe,
and kill it or sell it, he shall restore fiue
oxen for the oxe, * and foure sheepe
for the sheepe.
2 If a thiefe be found [b] breaking vp, &
be smitten that he dye, no blood shal be
shed for him.
3 But if it be * in the day light, [c] blood shall
be shed for him: for he should make full
restitution: if he had not wherewith, then
should he be solde for his theft.
4 If the theft be found * with him, aliue,
(whether it be oxe, asse, or sheepe) he shal
restore the double.
5 ¶ If a man do hurt field, or vine yard, & e
put in his beast to feede in an other
mans field, he shall recompence of the
best of his owne fielde, and of the best of
his owne vine yarde.
6 ¶ If fire breake out, and catche in
the thornes, and the stackes of corne,
or the standing corne, or the fielde bee
cons

* Ebr. gods.
d Where the Iudges sate.
e That is, to the yeere of Iubile, which was euerie fiftieth yeere.
f Constrained either by poueretie, or els to the intent that the master should marrie her.
g By giuing an other money to bye her of him.
h Or, defoured her.
i That is, he shall giue her dowrie.
k For his sonne.
k Neither marrie her him selfe, nor giue another money to buie her, nor bestowe her vpon his sonne.
Leuit. 24. 17.
l Though a man be killed at vnwares, yet it is gods prouidece, that it should so be.
Deut. 19. 5.
m The holines of the place ought not to defend the murther.
Leuit. 20. 9.
pro. 20. 9.
mat. 5. 4.
mar. 7. 10.
n Either farre of him or neere.
o By the ciuill iustice.
* Or, losing of his time.
p By the ciuile Magistrate, but before God he is a murtherer.
q Of the mother or childe.
* Or, workers.
Leuit. 24. 20.
deut. 19. 21.
mat. 5. 38.
r The execution of this lawe only belonged to the Magistrate, Mat. 5. 38.

s So God reuengeth cruelties in most left things.
Gene. 9. 5.
t If the beast be punished, much more shall the murtherer.
* Or, satisfied to his.
u By the next of the kindred of him that is so slaine.
x Reade Gen. 23. 15.
y This lawe forbiddeth not only not to hurt, but to beware left any be hurt.
a Either great beast of heard, or a small beast of the flocke.
2. Sam. 12. 6.
b Breaking an house to enter in, or vndermining.
* Ebr. when the sunne riseth vpon him.
c He shalbe put to death, that killeth him.
* Ebr. in his hande.

continued, he that kindled the fire shal make full restitution.

7 ¶ If a man deliuer his neighbour money or ware to keepe, & it be stolen out of his house, if the theife be founde, he shal pay the double.

8 If the thief be not found, then the master of the house shalbe brought vnto the Iudges to sweare, whether he hath put his hand vnto his neighbours good, or no.

9 In all manner of trespasse, whether it be for oxen, for asse, for sheepe, for raiment, or for any manner of lost thing, which an other challengeth to be his, the cause of both parties shall come before the Iudges, & whom the Iudges condemne, he shal pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or be hurt, or taken away from enemies, and no man see it,

11 An oth of the Lord shall be betweene them vtmost, that he hath not put his hand vnto his neighbours good, & the owner of it shall take the oche, and he shal not make it good:

12 But if it be stolen from him, he shall make restitution vnto the owner thereof.

13 If it be torne in pieces, he shall bring it for proofe, and shall not make that good, which is deuoured.

14 And if a man borowe ought of his neighbour, and it be hurt, or dis die, the owner thereof not being by, he shal surely make it good.

15 If the owner thereof be by, he shal not make it good: for if it be an hired thing, it is came for his hire.

16 ¶ And if a man entise a maid that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgins.

18 Thou shalt not suffer a witch to liue.

19 Whosoever lieth with a beast, shall die the death.

20 ¶ He that offereth vnto any gods, saue vnto the Lord onely, shalbe slaine.

21 ¶ Moreouer, thou shalt not doe iniury to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ Ye shal not trouble any widow, nor fatherless childe.

23 If thou vexe or trouble such, and so he call and crie vnto me, I will surely heare his crie.

24 Then shal my wrath be kindled, and I will kill you with the sword, and your wives shalbe widowes, and your children fatherless.

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, & this is his garment for his skinne: wherein shall he sleepe? therefore when he cry vnto me, I will heare him: for I am merciful.

28 ¶ Thou shalt not raile vpon the Iudges, nor rulers speake ill of the ruler of thy people.

29 ¶ Thine abundance and thy lecour shalt thou not keepe backe. The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shalbe with his dam, & the eight day thou shalt giue it me.

31 Ye shalbe an holy people vnto me, neither shall ye eate any flesh that is torne of beastes in the field: ye shall cast it to the dogge.

CHAP. XXIII.

1 Notte follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feastes. 20. 23 The Angel is promised to lead the people. 25 What God promiseth, if they obey him. 29 God wil cast out the Canaanites by little & little, and why.

1 Thou shalt not receiue a false tale, neither shalt thou put thine hand to the wicked, to be a false witnes.

2 ¶ Thou shalt not follow a multitude to doe euil, neither agree in a controuersie to decline after many and ouerthrow the trueth.

3 ¶ Thou shalt not extreme a poore man in his cause.

4 If thou meete thine enemies oxe, or his asse going astray, thou shalt bring him to him againe.

5 If thou see thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his sute.

7 Thou shalt keepe thee farre from a false matter, and shalt not slaye the innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blinderth the wise, and peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 Moreouer, six yeres thou shalt sowe thy land, & gather the fruites thereof,

11 But the seuenth yere thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue, the beastes of the field shal eate. In like manner thou shalt do with thy vineard, and with thine olive trees.

12 Sixe dayes thou shalt doe thy worke, & in the seuenth day thou shalt rest, that thy oxe and thine asse may rest, & the sonne of thy maid & the stranger may be refreshed.

13 And ye shall take heede to all things that

Ebr. gods. That is, whether he hath stolen.

Ebr. broken.

They should sweare by the name of the Lorde.

Gene. 31. 39.

He shal shewe some part of the beast, or bring in witnesses.

He that hired it shalbe free by paying the hire. *Deut. 22. 28.*

Deut. 13. 13, 14, 15. 2. Mac. 2. 24. Leuit. 19. 33.

Zach. 7. 10.

The iust plague of God vpon the oppressers. *Leuit. 25. 37. deut. 23. 19. psalm. 15. 5.*

i For colde and necessitie.

Acts. 23. 5.

k Thine abundance of thy corne, oyle, and wine.

Chap. 23. 3, 11. & 34. 19.

Leuit. 22. 8. ezek. 44. 31.

l And so have nothing to doe with it.

m *Or, report a false tale.*

n *Or, wrong.*

o *Ebr. answere.*

a Doe that which is godlye though few do fauour it.

b If we be bound to doe good to our enemies beast, much more to our enemie him selfe, Matth. 5. 44.

c If God command to help vp our enemies asse vnder his burden, wil he suffer vs to cast downe our brethren with heauie burdens?

Dan. 3. 33.

d Whether thou be magistrate or art commanded by the magistrate.

Deut. 16. 19. ecclus 20. 28.

p *Ebr. feeing.*

e For in that ye be a stranger, his he. it is sorowful ynough.

Leuit. 25. 3. & 26. 43. deut. 15. 1. Chap. 20. 8. deut. 5. 12.

f Neither by
swearing by the,
nor speaking of
them, Psal.16.4.
Ephes.5.3.
Iho.15.3.& 34.18
g That is, Easter, in remembrance that the Angell passed ouer and spared the Israelites, whē he slew the first borne of the Egyptians.
Deut.16.16.
ecclus.31.4.
h Which is, Wiſtuntide, in token that the Law was giuen 50 dayes after they departed from Egypt.
i This is the feast of tabernacles, signifiyng that they dwelled 40 yere vnder the tents or the tabernacles in wildernes.
k No leauened bread shalbe thē in thine house.
Chap.34.16.
deut.14.21.
l Meaning, that no fruites should be taken before iust time: and herby are bridled al cruel & wāton appetites.
Chap.33.1.
deut.7.22.
m I wil giue him mine autoritie, and he shal gouerne you in my name.
Chap.33.3.
deut.7.21.
iosh.2.11.
Deut.7.15.
n God commandeth his not only not to worship idols, but to destroy them.
o That is, all thinges necessary for this present life.
Deut.7.14.
p I wil make thē afraide at thy comming, and send mine Angel to destroy them, as Chap.33.2.
Iosh.24.12.

that I haue said vnto you: and ye shal make [e] no mention of the name of other gods, neither shal it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the pere.

15 Thou * shalt keepe the feast of [g] vnleauened bread: thou shalt eat vnleauened bread seuen dayes, as I commanded thee, in the season of [p] moneth of Abib: for in it thou camest out of Egypt: and * none shal appeare before me emptie:

16 The [h] feast also of the harueſt of the first fruites of thy labours, which thou hast sowen in the field: and the [i] feast of gathering fruites in the ende of the pere, when thou hast gathered in thy labours out of the field.

17 These three times in the pere shal al thy men children appeare before the Lorde Iehouah.

18 Thou shalt not offer the blood of my sacrifice with [k] leauened bread: neither shall the fatte of my sacrifice remaine vntil the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seethe a kidde in his [l] mothers milke.

20 ¶ * Behold, I sende an Angel before thee, to keepe thee in the way, & to bring thee to [p] place which I haue prepared.

21 Beware of him, and heare his voyce, and prouoke him not: for he will not spare your misdeedes, because my [m] name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then wil I be an enemie vnto thine enemies, and wil afflict them that afflict thee.

23 For mine Angel * shal goe before thee, and bring thee vnto the Amoures, and the Hittites, & the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I wil destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor doe after the workes of them: but * [n] vtterly ouerthrowe them, and breake in pieces their images.

25 For ye shal serue the Lorde your God, and he shal blesse thy [o] bread and thy water, and I wil take all sicknes away from the middes of thee.

26 ¶ * There shall none cast their fruite nor be barren in the land: the number of thy dayes wil I fulfil.

27 I wil send my [p] feare before thee, and wil destroy al the people among whom thou shalt goe: and I wil make al thine enemies turne their backes vnto thee:

28 And I wil send * hornets before thee, which shal driue out the Hiuites, [p] Canaanites, & the Hittites from thy face.

29 I wil not cast them out from thy face in one pere, least the land growe to a wildernesse: and the beastes of the field multiplie against thee.

30 By litle and litle I will driue them out from thy face, vntil thou increase, and inherite the land.

31 And I wil make thy coastes from the red sea vnto the sea of the Philistims, and from the [r] desert vnto the [s] riuer: for I wil deliuer the inhabitants of the land into your hand, & thou shalt driue them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, least they make thee sinne against me: for if thou serue their goddes, surely it shalbe thy [t] destruction.

CHAP. XXIIII.

3 The people promes to obey God. 4 Moses writeth the ciuil lawes. 9. 13 Moses retourneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nightes in the mountaine.

1 NOwe he had [a] said vnto Moses, Come vp to the Lorde, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shal worship afarre of.

2 And Moses him selfe alone shall come neere to the Lorde, but they shall not come neere, neither shal the people goe vp with him.

3 ¶ [b] Afterward Moses came and tolde the people all the wordes of the Lorde, and all the [u] lawes: and all the people answered with one voyce, and said, * All the things which the Lorde hath sayd, wil we doe.

4 And Moses wrote al the wordes of the Lord, and rose vp early, and set vp an * altar [x] vnder the mountaine, & twelue pillers according to the twelue tribes of Israel.

5 And hee sent young [c] men of the children of Israel, which offered burnt offerings of beeues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basons, and halfe of the blood he sprinckled on the altar.

7 After he tooke the [d] booke of the couenant, and read it in the audience of the people: who said [y], All that the Lorde hath said, we wil doe, and be obedient.

8 Then Moses tooke the * blood, & sprinkled it on the people, and said, Beholde, the [d] blood of the couenaunt, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they [e] saw the God of Israel, and vnder his feete was as it were a [z] worke of Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he [f] laid not his hand: also they sawe God, and did eat and drinke.

12 ¶ And the Lorde [h] sayde vnto Moses, Come vp to me into the mountaine, & be there, and I wil giue thee [i] tables of stone, & the law and the commandement, which I haue written, for to teach [k] the.

13 Then

q Called the sea of Syria.
r Of Arabia called deserta.
s To wit, Euphrates.
Chap.34.15.
deut.7.2.
[t] *Ebr. offence, or sinne, Deut.7.16. and Iosh.23.13.*

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hitherto.
b When he had receiued these lawes in mount Sinai.
[u] *Ebr. iudgements.*
Chap.19.8.
(hap.20.24.
[x] *Or, at the foote of the mountaine.*
c For as yet the priesthood was not giuē to Leui.
[y] *Or, of the booke of the Lawe.*
1.Pet 1.2.
heb.9.20.
d Which blood signifieth that ye couenant broken cānot be satisfied without blood sheading.
e As perfectly as their infirmities could beholdhis maiestie.
[z] *Eb. bricke worke.*
f He made them not afraide, nor punished them.
g That is, reioyced.
h The second time.
i Signifiyng the hardnes of our hearts, except God doe write his lawes therein by his Spirit, Iere.31.33. ezek. 11.19.2.cor.3.3. he.8.10.& 10.16.
k To wit, the people.

13 Then Moses rose vp, and his minister Iothua, and Moses went vp into the mountaine of God,
14 And said vnto the Elders, Tarie vs here, vntill we come againe vnto you: and beholde, Aaron, and Hur are with you: whosoever hath any matters, let him come to them.
15 Then Moses went vp to the mount, and the cloude couered the mountaine,
16 And the glory of the Lord abode vpon mount Sinai, and the cloude couered [n] it six dayes: and the seuenth daye he called vnto Moses out of the middes of the cloude.
17 And the sight of the glory of the Lorde was like [l] consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.
18 And Moses entred into the middes of the cloude, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

[n] Or, him.
[l] The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his spirite, he is like pleasant Saphir. Chap.34.28. deut.9.9.

CHAP. XXV.

1 The voluntarie giftes for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie seate. 23 The table. 31 The Candlestick. 40 All must be done according to the paterne.

1 THen the Lorde spake vnto Moses, saying,
2 [a] Speake vnto the children of Israel, that they receiue an offring for me: of * euery man, whose heart moueth it freely, ye shal take the offring for me.
3 And this is the offring which ye shall [b] take of them, gold, and siluer, & brasse,
4 And [n] blew silke, and purple, and skarlet, and fine linen, and goates heare,
5 And rammes skins coloured red, & the skins of badgers, & the wood [c] Shittim,
6 Oyle for the light, spices for [d] anointing oyle, & for the perfume of sweet sauour,
7 Onyr stones, and stones to be set in the * Ephod, and in the * brest plate.
8 Also they shal make me a [e] Sanctuary, that I may dwell among them.
9 According to all that I shew thee, euen so shal ye make the forme of the Tabernacle, and the facion of all the instruments thereof.
10 ¶ They shall make also an * Arke of Shittim wood, two cubites & an halfe long, and a cubite and an halfe broade, and a cubite and an halfe hie.
11 And thou shalt ouerlaye it with pure golde: within and without shalt thou ouerlaye it, and shalt make vpon it a [o] crowne of gold round about.
12 And thou shalt cast foure rings of gold for it, and put them in the four [n] corners thereof: that is, two rings shalbe on the one side of it, & two rings on the other side thereof.
13 And thou shalt make barres of Shittim wood, and couer them with golde.
14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.
15 The barres shall be in the rings of the Arke: they shal not be take away frō it.
16 So thou shalt put in the Arke the [f] Testimonie which I shal giue thee.
17 Also thou shalt make a [n] e Mercyseate of pure gold, two cubites and an halfe long, and a cubite and an halfe broade.
18 And thou shalt make two Cherubins of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercyseate.
19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other ende: of the matter of the Mercyseate shal ye make the Cherubims, on the two ends thereof.
20 And the Cherubims shal stretch their wings on hie, couering the Mercyseate with their winges, & their faces one to another: to the Mercyseate ward shall the faces of the Cherubims be.
21 And thou shalt put the Mercyseat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee,
22 And there I wil [n] declare my selfe vnto thee, and from aboue the Mercyseat * betwene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all thinges which I wyll giue thee in commaundement vnto the children of Israel.
23 ¶ * Thou shalt also make a table of Shittim wood, of two cubits long, and one cubite broade, and a cubite and an halfe hye:
24 And thou shalt couer it [b] pure golde, and make thereto a crowne of golde round about.
25 Thou shalt also make vnto it a border of [n] foure fingers round about: & thou shalt make a golden crowne rounde about the border thereof.
26 After, thou shalt make foe it four rings of gold, & shalt put the rings in p̄ foure corners that are in p̄ foure fete thereof:
27 Ouer against the border shal the rings be for places for barres, to beare the Table.
28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the Table may be borne with them.
29 Thou shalt make also [h] dishes for it, and incense cuppes for it and couerings for it, and goblets, wherewith it shal be couered, euen of fine golde shalt thou make them.
30 And thou shalt set vpon the Table shewe bread before me continually.
31 ¶ * Also thou shalt make a Candlesticke of pure gold: of * worke beaten out with the hammer shall the Candlesticke bee made, his shaft, and his branches, his bowles, his knops: and his floures shal be of the same.
32 Sixe branches also shal come out of p̄ sides of it: three branches of the Candlesticke out of the one side of it, & three branches of the Candlesticke out of the other side of it.

[a] After ye moral & iudiciall lawe he giueth them the ceremonial lawe, ye nothing should be left to mans inuention. Chap.35.5.
[b] For the buylding & vse of the Tabernacle.
[n] Or, yelow.
[c] Which is thought to be a kinde of cedar, which will not rot.
[d] Ordeined for the Priests. Chap.28.4. Chap.28.15.
[e] A place both to offer sacrifice and to heare the Lawe. Chap.37.5.
[o] Or, a circle and a border.
[n] Or, feete.
[f] The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.
[n] Or, couering: or propitiatorie.
[g] There God appeared mercifully vnto them: and this was a figure of Christ.
[n] Or, will appoint with thee. Numb.7.89.
[n] Or, an hand breade.
[h] To set the bread vpon.
Chap.37.17.
[i] It shal not be molten, but beaten out of the lumpe of golde with the hammer.

33 Three bowles like vnto almonds, one knop and one floure in one branche: and three bowles like almondes in the other branche, one knoppe and one floure: so throughout the fire branches that come out of the Candlesticke.
34 And in the shaft of the Candlesticke shal be foure bowles like vnto almonds, his knops and his floures.
35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof according to the fire bráches comming out of the Candlesticke.
36 Their knops and their branches shal be thereof. all this shall be one beaten worke of pure golde.
37 And thou shalt make the seuen lamps thereof, and the lampes thereof shalt thou put thereon, to giue light towarde that that is before it.
38 Also the snuffers & snuffedishes therof shalbe of pure golde.
39 Of a [k] talent of fine golde shalt thou make it with all these instruments.
40 * Looke therfore that thou make them after their facion, that was shewed thee in the mountaine.

k This was the talent weight of the temple, and waied 120. poũd. *Heb. 8. 5. act. 7. 44.*

CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercifeate, of the Table, and of the Candlestick.

1 Afterward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blewe silke, and purple, and skarlet: and in them thou shalt make Cherubins of [a] broydered worke.
2 The length of one curtaine shalbe eight and twenty cubites, & the bredth of one curtaine, foure cubites: euery one of the curtaines shal haue one measure.
3 Fiue curtaines shall be coupled one to another: & the other fiue curtaines shall be coupled one to another.
4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, which is in the selvedge [b] of the coupling: & likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.
5 Fiftie strings shalt thou make in one curtaine, & fifty strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the strings shalbe one right against another.
6 Thou shalt make also fiftie [d] taches of golde, and couple the curtaines one to another with the taches, and it shall be one Tabernacle.
7 ¶ Also thou shalt make curtaines of goates heare, to be a [d] couering vpõ the Tabernacle: thou shalt make them to the nomber of eleuen curtaines.
8 The length of a curtaine shal be thirtie cubites, and the bredth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.

a That is, of most cunning or fine worke.

b On the side that ỹ curtaines might be tyed together.

c In tying together both the sides.

d *Or, hookes.*

Or, particion.

d Least rayne & weather should marre it.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtains by themselues: but thou shalt double the [e] sixt curtaine vpon the forefront of the couering.
10 And thou shalt make fiftie stringes in the edge of one curtaine in the selvedge of the coupling, and fiftie stringes in the edge of the other curtaine in the second coupling.
11 Likewise thou shalt make fiftie [d] taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.
12 And the [f] remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shall be left at the backeside of the Tabernacle,
13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.
14 Moreouer, for that couering thou shalt make a couering of rams skinnes dyed red, and a couering [h] of badgers skinnes aboue.
15 ¶ Also ỹ shalt make boards for the Tabernacle of Shittim wood to stand vp.
16 Ten cubits shalbe the length of a board, and a cubite and an halfe cubite the breadth of one boarde.
17 Two tenons shalbe in one board set in order as the feet of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.
18 And thou shalt make boardes for the Tabernacle, euen twenty boards on the South side, euen full South.
19 And thou shalt make fourtie [d] sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another boarde for his two tenons.
20 In like maner on the other side of the Tabernacle towarde the North side shalbe twentie boardes,
21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder another board.
22 And on the side of the Tabernacle, toward the west shalt ỹ make six boards.
23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.
24 Also they shalbe [i] iopned beneath, and likewise they shall be iopned aboue to a ring: thus shal it be for them two: they shalbe for the two corners.
25 So they shalbe eight boardes hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one boarde, & two sockets vnder another board.
26 ¶ Then thou shalt make fiue barres of Shittim wood for the boards of one side of the Tabernacle,
27 And fiue barres for the boards of the other side of the Tabernacle: also fiue barres for the boardes of the side of the Tabernacle toward the Westside.

e That is, fiue on the one side, and fiue on ỹ other, & the sixt should hang ouer the doore of the Tabernacle.

d *Or, hookes.*

f For these curtaines were two cubits longer then the curtaines of the Tabernacle: so that they were sider by a cubite on both sides.

g To be put vpõ the couering ỹ was made of goates heare.

h This was the third couering for the Tabernacle.

Or, basse pieces, wherein were the mortaises for the tenons.

i The Ebrewe word signifieth twinness: declaring that they should be so perfect & wel ioyned as were possible.

28 And

28 And the middle barre shal go through the middes of the boardes, from end to ende.
29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.
30 So thou shalt reare up the Tabernacle *accoiding to the facion thereof, which was shewed thee in the mount.
31 ¶ Moreouer, thou shalt make a vaile of blew silke, and purple, and skarlet, & fine twined linen: thou shalt make it of broidered worke with Cherubins.
32 And thou shalt hang it vpon foure pilers of Shittim woode couered with golde, (whose [k] hookes shalbe of golde) standing vpon foure sockets of siluer.
33 ¶ Afterward thou shalt hang the vaile "on the hookes, that thou mayest bring in thither, that is, (within the vaile) the Arke of the Testimonie: and the vaile shal make you a separation betwene the Holy place and the [l] most Holy place.
34 Also thou shalt put the Mercyseat vpon the Arke of the Testimonie in [p] most Holy place.
35 And thou shalt set the Table [m] without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.
36 Also thou shalt make an [n] hanging for the doore of the Tabernacle of blew silk, and purple, and skarlet, and fine twined linen wrought with needle.
37 And thou shalt make for the hanging fiue pillers of Shittim, and couer them with gold: their heades shalbe of golde, and thou shalt cast fiue sockets of brasse for them.

Chap. 25. 9, 40. hebr. 8. 5. alt. 7. 44.

k Some read, heads of the pilers.
" *Ebr. vnder the hookes: meaning that it should hang downwards from the hookes.*
l Whereunto the hie Priest onely entred once a yeere.
m Meaning in the holie place.
n This hanging or vaile was betwene the holy place, and there where the people were.

CHAP. XXVII.

1 The altar of the burnt offring. 9 The court of the Tabernacle. 20 The lampes continually burning.

1 MOreouer thou shalt mak the [a] altar of Shittim wood, fiue cubites long and fiue cubites broade (the altar shalbe foure square) and the height thereof three cubites.
2 And thou shalt make it homes in the foure comers thereof: the homes shall be of it [b] selfe, and thou shalt couer it with brasse.
3 Also thou shalt make his ashpans for his ashes and his belsons, and his basens, and his fleshhookes, and his [n] censers: thou shalt make all the instruments thereof of brasse.
4 And thou shalt make vnto it a grate like network of brasse: also vpō that "grate shalt thou make foure brasen rings vpō the foure comers thereof.
5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.
6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.
7 And the barres thereof shalbe put in the rings, the which barres shalbe vpon the two sides of the altar to beare it.
8 Thou shalt make the altar holowe betwene the boardes: as God shewed thee in the mount, so shall they make it.
9 ¶ Also thou shalt make the [c] court of the Tabernacle in the Southside, ouerful South: the court shal haue curtains of fine twined linen, of an hundreth cubites long, for one side,
10 And it shal haue twentie pillars, with their twentie sockets of brasse: the heades of the pillars, and their [d] filets shalbe siluer.
11 Likewise on the Northside in length there shall bee hangings of an hundreth cubites long, & the twentie pillars thereof with their twentie sockets of brasse: the heades of the pillars and the filets shalbe siluer.
12 ¶ And the breadth of the court on the West side shal haue curtaines of fiftie cubits, with their ten pillars and their ten sockets.
13 And the breadth of the court, Eastward full East shall haue [e] fiftie cubites.
14 Also hangings of fiftene cubites shalbe on the one [f] side with their three pillars & their three sockets.
15 Likewise on the other side shalbe hangings of fiftene cubites, with their three pillars, and their three sockets.
16 ¶ And in the gate of the court shalbe a vaile of twentie cubites, of blewe silke, and purple, and skarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.
17 All the pillars of the court shall haue filets of siluer rounde about, with their heades of siluer, and their sockets of brasse.
18 ¶ The length of the court shalbe an hundreth cubites, and the breadth fiftie " at either ende, and the height fiue cubites, and the hangings of fine twined linen, and their sockets of brasse.
19 All the vessels of the Tabernacle for all maner seruice thereof, & all the [g] pinnes thereof, and all the pinnes of the court shalbe brasse.
20 ¶ And thou shalt commande the children of Israel, that they bring vnto thee pure oyle olue [h] beaten, for the light, that the lampes may alway [i] burne.
21 In the tabernacle of the Congregatiō without the vaile, which is before the Testimonie, shall Aaron & his sonnes dresse them from euening to morning before the Lorde, for a statute for euer vnto their generations to be obserued by the children of Israel.

a For the burnt offring.
b Of the same wood and matter, not fastened vnto it.
[n] *Or, fire pannes.*
" *Ebr. net.*
c This was the first entrie into the Tabernacle, where the people abode.
d They were certaine hoopes or circles for to beautifie ỳ pillar
e Meaning curtaines of fiftie cubites.
f Of the doore of the court.
" *Ebr. fiftie in fiftie*
g Or stakes, wherewith the curtaines were fastened to the ground.
h Such as cometh from the olue, when it is first pressed or beaten.
[i] *Or ascend vp.*

CHAP. XXVIII.

1 The Lord calleth Aarō & his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron entreth into the Sanctuarie in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offrings.

1 AND cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children

of Israel, that hee may serue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garmentes for Aaron thy brother, [a] glorious and beautifull.

3 Therefore thou shalt speake vnto all [“] cunning men, whome I haue filled with the spirite of wisedome, that they make Aarons garments to [b] consecrate him, that he may serue me in ye Priests office.

4 Now these shalbe the garments, which they shall make, & brest plate, & the [c] Ephod, and a robe, and a broydered coat, a miter, and a girdle. so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

5 Therefore they shall take golde, and blewe silke, & purple, & skarlet, and fine linen,

6 ¶ And they shal make ye Ephod of gold, blew silke, and purple, skarlet, and fine twined linen of broydied worke.

7 The two shoulders thereof shalbe ioyned together by their two edges: so shall it be closed.

8 And the [d] embroydred gard of the same Ephod, which shalbe vpon him, shalbe of the selfesame worke and stuffe, euen of golde, blewe silke, and purple, and skarlet, and fine twined linen.

9 And thou shalt take two onix stones, & graue vpon them the names of ye children of Israel:

10 Six names of them vpō the one stone, and the six names that remaine, vpon the second stone, according to [e] their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a graue of signets, that worketh and graueth in stone, and shalt make them to be set and embossed in golde.

12 And thou shalt put the two stones vpon ye shoulders of the Ephod, as stones of [f] remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of golde,

14 ¶ And two chaines of fine gold [g] at the end, of wrethed worke shalt thou make them, & shalt fasten the wrethed chaines vpon the bosses.

15 ¶ Also thou shalt make the brest plate of [h] iudgement with broydred worke: like the work of the Ephod shalt thou make it: of golde, blewe silke, and purple, and skarlet, and fine twined linen shalt thou make it.

16 [i] Foure square it shalbe and double, an hand breydth long and an hande breydth broad.

17 Then thou shalt sette it full of places for stones, euen foure rowes of stones: the order shalbe this, a [*] rubie, a topaze, and a [“] carbuncle in the first row.

18 And in the second row thou shalt set an [“] emerande, a saphir, and a [“] diamond.

19 And in the third row a turkeis, an achate, and an hematite.

20 And in the fourth row a [“] chrysolite, an onix, and a iasper: and they shalbe set in gold in their embossements.

21 And the stones shalbe according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, and they shalbe for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest plate two chames at the ends of wrethen worke of pure golde.

23 Thou shalt make also vpō ye brest plate two rings of golde, & put the two rings on [k] the two ends of the brest plate.

24 And thou shalt put the two wrethen chaines of golde in the two rings in the ends of the brest plate.

25 And the other two endes of the two wrethen chaines, thou shalt fasten in the two embossements, and shalt put them vpō the shoulders of the Ephod on the forside of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the [l] two other endes of the brest plate, vpon the border thereof, towarde the inside of the Ephod.

27 And two other rings of gold thou shalt make, & put them on the two sides of the Ephod, beneath in the fore part of it ouer against the coupling of it vpon the broydred gard of the Ephod.

28 Thus they shall bind the brest plate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it may be fast vpon the broydred garde of the Ephod, and that the brest plate be not loosed from the Ephod.

29 So Aaron shal [m] beare the names of the childre of Israel in the brest plate of iudgement vpon his heart, when he goeth into the holy place, for a remēbrance continually before the Lord.

30 ¶ Also thou shalt put in the brest plate of iudgement the [n] Urim & the Thummim, which shalbe vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blew silke.

32 And the hole for his head shalbe in the middes of it, hauing an edge of wouen worke round about the coller of it: so it shalbe as ye coller of an habergeon that it rent not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomgranats of blewe silke, and purple, & skarlet, round about the skirtes thereof, and belles of golde betwene them round about:

34 That is, [*] a golden bel and a pomegranate, a golden bell and a pomegranate round about vpō the skirts of the robe.

35 So

a Whereby his office may bee knowne to be glorious and excellent.
“ Eb. wise in heart.
b Which is, to separate him from the rest.
c A short and streict coat wout sleeues put vpmost vpon his garments to keepe thé close vnto him.
d Which went about his vpmost coat.
e As they were in age, so should they be grauen in order.
f That Aaron might remember ye Israelites to Godward.
g Of the bosses.
h It was so called, because the hie Priest coulde not giue sentēce in iudgement without that on his brest.
i The description of the brest plate.
* Or, Sardoine.

* Or, Emerald.
“ Or, Carbuncle.
“ Or, Iasper.
“ Ebr. tarshish.
k Which are vpmost towarde the shoulder.
l Which are beneath.
m Aaron shall not enter into ye holy place in his owne name, but in the name of all the children of Israel.
n Vrim signifieth light, and Thummim perfection: declaring that the stones of ye brest plate were most cleare, and of perfect beautie: by Vrim also is ment knowledge, and Thummim holines, shewing what vertues are required in the Priestes.
Eccles. 45. 9.

35 So it shalbe vpon Aaron, when he ministreth, and his sonnde shall be heardc, when hee goeth into the holy place before the Lord, & when he commeth out, and he shal not dye.

36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, o HOLINES TO THE LORD,

37 And thou shalt put it on a blewe silke lace, & it shalbe vpon the miter: euen vpō the forefront of the miter shal it be.

38 So it shall be vpon Aarons forehead, that Aaron may p beare the iniquitie of the offringes, which the children of Israel shall offer in all their holy offrings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lorde.

39 Likewise thou shalt embroyder the fine linen coat, and thou shalt make a miter of fine linen, but thou shalt make a girdel of needle worke.

40 Also thou shalt make for Aarōs sōnes coates, and thou shalt make them girdels, and bonets shalt thou make them for glorp and comelines.

41 And thou shalt put them vpon Aaron thy brother, & on his sonnes with him, and shalt anoint them, & q fil their hāds, and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breches to couer their priuities: from the loynes vnto ye thighs shall they reache.

43 And they shalbe for Aarō & his sonnes when they come into the Tabernacle r of the Cōgregation, or when they come vnto the altar to minister in the holie place, that they r commit not iniquitie, and so die. This shalbe a law for euer vnto him and to his seede after him.

o Holines appertaineth to the Lord: for he is most holie, and nothing vnholie may appeare before him.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare and pacified God.

q That is, consecrate them, by giuing them thinges to offer, and thereby admit them to their office.

r In not hiding their nakednes.

CHAP. XXIX.

1 The maner of consecrating the Priestes. 38 The continuall sacrifice. 45 The Lorde promiseth to dwell among the children of Israel.

1 THis thing also shalt thou doe vnto them whē thou consecratest them to be my Priests, * Take a yong calfe, and two rammes without blemish,

2 And vnleauened bread & cakes vnleauened tempered with oile, & wafers vnleauened anointed with oyle: (of fine wheat flowre shalt thou make them)

3 Then thou shalt put them in one basket, & a present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and washe them with water.

5 Also thou shalt take the garments, and put vpō Aaron the tunicle, & the b robe of the Ephod, and the Ephod, and the brestplate, & shalt close them to him with the wondered garde of the Ephod.

6 Then thou shalt put the miter vpō his heade, and shalt put the holie * crowne vpon the miter.

7 And thou shalt take ye anointing * oyle, and shalt powre vpon his heade, and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdels, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shalbe theirs for a perpetuall lawe: thou * shalt also "fill the handes of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calf before the Tabernacle of the Cōgregation, * & Aaron and his sonnes shall c put their hands vpon the head of the calfe.

11 So thou shalt kill the calfe before the Lorde, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the foote of the altar.

13 * Also thou shalt take all the fatte that coueretb the inwards, and the kall, that is on the liuer, and the two kidneis, and the fat that is vpon them, & shalt burne them vpon the altar.

14 But the flesche of the calfe, and his skin, & his doung shalt thou burne with fire without the hoste: it is a " sinne offring.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it rounde about vpon the altar,

17 And thou shalt cut the ram in pieces, & wash the inwards of him and his legs, and shalt put the vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the altar: for it is a burnt offring vnto the Lord d for a swete sauour: it is an offring made by fire vnto the Lorde.

19 ¶ And thou shalt take the other ram, & Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood and put it e vpon the lap of Aarons eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is f vpon the altar, & of the anointing oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shalbe halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rams the fat & the rumpe, euen the fat that coueretb the inwards, & the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the g ram of consecration)

23 And

Lewit.9.2.

a To offer them in sacrifice.

b Which was next vnder the Ephod.

Chap.28.36.

Chap.30.35.

Chap.28.41.

" Or, consecrate them.

Lewit.1.4.

c Signifying that the sacrifice was also offred for them, and that they did approue it.

Lewit.3.3.

" Ebr. sinne, 2.cor.5.21.

d Or a sauour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and nether part of the eare.

f Wherwith the altar must be sprinkled.

g Which is offred for the consecration of the hie Priest.

23 And one loafe of bread, and one cake of bread tempered with oyle, & one wafer, out of the basket of the vnleauened bread that is before the Lord.
24 And thou shalt put all this in the hãds of Aaron, & in the hands of his sonnes, and shalt shake them to and fro before the Lord.
25 Againe, thou shalt receiue thẽ of their hands, and burne them vpon the altar besides the burnt offring for a swete sauour before the Lorde: for this is an offring made by fire vnto the Lord.
26 Likewise thou shalt take the brest of the ram of the consecration, which is for Aaron, & shalt shake it to [h] and fro before the Lord, and it shalbe thy part.
27 And thou shalt sanctifie the brest of the shaken offring, and the shoulder of the [i] heaue offring, which was shaken to & fro, & which was heaued vp of the ram of the consecration, which was for Aaron, and which was for his sonnes.
28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offring, and it shalbe an heaue offring of the children of Israel, of their [k] peace offrings, euen their heaue offring to the Lord.
29 ¶ And the holy garments, which appertaine to Aaron, shalbe his sonnes after him, to be anointed therein, and to be consecrate therein.
30 That sonne that shall be Priest in his steade, shall put them on seuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holie place.
31 ¶ So thou shalt take the rammes of the consecration, and seethe his flesh in the holie place.
32 * And Aaron and his sonnes shal eate the flesche of the ram, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.
33 So they shal eat these thinges, [l] wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy thinges.
34 Now if ought of the flesh of the consecration, or of the breade remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.
35 Therfore shalt thou do thus vnto Aaron & vnto his sonnes, according to all things, which I haue commaded thee: seuen daies shalt thou [m] consecrate them,
36 And shalt offer euery day a calfe for a sinne offring, for [m] reconciliation: and thou shalt cleuse the altar, when thou hast offred vpon it for reconciliation, & shalt anoint it, to sanctifie it.
37 Seuen dayes shalt thou cleuse the altar, and sanctifie it, so the altar shall be most holy: and whatsoeuer toucheth the altar, shalbe holy.
38 ¶* Now this is that which thou shalt present vpon the altar: euē two lambes of one yere old, day by day continually.
39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.
40 And with the one lambe, [a] tenth part of fine flowre mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth parte of an Hin of wine, for a drinke offring.
41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offring of the morning, & according to the drinke offring thereof, to be a burnt offring for a swete sauour vnto the Lord.
42 This shall be a continuall burnt offring in your generations at the doore of the Tabernacle of the Cõgregation before the Lord, where I wil [n] make appointment with you, to speake there vnto thee.
43 There I wil appoint with the childrẽ of Israel, and the place shalbe sanctified by my [p] glorie.
44 And I wil sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,
45 And I wil * dwell among the children of Israel, and wil be their God.
46 Then shall they know that I am the Lord their God, that brought them out of the lãd of Egypt, that I might dwel amõg them: [q] I am the Lord their God.

h This sacrifice the Priest did moue towarde the East, West, North & South.
i So called, because it was not onely shaken to and fro, but also lifted vp.
k Which were offrings of thãks giuing to God for his benefites.
l That is, by the sacrifices.
m To appease Gods wrath that sinne may be pardoned.
n That is, an Omer, reade chap. 16.16.
o Which is about a pinte.
p Because of my glorious presence.
q It is I the Lord, that am their God.

Leuit.8.31. & 24. 9. mat.12.4.
Nom.28.3.
Leuit.26.12. 2.cor.6.16.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 16 The brasen lauer. 23 The anoynting oyle. 34 The making of the perfume.

1 FVrthermore thou shalt make an altar [a] for swete perfume, of Shittim wood thou shalt make it.
2 The length thereof a cubite, and the breadth thereof a cubite (it shalbe foure square) and the height thereof two cubites: the hornes thereof shalbe [b] of the same.
3 And thou shalt ouerlaye it with fine golde, both the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it [n] a crowne of gold round about.
4 Besides this thou shalt make vnder this crown two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.
5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.
6 After thou shalt set it [c] before the vaile, that is neere the Arke of the Testimonie, before the Mercyseate that is vpon the Testimonie, where I will appoynt with thee.
7 And Aaron shall burne theron swete incense euery morning: when he [d] dressetth the lampes thereof, shal he burne it.
8 Likewise at euen, when Aaron settetth vp

a Vpon which the sweete perfume was burnt, vers.34.
b Of the same wood & matter.
n *Or, a circle and border.*
c That is, in the Sanctuarie, and not in the Holiest of all.
d Meaning when he trimmeth them, and refresheth the oyle.

Ebr. fill their hands.

vp the lampes thereof, hee shall burne incense: this perfume shalbe perpetually before the Lord, throughout your generations.

9 Ye shall offer no e strange incense thereon, nor burnte sacrifice, nor offering, neyther powre ange drinke offering f thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere, with the blood of the sinne offring in the day of reconciliation: once in the yeere shall he make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their nomber, then they shall giue euery man ‖ a redemption of his life vnto the Lorde, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the h shekel of the Sanctuarie: (* a shekel is twentie gerahs) the halfe shekel shalbe an offrng to the Lord.

14 All that are nombred from twentie yere olde and aboue, shall giue an offring to the Lord.

15 The rich shall not passe, and the poore shal not diminish frō halfe a shekel, whē ye shall giue an offring vnto the Lorde, i for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the vse of the Tabernacle of the Congregation, p it may bee a memorall vnto the children of Israel before the Lorde for the redemption of your liues.

17 ¶ Also the Lorde spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, & shalt put it betwene the Tabernacle of the Congregation and the altar, and shalt put water therein.

19 For Aaron and his sonnes shal k wash their hands and their feete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash them selues with water, lest they die.

21 So they shall wash their handes and their feete that they die not: and this shal be to them an ordinance l for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lorde spake vnto Moses, saying,

23 Take thou also vnto thee, principall spices of the most pure myrrhe fiue hundrieth m shekels, of sweet cinnamom halfe so much, that is, two hundrieth and fiftie, and of sweete n calamus, two hundrieth and fiftie:

24 Also of cassia fiue hundrieth, after the shekel of the Sanctuarie, and of ople o liue an * hin.

25 So thou shalt make of it the ople of holie oyntment, euen a most precious oyntment after the arte of the apothecarie: this shalbe the ople of holy oyntment.

26 And thou shalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and al the instruments thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offring with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shalbe most holie: all that shall touche them, shalbe holie.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in p Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shalbe an holy ointing ople vnto me, throughout your generations.

32 None shall anoint q mans flesh therewith, neither shal ye make any composition like vnto it: for it is holie, and shal be holie vnto you.

33 Whosoeuer shall make the like oyntment, or whosoeuer shall put any of it vpon q a stranger, euen he shalbe cut of from his people.

34 And the Lord sayd vnto Moses, Take vnto thee these spices, pure myrrhe and r cleare gumme and galbanum, these odours with pure frankincense, of eche like weight:

35 Then thou shalt make of the perfume composed after the arte of the apothecarie, mingled together pure, and holie.

36 And thou shalt beate it to pouder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall bee vnto you most holie.

37 And ye shall not make vnto you anie composition like this perfume, which thou shalt make: it shalbe vnto thee holie for the Lord.

38 Whosoeuer shall make like vnto that to smell thereto, euen hee shall be cut of from his people.

CHAP. XXXI.

God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

1 And the Lorde spake vnto Moses, saying,

2 Behold, I s haue called by name, Bezaleel, the sonne of Vri, the sonne of Hur of the tribe of Iudah,

3 Whom I haue filled with the Spirit of

e Otherwise made then this, which is described.

f But it must only serue to burne persume.

Num.1.2,3.

g Whereby he testified that he redemed his life which he had forfait, as is declared by Dauid 2.Sam.24.1.

h This shekel valued two cōmon shekels: and ȝ gerah valued about 12. pence after fiue shilling sterling ȝ ounce of siluer.

Leuit.27.25. num.3.47. ezek.45.12.

i That God should be mercifull vnto you.

k Signifying ȝ he that cometh to God, must be washed from all sinne and corruption.

l So long as the Priesthode shall last.

m Waying so much.

n It is a kinde of reede of a verie sweete sauour within, and is vsed in powders and odours.

Chap.29.40.

o All things which appertain to the Tabernacle.

p Neither at their burialles, nor otherwise.

q Either a stranger, or an Israelite, saue onely the Priests.

r In Ebrewe, Sheheleth: which is a sweete kinde of gumme and shineth as the naile.

s Onely dedicate to the vse of the Tabernacle.

a I haue chosen and made meet, chap.35.30.

God, in wisdome, and in vnderstanding and in knowledge and in all b workemanship:
4 To find out curious workes to worke in gold, and in siluer, and in brasse,
5 Also in the arte to set stones, & to carue in timber, and to worke in all manner of workemanship.
6 And beholde, I haue ioined with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are c wise hearted, haue I put wisdome to make al that I haue commanded thée:
7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie seat that shalbe thereupon, with all instruments of the Tabernacle:
8 Also the Table and the instrumentes therof, and the d pure Candlestricke with all his instrumentes, and the Altar of perfume:
9 Likewise the Altar of burnt offering with all his instruments, and the Lauer with his foote:
10 Also the garments of the ministration, and the holy garmentes for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,
11 And the e anointing oyle, and sweete perfume for the Sanctuarie: according to al that I haue commanded thée, shal they do.
12 ¶ Afterwarde the Lorde spake vnto Moses, saying,
13 Speake thou also vnto the children of Israel, & say, f Notwithstanding keepe yee my Sabbaths: for it is a signe betweene mee and you in your generations, that ye may know that I the Lord do sanctifie you.
14 * Ye shall therefore keepe the g Sabbath: for it is holie vnto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shalbe euen cut of from among his people.
15 Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holie rest to the Lorde: whosoever doeth any worke in the Sabbath day, shall die the death.
16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the" rest throughout their generations for an euerlasting couenant.
17 It is a signe betweene me and the children of Israel for euer: * for in sixe dayes the Lord made the heauen & the earth, and in the seuenth day h he ceased, and rested.
18 Thus (when the Lord had made an end of communing with Moses vpō mount Sinai) * he gaue him two Tables i of the Testimonie, euen tables of stone, written with the finger of God.

b This sheweth ý handy crafts are the gifts of Gods spirit, and therefore ought to be esteemed.

c Thaue instructed them, & increased their knowledge.

d So called, because of the cunning and arte vsed therein, or because ý whole was beaten out of one piece.

e Which onely was to anoynt the Priests and the instruments of the Tabernacle, and not to burne.

f Though I cōmande these workes to bee done, yet will I not that you breake my Sabbath dayes. *Chap. 20.8. ezek. 20.12.*

g God repeteth this point because the whole keeping of the lawe standeth in the true vse of ý Sabbath, which is to cease from our workes, and to obey the will of God.

" *Or, Sabbath. Gen. 1.31. and 2.2.*

h From creating his creatures, but not from gouerning and preseruing them.

i Whereby he declared his will to his people. *Deut. 9.10.*

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BVt when the people sawe, that Moses tarieth long or hee came downe from the mountame, the people gathered themselues together against Aaron, and sayd vnto him, Vp, a make vs gods to go before vs: for of this Moses (the man that brought vs out of the land of Egypt) wee knowe not what is become of him.
2 And Aaron sayd vnto them, b Pluck of the golden earings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.
3 Then all the people pluckt from them c selues the golden earings, which were in their eares, and they brought them vnto Aaron.
4 * Who receiued them at their handes, & facioned it with the grauing toole, & made of it a d molten calf: then they said, * These bee thy gods, O Israel, which brought thee out of the lande of Egypt.
5 When Aaron saw that, he made an altar before it: and Aaron proclaymed, saying, To morowe shalbe the holy day of the Lord.
6 So they rose vp ē nert day in the morning, and offered burnt offerings, and brought peace offrings: also * the people sate them downe to eat and drinke, and rose vp to play.
7 ¶ Then the Lord said vnto Moses, * Go, get thée downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.
8 They e are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.
9 Againe the Lord said vnto Moses, * I haue seene this people, and behold, it is a stiffe necked people.
10 Now f therefore let me alone, that my wrath may ware hote agaynst them, for I will consume them: but I will make of thee a mightie people.
11 * But Moses prayed vnto the Lord his God, and sayde, O Lord, why doeth thy wrath ware hote agaynst thy people, which thou hast brought out of the lād of Egypt, with great power and with a mightie hand?
12 * Wherfore shal the Egyptiās "speake, and say, He hath brought them out maliciously for to slaye them in the mountaines, and to consume them from the earth? turne from thy fearce wrath, & "change thy minde from this euill toward thy people.
13 Remember s Abraham, Izhak, & Israel thy seruants, to whome thou swarest by thine owne selfe, and saydest vnto them, * I wil multiplie your seede, as the

a The roote of Idolatrie is, whē men thinke that God is not at hand, except they see him carnally.

b Thinking that they would rather forgo Idolatrie, then to resigne their most precious iewels.

c Such is ý rage of Idolaters, that they spare no cost to satisfie their wicked desires. *Psal. 106.19.*

d They smelled of their leauen of Egypt, where they saw calues, oxen, & serpents worshipped. *1. King. 12.28. 1. Cor. 10.7. deut. 9.13.*

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience and to send vs good guides. *1. King. 12.28. Chap. 33.3. deut. 9.13.*

f God sheweth that the prayers of the godly stay his punishment. *Psal. 106.23.*

Nom. 14.13.

" *Or, blaspheme.*

" *Or, repent.*

g That is, thy promes made to Abraham. *Gen. 22.7. and 13.7. and 48.16.*

the starres of the heauen, & al this land, that I haue spoken of, will I giue vnto your seede, and they shal inherite it for euer.

14 Then the Lorde changed his minde from the euil, which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and the writing was the writing of God grauen in the Tables.

h Al these repetitions shewe how excellent a thing they defrauded themselues of by their idolatrie.

17 And when Iosha heard the noyse of the people, as they howted, he said vnto Moses, There is a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: but I do heare the noyse of singing.

19 Now, assoone as he came neere vnto the hoste, he sawe the calfe & the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his handes, & brake them in pieces beneath the mountaine.

Deut. 9.21.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and grosid it vnto powder, & strowed it vpon the water, & made the childre of Israel drinke of it.

i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

21 Also Moses sayd vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lorde ware fearce: Thou knowest this people, that they are euen set on mischiefe.

23 And they said vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I sayd to them, Ye that haue golde, plucke it of: and they brought it me, and I did cast it into the fire, & thereof came this calfe.

25 Moses therefore sawe that the people were k naked (for Aaron had made the naked vnto their shame among their enemies)

k Both destitute of Gods fauour, and an occasion to their enemies to speake euil of their God.

26 And Moses stoode in the gate of the camp, & said, Who pertaineth to the Lorde? let him come to me. And al the sonnes of Leui gathered them selues vnto him.

27 Then he sayd vnto them, Thus sayth the Lord God of Israel, Put euerie man his sword by his side: go to and fro, from gate to gate, through the hoste, & l slaye euerie man his brother, and euery man his companion, and euerie man his neighbour.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33.9.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 (For Moses had sayde, Consecrate your hands vnto the Lord this day, euen euery man vpon his m sonne, and vpon his brother, that there may be giuen you a blessing this day.)

m In reuenging Gods glorie we must haue no respect to person, but put of al carnal affection.

30 And when the morning came, Moses sayd vnto the people, Ye haue committed a grieuous crime: but nowe I will go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and sayd, Oh, this people haue sinned a great sinne, & haue made them gods of golde.

32 Therefore nowe if thou pardon their sinne, thy mercie shal appeare: but if thou wilt not, I pray thee, rase me n out of thy booke, which thou hast written.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

33 Then the Lord sayd to Moses, Whosoeuer hath sinned against me, I will put him out of my o booke.

o I will make it knowen that he was neuer predestinat in mine eternal counsell to life euerlasting.

34 Go nowe therefore, bring the people vnto the place which I commanded thee: beholde, mine Angel shal go before thee, but yet in the day of my visitation I will p visite their sinne vpon them.

p This declareth how grieuous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

1 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lorde denyeth to go vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 and desireth to see the glorie of the Lord.

1 AFterward the Lord sayd vnto Moses, Depart, a go vp from hence, thou, and the people (which thou hast brought vp out of the lande of Egypt) vnto the land which I sware vnto Abraham, to Izhak & to Iaakob, saying, * Vnto thy seede wil I giue it.

a The land of Canaan was compassed with hilles: so they, that entred into it, must passe vp by the hilles.

Gen.12.7. Chap.23.27. Iosh.24.11. deut.7.22.

2 And * I will send an Angel before thee & wil cast out the Canaanites, the Amorites, and the Hittites, & the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke & honie: for I will not go vp with thee, * because thou art a stiffe necked people, lest I consume thee in the way.

Chap.32. 9. deut.9.13.

4 And when the people heard this euill tydings, they sorowed, and no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffe necked people, I wil come suddeply vpon thee, & consume thee: therefore now put thy costly rainment from thee, that I may know b what to do vnto thee)

b That either I may shew mercie, if thou repent, or els punish thy rebellion.

6 So the children of Israel laid their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoste farre of from the hoste, & called it c Ohel-moed. And when anie did seeke to the Lorde, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lordes will.

8 And when Moses went out vnto the Tabernacle, al the people rose vp, and stoode

stoode euery man at his tent doore, and looked after Moses, vntil he was gone into the Tabernacle.
9 And assoone as Moses was entred into p̃ Tabernacle, the cloudy pillar descended, & stoode at the doore of the Tabernacle, & the Lord talked with Moses.
10 Now when al the people sawe the cloudie pillar stand at the Tabernacle doore, al the people rose vp, & worshipped euerie man in his tent doore.
11 And the Lord spake vnto Moses, [d]face to face, as a man speaketh vnto his friend. After he turned againe into the hoste, but his seruãt Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.
12 ¶ Then Moses said vnto p̃ Lord, See, thou sayst vnto me, Leade this people forth, & thou hast not shewed me whõ thou wilt send with me: thou hast sayd moreouer, I know thee [e] name, and thou hast also found grace in my sight.
13 Now therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way, that I may know thee, and that I may find grace in thy sight: consider also that this nation is thy people.
14 And he answered, My [f] presence shal go with thee, and I wil giue thee rest.
15 Then he sayd vnto him, If thy presence go not with vs, carie vs not hence.
16 And wherein now shal it be knowen, that I & thy people haue found fauour in thy sight? shal it not be when thou goest with vs? so I, & thy people shall haue preeminence before all the people that are vpon the earth.
17 And the Lord sayd vnto Moses, I wil do this also that thou hast said: for thou hast found grace in my sight, & I know thee by name.
18 Againe he said, I beseech thee, shewe me thy [g] glorie.
19 And he answered, I wil make all my [h] good go before thee, & I wil [i] proclaime the Name of the Lord before thee: * for I wil shew [k] mercie to whom I will shew mercie, & wil haue compassion on whom I wil haue compassion.
20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and [l] liue.
21 Also the Lord sayd, Beholde, there is a place by [m] me, and thou shalt stand vpon the rocke:
22 And while my glory passeth by, I wil put thee in a cleft of p̃ rocke, & wil couer thee with mine hãd whiles I passe by.
23 After I wil take away mine hand, & thou shalt see my [n] backe partes: but my face shal not be seene.

d Most plainly and familiarly of all others, Nom. 12. 7, 8. deut. 34. 10.

e I care for thee and wil preserue thee in this thy vocation.

" Ebr. face.

f Signifying that the Israelites should excell through Gods fauour al other people, vers. 16.

g Thy face, thy substance, and thy maiestie.

h My mercie, & fatherly care.

i Reade Chap. 34. vers. 6, 7. Rom. 9. 15.

k For finding nothing in man that can deserue mercie, he wil freely saue his.

l For Moses sawe not his face in full maiestie, but as mans weaknes could beare.

m In mount Horeb.

n So much of my glorie as in this mortal lyfe thou art able to see.

CHAP. XXXIIII.

1 The Tables are remed. 6 The description of God. 12 Al fellowship w̃ idolaters is forbidden. 18 The three feasts. 28 Moses is fourtie daies in the Mount 30 His face shineth, & he couereth it with a vaile.

1 AND p̃ Lord said vnto Moses, *Hew thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.
2 And be readie in p̃ morning, that thou mayst come vp early vnto the mount of Sinai, & " wayte there for mee in the top of the mount.
3 But let no mã come vp with thee, neyther let any man be seene throughout all the mount, neither let the sheepe nor cattel feede [a] before this mount.
4 ¶ Then Moses [b] hewed two Tables of stone like vnto the first, and rose vp earlie in the morning, and went vp into the mount of Sinai, as the Lorde had commanded him, & tooke in his hand two Tables of stone.
5 And the Lord descended in the cloude, and stoode with him there, and proclaimed the Name of the Lord.
6 So the Lord passed before his face, and [a] cryed, The Lord, the Lord, strong, merciful, & gracious, slow to anger, & abundant in goodnes and trueth,
7 Keeping mercie for thousands, forgiuing iniquitie, & transgression & sinne, & not " making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third & fourth generation.
8 Then Moses made haste & bowed him selfe to the earth, and worshipped,
9 And saide, [d] Lorde, I pray thee, If I haue found grace in thy sight, p̃ the Lord would now go with vs (for it is a stiff necked people) & pardon our iniquity & our sin, & take vs for thine enheritance.
10 And he answered, Behold, * I will make a couenãt before al thy people, & wil do marueils, such as haue not bene done in all p̃ world, neither in all nations: & all p̃ people among whom thou art, shall see p̃ work of p̃ Lord: for it is a terrible thing that I wil do with thee.
11 Keepe diligently p̃ which I cõmaund thee this day: Beholde, I will cast out before thee the Amorites, & the Canaanites, and the Hittites, & p̃ Perizzites, & the Hiuites, and the Iebusites.
12 * Take heede to thy selfe, that thou make no compact with the inhabitãts of the lande whither thou goest, least they be the cause of [c] ruine among you:
13 But ye shal ouerthrowe their altars, & breake their images in pieces, & cut downe their [d] groues,
14 (For thou shalt bowe downe to none other god, because the Lorde, whose Name is * Iealous, is a iealous God)
15 Least thou make a * compact with the inhabitants of the land, & when they go a whoring after their gods, & do sacrifice vnto their gods, some man call thee, and thou * eat of his sacrifice:
16 And least thou take of their * daughters vnto thy sones, & their daughters go a whoring after their gods, & make thy sonnes go a whoring after their gods.
17 Thou shalt make thee no gods of [e] metall,

Deut. 10. 1.

" Ebr. stand to me.

a Or, about.

b Or, polished.

a This ought to be referred to the Lord & not to Moses proclaiming: as Chap. 33. ver. 19.

" Ebr. not making innocent.

Deut. 5. 9. iere. 32. 18.

b Seeing ye people are thus of nature, the rulers haue neede to call vpon God, that he would alwayes be present with his Spirit.

Deut. 5. 2.

Deut. 7. 2.

c If thou folowe their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they chosed for their idoles.

Chap. 20. 5.

Chap. 23. 32.

deut. 7. 2.

1. Cor. 8. 10.

1. King. 11. 2.

e As golde, siluer, brasse, or any thing that is molte: And herein is condemned al maner of idoles, whatsoeuer they be made

Chap.23.15.
18 ¶ The feast of * vnleauened bread shalt
thou keepe: seuen daies shalt thou eate
vnleauened bread, as I commanded
Chap.13.4. thee, in the time of the * moneth of Ab-
Chap.13.2.and 22.29. ezek.44.30. bib: for in the moneth of Abib thou ca-
meest out of Egypt.
19 * Euery male, that first openeth the
wombe, shalbe mine: also all the first
borne of thy flocke shall bee reckoned
mine, both of beeues and sheepe.
20 But þ first of þ asse thou shalt bye out
w a lambe: & if thou redeeme him not,
thē thou shalt breake his neck: all þ first
borne of thy sonnes shalt thou redeeme, &
none shal appeare before me * [1] empty.
Chap.23.15. ecclus.35.4.
21 ¶ * Six dayes shalt thou worke, & in þ
seuenth day thou shalt rest: both in ea-
ring time, & in þ harueſt thou shalt rest.
22 ¶ * Thou shalt also obserue þ feast of
f Without offring some thing.
Chap.23.22.
Chap.23.16.
g Which was in September, when the sunne declined, which in the count of politicall things they called the end of the yere.
Deut.16.16.
chap.23.14.
h God promiseth to defende them and theirs, which obey his commandement.
Chap.23.18.
i Reade Chap. 23.19.deut.14. 21.
Chap.24.18. deut.9.9.
k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles.
Deut.4.13.
[l] Or, wordes.
wēkes in the time of the first fruites of
wheat harueſt, and the feast of gathe-
ring fruites in g the ende of the yere.
23 ¶ * Thrise in a yere shall all your
men children appeare before the Loide
Iehouah God of Israel.
24 For I will cast out the nations be-
fore thee, and enlarge thy coastes, so
that no man shall h desire thy lande,
when thou shalt come up to appeare
before þ Lord thy God thrise in þ yere.
25 * Thou shalt not offer þ blood of my sa-
crifice w leauē, neither shal ought of the
sacrifice of the feast of Passeouer be left
vnto the morning.
26 The first ripe fruites of thy land thou
shalt bring vnto the house of the Loide
thy God: yet shalt thou not i seeth a kid
in his mothers milke.
27 And the Lord said vnto Moses, Write
thou these words: for after the tenour
of * these woides I haue made a cove-
nant with thee and with Israel.
28 So he was there with þ Lord k fourty
dayes & fourty nights, and did neither
eate bread nor drinke water: and he
wrote in the Tables * þ woides of þ co-
uenant, euen the ten [m] commādements.
29 ¶ So when Moses came downe frō
mount Sinai, the two Tables of þ Te-
stimonie were in Moses hād, as he des-
cended from the mount: (now Moses
wist not that the skin of his face shone
bright, after þ God had talked w him)
30 And Aaron and all the children of
Israel looked vpon Moses, & beholde,
the skin of his face shone bright, & they
l Reade 2.Cor. 3.7.
were [l] afraid to come nere him.
31 But Moses called thē: & Aaron & all
þ chiefe of the Congregation returned
vnto him: & Moses talked with them.
32 And afterwarde all the children of
Israel came nere, & he charged them
with all that the Lord had said vnto
him in mount Sinai.
33 So Moses made an end of commu-
ring with them, * and had put a cou-
2.Cor.3.13. ring vpon his face.
34 But, when Moses came [m] before the
Lord to speake w him, he tooke of þ co-
uering vntil he came out: thē he came
m Which was in the Tabernacle of the Congregation.
out, and spake vnto the children of Is-
rael that which he was commanded.
35 And the children of Israel sawe the
face of Moses, how the skinne of Mo-
ses face shone bright: therefore Moses
put the couering vpon his face, vntil
he went to speake with God.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readines of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

1 THen Moses assembled al the Con-
gregation of the children of Israel,
and said vnto them, These are the
woides which the Lord hath comma-
ded, that ye should do them:
2 * Six dayes shou shalt worke, but the
seuenth day shalbe vnto you the holie
[a] Sabbath of rest vnto the Lord: who-
soeuer doth any worke therein, shal die.
3 Ye shall kindle no fire throughout all
your habitations vpō þ Sabbath day.
4 ¶ Againe, Moses spake vnto all the
Congregation of the children of Israel,
saying, This is the thing, which the
Lord commandeth, saying,
5 Take from among you an offring vn-
to the Lord: whosoeuer is of a * willing
heart, let him bring this offring to the
Lord, namely golde, and sluer, & brasse:
6 Also blewe silke, and purple, & skarlet,
and fine linen, and goates heare,
7 And rams skinnes died red, and bad-
gers skinnes with Shittim wood:
8 Also oyle for light, & spices for þ anoin-
ting oyle, and for the sweete incense,
9 And onix stones, and stones to be set
in the Ephod, and in the brest plate.
10 And all the wise [b] hearted among you,
shall come and make all that the Loide
hath commanded:
11 That is, the * Tabernacle, þ pauillion
thereof, and his couering, and his ta-
ches and his boardes, his barres, his
pillars and his sockets,
12 The Arke, & the barres thereof: the
Mercieseat, & the vaile that [c] couereth it,
13 The Table, & the barres of it, & all the
instruments thereof, & the shew bread:
14 Also the Candlestricke of light and his
instruments, and his lampes with the
oyle for the light:
15 * Likewise the altar of perfume & his
barres, and the anointing oyle, and the
sweete incense, & the vaile of the doore
at the entring in of the Tabernacle,
16 The * Altar of burnt offring with his
brasen grate, his barres and all his in-
strumēts, the Lauer and his foote,
17 The hangings of the court, his pil-
lars and his sockets, and the vaile of
the gate of the court,
18 The pinnes of the Tabernacle, and
the pinnes of þ court with their cords,
19 The [d] ministring garments to minis-
ter in the holie place, and the holie gar-
ments for Aaron the Priest, & the gar-
ments of his sonnes, that they may
minister in the Priestes office.
20 ¶ Then all the Congregation of the
children
Chap.20.9.
a Wherein ye shall rest from all bodily worke.
Chap.25.2.
b Reade Chap. 28.3.
Chap.26.31.
c Which hanged before the Mercieseate that it could not be seene.
Chap.30.1.
Chap.27.1.
d Such as appertaine to the seruice of the Tabernacle.

children of Israel departed from the presence of Moses.

21 And euery one, whose heart "encouraged him, and euerie one, whose spirit made him willing, came and brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came & brought "taches and earings, and rings, & bracelets, all were iewels of golde: and euery one that offred an offring of golde vnto the Lord:

23 Euery man also, which had blewe silke, and purple, and skarlet, and fine linen, and goates heare, and rammes skinnes died red, and badgers skinnes, brought them.

24 All that offred an oblation of siluer & of brasse, brought the offring vnto the Lord: and euery one, that "had Shittim wood for any maner worke of the ministration, brought it.

25 And all the women that were [c] wise hearted, did spinne with their handes, and brought the spun worke, euen the blewe silke, and the purple, the skarlet, and the fine linen.

26 Likewise all the women, [f] whose hearts were moued with knowledge, spun goates heare.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the * anointing oyle, and for the swete perfume.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for all [h] worke which the Lord had commanded them to make by the hand of Moses, brought a free offring to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Beholde, * the Lord hath called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,

31 And hath filled him [n] with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner worke,

32 To find out curious works, to worke in gold, and in siluer, and in brasse,

33 And in grauing stones to set them, & in karuing of wood, euen to make any maner of fine worke.

34 And he hath put in his heart that he may teach other: both he, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisedome of heart to worke all maner [h] of cunning * and broydred, and needle worke: in blewe silke, and in purple, in skarlet, and in fine linen & weauing, euen to doe al maner of worke, & subtill inuentions.

CHAP. XXXVI.

The great readines of the people, in so much that he commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boardes. 31 The Barres. 35 And the vaile.

1 THen wrought Bezaleel, and Aholiab, & all "cunning men, to whom the Lorde gaue wisedome, and vnderstanding, to knowe howe to worke all maner worke for the seruice of the [a] Sanctuarie, according to all that the Lord hath commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lorde had giuen wisdome, euē as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also [b] they brought still vnto him free gifts euerie morning.

4 So all the wise men, that wrought all the holie worke, came euery man from his worke, which they wrought,

5 And spake to Moses, saying, The people bring to [c] much, and more then ynough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commādement, and they caused it to be proclaimed throughout the hoste, saying, Let neyther man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were staied from offring.

7 For the stuffe they had, was sufficient for all the worke to make it, & to much.

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linnen, and of blewe silke, and purple, and skarlet: [d] Cherubims of broydred worke made they vpon them.

9 The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one cise.

10 And he coupled fiue curtaines together, & other fiue coupled he together.

11 And he made strings of blewe silke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the other curtaine in the selueage in the second coupling.

12 * Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

13 After, he made fiftie *taches of golde, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also he made curtaines of goates heare for the "couering vpon the Tabernacle: he made them to the nomber of eleuen curtaines.

15 The length of one curtaine had thirtie cubits, and the breadth of one curtaine

"Ebr. lifted him vp.

"Or, hooks.

"Ebr. wise in heart.

a By the Sanctuarie he meaneth here all the Tabernacle.

b Meaning the Israelites.

c A rare example and notable to see the people so ready to serue God with their goods.

d Which were litle pictures with wings in the forme of children.

"Or, with the spirit of God.

"Or, hooks.

"Or, pauillion.

f That is, which were good spinners.

Chap. 30. 23.

g Vsing Moses as a minister thereof.

Chap. 31. 2.

h Perteining to grauing, or karuing, or such like

Chap. 26. 1.

Chap. 26. 3, 4.

Chap. 26. 10.

tame foure cubites: & eleuen curtaines were of one cile.
16 And he coupled fiue curtaynes by them selues, and six curtaines by them selues:
17 Also he made fiftie stringes vpon the edge of one curtaine in the selledge in the coupling, and fiftie strings made he vpon the edge of the other curtayne in the second coupling.
18 He made also fiftie taches of brasse to couple ye couering that it might be one.
19 And he made a [e] couering vpon the pauilion of rammes skinnes died red, & a couering of badgers skins aboue.
20 ¶ Likewise he made the boardes for the Tabernacle of Shittim wood to [f] stand vp.
21 The length of a board was ten cubits, & the breadth of one board was a cubite, and an halfe.
22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all ye boards of the Tabernacle.
23 So he made twentie boardes for the South side of the Tabernacle, euen full South.
24 And fourtie sockets of siluer made he vnder the twentie boards, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.
25 Also for the other side of the Tabernacle towarde the North, he made twentie boardes,
26 And their fourty sockets of siluer, two sockets vnder one board, & two sockets vnder another board.
27 Likewise toward [g] the Westside of the Tabernacle he made six boardes.
28 And two boardes made he in ye corners of the Tabernacle, for eyther side,
29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: thus he did to both in both corners.
30 So there were eight boards & their siluerne sockets of siluer, vnder euerie board two sockets.
31 ¶ After, he made * barres of Shittim wood, fiue for the boards in the one side of the Tabernacle,
32 And fiue barres for the boards in the other side of ye Tabernacle, & fiue bars for the boardes of the Tabernacle on the side toward the West.
33 And he made ye middest barre to shoot through the boards, from the one ende to the other.
34 He ouerlaid also ye boards with gold, & made their rings of golde for places for the barres, and couered the barres with golde.
35 ¶ Moreouer he made a [h] vaile of blew silke, & purple, and of skarlet, & of fine twined linen: with Cherubims of broidered worke made he it:
36 And made thereunto foure pillars of Shittim, & ouerlayd them with golde: whose * hookes were also of golde, and he cast for them foure sockets of siluer.
37 And he made an [i] hanging for the Tabernacle door, of blew silke, & purple, & skarlet, & fine twined linen, and needle worke,
38 And the fiue pillars of it with their hookes, and ouerlayd their chapters & their * filets with gold, but their fiue sockets were of brasse.

CHAP. XXXVII.

1 The Arke. 6 The Mercifeat. 10 The Table. 17 The Candlestick. 25 The Altar of incense.

1 After this, Bezaleel made ye * Arke of Shittim wood, two cubites & an halfe long, & a cubite and an halfe broad, and a cubite and an halfe hie:
2 And ouerlayd it with fine gold within & without, and made [a] crowne of gold to it round about,
3 And cast for it foure rings of golde for ye foure corners of it: that is, two rings for the one side of it, & two rings for the other side thereof.
4 Also he made barres of Shittim wood, and couered them with golde,
5 And put the barres in the rings by the sides of the Arke, to beare the Arke.
6 ¶ And he made ye * Mercifeat of pure gold: two cubites and an halfe was the length thereof, & one cubite & an halfe the bredth thereof.
7 And he made two Cherubims of gold, vpon the two ends of ye Mercifeat: euen of worke beaten with ye hammer made he them.
8 One Cherub on the one end, & another Cherub on the other end: [b] of the Mercifeate made he the Cherubims, at the two endes thereof.
9 And the Cherubims spread out their wings on hie, & couered the Mercifeat with their wings, and their faces were one towards another: toward ye Mercifeat were ye faces of the Cherubims.
10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, & a cubite the breadth thereof, and a cubite and an halfe the height of it.
11 And he ouerlayd it with fine gold, and made thereto a crowne of gold rounde about.
12 Also he made thereto a border of an * hand bredth round about, & made vpon ye border a crowne of gold round about.
13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure frete thereof.
14 Against the border were the rings, as places for the barres to beare ye Table.
15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.
16 * Also he made the instrumets for the Table of pure gold: dishes for it, & incens cups for it, & goblets for it, & couerings for it, wherewith it should be couered.
17 ¶ Likewise he made the Candlesticke of pure gold: of worke beaten out with

[e] These two were aboue the couering of goates heare.
[f] And to beare vp the curtaines of the Tabernacle.
[g] Or toward the Sea, which was the Sea called Mediterraneum Westward from Ierusalem. Chap.26. 24.
Chap.25.28. and 30.4,5.
[h] Which was betweene the Sanctuarie & the Holiest of all.
* Or, heads.
[i] Which was betwene ye court & the Sanctuarie.
* Or, graueu borders.
Chap.25.10.
[a] Like battelments.
Chap.25.17.
[b] Of the selfe same matter ye Mercifeate was.
* Or, foure fingers.
Chap.25.29.

the hamer made he the Candlesticke: & his shaft, & his branch, his bowles, his knoppes, and his floures were of one piece.

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

19 In one branche three bowles made like almonds, a knop and a floure: & in an other branch three bowles made like almonds, a knop & a floure: and so throughout the six branches that proceeded out of the Candlesticke.

20 And vpon ꝑ Candlesticke were foure bowles after the facion of almondes, the knoppes thereof and the floures thereof:

21 That is, vnder euery two branches a knop made thereof, & a knop vnder the second branche thereof, & a knop vnder the third branche thereof, according to the six branches comming out of it.

22 Their knops & their branches were of ꝑ same: it was al one* beaten worke of pure golde.

23 And he made for it seuen lamps with the snuffers, and snufdishes thereof of pure golde.

24 Of a [c] talent of pure gold made he it with al the instruments thereof.

25 Furthermore he made ꝑ* perfume altar of Shittim wood: the length of it was a cubite, & the breadth of it a cubite (it was square) & two cubits hie, and the hornes thereof were of the same.

26 And he couered it vꝑ pure golde, both the top & the sides therof round about, and the hornes of it, & made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlayd them with golde.

29 And he made the holie* anointing ople, & the sweete pure incense after the apothecaries arte.

Chap.25.31.

c Reade Chap. 25.39.

Chap.30.1,23,34.

Chap.30.23,35.

CHAP. XXXVIII.

1 The altar of burnt offrings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offred.

1 ALso he made the altar of ꝑ burnt offering* of Shittim wood: five cubits was the length thereof, & five cubits the breadth thereof: it was square & three cubites hie.

2 And he made vnto it hornes in the foure corners therof: the hornes therof were of the same, and he ouerlayd it with brasse.

3 Also he made all the instrumentes of the altar: the* alhpans, & the bessomes, and the basins, the flesh hookes, and the [a] censers: all the instrumentes thereof made he of brasse.

4 Moreouer he made a brasen grate wrought like a nette to the Altar, vnder the compasse of it beneath in the [a] middes of it,

5 And cast foure rings of brasse for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into ꝑ rings on the sides of the altar to beare it withall, and made it * holowe within the boardes.

8 ¶ Also he made the Lauer of brasse, & the foote of it of brasse of the [b] glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally he made the court on the South side full South: the hangings of the court were of fine twined linen, hauing an hundreth cubites.

10 Their pillars were twenty, and their brasen sockets twentie: the hookes of the pillars, and their filets were of siluer.

11 And on ꝑ North side the hangings were an hundreth cubits: their pillars twentie, and their sockets of brasse twentie, the hookes of the pillars & their filets of siluer.

12 On the West side also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of siluer.

13 And toward the Eastside, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fifteene cubites, their three pillars, & their three sockets:

15 * And of ꝑ other side of the court gate on both sides were hangings of fifténe cubites, with their three pillars & their three sockets.

16 All the hangings of the court rounde about were of fine twined linen:

17 But the sockets of the pillars were of brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

18 He made also the hanging of the gate of ꝑ court of needle worke, blew silke, and purple, and skarlet, and fine twined linen euen twentie cubites long, and fiue cubites in height and breadth, " like the hangings of the court.

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, & the couering of their chapiters, and their filets of siluer.

20 But all the* pinnes of the Tabernacle and of the court rounde about were of brasse.

21 ¶ These are the partes of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commaundement of Moses for the office of the [c] Leuites by the hand of Ithamar sonne to Aaron the Priest,

a So that the gridiron or grate was halfe so hie as the Altar, and stood within it.

b R. Kimhi saith that the women brought their looking glasses, which were of brasse or fine metall, & offred them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

Chap.27.14.

"Ebr. ouer against.

Chap.27.19.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Nom. 3.4.

Chap.27.1.

Chap.27.3.

[a] Or, fire pannes.

22 So

22 So Bezaleel the sonne of Vri the sonne of Hur of the tribe of Iudah, made all p̃ the Lord comanded Moses.
23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a[d] cunning workman & an emb̃roiderer & a worker of needle worke in blewe silke, & in purple, and in skarlet, and in fine linen.
24 All the golde that was occupied in all p̃ worke wrought for the holy place (which was the golde of the offering) was nine and twentie talents, and seuen hundreth and thirtie shekels, according to the shekel of the Sanctuarie.
25 But the siluer of the that were numbred in p̃ Cõgregation, was an hũdreth talents, and a thousand seuen hũdreth & seuentie and fiue shekels, after the shekel of the Sanctuarie.
26 A [e] portion for a man, that is, halfe a shekell after the shekell of the Sanctuarie, for all them that were numbred fro twentie yeere olde and aboue, among fiue hundreth thousand, and three thousand, and fiue hundreth and fiftie men.
27 Moreouer there were an hundreth talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.
28 But he made the hookes for the pillars of a thousand seuen hundreth and seuentie and fiue shekels, and ouerlaid their chapiters, and made filets about them.
29 Also the brasse of the offring was seuentie [e] talents, and two thousand, & foure hundreth shekels.
30 Wherewith he made the sockets to the dore of the Tabernacle of the Congregation and the brasen altar, & the brasen grate which was for it, with all the instruments of the Altar,
31 And the sockets of the court roũde about, and the sockets for the court gate, and all the * pins of the Tabernacle, & all the pins of p̃ court rõũd about.

d As a grauer, or carpenter, chap. 31.4.

e Or, halfe a shekel.

e Reade the weight of a talent, Chap. 25. 39.

Chap. 27. 19.

CHAP. XXXIX.

1 The apparell of Aaron and his sonnes. 32 All that the Lorde commanded, was made, and finished. 43 Moses blesseth the people.

1 Moreouer they made [a] garments of ministration to minister in the Sanctuarie, of blewe silke, and purple, and skarlet: they *made also the holie garments for Aaron, as the Lord had commanded Moses.
2 So he made the Ephod of gold, blewe silke, and purple, and skarlet, and fine twined linen.
3 And they did beat the gold into thinne plates, and cut it into wyers, to worke it in the blewe silke and in the purple, & in the skarlet, and in the fine linen, with broydered worke.
4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.
5 And the broydered garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of golde, of blewe silke, and purple, and skarlet, and fine twined linen, as the Lord had commanded Moses.
6 ¶ And they wrought * two Onix stones closed in ouches of golde, and graued, as [b] signets are grauen, with the names of the children of Israel,
7 And put them on the shoulders of the Ephod, as stones for a * remembrance of the children of Israel, as the Lorde had commanded Moses.
8 ¶ Also he made the brest plate of broydered worke like the worke of the Ephod: to wit, of golde, blewe silke, and purple, and skarlet, & fine twined linen.
9 They made the brest plate double, and it was square, an hand breadth long, and an hand breadth broade: it was also double.
10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe.
11 And in the second row, an Emerald, a Saphir, and a Diamond:
12 Also in the third row, [c] a Turkeis, an Achate, and an Ymatite:
13 Likewise in the fourth rowe, a Chysolite, an Onix, & a Iasper: closed and set in ouches of gold.
14 So the stones were according to the names of the children of Israel, euen twelue [d] after their names, grauen like signets, euery one after his name according to the twelue tribes.
15 After, they made vpon the brest plate cheines at the ends, of wythen worke and pure golde.
16 They made also two bosses of golde, & two golde rings, & put the two rings in the two corners of the brest plate.
17 And they put the two wythẽ cheines of golde in the two rings, in the corners of the brest plate.
18 Also the two other endes of the two wythen cheines they fastened in p̃ two bosses, and put them on the shoulders of the Ephod vpon the forefront of it.
19 Likewise they made two rings of golde, & put them in the two other corners of the brest plate vpon the edge of it, which was on p̃ inside of p̃ Ephod.
20 They made also two other golden rings, & put thẽ on the two sides of the Ephod, beneath on the foreside of it, & ouer against his coupling aboue the broydered garde of the Ephod.
21 Then they fastened the brest plate by his rings vnto the rings of the Ephod, with a lace of blewe silke, that it might be fast vpon the broydered gard of the Ephod, & that ẽ brest plate should not be loosed from the Ephod, as the Lord had commanded Moses.
22 ¶ Moreouer, he made the robe of the [e] Ephod of woven worke, altogether of blew silke.
23 And [f] the hole of the robe was in the middes of it, as the collar of an habergeon,

a As couerings for the Arke, the Candlesticke, the Altars, and such like. Chap. 31. 10. and 35. 19.

b That is, of very fine and curious workemanship. Chap. 28. 11.

c Or, a ligure, which stone autors write that it commeth of the vrine of the beast called lynx.

d That is, euery tribe had his name written in a stone.

e Which was next vnder the Ephod.

f Where he should put thorowe his head.

bergeon, with an edge about the coller, that it should not rent.
24 And they made vpon the skirts of the robe pomegranates, of blewe silke, and purple, and skarlet, and fine linen twined.
Chap.28.33. 25 They made also *belles of pure gold, and put the belles betweene the pomegranates vpon the skirtes of the robe roundе about betweene the pomegranates.
26 A bel and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lorde had commanded Moses.
27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his sonnes,
28 And the miter of fine linen, and goodly bonnets of fine linen, & linen * breeches of fine twined linen,
Chap.28.40.
29 ¶ And the girdle of fine twined linen, and of blew silke, and purple, and skarlet, euen of needle worke, as the Lorde had commanded Moses.
30 ¶ Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the graauing of a signet, * HOLINES TO THE LORD.
Chap.28.36.
31 And they tyed vnto it a lace of blewe silke to fasten it on hye vpon the miter, as the Lord had commanded Moses.
32 ¶ Thus was al the worke of the Tabernacle, euen of the * Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.
Chap.27.21.
33 ¶ Afterwarde they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boardes, his barres, and his pillers, and his sockets,
34 And the couering of raunnes skinnes died red, and the couerings of badgers skinnes, and the g couering vaile.
35 The Arke of the Testimonie, and the barres thereof, and the Merciseat,
36 The Table, with all the instruments thereof, and the shewbread,
37 The pure Candlesticke, the lampes thereof, euen the lampes h set in order, and al the instruments thereof, and the oyle for light:
38 Also the golden Altar and the anointing oile, and the sweet incense, and the hanging of the Tabernacle doore,
39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Lauer and his foote.
40 The curtaines of the court with his pillers, and his sockets, and the hanging to the court gate, and his cordes, and his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.
41 Finally, the ministring garments to serue in the Sanctuarie, and the holye garments for Aaron the Priest, & his sonnes garments to minister in the Priestes office.
42 According to euery point that the Lord had i commanded Moses, so the children of Israel made all the worke.
43 And Moses beheld al the worke, & beholde, they had done it as the Lorde had commaunded: so had they done: and Moses k blessed them.

g So called, because it hanged before the merciseat and couered it from sight, Chap.35.12.
h Or, which Aaron dressed & refreshed with oyle euery morning, chap. 30.7.
i Signifying that in Gods matters man may neither adde, nor diminish.
k Praised God for the peoples diligence and prayed for them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glorie of the Lord appeareth in the cloud couering the Tabernacle.

1 THen the Lorde spake vnto Moses, saying,
2 In the a first day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:
3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.
4 Also thou shalt bring in the * Table, and set it in order as it doeth require: thou shalt also bring in the Candlesticke, and light his lampes,
5 And thou shalt set the incense Altar b of golde before the Arke of the Testimonie, and put the c hanging at the doore of the Tabernacle.
6 Moreouer, thou shalt set the burnt offring Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.
7 And thou shalt set the Lauer between the Tabernacle of the Congregation & the Altar, and put water therein.
8 Then thou shalt appoint the courte round about, and hang vp the hanging at the court gate.
9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all d is therein, & halow it with all the instruments thereof, d it may be holy.
10 And thou shalt anoint the Altar of the burnt offring, and all his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.
11 Also thou shalt anoint the Lauer, and his foote, and shalt sanctifie it.
12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash the with water.
13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, & sanctifie him, that he may minister vnto me in the Priestes office.
14 Thou shalt also bring his sonnes, & clothe them with garments,
15 And shalt anoint them as thou didest anoint their father, that they may minister vnto me in the Priestes office: for their anointing shalbe a signe, that the priesthoode d shalbe euerlasting vnto them throughout their generations.
16 So Moses did according to all that the Lord had cõmanded him: so did he.
17 * Thus was the Tabernacle reared vp

a After that Moses had bene fourtie dayes & fourtie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.
*Reade cha. 26. 35.
b That is, the altar of perfume or to burne incense on.
c This hanging or vaile was betweene the Sanctuarie and the court.
d Till both the priesthoode and the ceremonies shuld end, which was at Christes comming, *Nom.7.1.*

vp the first daye of the first moneth in
e the second yere.
18 The Moses reared vp the Tabernacle
and fastened his sockets, and set vp the
boards therof, and put in the barres of
it, and reared vp his pillers.
19 And he spread the couering ouer the
Tabernacle, & put the couering of that
couering on hie above it, as the Loide
had commanded Moses.
20 ¶ And he tooke & put the f Testimonie
in the Arke, and put the barres in the
rings of the Arke, and set the Mercyseat
on hie vpon the Arke.
21 He brought also ꝑ Arke into ꝑ Taber-
nacle, & hanged vp the *couering vaile,
& couered the Arke of the Testimonie,
as the Loid had commanded Moses.
22 ¶ Furthermore he put ꝑ Table in ꝑ Ta
bernacle of the Cõgregatiõ in ꝑ Northside of the Tabernacle, without ꝑ vaile,
23 And set ꝑ bread in order before ꝑ Loid,
as the Loid had commanded Moses.
24 ¶ Also he put the Candlesticke in the
Tabernacle of the Congregation, ouer
against the Table towarde the Southside of the Tabernacle.
25 And he lighted the lãps before ꝑ Loid,
as the Loid had commanded Moses.
26 ¶ Moreouer he set the golden Altar in
the Tabernacle of the Congregation
before the vaile,
27 And burnt sweete incense thereon, as
the Loid had commanded Moses.
28 ¶ Also he hanged vp the vaple at the
e dore of the Tabernacle.
29 After, he sette the burnt offring Altar
without the dore of the Tabernacle, called the Tabernacle of the Cõgregatiõ, &
offered the burnt offring & the sacrifice
theron, as ꝑ Loid had comaded Moses.
30 ¶ Likewise he set the Lauer betwene the
Tabernacle of the Cõgregatio & the Altar, & powred water therin to wash ꝓ.
31 So Moses, & Aaron, & his sonnes wa-
shed their hands and their fete therat.
32 When they went into the Tabernacle
of the Congregation, & when they approched to the Altar, they washed, as
the Loid had commanded Moses.
33 Finally, he reared vp the court rounde
about the Tabernacle & the Altar, and
hanged vp the vaile at the court gate: so
Moses finished the worke.
34 ¶ Then the cloud couered the Taber-
nacle of the Congregation, & the glorie
of the Loid filled the Tabernacle.
35 So Moses could not enter into the Ta-
bernacle of the Congregation, because
the cloude abode thereon, and the glorie
of the Loid filled the Tabernacle.
36 Now when the cloud ascended vp frõ
the Tabernacle, the children of Israel
went forward in all their iourneis.
37 But if the cloud ascended not, then they
iourneyed not till the day ꝑ it ascended.
38 For h the cloud of the Loid was vpõ the
Tabernacle by daye, and fire was in it
by night, in the sight of all the house of
Israel, throughout all their iourneys.

e After they came out of Egypt, Nom. 7. 1.

f That is, the tables of the lawe, Chap. 31. 18. and 34. 29.

Chap. 35. 11.

* Or, set vp.

g Betwene the Sanctuarie and the court.

Nomb. 9. 15. 1. king. 8. 10.

h Thus the presence of God preserued and guyded them night and day til they came to the land promised.

THE THIRD BOOKE OF Moses, called *Leuiticus.

* Because in this booke is chiefly intreated of the Leuites, and of things pertening to their office.

THE ARGVMENT.

As God dayly by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice & religion. Therfore he ordeined diuers kinds of oblations & sacrifices, to assure them of forgiuenes of their offences (if they offered them in true faith & obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices & ceremonies that the rewarde of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenes of sinnes. And because they shoulde giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should do, as what beastes they should offer & eate: what diseases were contagious and to be auoyded: what order they should take for all maner of filthines and pollution to purge it: whose companie they should flee: what mariages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 Of burnt offrings for particular persons. 3. 10 & 14 The maner to offer burnt offrings as well of bullocks, as of sheepe and birdes.

a Hereby Moses declareth that he taught nothing to the people but that, which he receiued of God.

1 NIo the a Loid called Moses, & spake
vnto him out of the
Tabernacle of the
Congregation, saying,
2 Speake vnto the
children of Israel,
and thou shalt saye
vnto the, If any of you offer a sacrifice
vnto the Loid, ye shal offer your sacrifice
of b cattel, as of bõeues & of the sheepe.
3 * If his sacrifice be a burnt offring of
the herde, he shall offer a male without
blemish, presenting him of his own vo-
luntarie wil at the dore of the c Taber-
nacle of the Cõgregatiõ before ꝑ Loide.
4 And he shal put his hand vpõ the head
of the burnt offring, & it shalbe accepted
" to the Lord, to be his atonement.
5 And d he shal kill the bullocke before the
Loide, and the Priests Aarons sonnes

b So they could offer of none other sort, but of those whichwere commanded. Exod. 29. 10.

c Meaning within the court of the Tabernacle.

" Heb. to him.

d The Priest or Leuite.

shall offer the blood, and shall sprinkle it round about vpon the [e] altar, that is by the doore of the Tabernacle of the Congregation.
6 Then shal he slay the burnt offring and cut it in pieces.
7 So the sonnes of Aaron the Priest shal put fire vpon the altar, & lape the wood in order vpon the fire.
8 Then the Priests Aarons sonnes shal lay the parts in order, the head and the [*] fall vpon the woode that is in the fire which is vpon the altar.
9 But the inwardes thereof & the legges thereof he shall walhe in water, and the Priest shal burne al on the altar: for it is a burnt offring, an oblation made by fire, for a swéete sauour [f] vnto the Lord.
10 ¶And if his sacrifice for the burnt offring be of the flocks (as of the thæpe, or of the goates) he shal offer a male without blemish,
11 & And he shal kill it on the Northside of the altar [b] before the Lord, & the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the Altar.
12 And he shal cut it in [**] pieces, separating his head & his [*] fall, and the Priest shal lape them in order vpon the wood that lieth in the fire which is on the altar:
13 But he shal wash þ inwards & the legs with water, & the Priest shall offer the whole & burne it vpon the altar: for it is a burnt offring, an oblatiõ made by fire for a swéete sauour vnto the Lord.
14 ¶ And if his sacrifice be a burnt offring to the Lorde of the foules, then he shall offer his sacrifice of the turtle doues, or of the yong pigeons.
15 And the Priest shall bring it vnto þ altar, & [i] wring the neck of it asunder, and burne it on the altar: & the blood thereof shalbe [*] shed vpon the side of the altar.
16 And he shal plucke out his maw with his fethers, & cast thé beside the altar on the [k] Eastpart in the place of the ashes.
17 And he shall cleaue it with his wings, but not deuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a swéete sauour vnto the Lord.

e Of the burnt offring, Exo. 27. 1

* Or, the bodie of the beast, or the fat.

f Or a sauour of rest, which pacifieth the anger of the Lord.

g Reade vers 5.
h Before the altar of the Lorde.

** Ebr. into his pieces.
* Or, fat.

i The Ebrewe worde signifieth to pinch of with the nayle.
* Or, strayned, or pressed.
k On the side of the court gate in the pãnes, which stood with ashes Exod. 27. 3.

CHAP. II.

1 *The meat offring is after three sorte: of fine floure whaken, 4 Of bread baken, 14 And of corne in the eare.*

1 AND when any wil offer a [a] meat offring vnto the Lord, his offring shal be of fine floure, and he shall powre oyle vpon it, and put incense thereon,
2 And shall bring it vnto Aarons sonnes the Priestes, & [b] he shall take thence his handfull of the floure, & of the oyle with all the incense, and the Priest shal burne it for a [c] memorial vpon the altar: for it is an offring made by fire for a sweete sauour vnto the Lord.
3 *But the remnant of the meate offring shalbe Aarõs & his sonnes: for it is [d] most holy of þ Lordes offrings made by fire.
4 ¶ If thou bring also a meat offring baken in the ouen, it shalbe an vnleauened cake of fine floure mingled wþ oyle, or an vnleauened wafer anointed with oyle.
5 ¶ But if thy [e] meat offring be an oblation of the frying panne, it shalbe of fine floure vnleauened, mingled with oyle.
6 And þ shalt part it in pieces, & powre oyle thereon: for it is a meat offring.
7 ¶ And if thy meat offring be an oblatiõ made in the cauldron, it shall be made of fine floure with oyle.
8 After, thou shalt bring the meat offring (that is made of these thinges) vnto the Lord, & shalt present it vnto the Priest, and he shall bring it to the altar,
9 And the Priest shal take from the meat offring a * memoriall of it, & shal burne it vpon the altar: for it is an oblation * made by fire for a swéete sauour vnto the Lord.
10 But that which is left of the meate offring, shalbe Aarons and his sonnes: for it is most holy of the offrings of þ Lord made by fire.
11 All the meat offrings which ye shal offer vnto the Lord, shalbe made without leauen: for ye shal neither burne leauen nor honie in any offering of the Lorde made by fire.
12 ¶ In the oblation of the first fruites ye shal offer [f] them vnto the Lord, but they shall not be burnt vpon the altar for a swéete sauour.
13 (All the meat offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the [h] couenant of thy God to be lacking from thy meat offring, but vpõ al thine oblations ye shalt offer salt)
14 If the thou offer a meat offering of thy first fruites vnto þ Lord, thou shalt offer for thy meate offring of thy first fruites * eares of corne dried by þ fire, & wheate beaten out of [i] the greene eares.
15 After, thou shalt put oyle vpon it, & lay incense thereon: for it is a meat offring.
16 And the Priest shall burne the memorial of it, euen of that that is beaten & of the oyle of it, with all the incense therof: for it is an offring vnto the Lorde made by fire.

CHAP. III.

1 *The maner of peace offrings, & beasts for the same.*
17 *The Israelites may neither eat fat, nor blood.*

1 ALso if his oblation be a [a] peace offring, if hee will offer of the droue, (whether it be male or female) hee shal offer such as is without blemishe, before the Lord,
2 And shal put his hand vpõ the head of his offring, and kill it at the doore of the Tabernacle of the Congregation: & Aarons sonnes the Priestes shall sprinkle the blood vpon the altar round about.
3 So he shal offer [b] part of ý peace offrings as a sacrifice made by fire vnto the Lord, euẽ the * fat that couereth the inwards, & all the fat that is vpon the inwardes.
4 He shal also take away ý two kidneis, and

e Which is a gift offred to God to pacifie him.

f That is, fruits, which are sweet as hony, ye may offer.
g But reserued for the Priests. *Mar. 9. 49.*
h Which they were bound (as by a couenant) to vse in all sacrifices, Nom. 18. 19. 2. Chron. 13. 5. Ezek. 43. 24: or, it meaneth a sure & pure couenãt. *Chap. 23. 14.*
i *Or, full eares: for the word signifieth a fruitefull field. Reade 2. Chr. 26. 10. in the note g.*

a A sacrifice of thankesgiuing offred for peace and prosperitie, eyther generally or particularly.

b One part was burnt, another was to ý Priests, and the third to him that offred. *Exod. 29. 22.*

and the fat that is on them, and upon
* the flankes, and the kall on the liuer
with the kidneis.
5 And Arons sonnes shall burne it on
the altar, with the burnt offring, which
is vpon the wood, that is on the fire:
this is a sacrifice made by fire for a sweet
sauour vnto the Lord.
6 ¶ Also if his oblation be a peace offring
vnto the Lord out of the flocke, whether
it be c male or female, he shall offer it
without blemish.
7 If he offer a lambe for his oblation, the
he shall bring it before the Lord,
8 And lay his hand vpon the head of his
offring, and shall kill it before the Taber-
nacle of the Congregation, and Arons
sonnes shall sprinckle the blood thereof
round about vpon the altar.
9 After, of the peace offrings he shal offer
d an offring made by fire vnto the Lord:
he shall take away the fat thereof, & the
rumpe altogether, hard by þ back bone,
and the fat that couereth the inwards,
& all the fat that is vpon the inwards.
10 Also he shall take away the two kid-
neis, with the fat that is vpon them, &
vpon the * flankes, and the kal vpon the
liuer with the kidneis.
11 Then the Priest shal burne it vpon the
altar, as the meat of an offring made by
fire vnto the Lord.
12 ¶ Also if his offring be a goat, then shal
he offer it before the Lord,
13 And shal put his hand vpon the head
of it, and kill it before e the Tabernacle
of the Congregation, and the sonnes of
Aaron shall sprinckle the blood thereof
vpon the altar round about.
14 Then he shall offer thereof his offring,
euen an offering made by fire vnto the
Lord, the fat that couereth þ inwards,
and al the fat that is vpõ the inwards.
15 Also he shall take away the two kid-
neis, and the fat that is vpon them, and
vpon the flankes, and the kall vpon the
liuer with the kidneis.
16 So the Priest shall burne them vpon
the altar, as the meat of an offring made
by fire for a sweet sauour: * all the fat is
the Lordes.
17 This shalbe a perpetuall ordinance for
your generations, throughout al your
dwellings, so that ye shal eat neither f fat
nor * blood.

CHAP. IIII.

1 *The offring for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.*

1 MOreouer the Lord spake vnto Mo-
ses, saying,
2 Speake vnto þ children of Israel,
saying, If " any shall sinne through a ig-
norance, in any of the commandements
of þ Lord, (which ought not to be done)
but shal do contrary to any of them,
3 If the b Priest that is anointed do sinne
(according to þ sinne of the people) then
shal he offer, for his sinne which he hath
sinned, a young bullock without blemish
vnto the Lord for a sinne offring,
4 And he shal bring the bullocke vnto the
doore of the Tabernacle of the Congre-
gation before the Lord, and shal put his
hand vpon the bullocks head, and c kill
the bullocke before the Lord.
5 And þ Priest that is anointed shal take
of the bullockes blood, and bring it into
the Tabernacle of the Congregation.
6 Then the Priest shall dip his finger in
the blood, and sprinkle of the blood seuen
times before the Lord, before the vaile
of the d Sanctuarie.
7 The Priest also shall put some of the
blood before the Lord, vpon the hornes
of the Altar of sweete incense, which is
in the e Tabernacle of the Congrega-
tion, then shall he powre * all the rest of
the blood of the bullocke at the foote of
the altar of burnt offring, which is at
the doore of the Tabernacle of the Con-
gregation.
8 And he shal take away all the fat of the
bullocke for the sinne offring: to wit, the
fat that couereth the inwards, and all
the fat that is about the inwards.
9 He shal take away also the two kidneis,
and the fat that is vpon them, and vpõ
the flankes, and the kall vpon the liuer
with the kidneis,
10 As it was taken away from the bul-
locke of the peace offrings, & the Priest
shall burne them vpõ the altar of burnt
offring.
11 * But the skinne of the bullocke, and
all his flesh, with his head, & his legges,
and his inwardes, and his doung shall
he beare out.
12 So he shal carry the whole bullock out
of the * hoste vnto a cleane place, where
the ashes are powred, and shall burne
him on the wood in the fire: where the
ashes are cast out, shall he be burnt.
13 ¶ And if the f whole Congregation of
Israel shall sinne through ignorance, &
the thing bee * hid from the eyes of the
multitude, and haue done agaynst any
of the commaundements of the Lorde
which should not be done, and haue of-
fended:
14 When the sinne which they haue com-
mitted shalbe knowne, then the Con-
gregation shall offer a young bullocke for
the sinne, and bring him before the Ta-
bernacle of the Congregation,
15 And the g Elders of the Congrega-
tion shal put their hands vpon the head
of the bullock before the Lord, & he shal
kill the bullocke before the Lord:
16 Then the Priest that is anointed, shall
bring of the bullockes blood into the
Tabernacle of the Congregation,
17 And the Priest shall dip his finger in
the blood, and sprinckle it seuen times
before the Lord, euen before the vaile.
18 Also he shal put some of the blood vpõ
the hornes of the altar, which is before
the Lorde, that is in the Tabernacle

* *Or, the which kidneis are neere the flankes.*

c In the peace offring it was indifferent to offer eyther male or female, but in ý burnt offring onely the male: so here can be offred no birdes, but in the burnt offring they might: al there was consumed with fire, and in ý peace offring but a part.

d The burnt offring was wholy consumed, and of the offring made by fire only the inwardes &c. were burnt: the shoulder and breast, with the two chawes and the mawe were the priestes, and the rest his that offred.

Verse. 4.

e Meaning at the northside of the Altar, Chap. 1.1.

Chap. 7.25.

f By eating fat, was ment to be carnall, and by blood eating, was signified cruelties.

Gen. 9.4.

chap. 17.14.

" *Ebr. a soule.*

a That is, of negligence or ignorance, specially of the ceremoniall law: for other wise the punishments for crimes are appointed according to the transgression, Nom. 15.22.

b Meaning the hie Priest.

c Hereby confessing that he deserued ý same punishment which the beast suffered.

d Which was betwene the Holiest of all, & the Sanctuarie.

e Which was in the court: meaning by the Tabernacle the Sanctuarie: and in the ende of this verse it is taken for the court.

Chap. 5.9.

Exod. 29.14.

nom. 19.5.

Hebr. 13.11.

f The multitude exculeth not the sinne, but if all haue sinned, they must all be punished.

Chap. 5.2. 3.4.

g For al ý people could not lay on their handsithere fore it was sufficient that the Ancients of the people did it in the name of al ý congregation.

* *Or, the Triest.*

of the Congregation: then shall hee powre all the rest of the blood at the foote of the altar of burnt offring, which is at the docre of the Tabernacle of the Congregation,
19 And he shall take all his fat from him, and "burne it vpon the altar.
20 And the Priest shall do with this bullocke, as he did with the bullocke for his sinne: so shall he do with this: so the Priest shal make an atonement for the, and it shalbe forgiuen them.
21 For he shal carie the bullocke without the hoste, and burne him as hee burned the first bullocke: for it is an offring for the sinne of the Congregation.
22 ¶ Whe a ruler shal sinne, & do through ignorance against any of the comandements of the Lorde his God, which should not be done, and shall offend,
23 If one shew vnto him his sinne which he hath committed, then shall he bring for his offering an "hee goate without blemish,
24 And shall laye his hande vpon the head of the hee goat, and slaye it m h the place where he should kill the burnt offering before the Lorde: for it is a sinne offring.
25 Then the priest shall take of the blood of the sinne offring with his finger, and put it vpon the homes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offring altar,
26 And shall burne all his fat vpon the altar, as the fat of the peace offring: so the Priest shal make an i atonement for him, concerning his sinne, and it shall be forgiuen him.
27 ¶ Likewise if any of the "people of the land shal sinne through ignorance in doing against any of the commandements of the Lord, which should not be done, & shall offend,
28 If one shew him his sinne which hee hath committed, then he shal bring for his offring "a hee goat without blemish for his sinne which he hath committed,
29 k And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offring in the place of burnt offering.
30 Then the Priest shal take of the blood thereof with his finger, and put it vpon the homes of the burnt offring altar, & powre all the rest of the blood thereof at the foote of the altar,
31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shal burne it vpon the altar for a *swete sauour vnto the Lord, and the priest shall make an atonement for him, and it shalbe forgiuen him.
32 And if hee bring a lambe for his sinne offring, he shall bring a female without blemish,
33 And shall lay his l hand vpon the head of the sinne offring, and he shall slay it for a sinne offring in the place where he should kill the burnt offring.
34 Then the Priest shal take of the blood of the sinne offring with his finger, and put it vpon the homes of the burnt offring altar, & shal powre al the rest of the blood thereof at the foot of the altar.
35 And he shal take away al the fat thereof, as the fat of p lambe of the peace offrings is take away: then the Priest shal burne it vpon the altar m with the oblations of the Lord made by fire, and the Priest shal make an atonement for him concerning his sinne that he hath committed, and it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth not the trueth, if he heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

1 ALso if "any haue sinned, that is, if "he haue heard the voice of an othe, and he can be a witnes, whether he hath seene or a knowne of it, if he do not vtter it, he shal beare his iniquitie:
2 Either if one touch any vncleane thing, whether it bee a carion of an vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, & is not ware of it, yet he is vncleane, and hath offended:
3 Either if he touch any vncleannesse of man (whatsoeuer vncleannes it be, that he is defiled with) and is not ware of it, and after conmeth to the knowledge of it, he hath sinned:
4 Either if any b sweare, and pronounce with his lips to doe euill, or to do good (whatsoeuer it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these points,
5 When hee hath sinned in any of these c things, then he shall confesse that hee hath sinned therein.
6 Therefore shal he bring his trespasse offring vnto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a lambe or a shee goat for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.
7 But "if he be not able to bring a sheepe, he shall bring for his trespasse which he hath committed, two turtle doues, or two yong pigeons vnto the Lorde, one for a sinne offring, and the other for a burnt offring.
8 So he shal bring them vnto the Priest, who shal offer the sinne offring first, and "wring the necke of it asunder, but not plucke it cleane of.
9 After he shall sprincle of the blood of the sinne offring vpon the side of the altar, and the rest of the blood shall "be shed at the foote of the altar: for it is a sinne offring.
10 Also hee shall offer the seconde for a burnt offring "as the maner is: so shal p Priest d make an atonement for him (for his sinne which he hath committed) & it

"Or, make a perfume with it.

"Or, the male goat of the folde.

h That is, the Priest shal kill it: for it was not lawful for any out of that office to kill the beast.

i Wherin he represented Iesus Christ.

"Or, priuate person.

"Or, the female of the goates.

k Read vers. 24.

Exod. 29. 18.

l Meaning that the punishment of his sinne should be layd vpon that beast, or, that he had receyued all things of God, and offred this willingly.

m Or, besides burnt offrings, which were dayly offred to the Lord.

"Ebr. a soule.

"Or, if the iudge hath taken an othe of any other.

a Whereby it is commanded to beare witnesse to the truth, and disclose the iniquitie of the vngodly.

b Or vowe rashlywithout iust examination of circumstances, & not knowing what shalbe the issue of the same.

c Which haue bene mencioned before in this Chapter.

"Ebr. If his hand cannot touch, meaning for his pouertie.

Chap. 1. 15.

"Or, powred.

"Or, according to the lawe.

d Or declare him to be purged of that sinne

it shalbe forgiuen him.
11 ¶ But if he * be not able to bring two turtle doues, or two yong pigeons, the he that hath sinned, shall bring for his offring, the tenth part of an [e] Ephah of fine floure for a sinne offring, he shal put none [f] ople thereto, neither put any incense thereon: for it is a sinne offring.
12 The shal he bring it to the Priest, & the Priest shal take his handful of it for the *remembrance therof, & burne it vpon the altar * with the offrings of the Lord made by fire: for it is a sinne offring.
13 So the Priest shal make an atonement for him, as touching his sinne that hee hath committed in one of these points, & it shalbe forgiuen him: & the remnant shall be the Priests, as the meat offring.
14 ¶ And the Lorde spake vnto Moses, saying,
15 If any person trãsgresse & sinne through ignorance [g] by taking away things consecrated vnto the Lord, he shal then bring for his trespasse offring vnto the Lord a ram without blemish out of the flocke, worth two shekels of siluer [h] by thy estimation after the shekel of the Sanctuarie, for a trespasse offring.
16 So he shal restore that wherin he hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offring, and it shalbe forgiuen him.
17 ¶ Also if any sinne & * do against any of the commãdements of the Lord, which ought not to be done, & knowe not and [i] sinne and beare his iniquitie,
18 Then shal he bring a ram without blemish out of the flocke, in thy estimation worth * two shekels for a trespasse offring vnto the Priest: & the Priest shall make an atonement for him concerning his [k] ignorance wherein he erred, and was not ware: so it shalbe forgiuen him.
19 This is the trespasse offering for the trespasse committed against the Lord.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The lawe of the burnt offrings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meate offring. 20 The offrings of Aaron, and his sonnes.

1 AND the Lorde spake vnto Moses, saying,
2 If any sinne & commit a trespasse against the Lorde, and denye vnto his neighbour that, which was taken him to keepe, or that which was put to him [a] of trust, or doth by [b] robberie, or by violence oppresse his neighbour,
3 Or hath founde that which was lost, & deneth it, and sweareth falsely, * for any of these thinges that a man doeth, [c] wherein he sinneth:
4 When, I say, he thus sinneth & trespasseth, he shal the restore the robberie that hee robbed, or the thing taken by violence which he toke by force, or p̃ thing which was deliuered him to keepe, or the lost thing which he found,
5 Or for whatsoeuer he hath swome falsely, hee shall both restore it in the whole * summe, & shall adde the fift part more thereto, and giue it vnto him to whome it perteneth, the same daye that he offreth for his trespasse.
6 Also he shal bring for his trespasse vnto the Lord, a ram without blemish out of the * flock in thy estimatiõ worth two shekels for a trespasse offring vnto p̃ Priest.
7 And the Priest shal make an atonemẽt for him before the Lorde, and it shall be forgiuen him, whatsoeuer thing he hath done, and trespassed therein.
8 ¶ The p̃ Lord spake vnto Moses, saying,
9 Comand Aaron & his sonnes, saying, This is the [d] law of the burnt offring: it is the burnt offring because it burneth vpõ the altar all the night vnto the morning, and the fire burneth on the altar)
10 And the Priest shall put on his linen garment, & shall put on his linen breeches vpon [e] his fielhe, & take away the ashes when the fire hath consumed the burnt offering vpon the altar, and hee shal put them beside the [f] altar.
11 After, he shal put of his garmẽts, & put on other rainment, & carp the ashes forth without the hoste vnto a cleane place.
12 But the fire vpon the altar shal burne thereon & neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lape the burnt offring in order vpon it, and he shall burne theron the fat of the peace offrings.
13 The fire shall euer burne vpon the altar, and neuer go out.
14 ¶ * Also this is p̃ law of p̃ meat offring, which Aarons sonnes shall offer in the presence of the Lord, before the altar.
15 He shal euen take thence his handful of fine floure of the meate offring & of the oyle, and all the incense which is vpon the meat offring, and shal burne it vpon the altar for a swete sauour, as a * memoriall therefore vnto the Lord:
16 But the rest thereof shall Aaron and his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shal eate it.
17 It shal not be [g] baken with leauen: I haue giuen it for their portion of mine offrings made by fire: for it is as the sin offring, and as the trespasse offring.
18 All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generations cõcerning the offrings of the Lord, made by fire: * whatsoeuer toucheth the shalbe holy.
19 ¶ Againe the Lord spake vnto Moses, saying,
20 This is the offring of Aaron and his sonnes, which they shall offer vnto the Lord in the day whẽ he is anointed: the tenth part of an * Ephah of fine floure, for a meat offring [h] perpetual: half of it in

Verse 7.
e Which is about a pottel.
f As in the meat offring, Chap. 2.1.
Chap. 2.2.
Chap. 4.35.
g As touching the first fruites or tithes, due to the Priests and Leuites.
h By the estimation of the priest chap. 27.12.
Chap. 4.2.
i That is, afterward remembreth that he hath sinned, whẽ his conscience doth accuse him.
Exod. 30.13.
k Els if his sinne against God come of malice he must dye, Nomb. 15.30.
a To bestow and occupie for the vse of him that gaue it.
b By any guyle or vnlawful meanes.
Nomb. 5.6.
c Wherin he can not but sinne: or, wherein a man accustometh to sinne by periurie or such like thing.
Nom. 5.7.
Chap. 5.15.
d That is, the Ceremonies which ought to be obserued therein.
e Vpon his secret parts, Exo. 28.43.
f In the ashepannes appointed for that vse.
Chap. 2.1.
numb. 15.4.
Chap. 2.9.
g Or kned with leauen and after baken.
Exod. 29.37.
Exod. 16.36.
h So oft as the hye Priest shalbe elected & anointed.

in the morning, & halfe thereof at night.
21 In the frying pan it shalbe made with oyle: thou shalt bring it fryed, and shalt offer the [a] baken pieces of the meate offring for a sweete sauour vnto the Lord.
22 And the Priest that is [i] anointed in his stead, among his sonnes shal offer it: it is the Lordes ordinance for euer, it shall be burnt all together.
23 For euery meat offring of ye Priest shal be burnt al together, it shal not be eaten.
24 ¶ Furthermore, the Lorde spake vnto Moses, saying,
25 Speake vnto Aaron, & vnto his sonnes, & say, This is the law of the sin offring, In the place where the burnt offring is killed, shal the sinne offring be killed before the Lord, for it is most holy.
26 The Priest that offereth this sinne offring, shal eat it: in the holy place shal it be eaten, in the court of the Tabernacle of the Congregation.
27 Whatsoeuer shal touche the flesh thereof, shalbe holy: and whē there droppeth of the bloud thereof vpon a [k] garment, thou shalt wasche that wherron it droppeth in the holy place.
28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with [l] water.
29 All the males among the Priests shall eate thereof, for it is most holy.
30 *But no sinne offring, whose bloud is brought into the Tabernacle of the Cōgregation to make reconciliation in the holy place, shalbe eate, but shalbe burnt in the [m] fire.

CHAP. VII.

The law of the trespasse offring.11 Also of the peace offrings.15 The fat & the bloud may not be eaten.

1 Likewise this is the law of the [a] trespasse offring, it is most holy.
2 In the place [b] where they kill the burnt offring, shal they kill the trespasse offring, & the bloud therof shal be sprinkle round about vpon the altar.
3 All the fat therof also shal [c] he offer, the rumpe, and the fat that couereth the inwardes,
4 After he shall take away the two kidneys, with the fat that is on them and vpon the flankes, and the kall on the liuer with the kidneis.
5 Then the Priest shal burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offring.
6 All the males among the Priests shall eate thereof, it shall be eaten in the holie place, for it is most holy.
7 As the sinne offring is, so is the trespasse offring, one [d] law serueth for both, [e] that where with the Priest shal make atonement, shalbe his.
8 Also the Priest that offereth any mans burnt offering, shall haue the skin of the burnt offring which he hath offred.
9 And all the meat offring that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shall be the Priests that offreth it.
10 And euery meat offring mingled with oyle, & that is [f] drye, shall pertaine vnto all the sonnes of Aaron, to all alike.
11 Furthermore, this is the lawe of the peace offrings, which ye shal offer vnto the Lord.
12 If ye offer it to [g] giue thankes, then he shal offer for his thanks offring, vnleauened cakes mingled with oyle, & vnleauened wafers anointed with oyle, and fine flowre fried with the cakes mingled with oyle.
13 Ye shal offer also his offring with cakes of leauened bread, for his peace offrings to giue thankes.
14 And of all the sacrifice he shal offer one cake for an heaue offring vnto the Lord, & it shalbe the Priestes that sprinkleth the bloud of the peace offrings.
15 Also the flesh of his peace offrings, for thankesgiuing, shall be eaten the same day that it is offered: he shall leaue nothing thereof until the morning.
16 But if the sacrifice of his offring be a [h] vowe, or a free offring, it shalbe eaten the same daye that he offreth his sacrifice: and so in the morning the residue therof shalbe eaten.
17 But as much of the offred flesh as remayneth vnto the thirde daye, shall be burnt with fire.
18 For if any of the flesche of his peace offrings be eaten in the third day, he shall not be accepted ye offreth it, neither shal it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it shal [i] beare his iniquitie.
19 The flesche also that toucheth any vncleane [k] thing, shal not be eate, but burnt with fire: but [l] of this flesche all that bee cleane shal eate thereof.
20 But if any eate of the flesh of the peace offrings that pertaineth to the Lord, hauing his *vncleānes vpon him, euen ye same person shalbe cut of from his people.
21 Moreouer, when any toucheth any vncleane thing, as the vncleannes of mā, or of an vncleane beast, or of any filthie abomination, and eat of the flesh of the peace offrings, which pertaineth vnto the Lord, euen that person shal be cut of from his people.
22 ¶ Againe the Lord spake vnto Moses, saying,
23 Speake vnto the children of Israel, & say, *Ye shal eat no fat of beeues, nor of sheepe, nor of goates: *Chap.3.17.
24 Yet the fat of the dead beast, and the fat of that, which is torne with beastes, shalbe occupied to any vse, but ye shall not eate of it.
25 For whosoeuer eateth the fatte of the beaste of the which he shall offer an offring made by fire to the Lord, euen the person that eateth, shall be cut of from his people.
26 Neither *shall ye eat any bloud, either of foule, or of beast in al your dwellings. *Gen.9.4. chap.17.14.
27 Euery person that eateth any bloud, euen

a Which is for ye smaller sinnes, and such as are committed by ignorance.
b At the court gate.
c The Priest.
d The same ceremonies: notwithstanding ye this word trespasse signifieth lesse then sinne.
e Meaning the rest which is left & not burnt.
f Because it had no oyle nor liquor.
g Peace offrings conteine a confession and thankesgiuing for a benefite receiued, and also a vowe, and free offring to receiue a benefite.
h If he make a vowe to offer: for els the flesh of the peace offrings must be eaten the same day.
i The sinne, wherefore he offred shal remaine.
k After it be sacrificed.
l Of the peace offring, that is cleane.

a Or, fried.
i His sonne that shall succeede him.
k Meaning the garment of the Priest.
l Which was in the lauer, Exod. 30.19.
Chap.4.5. hebr.13.11.
m Out of the campe, Chap.4.12.

euen the same person shalbe cut of from his people.

28 ¶ And the Lorde talked with Moses, saying,

29 Speake vnto the children of Israel, & say, He that offereth his peace offrings vnto the Lord, shall bring his gift vnto the Lord of his peace offrings:

m And should not send it by another. *Exod.29.24.*

30 His [m] handes shal bring the offrings of the Lord made vp fire: euen the fat with the brest shal he bring, that the brest may be * shaken to and fro before the Lord.

31 Then the Priest shal burne the fat vpon the altar, and the breast shalbe Aarons and his sonnes.

32 And the right shoulder shal ye giue vnto the Priest for an heaue offering, of your peace offrings.

33 The same that offereth the blood of the peace offrings, and the fatte, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offrings, and haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

n That is, his priuiledge, reward & portion.

35 ¶ This is the [n] anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when hee presented the to serue in the Priests office vnto the Lord.

36 The which porcions the Lord commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offring, of the meate offring, and of the sinne offring, & of the trespasse offring, and of the [o] consecrations, and of the peace offrings,

o Which sacrifice was offred when the priests were consecrated, Exod, 29.22.

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifres vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

1 AFterwarde the Lorde spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the * anointing oyle, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread,

Exod.28.1,4.
Exod.30.24.

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lorde had commanded him, and the companie was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the companie, * This is the thing which the Lord hath commanded to do.

Exod.25.4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coat, & girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the brodered garde of the Ephod, and bound it vnto him therewith.

8 After he put the brest plate thereon, and put in the breast plate * the Urim and the Thummim.

Exod.28.30.

9 Also he put the miter vpon his heade, and put vpon the miter on the fore fronte the golden plate, and the [a] holie crowne, as the Lord had commaunded Moses.

a So called because this superscription, Holines to the Lord, was grauen in it.

10 (Nowe Moses had taken the anointing oyle, and anointed the [b] Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of al, the Sanctuarie and the court.

11 And sprinckled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

12 * And he powred of the anointing oile vpon Aarons head, and anointed him, to sanctifie him.

Ecclus.45.15.
psal.133.2.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offring, and Aaron & his sonnes put their handes vpon the heade of the bullocke for the sinne offring.

Exod.29.1.
chap.9.2.

15 And Moses slew him, and tooke the blood, which he put vpon the horns of the [c] Altar round about with his finger, and purified the Altar, and powred the rest of the blood at the foote of the Altar: so he sanctified [d] it, to make reconciliation vpon it.

c Of the horne of the offring.

d To offer for the sinnes of the people.

16 Then he tooke al the fat that was vpon the inwardes, and the kall of the liuer & the two kidneis, with their fat, which Moses burned vpon the Altar.

17 But the bullocke and his [e] hide, & his flesh, and his doung, he burnt with fire without the hoste as the Lord had commanded Moses.

e In other burnt offrings, which are not of consecration, or offring for himselfe, the Priest hath the skinne, Chap.7.8.

18 ¶ Also he brought the ramme for the burnt offring, and Aaron & his sonnes put their handes vpon the head of the ram.

19 So Moses killed it, and sprinckled the blood vpon the Altar round about,

20 And Moses cut the ram in pieces, and burnt the heade with the pieces, and the fat,

21 And washed the inwards & the legges in water: so Moses burnt the ram euery whitte vpon the Altar: for it was a burnt offring for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ * After, he brought the other ram, the ram of consecrations, and Aaron and his sonnes laydd their hands vpon the head of the ram,

Exod.29.31.

f Moses did this because that the priests were not yet established in their office.

23 Which Moses [f] slew, and tooke of the blood

blood of it, and put it vpõ the lap of Aarons right eare, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, & Moses sprinkled the rest of the blood vpon the Altar round about.

25 And he tooke the fat & the rumpe, & all the fat that was vpon the inwardes, & the kal of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake and a cake of oiled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes handes, and shooke it to and fro before the Lord.

Exod.29.24.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offring: for these were consecrations for a sweet sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ram of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commanded Moses.

Exod.29.26.

30 Also Moses tooke of ỳ anointing oile, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, & vpõ his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garmentes, and his sonnes, & his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the g Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

g At the doore of the court, Exod.29.32. chap.24.9.

32 But that which remaineth of the flesh & of the bread, shal ye burne with fire.

33 And ye shal not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntil the dayes of your cõsecrations be at an end: * for seue dayes, said the Lord, shal he " consecrate you,

Exod.29.35. " Eb. fill your handes.

34 As " he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

Or, as I haue done.

35 Therefore shal ye abide at the doore of the Tabernacle of the cõgregation day and night, seuen dayes, and shall keepe the watch of the Loide, that ye die not: for so I am commanded.

36 So Aaron & his sonnes did all things which the Lord had commanded by the h hand of Moses.

h By cõmission giuen to Moses.

CHAP. IX.

1 The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lorde is shewed. 24 The fire commeth from the Lord.

1 And in the a eight day Moses called Aaron and his sonnes, and the Elders of Israel:

a After their cõsecration: for the seuen dayes before, the priests were consecrate Exod.29.1.

2 * Then he said vnto Aaron, Take thée a yong calf for a b sinne offring, & a ram for a burnt offring, both without blemith, and bring them before the Lord.

b Aaron entreth into ỳ possession of ỳ priesthood and offreth the foure principall sacrifices: the burnt offring, the sinne offring, the peace offerings, and the meate offring.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an yre goat for a sinne offring, & a calfe and a lambe, both of a yere olde, without blemith for a burnt offring:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meate offring mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, & all the assemblie drewe nere and stood before the c Lord.

c Before the altar, where his glorie appeared.

6 (For Moses had said, This is the thing which the Lord commanded that ye should do, and the glory of the Lord shal appeare vnto you)

7 Then Moses said vnto Aaron, Drawe nere to the Altar, & offer thy sinne offering, and thy burnt offring, & make an atonement for d thée and for the people: offer also the offring of the people, and make an atonement for them, as ỳ Lord hath commanded.

d Read for the vnderstanding of this place, Heb.5.3,&7.27.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offring, which was for him selfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the homes of the Altar, and powred the rest of the blood at the foote of the Altar.

10 But the fat & the kidneis and the kall of the liuer of ỳ sinne offring, he e burnt vpon the Altar, as the Lord had commanded Moses.

e That is, he layde them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slew the burnt offring, & Aarons sonnes brought vnto him ỳ blood, which he sprinckled round about vpon the Altar.

13 Also they brought ỳ burnt offring vnto him with the pieces thereof, and the head, & he burnt them vpon the Altar.

14 Likewise he did wash the inwards and the legs, & f burnt them vpon the burnt offring on the Altar.

f All this must be vnderstand of ỳ preparation of ỳ sacrifices which were burnt after verse 24.

15 ¶ The he offred the peoples offring, & tooke a goate, which was the sinne offring for the people, and slew it, and offred it for sinne, as the first:

16 So he offred the burnt offring, & prepared it, according to the maner.

17 He presented also the meate offring, & filled his hand thereof, and * beside the burnt sacrifice of the morning he burnt this vpon the Altar.

Exod.29.38.

18 He slew also the bullocke, and the ram for the peace offrings, that was for the people, & Aarons sonnes brought vnto him the blood, which hee sprinckled vpon the Altar rounde about,

19 With

19 With the fatte of the bullocke, and of the ram, the rumpe, and that which couereth the inwardes & the kidneis, and the kall of the liuer.
20 So they layed ꝑ fat upon the breasts, & he burnt the fat upon the Altar.
21 But the breastes and ꝑ right shoulder Aaron shooke to and fro before the Loide, as the Loide had commanded Moses.
22 So Aaron lift vp his hand toward ꝑ people, and blessed them, and [h] came downe fro offring of the sinne offring, & ꝑ burnt offring, & ꝑ peace offrings.
23 After, Moses & Aaron went into the Tabernacle of the Congregation, and came out and [i] blessed the people,* and the glorie of the Loide appeared to all the people.
24 * And there came a fire out from the Loid and consumed vpon the Altar the burnt offering and the fatte: which when all the people saw, they [k]gaue thankes, and fell on their faces.

g Of ꝑ bullocke & the ramme.

h Because the altar was nere ꝑ Sãctuarie which was the vpper end, therefore he is said to come downe.

i Or praied for the people.

2.Mac.2.8. Gen.4.4. 1.king.18.38. 2.chro.7.1. 2.mac.2.10,11.

[k] Or, gaue a shoute for ioye.

CHAP. X.

3 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priestes might not. 9 The Priestes are forbidden wine.

1 BVt* Nadab & Abihu, the sonnes of Aaron, tooke either of them his censer, & put fire therin, and put incense thereupon, and offred [a] strange fire before the Loide, which he had not commanded them.
2 Therefore a fire went out frõ ꝑ Loide, and deuoured them: so they dyed before the Loid.
3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be [b] sanctified in them that come nere me, and before all the people I will be glorified: but Aaron held his peace.
4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and said vnto thẽ, Come nere, carry your brethren from before the Sanctuarie out of the hoste.
5 Then they went, & caried them in their coates out of the hoste, as Moses had commanded.
6 After, Moses said vnto Aaron & vnto Eleazar & Ithamar his sonnes, [c] Vncouer not your heads, neither rẽt your clothes, least ye die, & least wrath come vpon all the people: but let your brethren, al the house of Israel bewaile ꝑ burning which ꝑ Loid hath [d] kindled.
7 And go not ye out from the doore of ꝑ Tabernacle of the Congregation, least ye dye: for the anointing oile of ꝑ Loide is vpon you: and they did according to Moses commaundement.
8 And ꝑ Loid spake vnto Aarõ, saying,
9 Thou shalt not drinke wine nor [e] strõg drinke, thou, nor thy sonnes with ther, whẽ ye come into the Tabernacle of ꝑ Congregatiõ, lest ye dye: this is an ordinaunce for euer throughout your generations,
10 That ye may put difference betwene the holy & the vnholy, and betwene the cleane and the vncleane,
11 And that ye may teach the children of Israel all the statutes which the Loide hath commanded them by the hand of Moses.

g Or, bullocke.

h Or, right, or portion.

2.Mac.2.11.

i And not consumed as Nadab, and Abihu.

Chap.6.26.

k That is, Nadab, and Abihu.

l Moses bare w his infirmitie considering his great sorow, but doth not leaue an example to forgiue them that maliciously transgresse the commaundemẽt of God.

Num.3.4.& 26. 61. 1.chro.24.2.

a Not taken of ꝑ altar which was sent from heauẽ, and endured til ꝑ captiuitie of Babylon.

b I will punishe them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements.

[c] Or, cousins.

c As though ye lamented for them, preferring your carnal affection to Gods iust iudgement, Deut.14.1 & 33. 9. Chap 19 28.

d In destroying Nadab and Abihu the chiefe, & menacing the rest except they repent.

[e] Or, drinke that maketh drinke.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar & to Ithamar his sonnes ꝑ were left, Take the meat offring ꝑ remaineth of ꝑ offrings of ꝑ Loid, made by fire, & eate it without leauen beside the altar: for it is most holy:
13 And ye shall eate it in ꝑ holy place, because it is thy duetie and thy sonnes duetie of the offrings of the Loid made by fire: for so I am commaunded.
14 Also [f] the shaken breast and the heaue shoulder shal ye eate in a cleane place: thou, and thy sonnes, and thy [g] daughters with ther: for they are gue as thy [h] duetie & thy sonnes duetie, of ꝑ peace offrings of the children of Israel.
15 The heaue shoulder, and the shaken breast shal they bring with ꝑ offrings made by fire of the fat, to shake it to & fro before the Loid, and it shalbe thine and thy sonnes with ther by a law for euer, as the Loid hath commaunded.
16 ¶ * And Moses sought the goate that was offred for sinne, & lo, it was burnt: therefore he was angrie with Eleazar & Ithamar the sonnes of Aarõ, which were [i] left alive, saying,
17 Wherfore haue ye not eaten the sinne offring in ꝑ holy place, seeing it is most holy? and God hath gi ẽn it you, to beare the iniquitie of the Congregatiõ, to make an atonement for them before the Loid.
18 Beholde, the blood of it was not brought in thin ꝑ holy place: ye should haue eaten it in the holy place, * as I commaunded.
19 And Aaro said vnto Moses, Behold, this day shaue they offered their sinne offring, & their burnt offring before the Loid, & such thinges as thou knowest are come vnto me: If I had eaten the sinne offring to day, should it haue bene accepted in the sight of the Loid?
20 So whẽ Moses heard it, he was [k] cõtent.

f Or, commistion.

Exod.29.24.

g Or where is no vncleannesse.

e For the breast & shoulders of the peace offerings might be brought to their families so that their daughters might eate of them, as also of the offrings of first fruites, the first borne, & the Easter lambe, Reade Chap. 22. 12,13.

h Or, right, or portion.

2.Mac.2.11.

f And not consumed as Nadab, and Abihu.

Chap.6.26.

g That is, Nadab, and Abihu.

h Moses bare w his infirmitie considering his great sorow, but doth not leaue an example to forgiue them that maliciously transgresse the commaundemẽt of God.

CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, & which be vncleane.

1 AFter, the Loid spake vnto Moses and to Aaron, saying vnto them,
2 Speake vnto the children of Israel, & say,* These are ꝑ beastes which ye shal eate, among all the beasts that are on the earth.
3 Whatsoeuer parteth the hoofe, and is cloven footed, and cheweth the cudde among the beastes, that shal ye eat:
4 But of them that chewe the cud, or deuide the hoofe onely, of thẽ ye shall not eate: as the camel, because he cheweth chew ꝑ cud nor haue the hoofe cleft: the fourth both chew the cud & haue the hoofe deuided which may be eaten.

Gen.7.2. deut.14.4. aff.10.14.

a Or, wherof ye may eat.

b He noteth foure sortes of beastes: some chew the cud onely, and some haue onely the foote cleft: others neither

the cud, and deuideth not the hoofe, he
shalbe vncleane vnto you.
5 Likewise the conie, because he cheweth
the cud & deuideth not the hoof, he shall
be vncleane to you.
6 Also the hare, because he cheweth the
cud, & deuideth not the hoofe, he shalbe
vncleane to you.
7 *And the swine, because he parteth
the hoofe and is cloven footed, but che-
weth not the cud, he shalbe vncleane to
you.
8 Of their [c] flesh shall ye not eate, & their
carkeise shal ye not touch: for they shal-
be vncleane to you.
9 ¶ These shall ye eate, of all that are in
the waters: whatsoever hath finnes &
skales in the waters, in the seas, or in
the riuers, them shal ye eat.
10 But al that haue not finnes nor skales
in the seas, or in the riuers, of al [d] mo-
ueth in the waters and of al [e] liuing
thinges that are in the waters, they
shal be an abomination vnto you.
11 Then, I say, shalbe an abomination to
you: ye shall not eat of their flesh, but
shall abhorre their carkeis.
12 Whatsoever hath not fins nor skales
in the waters, that shalbe abominatiõ
vnto you.
13 ¶ These shal ye haue also in abomina-
tion among the foules, they shal not be
eaten: for they are an abomination, the
eagle, & the [a] gosshauke, and the osprey:
14 Also p̃ vultur, & the kite after his kind,
15 And al rauens after their kinde:
16 The ostrich also, & the night crowe, &
the [b] seamew, & p̃ hauke after his kind:
17 The little owle also, & the cormorant,
& the great owle.
18 Also the [a] redshanke & the pelicane, &
the swanne:
19 The storke also, the heron after his
kind, & the lapwing, & the backe:
20 Also euery foule that creepeth and
goeth vpon all foure, such shalbe an
abomination vnto you.
21 Yet these shal ye eate: of euery foule p̃
creepeth, & goeth vpon all foure which
[a] haue their feete and legs all of one to
leape withal vpon the earth,
22 Of the ye shall eat these, the grashop-
per after his kind, and the [f] solean after
his kind, the bargol after his kind, and
the hagab after his kind.
23 But al other foules that creepe & haue
foure feete, they shalbe abomination
vnto you.
24 For by such ye shalbe polluted: Who-
soever toucheth their carkeis, shalbe
vncleane vnto the euening.
25 Whosoever also [g] beareth of their car-
keis, shal washe his clothes, and be vn-
cleane vntill euen.
26 Euery beast that hath clawes diui-
ded, & is [a] not cloven footed, nor che-
weth the cud, such shalbe vncleane vnto
you: euery one that toucheth the, shal-
be vncleane.
27 And whatsoever goeth vpon his
pawes among all maner beastes that
goeth on all foure, such shalbe vncleane
vnto you: who so doth touch their car-
keis shalbe vncleane vntill the euen.
28 And he that beareth their carkeis,
shall wash his clothes, and be vncleane
vntill the euen: for such shalbe vncleane
vnto you.
29 ¶ Also these shalbe vncleane to you a-
mong the things that creepe and moue
vpo the earth, the weasel, & the mouse,
& the [h] [a] frog, after his kind:
30 Also the rat, & the lizard, and the cha-
meleon, & the stellio, and the molle.
31 These shal be vncleane to you among
all that creepe: whosoever doeth touch
them when they be dead, shall bee vn-
cleane vntill the euen.
32 Also whatsoever any of the dead car-
keises of them doeth fall vpon, shall be
vncleane, whether it be vessel of wood,
or raiment, or [i] skinne, or sacke: What-
soever vessel it be that is occupyed, it
shall bee put in the water as vncleane
vntill the euen, and so be purified.
33 But euery earthen vessel, wherinto a-
ny of the falleth, whatsoever is within
it shal be vncleane, and * ye shall breake
it.
34 Al meate also that shalbe eaten, if any
such water come vpon it, shalbe vn-
cleane: & al drinke that shalbe drunke in
al such vessels shalbe vncleane.
35 And euery thing that their carkeis fal
vpon, shalbe vncleane: the fornais or
the pot shalbe broken: for they are vn-
cleane, & shal be vncleane vnto you.
36 Yet the fountaines & welles where
there is plentie of water shal be cleane:
but that which [k] toucheth their carkei-
ses shall be vncleane.
37 And if there fall of their dead carkeis
vpon any seede, which sleeth to be sowe,
it shall be cleane.
38 But if any [l] water be powred vpõ the
seed, and there fal of their dead carkeis
thereon, it shalbe vncleane vnto you.
39 If also any beast, whereof ye may eat,
die, he that toucheth the carkeis there-
of shalbe vncleane vntill the euen.
40 And he that eateth of the carkeis of it,
shal wash his clothes and be vncleane
vntil the euen: he also that beareth the
carkeis of it, shall wash his clothes, &
be vncleane vntil the euen.
41 Euery creeping thing therefore that
creepeth vpon the earth shalbe an abo-
mination, & not be eaten.
42 Whatsoever goeth vpon the breast, &
whatsoever goeth vpõ al foure, or that
hath many feete among al creeping
things that creepe vpon the earth, ye
shall not eate of them, for they shalbe
abomination.
43 Ye shal not pollute your selues with
any thing that creepeth, neither make
your selues vncleane with the, neither
defile your selues therebp: ye shal not,
I say, be defiled by them,
44 For I am p̃ Lord your God: be sancti-
fied

c 1. Mac. 6. 18.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

d As litle fishe ingendred of the slime.

e As they which come of generation.

[a] Or, gryphin, as is in the greeke.

[b] Or, cuckowe.

[a] Or, porphyrie.

[a] Or, haue no bowings on their feete.

f These were certeine kindes of grashoppers, which are not now properly known.

g Out of the campe.

[a] Or, hath not his foote cloven in two.

h The greene frogge that sitteth on the bushes.

[a] Or, crocodile.

i As a bottel or bagge.

* Chap. 6. 28.

k So much of the water as toucheth it.

l He speaketh of seede, that is laid to steep before it be sowen.

m He sheweth why God did chuse them to be his people, 1.Pet.1.15.

fied therefore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord [n] that brought you out of the land of Egypt, to be your God, & that you should be holy, for I am holy.

46 This is the law of beasts, & of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 *A Law how women should be purged after their deliuerance.*

1 And the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say, Whē a womā hath brought forth seede, and borne a man childe, he shalbe vncleane [a] seuen dayes, like as she is vncleane when she is put apart for her [**] disease.

3 (* And in the eight day the foreskin of the childes flesh shalbe circumcised)

4 And she shall continue in the blood of her purifying three [b] and thirtie dayes: she shall touch no [c] halowed thing, nor come into the [d] Sanctuarie, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vncleane two [e] weekes, as whē she hath her disease: and she shall continue in the blood of her purifying three score and fiue dayes.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lābe of one yere olde for a burnt offring, and a yong pigeon or a turtle doue for a sinne offring, vnto the doore of the [f] Tabernacle of the Congregatiō,

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood. this is the lawe for her that hath borne a male or female.

8 But if she [**] be not able to bring a lambe, she shall bring two * turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offring: and the Priest shall make an atonement for her: so she shalbe cleane.

a So that her husbād for that time could not resort to her.

**Or, flouer. Chap.15.19. Luke.2.21. iohn.7.22.

b Besides the first seuen dayes.

c As sacrifice or such like.

d That is, into the court gate, till after fourtie dayes.

e Twise so long as if she bare a manchilde.

f Where the burnt offrings were wont to be offred.

**Ebr. if her hand find not the worth of a lambe. Luke.2.24.

CHAP. XIII.

2 *What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or scab, 47 and the leprsie of the garment.*

1 Moreouer the Lorde spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skin of his flesh it be like the plague of leprosie, the he shalbe brought vnto Aaron [n] Priest, or vnto one of his sonnes the Priestes,

3 And the Priest shall looke on the sore in the skinne of his flesh: if the heare in the sore be turned into white, & the sore seeme to be [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and [**] pronounce him vncleane:

4 But if the white spot be in the skin of his flesh, & seeme not to be lower then the skinne, nor the heare thereof be turned into white, then the Priest shall shut vp him that hath the plague, seuē dayes.

5 After, the Priest shall looke vpon him the seuenth day: & if the plague seeme [**] to him to abide still, & the plague grow not in the skin, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore grow not in the skinne, then the Priest shall [**] pronounce him cleane, for it is a scab: therefore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest, for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab [**] growe in the skinne, then the Priest shall pronounce him [d] vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skinne, and haue made the heare white, & there be raw flesh in the swelling,

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie [**] breake out in the skin, & the leprosie couer all the skin of the plague, from his head euen to his feete, wheresoeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be [e] cleane, because it is all turned into white ensife: so he shall be cleane.

14 But if there be raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: for the raw flesh is [f] vncleane, therfore it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then he shal come to the Priest,

17 And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is [a] a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall bee seene of the Priest.

20 And when the Priest seeth it, if it appeare

a That it may be suspected to be the leprie.

b That is, shrunke in, and be lower then the rest of the skinne.

**Ebr. shal pollute him.

**Ebr. in his eyes.

c As hauing the skinne drawen together, or blackish.

**Ebr. shall clense him.

**Or, be spred abroad.

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

**Or, bud.

e For it is not that contagious leprie that infecteth, but a kinde of skirfe, which hath not the flesh rawe as the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

**Or, impostume.

appeare lower then the skinne, and the heare thereof be changed into white, the Priest then shall pronounce him
g vncleane: for it is a plague of leprosie, broken out in the bile.
21 But if the Priest looke on it, & there be no white heares therein, and if it be not lower then the skin, but be darker, the the Priest shall shut him vp seuen dayes.
22 And if it spread abroade in the flesh, the Priest shall pronounce him vncleane, for it is a sore.
23 But if the spot cõtinue in his place, & growe not, it is a burning bile: therfore the Priest shal declare him to be cleane.
24 ¶ If there be any flesh, in whose skin there is an hote burning, & the quicke flesh of the burning haue a h white spot, somewhat reddish or pale,
25 Then the Priest shall looke vpon it: & if the heare in ỳ spot be changed into white, & it appeare lower then the skin, it is a leprosie broken out in ỳ burning: therfore the Priest shal pronounce him vncleane: for it is the plague of leprosie.
26 But if the Priest looke on it, & there be no white heare in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seuen dayes.
27 After, the Priest shall looke on him ỳ seuenth day: if it be growen abroad in ỳ skin, thẽ the Priest shal pronounce him vncleane: for it is the plague of leprosy.
28 And if the spot abide in his place, not growing in the skin, but is darke, it is a *rising of the burning: the Priest shall therfore declare him cleane, for it is the dyeing vp of the burning.
29 ¶ If also a man or woman hath a sore on the head or in the beard,
30 Then the Priest shal see the sore: and if it appeare lower then the skinne, and there be in it a final yelow i heare, then the Priest shal pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.
31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne not haue any blacke heare in it, then the Priest shall shut vp him, that hath the sore of the blacke spot, seuen dayes.
32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, & there be in it no yelow heare, and the blacke spot seeme not lower then the skin,
33 Then he shalbe shaven, but the place of the blacke spot shall he not shaue: but the Priest shal shut vp him, that hath the blacke spot, seuen dayes more.
34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skinne, not seeme lower then the other skin, then the Priest shall clense him, and he shall wash his clothes, and be cleane.
35 But if the blacke spot grow abroade in the flesh after his clensing,
36 Then the Priest shall looke on it: and if the blacke spot growe in the skin, the Priest shall not k seeke for the yelowe heare: for he is vncleane.
37 But if the blacke spot seeme to him to abide, and that blacke heare growe therein, the blacke spot is healed, he is cleane, and the Priest shall declare him to be cleane.
38 ¶ Furthermore if there be many white spottes in the skinne of the flesh of man or woman,
39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: therefore he is cleane.
40 And the man whose heare is fallen of his head, and is balde, is cleane.
41 And if his head lose the l heare on the forepart, & be bald before, he is cleane.
42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.
43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his bald forehead, appearing like leprosie in the skinne of the flesh,
44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.
45 The leper also in whome the plague is, shall haue his clothes m rent, and his head bare, and shall put a couering vpon his n lippes, and shall crye, I am vncleane, I am vncleane.
46 As long as the disease shalbe vpon him, he shall bee polluted, for he is vncleane: he shall dwell alone, * without the campe shall his habitation be.
47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,
48 Whether it be in the warpe or in the woofe of linen or of wollen, either in a skin or in anie thing made of skinne,
49 And if the sore be greene or somewhat reddish in the garment or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of o skin, it is a plague of leprosie and shal be shewed vnto the Priest.
50 Then the Priest shall see the plague, and shut vp it that hath the plague, seue dayes,
51 And shall looke on the plague the seuenth day: if the plague growe in the garmẽt or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skin, that plague is a freating leprosie and vncleane.
52 And hee shall burne the garment, or the warpe, or the woofe, whether it bee wollen or linen, or any thing that is made of skinne, wherein the plague is: for it is a freating leprosie, therefore it shalbe burnt in the fire.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Marie the prophetesse, Nom. 12.14. and by King Vzziah. 2. Chron. 26.20.

h If he haue a white spot in ỳ place, where the burning was, and was after healed.

*Or swelling.

i Which was not wont to be there, or els smaler then in any other parte of the body.

k He shall not care whether the yelow heare be there, or no.

l By sickenesse, or any other inconuenience.

m In signe of sorowe and lamentation.

n Either in token of mourning, or for feare of infecting others. *Nom. 5.2. 2. king. 15.5.*

o Whether it be garment, vessel, or instrument,

p But abide still in one place, as vers. 37.

53 If the Priest yet see that the plague p growe not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 Then the Priest shal command them to wash the thing wherein the plague is, & he shal shut it up seue dayes more.

q But remaine as it did before.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his q colour, though p plague spied no further, it is vncleane: thou shalt burne it in p fire, for it is a fret inwarde, r whether the spot be in the bare place of the whole, or in part therof.

r Or whether it be in anie bare place before, or behinde.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in anie thing made of skin, it is a spreading leprie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou shalt washed the garment or the warpe, or the woofe, or whatsoeuer thing of skin it be, if p plague be departed therefrom, then shall it be washed s the seconde time, and be cleane.

s To the intent he might be sure that the leprosie was departed, & that all occasion of infection might be taken away.

59 This is the lawe of the plague of leprosie in a garmet of wollen or linen, or in the warpe, or in the woofe, or in anie thing of skin, to make it cleane or vncleane.

CHAP. XIIII.

3 The cleansing of the leper, 34 And of the house that he is in.

1 And the Loyde spake vnto Moses, saying,

2 * This is the a lawe of the leper in the dape of his cleansing: that is, he shalbe brought vnto the Priest,

Mat. 8. 2. mar. 1. 40. luke. 5. 12.

a Or the ceremonie which shall be vsed in his purgation.

3 And the Priest shall go out of the cãpe, & the Priest shal consider him: & if the plague of leprosie be healed in the leper,

4 Then shall the Priest commaund to take for him that is cleansed, two t sparowes alive and b cleane, and cedar woode and a skarlet lace, and hyssope.

t Or, little birdes.

b Of birdes which were permitted to be eaten.

5 And the Priest shall command to kill one of the birdes ouer c pure water in an earthen vessel.

c Running water, or of the fountaine.

6 After, he shall take the liue sparowe with the cedar wood, and the skarlet lace, & the hyssop, and shall dip them & the liuing sparowe in the bloud of the sparowe slaine, ouer the pure water,

7 And he shal sprinkle vpon him, p must be cleansed of his leprosie, seuen times, & cleuse him, and shal d let go the liue sparow into the broad field.

d Signifying that he that was made cleane, was set at libertie, & restored to the companie of others.

8 Then he that shalbe cleansed, shal wash his clothes, and shaue of all his heare, and wash himselfe in water, so he shalbe cleane: after that shall he come into the hoste, but shall tarie without his tent seuen dayes.

9 So in the seuenth day he shall shaue of all his heare, both his head, and his beard, and his eye browes: euen al his heare shall he shaue, and shall wash his clothes and shall wash his flesh in water: so he shalbe cleane.

10 Then in p eight day he shall take two hee lambes without e blemish, and an ewe lambe of a yere olde without blemish, & three tenth deales of fine flower for a meat offring, mingled with oyle, f & a pinte of oyle.

e Which hath no imperfection in any member.

f This measure in Ebrew is called, log, & conteineth six egges in measure.

11 And the Priest p maketh him cleane shall bring the mã which is to be made cleane, and those things, before p Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shal take one lambe, and offer him for a trespas offring, and the pint of oyle, & * shake them to & fro before the Lord.

Exod. 29. 24.

13 And he shal kill the lambe in the place where the sinne offring & the burnt offring are slaine, euen in p holy place: for as the * sinne offring is the Priests, so is p trespas offring: for it is most holy.

Chap. 7. 1, 7.

14 So the Priest shal take of the bloud of the trespas offring, & put it vpon p lap of the right eare of him that shalbe cleãsed, & vpõ the thumbe of his right hãd, & vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oyle, and powre it into the palme of his left hand,

16 And the Priest shall dip his" right finger in the oyle that is in his left hãd, and sprinkle of the oyle with his finger seuen times before the Lord.

"Ebr. the finger of his right hand.

17 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lap of the right eare of him that is to be cleansed, & vpon the thumbe of his right hand, & vpon the great toe of his right foote," where the bloud of the trespas offring was put.

"Ebr. vpon the blood of the trespasse offring.

18 But the remnãt of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shal make an atonement for him before the Lord.

19 And the Priest shal offer the sinne offring and make an atonement for him that is to be cleansed of his vncleanness: the after shal he kil p burnt offring.

20 So the Priest shal offer the burnt offring and the meat offring vpon the altar: & the Priest shall make an atonement for him: so he shal be cleane.

21 But if he be poore, and "not able, the he shall bring one lambe for a trespas offring to be shaken, for his reconciliation, and a g tenth deale of fine flower mingled with oyle, for a meat offring, with a pinte of oyle.

"Ebr. his hand cannot take it.

g Which is an omer, Reade exod. 16. 16.

22 Also two turtle doues, or two yong pigeons, as he is able, wherof the one shalbe a sinne offring, and the other a burnt offring,

23 And he shal bring the the eight dape for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then

24 Then the Priest shal take the lambe of the trespas offring, and the pinte of ople, and the Priest shall [h] shake them to & fro before the Lorde.
25 And he shal kil the lambe of ꝑ trespas offring, and the Priest shall take of the blood of the trespas offring, and put it vpon the lap of his right eare that is to be clensed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote.
26 Also the Priest shal powre of the oile into the palme of his owne "left hand.
27 So the Priest shal with his right finger sprinkle of the oile that is in his left hand, seuen times before the Lord.
28 Then the Priest shall put of the ople that is in his hand, vpon the lap of the right eare of him that is to be clensed, & vpon the thumbe of his right hand, & vpon the great toe of his right foote: vpō the place "of the blood of the trespas offring.
29 But the rest of the ople that is in the Priests hād, he shall put vpō ꝑ head of him that is to be clensed, to make an atonement for him before the Lord.
30 Also he shal present one of the turtle doues, or of the yong pigeons, [i] as he is able:
31 Such, I say, as he is able, the one for a sinne offring, & the other for a burnt offring "with the meat offring: so the Priest shal make an atonement for him that is to be clensed before the Lord.
32 This is the [k] lawe of him which hath the plague of leprosie, who is not able in his clensing to offer the whole.
33 ¶ The Lord also spake vnto Moses & to Aaron, saying,
34 When ye be come vnto the lande of Canaan which I give you in possessiō, if I [l] send the plague of leprosie in an house of the land of your possession,
35 Thē he that oweth ꝑ house, shal come & tell the Priest, saying, Me thinke ther is like a plague of leprosie in the house.
36 Then the Priest shal comande thē to emptie the house before the Priest go into it to see ꝑ plague, that al that is in the house be not made vncleane, & ther shall the Priest go in to see the house,
37 And he shal marke the plague: and if the plague be in ꝑ walles of the house, & that there be "deepe spots, greenish or reddish, which seeme to be lower thē the wall,
38 Then the Priest shal go out of ꝑ house to the doore of the house, and shal cause to shut up the house seuen daies.
39 So ꝑ Priest shal come again ꝑ seuēth day: and if he see that the plague be increased in the walles of the house,
40 Then the Priest shall commande thē to take away the stones wherein the plague is, and they shal cast them into a "foule place without the citie.
41 Also he shal cause to scrape the house within round about, & powre the dust, that they haue pared of, without the citie in [m] an vncleane place.
42 And they shal take other stones, & put them in the places of those stones, and shall take other mortar, to plaister the house with.
43 But if the plague come againe and breake out in the house, after ꝑ he hath taken away the stones, & after that he hath scraped and plaistred the house,
44 Then the Priest shal come and see: & if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.
45 And he shal [n] breake downe ꝑ house, with the stones of it, & the timber therof, & all the "mortar of the house, & he shall carie them out of the citie vnto an vncleane place.
46 Moreouer he that goeth into ꝑ house al the while that it is shut vp, he shalbe vncleane vntil the euen.
47 He also that sleepeth in ꝑ house shall wash his clothes: he likewise ꝑ eateth in the house, shall wash his clothes.
48 But if the Priest shal come & see, that the plague hath spred no further in the house, after the house be plaistred, the Priest shall pronounce ꝑ house cleane, for the plague is healed.
49 Then shall he take to purifie ꝑ house, two sparowes, & cedar wood, & [o] skarlet lace, and hyssop.
50 And he shall kill one sparowe ouer pure water in an earthen vessel,
51 And shall take the cedar wood, & the hyssop, and the skarlet lace with the liue sparowe, & dip them in the blood of the slaine sparowe, & in the pure water, & sprinkle the house seuen times:
52 So shall he clense the house with the blood of ꝑ sparow, & with the pure water, & with the liue sparowe, & with the cedar wood, & with the hyssop, & with the skarlet lace.
53 Afterward he shal let go the liue sparowe out of ꝑ "towne into the "broad fieldes: so shal he make atonement for the house, and it shalbe cleane.
54 This is the lawe for euerie plague of leprosie and "blacke spot,
55 And of the leprosie of the garment, & of the house,
56 And of the "swelling, and of the skab, and of the white spot.
57 This is ꝑ lawe of the leprosie to teache "when a thing is vncleane, and when it is cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues both of men and women. 31. The children of Israel must be separate from all vncleannes.

1 MOreouer, the Lorde spake vnto Moses, and to Aaron, saying,
2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue frō his [a] flesh, is vncleane, because of his issue.
3 And this shalbe his vncleannes in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this

h Or shall offer them as the offring that is shaken to and fro.

" *Ebr. into the palme of the Priests left hand.*

" *Or, where the blood of the trespasse offring was put, as verse. 17.*

i Whether of them he can get.

" *Or, besides the meat offring.*

k This order is appointed for ꝑ poore man.

l This declareth that no plague nor punishment commeth to mā without Gods prouidence and his sending.

" *Or, blackneſſe, or, hollowe streaks.*

" *Or, polluted.*

m Where carions were cast, & other filth that ꝑ people might not be therwith infected.

n That is, he shal cōmād it to be pulled down, as verse. 40.

" *Or, dust.*

o It seemeth that this was a lace or string to bind the hyssope to the wood, and so was made a sprinkle: the Apostle to the Hebrewes called it skarlet woolle Hebr. 9. 19.

" *Ebr. citie.*

" *Ebr. on the face of the fielde.*

Chap. 13. 30.

" *Or, rising.*

" *Ebr. in the day of the vncleane, and in the day of the cleane.*

a Whose seede either in sleping or els of weaknes of nature issueth at his secret part.

b Or the thing wherefore he shalbe vncleane.

this is his [b] vncleanes.
4 Euery bed whereon he lyeth that hath the issue, shall be vncleane, and euery thing wheron he sitteth shalbe vnclean.
5 Whosoeuer also toucheth his bed, shall wash his clothes, and wash him selfe in water, and shall be vncleane vntill the euen.
6 And he that sitteth on any thing, whereon he sate that hath the issue, shal wash his clothes, and wash him selfe in water, & shalbe vncleane vntill the eue.
7 Also he that toucheth the flesh of him that hath p̃ ssue, shal wash his clothes and wash him selfe in water, and shall be vncleane vntill the euen.
8 If he also, that hath the ssue, spit vpon him that is cleane, [c] he shal wash his clothes, and wash him selfe in water, & shall be vncleane vntill the euen.
9 And what [d] sadle soeuer he rideth vpon, that hath the ssue, shalbe vncleane,
10 And whosoeuer toucheth any thing that was vnder him, shalbe vncleane vnto the euen: & he that beareth those things, shall wash his clothes, and wash him selfe in water, and shalbe vncleane vntill the euen.
11 Likewise whomsoeuer he toucheth that hath the ssue (and hath not washed his handes in water) shall wash his clothes and washe him selfe in water, & shalbe vncleane vntill the euen.
12 *And the vessell of earth that he toucheth, which hath the ssue, shalbe broken: and euery vessell of wood shall be rinsed in water.
13 But if he that hath an issue, be [e] cleansed of his issue, then shall he count him seuen dayes for his cleansing, and washe his clothes, and wash his flesh in pure water: so shall he be cleane.
14 Then the eight day he shall take vnto him two turtle doues or two young pigeons, and come before the Lorde at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.
15 And the Priest shall make of the one of them a sinne offring, and of the other a burnt offring: so the Priest shal make an atonement for him before the Lord, for his issue.
16 Also if any mans issue of seede depart from him, he shall wash all his [f] flesh in water, and be vncleane vntill the euen.
17 And euery garment, and euery skin whereupon shall be issue of seede, shall be euen washed with water, and be vncleane vnto the euen.
18 If he that hath an issue of seede, doe lye with a woman, they shal both wash them selues with water, & be vncleane vntill the euen.
19 ¶ Also when a woman shall haue an issue, and her issue in her [g] flesh shall be blood, she shalbe put apart seuen dayes: and whosoeuer toucheth her, shall bee vncleane vnto the euen.
20 And whatsoeuer she lieth vpon in her separation, shall be vncleane, and euery thing that she sitteth vpon, shall be vncleane.
21 Whosoeuer also toucheth her bed, shall wash his clothes, and wash him selfe with water, and shalbe vncleane vnto the euen.
22 And whosoeuer toucheth any thing that she sate vpõ, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vnto the euen:
23 So that whether he touch her bed, or any thing whereon she hath sit, he shall be vncleane vnto the euen.
24 And if a man lie with her, and the flowres of her separation [h] touche him, he shalbe vncleane seuen dayes, and all the whole bed whereon he lyeth, shalbe vncleane.
25 Also when a womans ssue of blood runneth long time besides the time of her [i] flowres, or when she hath an issue, longer then her flowres, all the dayes of the ssue of her vncleannes she shall be vncleane, as in the time of her flowres.
26 Euery bed whereon she lieth (as long as her ssue lasteth) shalbe to her as her [i] bed of her separation: & whatsoeuer she sitteth vpõ, shalbe vncleane, as her vncleannes when he is put apart.
27 And who so euer toucheth these things, shalbe vncleane, & shall wash his clothes, and wash him selfe in water, & shall be vncleane vnto the euen.
28 But if he be clensed of her issue, then she shall [k] count her seue dayes, and after, she shalbe cleane.
29 And in the eight day she shal take vnto her two turtles or two pong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Cõgregation.
30 And the Priest shall make of the one a sinne offring, and of the other a burnt offring, and the Priest shal make an atonement for her before the Lord, for the issue of her vncleannes.
31 Thus shall ye [l] separate the children of Israel frõ their vncleanes, that they dye not in their vncleannes, if they defile my Tabernacle that is among them.
32 This is the lawe of him that hath an issue, and of him from whome goeth an issue of seede whereby he is defyled:
33 Also of her that is sicke of her flowres, and of him that hath a running issue, whether it be man or woman, & of him that lieth with her which is vncleane.

Chap. 6. 21.

e That is, be restored to his old state, and be healed thereof.

f Meaning all his bodie.

*Or, secret part.

g That is, when she hath her flowers, wherebyshe is separate frõ her husband, from the Tabernacle and from touching of any holy thing.

h If any of her vncleannesse did only touch him in the bed: for els the man that companied with such a woman should die, Chap. 20. 18.

*Ebr. separation.

i Shalbe vnclean as the bed wherron she lay when she had her naturall disease.

k After the time that she is recouered.

l Seeing that God requireth of his, puritie and cleannes: we can not be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

CHAP. XVI.

The Priest might not at all times come into the most holy place. 8 The Scape goat. 14 The purging of the Sanctuarie. 17 The clensing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of clensing sinnes.

1 FVrthermore the Lorde spake vnto Moses,* after the death of the two sonnes of Aaron, when they came to offer before the Lord, and dyed:

Chap. 10. 1, 2.

Exod.30.10. hebr.9.7.

2 And the Lorde sayde vnto Moses, Speake vnto Aaron thy brother,* that he come not at [a] all times into the Holy place within the vaile, before the Mercyseat, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Mercyseat.

a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

3 After this sort shall Aaron come into the Holy place: euen with a yong bullocke for a sinne offring, and a ramme for a burnt offring.

4 He shall put on the holy linen coat, & shall haue linen breches vp o his "flesh, & shalbe girded with a linen girdle, & shal couer his head with a linnen miter: these are the holie garments: therefore shall he wash his flesh in water, when he doeth put them on.

"Or, priuities.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offring, and a ramme for a burnt offring.

6 Then Aaron shall offer the bullocke for his sinne offring, & make an atonement for him selfe, and for his house.

Hebr.9.7.

7 And he shal take the two hee goates, & present the before the Lord at the doore of the Tabernacle of the Congregatio.

8 Then Aaron shall cast lottes ouer the two hee goats: one lot for the Lord, and the other for the [b] Scape goate.

b In Ebrewe it is called Azazel, which some say is a mountaine neere Sinai whither this goate was sent: but rather it is called the scape goate because he was not offred, but sent into the desert, as vers. 21.

9 And Aaron shall offer the goate, vpon which the Lords lot shal fall, and make him a sinne offring.

10 But the goate, on which the lot shall fall to be the Scape goate, shall bee presented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wildernes.

11 Thus Aaron shall offer the bullocke for his sinne offring, & make a reconciliation for him selfe, & for his house, and shall kill p bullocke for his sinne offring.

12 And he shall take a censer full of burning coles from of the altar before the Lord, and his handful of sweete incense beaten small, & bring it within p [c] vaile,

13 And shal put the incense vpon the fire before the Lord, p the "cloude of the incense may couer the Mercyseat that is vpon the "Testimonie: so he shal not die.

c The Holiest of all.

"Or, the smoke.

14 And he shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercyseat [d] Eastward: & before the Mercyseat shall he sprinkle of p blood with his finger seuen times.

Or, Arke. Hebr.9.13. and 10.4. Chap.4.6.

d That is, on the side which was towarde the people: for the head of the Sanctuarie stood Westwarde.

15 ¶ Then shall he kill the goat that is the peoples sinne offring, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercyseat, and before the Mercyseat.

16 So he shall purge the Holie place from the vncleannesse of the children of Israel, and from their trespasses of all their sinnes: so shall he do also for the Tabernacle of the Congregation [e] placed with them, in the middes of their vncleannesse.

e Placed among them which are vncleane.

17 * And there shall be no man in the Tabernacle of the Congregation, whe he goeth in to make an atonement in the holie place, vntil he come out, and haue made an atonement for him selfe and for his houshold, & for all the Congregation of Israel.

Luke.1.10.

18 After, he shal go out vnto p [f] altar that is before the Lord, and make a reconciliation vpon it, & shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the homes of the Altar round about:

f Wherupon the sweete incense & perfume was offered.

19 So shall he sprinkle of the blood vpon it with his finger seuen times, & cleuse it, and halow it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an end of purging the holie place, and the Tabernacle of the Congregation, and the altar, then he shall bring the liue goate:

21 And Aaron shall put both his handes vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them vpon the head of the goate, and shall send him away (by the hand of a man appointed) into the wildernes.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isai. 53.4.

22 So the goat shall beare vpon him all their iniquities into " the land that is not inhabited, and he shall let the goate go into the wildernes.

" *Ebr. the land of separation.*

23 After, Aaron shall come into the Tabernacle of the Congregation, and put of the linnen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shal wash also his flesh with water in [h] the holie place, and put on his own rainment, and come out, and make his burnt offring, and the burnt offring of the people, and make an atonement for him selfe, and for the people.

h In the Court where was the Lauer, Exod. 30.18.

25 Also the fat of the sinne offring shal he burne vpon the altar.

26 And he that caried forth p goat, called the Scape goate, shal wash his clothes, and washe his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offring, & the goat for the sinne offring (whose blood was brought to make a reconciliation in the Holie place) shall one * carry out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their doung.

Chap.6.30. hebr.13.11.

28 And he that burneth them shal wash his clothes, & wash his flesh in water, and afterward come into the hoste.

29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the [i] seuenth moneth, ye shall [k] humble your soules, and do no worke at all, whether it be one of the same countrey or a strãger that soiourneth among you.

i Which was Tisri, and answereth to part of September and part of October.

k Meaning, by abstinence and fasting, Nomb. 29.7.

30 For that * day shall the Priest make an atonement for you to cleuse you: ye shalbe cleane from all your sinnes before the Lord.

Chap.23.7.

31 This shalbe a [l] Sabbath of rest vnto you,

l Or a rest which yee shall keepe most diligently.

pon, and ye shal humble your soules, by an ordinance for euer.

32 And the Priest [m] whom he shal anoint, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holie vestments,

33 And shall purge the holie Sanctuarie and the Tabernacle of the Congregation, and shal cleanse the altar, and make an atonement for the Priests and for al the people of the Congregation.

34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

m Whom the Priest shall anoint by Gods commandement to succeed in his fathers roume.

Exod.30.30. heb.9.7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To diuels may they not offer. 10 They may not eat blood.

1 AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to al the children of Israel, and say vnto them, This is the thing which the Lord hath [a] commanded, saying,

3 Whosoeuer he be of the house of Israel that [b] killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto ye doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, [c] blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shalbe cut of from among his people.

5 Therefore the children of Israel shall bring their offrings, which they would offer [d] abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, & offer them for peace offrings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweete sauour vnto the Lord.

7 And they shall no more offer their offrings vnto [e] diuels, after whom they haue gone a [f] whoring: this shalbe an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer he be of the house of Israel, or of the strangers which sojourne among them, that offreth a burnt offring or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shalbe cut of from his people.

10 ¶ Likewise whosoeuer he be of ye house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set [g] my face against that person that eateth blood, and will cut him of from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shal eat blood: neither the strauger that sojourneth among you, shal eat blood.

13 Moreouer whosoeuer he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be [h] eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of al flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, * Ye shal eat the blood of no [i] flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shalbe cut of.

15 And euery person that eateth it which dieth alone, or that which is torne with beastes, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shalbe [k] cleane.

16 But if he wash them not, nor wash his [l] flesh, then he shal beare [m] his iniquitie.

a Lest they should practise that idolatrie, which they had learned among the Egyptians.

b To make a sacrifice or offring thereof.

c I do asmuch abhorre it as though he had killed a man, as Isa. 66.3.

d Wheresoeuer they were moued with foolish deuotion to offer it.

Exod.29.18. chap.4.31.

e Meaning what soeuer is not the true God, 1. cor. 10.20. psal. 95. 5.

f For idolatrie is spiritual whordome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 20.3.

h Which the lawe permitteth to be eaten, because it is cleane. Gen. 9.4.

i Or, liuing creature.

k Or, counted cleane.

l Or, himselfe.

m Or, the punishment of his sinne.

CHAP. XVIII.

3 The Israelites ought not to followe the maners of the Egyptians and Canaanites. 6 The mariage that are vnlawfull.

1 AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the [a] doings of the land of Egypt, wherein ye dwelt, shal ye not do: & after the maner of the land of Canaan, whither I will bring you, shall ye not do, neither walke in their ordinances,

4 But do after my iudgements, & keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shal keepe therefore my statutes, and my iudgements, * which if a man do, he shall then liue in them: [b] I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh to [c] vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor ye shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers [d] wife shalt thou not discouer: for it is thy fathers shame.

9 Then shalt not discouer ye shame of thy [e] sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt

a Ye shall preserue your selues from these abominations following, which the Egyptians & Canaanites vse.

Ezek.20.11. rom.10.5.

gal.3.12.

b And therfore ye ought to serue me alone, as my people.

c That is, to lie with her, though it be vnder title of mariage. Chap.20.11.

d Which is thy stepmother.

e Either by father or mother, borne in mariage or otherwise.

not, I say, vncouer their shame: for it is thy f shame.
11 The shame of thy fathers wiues daughter, begotten of thy father (for he is thy sister) thou shalt not, I say, discouer her shame.
12 *Thou shalt not vncouer the [n] shame of thy fathers sister: for she is thy fathers kinswoman.
13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.
14 * Thou shalt not vncouer p̄ shame of thy g fathers brother: y is, thou shalt not go in to his wife, for he is thine "aunte.
15 Thou shalt not discouer the shame of thy daughter in lawe: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.
16 *Thou shalt not discouer the shame of thy h brothers wife: for it is thy brothers shame.
17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for thei are thy kinsfolks, and it were wickednes.
18 Also thou shalt not take a wife with her sister, during her life, to i vere her, in vncouering her shame vpon her.
19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put k aparte for her disease.
20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.
21 * Also p̄ shalt not giue thy "" children to [n] offer them vnto [l] Moloch, neither shalt thou defile the name of thy God: for I am the Lord.
22 Thou shalt not lie with p̄ male as one lieth vp̄ a woman: for it is abomination.
23 *Thou shalt not also lie with any beast to be defiled therewith, neither that any woma stand before a beast, to lie downe thereto: for it is [m] abomination.
24 Ye shall not defile your selues in anie of these things: for in all these p̄ nations are defiled, which I will cast out before you:
25 And the land is defiled: therefore I will [m] visit the wickednes thereof vpon it, and the land [n] shall vomit out her inhabitants.
26 Ye shal keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, aswell he that is of the same countrey, as the stranger that soiourneth among you.

f They are her children whose shame thou hast vncouered.
Chap.20.19.
[n] Or, secretes.
Chap.20.20.
g Which thine vncle doeth discouer.
"Ebr. thy fathers brothers wife.
Chap.20.12.
Chap.20.21.
h Because the idolaters, amōg whom Gods people had dwelt & should dwell, were giuē to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
Chap.20.18.
k Or whiles she hath her floures.
Chap.20.2.
2.king.23.10.
"Ebr. of thy seede.
[n] Or, to make them passe.
l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children,
2.King.23.10. This seemed to be the chiefe & principall of all idoles: and as the Iewes write, was of a great stature, and holowe within having seuen places or chambers within him: one was to receiue meale that was offred: an other turtle doues: the third a sheepe: the fourth a ramme: the fifth a calfe: the sixt an oxe: the seuenth a childe. This Idoles face was like a calfe, his handes were euer stretched out to receiue gifts: his priestes were called Chemarim, Reade 2.King. 23. 5. hosea: 10.5. zeph. 1.4.
Chap.20.15.
[m] Or, confusion.
m I will punish the lande where such incestuous marriages and pollutions are suffred.
n He compareth the wicked to euill humours and surfeting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomet.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:
28 And shall not the land spue you out if ye defile it, as it [o] spued out the people that were before you:)
29 For whosoeuer shal cōmit any of these abominations, the persons that do so, shall [p] be cut off from among their people.
30 Therefore shal ye kēpe mine ordinances that ye do not ame of the abominable customes, which haue bene done before you, & that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundrie lawes and ordinances.

AND the Lord spake vnto Moses, saying,
2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shalbe holie, for I p̄ Lord your God am holie.
3 Ye shal feare euerie man his mother and his father, and shal kēpe my Sabbaths: for I am the Lord your God.
4 Ye shall not turne vnto Idols, nor make you molten gods: I am the Lord your God.
5 And whē ye shal offer a peace offring vnto the Lord, ye shal offer it [b] freely.
6 * It shalbe eaten the day ye offer it, or on the morow: and that which remaineth vntill the third day, shalbe burnt in the fire.
7 For if it be eaten the third day, it shal be vncleane, it shal not be [c] accepted.
8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the Lord, & that person shalbe cut off from his people.
9 * When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the [n] glaninges of the harvest.
10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euerie grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.
11 Ye shal not steale, neither [d] deale falsly, neither lie one to another.
12 * Also ye shal not sweare by my name falsely, neither shalt thou defile p̄ name of thy God: I am the Lord.
13 Thou shalt not doe thy neighbour wrong, neither robbe him. * The workmans hire shall not abide with thee vntill the morning.
14 Thou shalt not curse the deafe, * neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.
15 Ye shal not do vnrightly in iudgemēt. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.
16 Thou shalt not [e] walke about with tales among thy people. Thou shalt not [f] stand against p̄ blood of thy neighbour:

o Both for their wicked marriages, vnnaturall copulations, idolatrie or spiritual whoredome with Moloch, and such like abominations.
p Either by the ciuil sworde, or by some plague that God will send vpon such.
Chap.11.44.& 20.7.1.pet.1.16.
a That is, voide of all pollution, idolatrie, and superstition both of soule and bodie.
b Of your owne accord.
Chap.7.16.
c To wit, of God.
Chap.23.22.
[n] Or, gatherings and leauings.
d In that which is committed to your credit.
Exod.20.7.
deut.5.11.
mat.5.34.
[m] Or, oppresse him by violence.
Deut.24.14,15.
iob.4.14.
Deut.27.18.
Exod.23.3. deut.8. 17.& 16.19.
prou.24.23.
iam.2.2.
e As a slanderer, backbiter or quarelpiker.
f By consenting to his death, or conspiring with the wicked.

bour: I am the Lord.
17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, " and suffer him not to sinne.
18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.
19 ¶ Ye shal keepe mine ordinãces. Thou shalt not let thy cattell gender with [g] others of diuers kindes. Thou shalt not sowe thy fielde with mingled seede, neither thy all a garment of diuers things, as of linnen & wollen come vpon thee.
20 ¶ Whosoeuer also lyeth and medleth with a woman that is a bond maid, affianced to a husband, & not redeemed, nor freedome giuen her, " she shalbe scourged, but they shall not die, because she is not made free.
21 And he shall bring for his trespasse offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespas offring.
22 Then the Priest shall make an atonement for him with the rãme of the trespas offring before the Lord, concerning his sinne which he hath done, and pardon shalbe giuen him for his sinne which he hath committed.
23 ¶ Also when ye shall come into the land, and haue planted euery tree for meate, ye [h] shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you, it shall not be eaten:
24 But in the fourth yeere all the fruite thereof shalbe holie to the praise of the Lord.
25 And in the fift yeere shall ye eate of the fruite of it that it may [i] yeeld to you the encrease thereof: I am the Lord your God.
26 ¶ Ye shall not eate the flesh with the [l] blood, ye shall not vse witchcraft, nor [i] obserue times.
27 * Ye shall not [k] cut round the corners of your heads, neither shalt ye [l] marre the tuftes of thy beard.
28 * Ye shal not cut your flesh for ye " dead, nor make any print of a [l] marke vpon you: I am the Lord.
29 ¶ Thou shalt not make thy daughter common, to cause her to be a [m] whore, lest the land also fall to wickedness.
30 ¶ Ye shal keepe my Sabbaths & reuerence my Sanctuarie: I am the Lord.
31 ¶ Ye shall not regard them that worke with spirites, * neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.
32 ¶ Thou shalt [n] rise vp before the hoyehead, & honour the person of ye old man, and dread thy God: I am the Lord.
33 ¶ And if a stranger sojourne with thee in your land, ye shall not " vex him.
34 * But the stranger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.
35 ¶ Ye shall not doe vnrulily in iudgement, in [o] line, in weight, or in measure.
36 * You shall haue iust balances, true weights, a true [p] Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.
37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and do them: I am the Lord.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 11 The man that committeth adulterie. 11 Incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

1 AND the Lord spake vnto Moses, saying,
2 Thou shalt say also to the children of Israel, * Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto [a] Molech, he shall die the death, the people of the land shall stone him to death.
3 And I [b] will set my face against that man and cut him of from among his people, because he hath giuẽ his children vnto Molech, for to defile my Sanctuarie, & to pollute mine holie Name.
4 And if the [c] people of the land hide their eies, and winke at that man when he giueth his children vnto Molech, and kill him not,
5 Then will I set my face against that man, and against his familie, and will cut him of, and all that goe a whoring after him to commit whoredome with Molech, from among their people.
6 ¶ If ame turne after such as worke with spirits, and after soothsayers, to goe a [d] whoring after them, then will I set my face against that person, and will cut him of frõ among his people.
7 ¶ Sanctifie your selues therefore, * and be holie, for I am the Lord your God.
8 Keepe ye therefore mine ordinances, and do them. I am the Lord which doeth sanctifie you.
9 ¶ * If there be ame that curseth his father or his mother, he shall die [e] death: seeing he hath cursed his father and his mother, [e] his blood shalbe vpon him.
10 ¶ * And the man that committeth adulterie with another mans wife, because he hath cõmitted adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.
11 And the man that lieth with his fathers wife, because he hath vncouered his fathers * shame, they shall both die: their blood shalbe vpon them.
12 Also ye man that lieth with his daughter in lawe, they both shal die the death, they haue wrought " abominatio, their blood shalbe vpon them.
13 ¶ * The man also that lieth with the male,

"Ebr. suffer not sinne vpon him.

Mat. 5. 43. rom. 13. 9. gala. 5. 14. iam. 2. 8.

g As a horse to leape an asse, or a mule a mare.

" Ebr. a beating shalbe, some reade, they shalbe beaten.

h It shalbe vncleane, as that thing which is not circumcised.

i Or, that God may multiplie.

" Whether it be strangled, or otherwise.

i To measure luckie or vnluckie dayes. *Chap. 21. 5.*

k As did the Gentiles in signe of mourning.

" Or, cut, or teare. Deut. 14. 1.

" Ebr. soule, or person.

l By whipping your bodies or burning markes therein.

m As did the Cyprians, and Locrenses. *1. Sam. 28. 8.*

n In token of reuerence.

" Or, doe him wrong. Exod. 22. 21.

o As in measuring the ground. *Pro. 11. 1. & 16. 11. and 20. 10.*

p By these two measures he meaneth all other. Of Ephah, read Exo. 16. 36. and of Hin, Exod. 29. 40.

2 Chap. 18. 21.

a By Molech he meaneth anie kind of idole, Chap. 18. 21.

b Reade Chap. 17. 10. and 18. 21.

c Though the people be negligent to doe their duetie and defend Gods right, yet he will not suffer wicked nesse to goe vnpunished.

d To esteeme sorcerers or conjurers is spiritual whordome, or idolatrie. *Chap. 19. 24. 1. Pet. 1. 16.*

7 Exod. 22. 17. prou. 20. 20. mat. 15. 4.

e He is worthie to die. *Deut. 22. 22. iohn. 8. 4, 5.*

10 Chap. 18. 8. deut. 22. 30.

" Or, confusion.

13 Chap. 18. 22.

male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shalbe vpon them.

14 Likewise he that taketh a wife and her mother, f committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

f It is an execrable and detestable thing.

15 * Also the man that lieth with a beast, shall dye the death, and ye shall slay the beast.

Chap. 18. 23.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shalbe vpon them.

17 Also the man p taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villanie: therefore they shalbe cut of in the sight " of their people, because he hath vncouered his sisters shame, he shall beare his iniquitie.

p *Ebr. in the eyes of the children of their people.*

18 * The man also that lieth with a woman hauing her q disease, and vncoueretb her shame, and openeth her fountaine, and the open the fountaine of her blood, they shalbe euen both cut of from among their people.

Chap. 18. 17, 18.

q *Or, flouras.*

19 Moreouer thou shalt not vncouer the shame of thy * mothers sister, nor of thy fathers sister, because he hath vncouered his " kin: they shall beare their iniquitie.

Chap. 18. 17, 18.

" *Ebr. flesh.*

20 Likewise the man that lieth with his fathers brothers wife, and vncoueretb his vncles shame: they shall beare their iniquitie, and shall die s childles.

21 So the man that taketh his brothers wife, committeth filthines, because he hath vncouered his brothers h shame: they shalbe childles.

g They shalbe cut of from their people, and their children shaibe taken as bastards, and not counted among the Israelites.

h Reade Chap. 18. 16.

22 ¶ Ye shal keepe therefore all mine * ordinances and all my iudgements, and do them, that the land, whither I bring you to dwell therein, * spue you not out.

Chap. 18. 26.
Chap. 18. 25.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these thinges, * therefore I abhorred them.

Deut. 9. 5.

24 But I haue said vnto you, ye shall inherite their land, and I will giue it vnto you to possesse it, euē a land that i flowetb with milke & hone: I am the Lord your God, which haue separated you from other people.

i Full of abundance of all thinges.

25 * Therefore shall ye put difference betweene cleane beastes and vncleane: neither shall ye defile k your selues with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

Chap. 11. 2, 3. deut. 14. 4.

k By eating the contrarie to my commandemēt.

26 Therefore shall ye be * holie vnto me: for I the Lord am holie, and I haue separated you from other people, that ye should be mine.

Verse. 7.

27 ¶ * And if a man or woman haue a spirite of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shalbe vpon them.

Deut. 18. 11. 1. sam. 28. 7.

CHAP. XXI.

a *For whom the Priestes may lament. 6 How pure the Priests ought to be, both in them selues and in their familie.*

1 AND the Lord saide vnto Moses, Speake vnto ye Priests the sonnes of Aaron, and say vnto them, Let none be a defiled by the dead among his people,

a By touching the dead, lamenting, or being at their buriall.

2 But by his kinseman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b maide, that is neere vnto him, which hath not had a husband: for her " he may lament.

b For being married she seemed to be cut of from his familie.

" *Ebr. he may be defiled.*

4 He shall not lament for the c Prince among his people, to pollute him selfe.

c Onely the Priest was permitted to mourne for his next kindred.

5 They shall not make * balde partes vpon their head, nor shaue of the lockes of their beard, nor make any cuttings in their flesh.

Chap. 19. 27.

6 They shalbe holie vnto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they do offer: therefore they shalbe holie.

7 They shall not take to wife an whore, or d one polluted, neither shal they marrie a woman diuorced from her husband: for such one is holie vnto his God.

d Which hath an euill name or is defamed.

8 Thou shalt e sanctifie him therefore, for he offereth the f bread of thy God: he shall be holie vnto thee: for I the Lord, which sanctifie you, am holie.

e Thou shalt count them holie and reuerence them.

f The shewe bread.

9 ¶ If a Priestes daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not g vncouer his head, nor rent his clothes,

g He shall vse no such ceremonies as ye mourners obserued.

11 Neither shall he go to any " dead body, nor make him selfe vncleane by his father or by his mother,

" *Or, to the houses of the dead.*

12 Neither shall he go out of the h Sanctuarie, nor pollute the holie place of his God: for the i crowne of the anointing oyle of his God is vpon him: I am the Lord.

h To goe to the dead.

i For by his anointing he was preferred to the other Priests, & therefore could not lament the dead, least he should haue polluted his holie oynting.

13 Also he shall take a maide vnto his wife:

14 But a widowe, or a diuorced woman, or a polluted, or an harlot, these shall he not marrie, but shal take a maide of his owne k people to wife:

k Not only of his tribe but of all Israel.

15 Neither shal he defile his l seede among his people: for I am the Lorde which sanctifie him.

l By marrying any vnchaste or defamed woman.

16 ¶ And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath

hath any blemishes, shall not preaſe to offer the bread of his God:
18 For whoſoever hath any blemiſh, ſhal not come nere: as a man blind or lame, or that hath [m] a flat noſe, or that hath any [n] miſhapen member,
19 Or a man that hath a broken foote, or a broken hand,
20 Or a crooke backt, or bleare eyed, [o] or hath a blemiſh in his eye, or be ſcrimme, or ſkabbed, or hath his ſtones broken.
21 None of the ſeede of Aaron the Prieſt that hath a blemiſh, ſhall come nere to offer the ſacrifices of the Lord made by fire, hauing a blemiſh: he ſhal not preaſe to offer the [p] bread of his God.
22 The bread of his God, euen of the [q] moſt holy, and [r] of the holy ſhal he eat:
23 But he ſhall not go in vnto the [s] vaile, nor come nere [t] vnto the altar, becauſe he hath a blemiſh, leſt he pollute my Sanctuaries: for I am the Lord that ſanctifie them.
24 Thus ſpake Moſes vnto Aaron, and to his ſonnes, and to all the children of Iſrael.

m Which is deformed or bruiſed.
n As not of equal proportion, or hauing in nomber more or leſſe.
o Or that hath a web, or pearle.
p As the ſhewe bread, and meat offrings.
q As of ſacrifice for ſinne.
r As of y tenthes and firſt fruites.
s Into the Sanctuarie.

CHAP. XXII.

3 VVho ought to abſtaine from eating the thinges that were offred. 19 VVhat oblations should be offred.

1 AND the Lord ſpake vnto Moſes, ſaying,
2 Speake vnto Aaron, and to his ſonnes, that they be [a] ſeparated from the holie things of the children of Iſrael, and that they pollute not mine holie name in thoſe thinges, which they hallowe vnto me: I am the Lord.
3 Say vnto them, Whoſoever be be of all your ſeed among your generations after you, that [b] toucheth the holy things which the children of Iſrael halowe vnto the Lord, hauing his vncleanneſs vpon him, euen that perſon ſhalbe cut off from my ſight: I am the Lord.
4 * Whoſoever alſo of the ſeede of Aaron is a leper, or hath a running iſſue, he ſhall not eat of the holie things vntil he be cleane: and who ſo toucheth any that is [c] vncleane by reaſon of the dead, or a man whoſe iſſue of ſeede runneth from him,
5 Or the mã that toucheth any creeping thing, whereby he may be made vncleane, or a man, by whom he may take vncleanneſs, "whatſoever vncleanneſs he hath,
6 The perſon that hath touched ſuch, ſhall therefore be vncleane vntill the euen, & ſhall not eat of the holy things, "except he haue washed his flesh with water.
7 But when the Sunne is downe, he ſhalbe cleane, and ſhal afterward eat of the holy things: for it is his "food.
8 * Of a beaſt that dyeth, or is rent with beaſts, wherby he may be defiled, he ſhall not eat: I am the Lord.
9 Let them keepe therefore mine ordinance, leaſt they beare their ſinne for it, and die for it, if they defile it: I the Lord ſanctifie them.

a Meaning that the Prieſts abſteine from eating, ſo long as they are polluted.
b To eat thereof.
Chap.15.2.
c By touching anie dead thing, or being at burial of the dead.
"*Ebr. according to all his vncleanneſſe.*
"*Or, vntill.*
"*Or, bread.*
Exod.22.31. Ezek.44.31.

10 There ſhall no [d] ſtranger alſo eate of the holy thing, neither [e] the ghoſt of the Prieſt, neither ſhal an hired ſeruant eat of the holy thing:
11 But if the Prieſt bye any with money, he ſhal eat of it, alſo he that is borne in his houſe: they ſhal eate of his meat.
12 If the Prieſts daughter alſo be married vnto a [f] ſtranger, ſhe may not eate of the holy offrings.
13 Notwithſtanding if the Prieſts daughter be a widowe or diuorced, and haue no childe, but is returned vnto her fathers houſe ſhe ſhall eate of her fathers bread, as ſhe did in her * youth: but there ſhall no ſtranger eat thereof.
14 ¶ If a man eate of the holy thing vnwittingly, he ſhall put the ſifth part thereunto, and giue it vnto the Prieſt with the halowed thing.
15 So they ſhal not defile the holy things of the children of Iſrael, which they offer vnto the Lord:
16 Neither cauſe the people to beare the iniquitie of their [h] trespas, while they eate their holy thing: for I the Lord do halowe them.
17 ¶ And the Lord ſpake vnto Moſes, ſaying,
18 Speake vnto Aaron, & to his ſonnes, and to all the children of Iſrael, and ſay vnto them, Whoſoever be be of [g] houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his ſacrifice for all their vowes, and for all their free offrings, which they bre to offer vnto the Lord for a burnt offring,
19 Ye ſhall offer of your free mind a male without blemiſh of the beeues, of the ſheepe, or of the goates.
20 Ye ſhall not offer any thing that hath a blemiſh: for that ſhall not be acceptable for you.
21 * And whoſoever bringeth a peace offring vnto the Lord to accomplish his vowe, or for a free offring, of the beeues, or of the ſheepe, his free offring ſhall be perfect, no blemiſh ſhalbe in it.
22 Blinde, or broken, or maimed, or hauing a [a] wenne, or ſcrimme, or ſkabbed: theſe ſhal ye not offer vnto the Lord nor make an offring by fire of theſe vpon the altar of the Lord.
23 Yet a bullocke, or a ſheepe that hath anie * member ſuperfluous, or lacking, ſuch maieſt ye preſent for a free offring, but for a vowe it ſhal not be accepted.
24 Ye ſhall not offer vnto the Lord that which is bruiſed or crushed, or broken, or cut away, neither ſhal ye make an offring thereof in your land,
25 Neither [i] of the hand of a ſtranger ſhal ye offer the bread of your God of any of theſe, becauſe their corruption is in them, there is a blemiſh in them: therefore ſhall they not be accepted for you.
26 ¶ And the Lord ſpake vnto Moſes, ſaying,

d Which is not of the tribe of Leui.
e Some reade, the ſeruãt which had his care bored and would not go free, Exod.21.6.
f Who is not of the Prieſts kindred.
Chap.10.14.
g He ſhall giue that and a fift part ouer.
h For if they did not offer for their errour, the people by their example might commit the like offence.
Deut.15.21. ecclus.35.12.
"*Or, wart.*
Chap.21.18.
i Ye ſhal not receiue any vnperfect thing of a ſtrãger, to make it the Lords offring: which he calleth the bread of the Lord.

27 When a bullocke, or a hēpe, or a goat
shall be brought forth, it shalbe euen se-
uen dayes vnder his dame: and from
the eight day forth, it shalbe accepted for
a sacrifice made by fire vnto the Lord.
Deut.22.6. 28 As for the cowe or the ewe, ye shal not
*kill her, and her yong both in one day.
29 So when ye wil offer a thanke offring
vnto the Lord, ye shall offer willingly.
30 The same day it shalbe eaten, ye shall
Chap.7.15. leaue * none of it vntill the morowe: I
am the Lord.
31 Therfore ye shal ye kēpe my commande-
ments and do them: for I am the Lord.
k For whosoe-uer doth other-wise then God commandeth, polluteth his name.
32 Neither shall ye [k] pollute mine holy
Name, but I wil be halowed among
the children of Israel. I the Lord sanctify you,
33 Which haue brought you out of the
land of Egypt, to be your God: I am
the Lord.

CHAP. XXIII.

2 The feastes of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsontide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

1 AND the Lord spake vnto Moses,
saying,
2 Speake vnto the children of Israel,
and say vnto them, The feastes of
the Lord which ye shall call the holy [a] as-
semblies, euen these are my feastes.
3 * Sixe dayes [b] shall worke be done, but
in the seuenth day shalbe the Sabbath
of rest, an holy [c] conuocation: ye shal do
no worke therein, it is the Sabbath of
the Lord, in all your dwellings.
4 ¶ These are the feastes of the Lord, and
holie conuocations, which ye shall pro-
claime in their [a] seasons.
5 In the first moneth, and in the four-
teenth day of the moneth at euening shal-
be the Passeouer of the Lord.
6 And on the fifteenth day of this moneth
shalbe the feast [d] of vnleauened bread vn-
to the Lord: seuen dayes ye shall eat vn-
leauened bread.
7 In the first day ye shall haue an holy
conuocation: ye shall doe no [b] seruile
worke therein.
8 Also ye shall offer sacrifice made by fire
vnto the Lord seuen dayes, & in the [c] se-
uenth day shalbe an holy conuocation:
ye shal do no seruile worke therein.
9 ¶ And the Lord spake vnto Moses,
saying,
10 Speake vnto the children of Israel, &
say vnto them, When ye be come into
the lande which I giue vnto you, and
reape the harueste thereof, then ye shall
bring [e] a sheafe of the first fruits of your
harueste vnto the Priest,
11 And he shall shake the sheafe before the
Lord, that it may be acceptable for you:
the morowe after the [d] Sabbath, the
Priest shal shake it.
12 And a day when ye shake the sheafe,
shall ye prepare a lambe vnto blemish
of a yere old, for a burnt offring vnto
the Lord:
13 And the meate offring thereof shalbe
two [e] tenth deales of fine floure mingled
with oyle, for a sacrifice made by fire
vnto the Lord of sweete sauour: and the
drinke offring thereof the fourth part
[f] of an Hin of wine.
14 And ye shal eat neither bread nor par-
ched corne, nor [g] greene eares vntill the
selfe same day that ye haue brought an
offring vnto your God: this shalbe a law
for euer in your generations and in all
your dwellings.
15 ¶ Ye shall count also to you from the
morowe after the [g] Sabbath, euen from
the day that ye shall bring the sheafe of
the shake offring, seuen * Sabbaths,
they shalbe complete.
16 Vnto the morowe after the seuenth
Sabbath shall ye number fiftie dayes:
then ye shall bring a new meate offring
vnto the Lord.
17 Ye shall bring out of your habitations
bread for the shake offring: they shalbe
two loaues of two tenth deales of fine
floure, which shalbe baken with [h] leauen
for first fruites vnto the Lord.
18 Also ye shal offer with the bread seuen
lambes without blemish of one yere old, &
a yong bullocke & two rams: they shal-
be for a burnt offring vnto the Lord,
with their meat offrings & their drinke
offrings, for a sacrifice made by fire of a
sweete sauour vnto the Lord.
19 Then ye shall prepare an hee goat for a
sinne offring, and two lambes of one
yere old for peace offrings.
20 And the Priest shall shake them to & fro
with the bread of the first fruites before the
Lord, and with the two lambes: they
shalbe holy to the Lord, for the [i] Priest.
21 So ye shall proclame the same day, that
it may be an holy conuocation vnto you:
ye shal do no seruile worke therein: it shal
be an ordināce for euer in al your dwel-
lings, throughout your generations.
22 ¶ * And when you reape the harueste of
your land, thou shalt not rid cleane the
corners of thy field when thou reapest,
neither shalt thou make any aftergat-
hering of thy harueste, but shalt leaue
them vnto the poore & to the stranger: I
am the Lord your God.
23 ¶ And the Lord spake vnto Moses,
saying,
24 Speake vnto the children of Israel, & say,
In the [k] seuenth moneth, and in the first
day of the moneth shal ye [l] haue a Sab-
bath, for the remembrance of [m] blowing
the trumpets, an holy conuocation.
25 Ye shal do no seruile worke therein, but
offer sacrifice made by fire vnto the Lord.
26 ¶ And the Lord spake vnto Moses,
saying,
27 The * tenth also of this seuenth moneth
shalbe a day of reconciliation: it shalbe
an holy conuocation vnto you, and ye
shall [n] humble your soules, and offer sa-
crifice made by fire vnto the Lord.
28 And ye shall do no worke the same day:
for it is a day of reconciliation, to make
an at-

[b] *Or, conuocations.*
Exod.20.9, 10.
[c] *Or, ye may worke.*
[d] *Or, assemblie.*
a For the Sabbath was kept euerie weeke, & these other were kept but once euerie yeere. *Exod.12.15. nom.28.17.*
b Or bodily labour, saue about that which one must eat, Exod. 12.16.
c The first day of the feast and the seuēth were kept holie: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fiftenth day, and the feast of sheaues the sixtenth day.
[d] *Or, an omer: read Deut.24.19. ruth.2.15. psal.129.7.*
d That is, the second Sabbath of the Passeouer.
e Which is the fift part of an Ephah, or two omers, Reade Exod.16.16.
f Reade Exod. 29.40.
[g] *Or, full eares.*
g That is, the seuenth day after the first Sabbath of the Passeouer.
[h] *Or, weekes.*
h Because the Priest shoulde eate them, as Chap.7.13. And they should not be offred to the Lord vpon the altar.
i That is, offred to the Lord, and the rest should be for the Priests.
Chap.19.9. deut.24.19.
k That is, about the end of September.
l Or an holy day to the Lord.
m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile. *Chap.16.29,30. nom.29.7.*
n By fasting, & prayer.

an atonement for you before the Lord your God.
29 For euery person that humbleth not him self that same day, shall euen be cut of from his people.
30 And euery person that shall doe anie worke that same day, the same person also will I destroy from among his people.
31 Ye shal doe no maner worke therefore: this shalbe a lawe for euer in your generations, throughout all your dwellings.
32 This shalbe vnto you a Sabbath of rest, and ye shall humble your selues: in the ninth day of the moneth at euen, from [o] euen to euen shall ye" celebrate your Sabbath.
33 ¶ And the Lord spake vnto Moses, saying,
34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth shalbe for seuen dayes the feast of Tabernacles vnto the Lord.
35 In the first day shalbe an holie conuocation: ye shall doe no seruile worke therein.
36 Seuen daies ye shall offer * sacrifice made by fire vnto the Lord, and in the eight day shalbe an holie conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the solemne assemblie, ye shall doe no seruile worke therein.
37 These are the feastes of [p] Lord (which ye shall call holie conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offring, and meate offring, [q] sacrifice, and drinke offrings, euery one vpon his day,
38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside al your free offrings, which ye shall giue vnto the Lord.
39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holie feast vnto the Lord seuen daies: in the first day shalbe a [r] Sabbath: likewise in the eight day shalbe a Sabbath.
40 And ye shall take you in the first day the fruite of goodly trees, branches of palme trees, and the boughes of "thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen daies.
41 So ye shall keepe this feast vnto the Lord seuen daies in the yeere, by a perpetuall ordinance through your generations: in the seuenth moneth shall you keepe it.
42 Ye shall dwell in boothes seuen daies: al that are Israelites borne, shall dwell in boothes,
43 That your posteritie may knowe [p] I haue made [p] children of Israel to dwell in [s] boothes, whe I brought them out of the land of Egypt: I am the Lord your God.
44 So Moses declared vnto the children of Israel the feasts of the Lord.

o Which containeth a night & a day: yet they tooke it but for their naturall day.
" Ebr. rest your Sabbath.
Nomb. 29. 12. iohn 7. 1, 37.
Exod. 29. 18.
p Or a day wherein the people are stayed from all worke.
q Or peace offring.
r Or a solemne feast.
" Or, of boughes thicke with leaues.
s In the wildernes, forasmuch as they would not credit Iosua and Caleb, when they returned from spying the land of Canaan.

CHAP. XXIIII.

The oyle for the lampes. 5 The shewe bread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

1 AND the Lord spake vnto Moses, saying,
2 [a] Command the children of Israel that they bring vnto thee pure oyle olue beaten, for the light, to cause the lampes to burne continually.
3 Without the vaile [b] of the Testimonie, in the Tabernacle of [p] Congregation, shall Aaron dresse them, both euen and morning before the Lord alwaies: this shalbe a lawe for euer through your generations.
4 Ye shall dresse the lampes vpon the * pure Candlestick before the Lord perpetually.
5 ¶ Also thou shalt take fine floure, and bake twelue * cakes therefor: two [c] tenth deales shalbe in one cake.
6 And thou shalt set them in two rowes, sixe in a rowe vpon the pure table before the Lord.
7 Thou shalt also put pure incense vpon the rowes, that [d] in stead of the bread it may be for a remembrance, and an offring made by fire to the Lord.
8 Euerie Sabbath he shall put them in rowes before the Lord euermore, receiuing them of [p] children of Israel for an euerlasting couenant.
9 * And the bread shalbe Aarons and his sonnes, and they shall eate it in the holie place: for it is most holie vnto him of the offrings of the Lord made by fire by a perpetuall ordinance.
10 ¶ And there went [e] out among [p] children of Israel [p] sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of [p] Israelitish woman, and a man of Israel strouе together in the hoste.
11 So the Israelitish womans sonne [f] blaspheme the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)
12 And they * put him in warde, till he tolde them the mind of the Lord.
13 Then the Lord spake vnto Moses, saying,
14 Bring the blasphemer without the hoste, and let all that heard him, * put their hands vpon his head, and let all the congregation stone him.
15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall [g] beare his sinne.
16 And he that blasphemeth the name of the Lorde, shalbe put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be slaine.
17 ¶ * He also that "killeth anie man, he shall be put to death.
18 And he that killeth a beast, he shall re-

a Reade Exod. 27. 20.
b Which vayle separated [p] holiest of al, where was the Arke of the testimonie, from the Sanctuarie.
Exod. 31. 8.
Exod. 25. 30.
c That is, two Omers: reade Exod. 16. 16.
d For it was burnt euery Sabbath when the bread was taken away.
Exod. 29. 33. chap. 8. 31. mat. 12. 1, 5.
e Meaning, out of his tent.
f By swearing, or despiting God.
Nomb. 15. 34.
Deut. 13. 9. and 17. 7.
g Shalbe punished.
Exod. 21. 12. deut. 19. 4, 11.
" Ebr. smiteth the soule of anie man.

[a] Ebr. soule for soule.

stone it, [a] beast for beast.
19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him:
20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in a man, such shalbe repaired to him.
21 And he that killeth a beast shall restore it: but he that killeth a man shalbe slaine.
22 Ye shall haue * one lawe: it shalbe as well for the stranger as for one borne in the countrey: for I am the Lord your God.
23 ¶ Then [b] Moses tolde the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as [p] Lord had commanded Moses.

Exod. 21. 24. deut. 19. 21. mat. 5. 38.

[b] Because the punishment was not yet appointed by the lawe for the blasphemer, Moses consulted with the Lord, and tolde the people what God commanded.

CHAP. XXV.

2 The Sabath of the seuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale, and redeeming of landes, houses and persons.

1 AND the Lord spake vnto Moses in mount Sinai, saying,
2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the land which I giue you, the * land shall [a] keepe Sabbath vnto the Lord.
3 [a] Six yeeres thou shalt sowe thy fielde, and six yeeres thou shalt cut thy vineyard, and gather the fruite thereof.
4 But the seuenth yeere shalbe a Sabbath of rest vnto the land: it shalbe the Lords Sabbath: thou shalt neither sowe thy fielde, nor cut thy vineyard.
5 That which groweth of it [b] owne accord of thy harueste, thou shalt not reape, neither gather the grapes that thou hast [c] left vnlaboured: for it shalbe a yeere of rest vnto the land.
6 And the [d] rest of the land shalbe meate for you, euen for thee, & for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that sojourneth with thee:
7 And for thy cattell, and for the beastes that are in thy land shall all the increase thereof be meate.
8 ¶ Also thou shalt number seuen "Sabbaths of yeeres vnto thee, euen seuen times seuen yeere: and the space of the seuen Sabbaths of yeeres will be vnto thee nine and fourty yeere.
9 [e] Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the reconciliation shal ye make [p] trumpet blowe, throughout all your land.
10 And ye shall halowe that yeere, euen the fiftieth yeere, and proclaime libertie in the land to all the [f] inhabitantes thereof: it shalbe the Iubile vnto you, and ye shal returne euery man vnto his [g] possession, and euery man shal returne vnto his familie.
11 This fiftieth yeere shalbe a yeere of Iubile vnto you: ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnlaboured.
12 For it is the Iubile, it shalbe holy vnto you: ye shall eate of the increase thereof out of the field.
13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.
14 And when thou sellest ought to thy neighbour, or byest of thy neighbours hand, ye shall [h] not oppresse one another:
15 But according to the number of [i] yeeres after the Iubile thou shalt bye of thy neighbour: also according to the number of the yeeres of the reuenues, he shal sell vnto thee.
16 According to the multitude of yeeres, thou shalt encrease the price thereof, and according to [p] fewnesse of yeeres, thou shalt abate the price of it: for the number of [k] fruites doth he sell vnto thee.
17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.
18 ¶ Wherefore ye shall obey mine ordinances, and keepe my lawes, and doe them, and ye shall dwell in the land "in safetie.
19 And the land shall giue her fruite, and ye shall eate your fill, and dwell therein safetie.
20 And if ye shall say, What shall we eate the seuenth yeere, for we shall not sowe, nor gather in our increase?
21 I will * send my blessing vpon you in the sixt yeere, and it shall bring forth fruite for three yeeres.
22 And ye shall sowe the eight yeere, and eate of the olde fruite vntill the ninth yeere: vntill the fruite thereof come, ye shall eate the olde.
23 ¶ Also the land shall not be sold to be [l] cut of from the familie: for the land is mine, and ye be but strangers and sojourners with me.
24 Therefore in al the land of your possession ye shall [m] graunt a redemption for the land.
25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shall come, euen his neere kinsman, and bye out that which his "brother solde.
26 And if he haue no redeemer, but "hath gotten and found to bye it out,
27 Then shal he [n] count the yeeres of his sale, & restore the ouerplus to the man, to whom he sold it: so shal he returne to his possession.
28 But if he can not get sufficient to restore to him, then that which is sold, shall remaine in the hand of him that hath bought it, vntill the yeere of [p] Iubile: & in the Iubile it shall come [o] out, and he shall returne vnto his possession.
29 Likewise if a man sell a dwelling house in a walled citie, he may bye it out again within a whole yeere after it is sold: within a yeere may he bye it out.

30 But

[a] The Iewes began the count of this yeere in September: for then all the fruites were gathered.
[b] By reason of the corne that fell out of the eares the yeere past.
[c] Or, which thou hast separated from thy selfe, and consecrated to God for the poore.
[d] That which the land bringeth forth in her rest.
[e] In the beginning of the 50 yeere was the Iubile, so called, because the ioyfull tidings of libertie was publikely proclaimed by [p] sound of a cornet.
[f] Which were in bondage.
[g] Because the tribes should neither haue their possessions or families diminished nor confounded.

[h] By deceit or otherwise.
[i] If the Iubile to come be neere, thou shalt sell better cheape: if it be farre of, dearer.
[k] And not the full possession of the land.
[l] It could not be sold for euer, but must returne to the familie in the Iubile.
[m] Ye shall sell it on condition that it may be redeemed.
[n] Abating the money of the yeeres past, and paying for the rest of the yeres to come.
[o] From his hands that bought it.

* Ebr. soule for soule.
* Ebr. shall rest a rest.
* Ebr. I will command.
* Or, kinsman.
* Ebr. his hand hath gotten.

30 But if it be not bought out within the space of a ful yere, then the house that is in the walled citie, shalbe stablished, p as cut of frō the familie, to him that bought it, throughout his generations: it shall not go out in the Iubile.

31 But q houses of villages, which haue no walles round about them, shalbe esteemed as the field of the countrey: they may be bought out again, and shal [s] go out in the Iubile.

32 Notwithstanding, the cities of the Leuites, & the houses of the cities of their possession, may the Leuites redeame [t] at all seasons.

33 And if a man purchase of the Leuites, the house that was solde, & the citie of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the [u] suburbes of their cities shall not be solde: for it is their perpetual possession.

35 ¶ Moreover, if thy brother be impouerished, and [r] fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shal he liue with thee.

36 *Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lende him thy victaples for increase.

38 I am the Lord your God, which haue brought you out of the lande of Egypt, to giue you the lande of Canaan, and to be your God.

39 ¶ *If thy brother also that dwelleth by thee, be impouerished, and be solde vnto thee, thou shalt not compell him to serue as a bond seruant,

40 But as an hired seruant, and as a sojourner he shalbe with thee: he shal serue thee vnto the yere of the Iubile.

41 Then shall he depart frō thee, both he, and his children with him, and shall returne vnto his familie, & vnto the possession of his fathers shal he returne:

42 For they are my seruantes, whome I brought out of the lande of Egypt: they shal not [x] be sold as bondmen are sold.

43 *Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond maide, which [y] shalt haue, shalbe of the heathen that are round about you: of them shal ye bye seruants and maides.

45 And moreover of the children of the strangers, that are sojourners among you, of them shal ye bye, and of their families that are with you, which they begate in your lande: these shalbe your [z] possession.

46 So ye shal take them as inheritance for your children after you, to possesse them by inheritance, ye shal vse their labours for euer: but ouer your brethren the children of Israel ye shall not rule one ouer another with cruelnie.

47 ¶ If a sojourner or a stranger dwelling by thee [a] get riches, and thy brother by him be impouerished, and sell him selfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie,

48 After [b] he is solde, he may be bought out: one of his brethren may bye him out,

49 Or his vncle, or his vncles sonne may bye him out, or any of the kindred of his flesh among his familie, may redeame him: either if he can get so much, he may bye him selfe out.

50 Then he shall reckon with his byer frō the yere that he was solde to him vnto the yere of Iubile: and the money of his sale shalbe according to the number of [x] yeres: according to the time of an hired seruant shal he be with him.

51 If there be many yeres behind, according to them he shal giue again for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeres vnto the yere of Iubile, then he shall count with him, and according to his yeeres, giue again for his redemption.

53 Ye shalbe with him yere by yere as an hired seruant: he shal not rule cruelly ouer him in thy [y] sight.

54 And if he be not redeemed thus, he shal go out in the yere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the lande of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remember his couenant.

1 YE shall make you none idoles nor grauen image, neither reare you vp any *pillar, neither shal ye set [a] any image of stone in your lande to bowe downe to it: for I am the Lorde your God.

2 Ye shal keepe my Sabbaths, and *reuerence my Sanctuarie: I am the Lord.

3 ¶ *If ye walke in mine ordinances, & keepe my commandements, and doe them,

4 I will then sende you [a] raine in due season, and the lande shall yeelde her increase, and the trees of the fielde shall giue their fruite.

5 And your threshing shall reache vnto the vintage, and the vintage shal reache vnto sowing time, & you shall eate your bread in plentiousnes, and dwell in your land safely.

6 And I wil sende peace in the land, and ye shal sleepe and *none shal make you afraid: Also I [b] will rid euill beastes out of the land, and the [b] sword shal not go through your lande.

7 Also ye shal chase your enemies, & they shall

p That is, for euer, read vers. 23.

q Where the Leuites kept their cattell.

r In Ebrew it is, if his hād shake: meaning, if he stretch forth his hand for help as one in misene.

Exod. 22. 25. deut. 23. 19. pro. 28. 8. ezek. 18. 8. and 22. 12.

Exod. 21. 2. deut. 15. 12. ver. 44. 54.

s Vnto perpetuall seruitude.

Ephe. 6. 9. colos. 4. 1.

t For they shall not be bought out at the Iubile.

u Which remaine yet to the Iubile.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreate him rigorously, if thou know it.

Exod. 20. 4. deut. 5. 8. psal. 97. 7.

Chap. 19. 30. Deut. 28. 1.

a By promising abundance of earthly things he stirreth the mindes to consider the rich treasures of the spiritual blessings.

Iob. 11. 19.

b Ye shall haue no warre.

shall fall before you vpon the sword.

Iosh.23.10. 8 *And fiue of you shal chase an hundreth, and an hundreth of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

[a] Ebr. I will turne vnto you.

9 For [a] I will haue respect vnto you, and make you encrease, and multiplie you, and [c] establish my couenant with you.

c Performe that which I haue promised.

10 Ye shal eate also old store, and carp out old because of the new.

Ezek.37.26. 2.cor.6.16.

11 *And I will set my [d] Tabernacle amõg you, and my soule shall not lothe you.

d I will be daily present with you.

12 Also I wil walke among you, & I will be your God, and ye shalbe my people.

13 I am the Lorde your God which haue brought you out of the lande of Egypt, that ye should not be their bondsmen, & I haue broken [e] bondes of your yoke, and made you go vpright.

e I haue set you at full libertie, where as before ye were as beasts tyed in bands.

14 ¶ *But if ye will not obey me, nor doe all these commandements,

Deut.28.15. lament.2.17. mal.2.2.

15 And if ye shal despise mine ordinances, either if your soule abhorre my lawes, so that ye will not do al my commandements, but breake my [f] couenant,

f Which I made with you in chusing you to be my people.

16 Then wil I also do this vnto you, I wil appoint ouer you [g] fearfulnes, a cõsumption, and the burning ague to cõsume the eies, and make the heart heauie, & you shal sowe your seede in vaine: for your enemies shal eat it:

[g] Or, an hastie plague.

g Reade Chap. 17.10. Pro.28.1.

17 And I will set my face against you, & ye shall fall before your enemies, & they that hate you, shal reigne ouer you, * & ye shall flee when none pursueth you.

h That is, more extremely.

18 And if ye will not for these things obeye me, then wil I punish you [h] seuen times more, according to your sinnes,

19 And I wil breake the pride of your power, and I will make your heauen as [i] yron, and your earth as brasse:

i Ye shall haue drought and barennes, Agge. 1.10.

20 And your [k] strength shall be spent in vaine: neither shall your lande giue her increase, neither shall the trees of [l] land giue their fruite.

[k] Or, labour.

k Or, as some read, by fortune, imputing my plagues to chãce and fortune.

21 ¶ And if ye walke * stubburnly against me, and will not obeye me, I will then bring seuen times mo plagues vpon you, according to your sinnes.

l Of your children, 2.king.17. 25.

22 I wil also send wild beastes vpon you, which shall [m] spoile you, & destroye your cattel, and make you few in number: so your hye [n] wayes shalbe desolate.

m Because none dare passe thereby for feare of beastes. 2.Sam.22.27. Psal.18.26.

23 Yet if ye [o] will not be reformed by me, but walk stubburnly against me,

24 Then wil I also walke * stubburnly against you, and I will smite you yet seuen times for your sinnes:

25 And I wil send a sword vpon you, that shal auenge the quarel of my couenant: and wher ye are gathered in your cities, I will sende the pestilence among you, and ye shalbe deliuered into the hande of the enemie.

26 When I shal breake the staffe of your bread, then ten women shall bake your bread in one [p] ouen, and they shall deliner your bread again by weight, & ye shall eate, but not be satisfied.

n That is, the strength, wherby the life is sustained, Ezek.4. 16 and 5.16.

o One ouen shal be sufficient for ten families.

walke against me stubburnly,

28 Then wil I walke stubburnly in mine anger against you, and I will also chastice you seuen times more according to your sinnes.

29 * And ye shall eate the flesche of your sonnes, and the flesch of your daughters shall ye deuoure. Deut.28.53.

30 I wil also destroy your hye places, and * cut away your images, and cast your carkeises vpõ the [q] bodies of your idols, and my soule shal abhorre you. 2.Chro.34.7.

[q] Or, carions.

31 And I will make your cities desolate, & bring your Sanctuarie vnto nought, & [r] will not smel [s] sauour of your sweet odours.

p I will not accept your sacrifices.

32 I will also bring the lande vnto a wildernes, and your enemies, which dwel therein, shalbe astonished thereat.

33 Also I wil scatter you among the heathen, and will draw out a sword after you, and your land shalbe waste, & your cities shall be desolate.

34 Then shal the lande enioy her * Sabbaths, as long as it lieth voide, and ye shal be in your enemies land: then shall the land rest, and enioye her Sabbaths.

q Signifiing that no enemie can come without Gods sending. Chap.25.2.

35 All the dayes that it lieth voide, it shall rest, because it did not rest in your * Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will sende euen a [t] faintnes into their hearts in the lande of their enemies, and the sounde of a leafe shaken shall chase them, and they shall [u] flee as fleeing from a sworde, and they shal fal, no man pursuing them.

r Which I commanded you to keepe.

[s] Or, cauardnes.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stande before your enemies:

38 And ye shall perishe among the heathen, and the land of your enemies shal eate you vp.

39 And they [y] are left of you, shal pine away for their iniquitie, in your enemies landes, and for the iniquities of their fathers shall they pine awaye with [z] them also.

s Asif their enemies did chase them.

40 Then they shall cõfesse their iniquitie, and the wickednesse of their fathers for their trespas, which they haue trespassed against me, and also because they haue walked stubburnly against me.

t Forasmuch as they are culpable of their fathers faults, they shalbe punished aswell as their fathers.

41 Therefore I will walke stubburnly against them, and bring them into the lande of their enemies: so then their vncircumcised hearts shalbe humbled, & then they shall [a] willingly beare the punishment of their iniquitie.

[a] Or, pray for their sinnes.

42 Then I will remember my couenant with Iaakob, and my couenant also with Izhak, & also my couenant with Abraham will I remember, and will remember the lande.

43 [b] The land also in the meane season shal be left of them, and shall enioye her Sabbaths while she lieth waste without them, but they shal willingly suffer the punishment of their iniquitie, because they

u Whiles they are captiues, and without repentance.

they despised my lawes, and because their soule abhorred mine ordinances.
44 Yet notwithstanding this, when they shal be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:
45 But I will remember for them the x couenant of olde when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.
46 These are the ordinances, & the iudgements, and the lawes, which the Lorde made betweene him, and the children of Israel in mount y Sinai, by the hand of Moses.

Deut.4.31. rom.11.26.

x Made to their forefathers.

y Fifte dayes after they came out of Egypt.

CHAP. XXVII.

a Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be solde, nor redeemed, but remaineth to the Lord.

1 MOreouer ye Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, & say vnto them, If any man shall make a a vowe of a person vnto the Lord, by b thy estimation.
3 Then thy estimation shalbe thus: a male from twentie yere olde vnto sixtie yere olde shalbe by thy estimation euen fiftie c shekels of siluer, after the shekel of the Sanctuarie.
4 But if it be a female, then thy valuation shalbe thirtie shekels.
5 And from fiue yere olde to twentie yere olde, thy valuation shalbe for the male twentie shekels, and for the female ten shekels.
6 But from a d month olde vnto fiue yere old, thy price of the male shalbe fiue shekels of siluer, & thy price of the female, three shekels of siluer.
7 And from sixtie yere olde and aboue, if he be a male, then thy price shalbe fiftene shekels, and for the female tenne shekels.
8 But if he be poorer e then thou hast estemed him, then shall he present him selfe before the Priest, & the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.
9 And if it be a f beast, whereof men bring an offring vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy.
10 He shall not alter it nor change it, a good for a bad, nor a badde for a good: and if he change beast for beast, then both this and that, which was changed for it, shalbe g holy.
11 And if it be any vncleane beast, of which men doe not offer a sacrifice vnto the Lord, he shal then present ye beast before the Priest.
12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shal it be.
13 But if he will bye it againe, then he shal giue the fift part of it more, above thy valuation.
14 ¶ Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shal value it, whether it be good or bad, & as the Priest shal prise it, * so shal the value be.
15 But if he that sanctified it, will redeme his house, then he shall giue thereto the fift part of money more then thy estimation, and it shalbe his.
16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the h seede thereof: an i Homer of barlie seede shall be at fiftie shekels of siluer.
17 If he dedicate his field immediatly frō the yere of Iubile, it shalbe worth as thou doest esteeme it.
18 But if he dedicate his field after the Iubile, then the Priest shall recken him the money according to the yeres that remaine vnto the yere of Iubile, and it shalbe abated by thy estimation.
19 And if hee that dedicateth it, will redeme the field, then he shal put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.
20 And if he will not redeme the field, but the Priest k sell the field to another man, it shalbe redeemed no more.
21 But the field shalbe holy to the Lorde, when it goeth out in the Iubile, as a field l separate from common vses: thy possession thereof shalbe the Priests.
22 If a man also dedicate vnto the Lorde a field which he hath bought, which is not of the ground of his inheritance,
23 Then the Priest shall set the price to him, as * thou esteemest it, vnto the yere of Iubile, and he shal giue m thy price the same day, as a thing holy vnto the Lord.
24 But in the yere of Iubile, the field shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.
25 And al thy valuation shalbe according to the shekel of * the Sanctuarie: a shekel contemeth twentie gerahs.
26 ¶ * Notwithstanding the first borne of the beastes, because it is the Lordes first borne, none shal dedicate such, be it bullocke, or sheepe: for it is the n Lordes.
27 But if it be an vncleane beast, then he shal redeeme it by thy valuation, & giue the fift part more thereto: and if it be not redeemed, then it shalbe sold, according to thy estimation.
28 * Notwithstanding, nothing separate from the common vse that a man doeth separate vnto ye Lord of all that he hath (whether it be man or beast, or lande of his inheritance) may be solde nor redeemed: for euery thing separate from the common vse is most holy vnto the Lorde.
29 Nothing separate from the common vse, which shal be separate frō man, shal be

a As of his sonne or his daughter.
b Which art the Priest.
c Reade the value of the shekel, Exod.30.13.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.
e If he be not able to pay after thy valuation.

f Which is clean Chap.11.2.

g That is, consecrate to the Lorde.

h Valuing the price thereof, according to the seede that is sowen, or by the seede that it doeth yelde.
i Homer is a measure conteyning ten Ephahs: reade of Ephah, Exod.16.16.36.

k For their owne necessitie or godly vses.
l That is, which is dedicate to the Lord with a curse to him that doeth turne it to his priuate vse, Nom.21.2. deut. 13.15.iosh.6.17.
m The Priestes valuation.

Exod.30.13. nomb.3.47. ezek.45.12.

Exo.13.2. & 12.29. nomb.3.13.

n It was the Lordes already.

Iosh.6.19.

o It shal remaine without redemption.
p Besides the value of the thing it selfe.
q All that which is nombred: that is, euery tenth, as he falleth by tale without exception or respect.

be redeemed, but o dye the death.
30 Also all the tithe of the land both of the seede of the ground, and of the fruite of the trees is the Lorde: it is holy to the Lorde.
31 But if a man will redeeme any of his tithe, he shal adde the p fift part thereto.
32 And euery tithe of bullocke, and of sheepe, and of all that goeth under the q rodde, the tenth shalbe holy vnto the Lorde.
33 He shal not looke if it be good or bad, neither shal he change it: else if he change it, both it, and that it was changed with all, shalbe holy, and it shall not be redeemed.
34 These are the commandements which the Lorde commanded by Moses vnto the children of Israel in the mount Sinai.

THE FOVRTH BOOKE OF MOses, called * Nombers.

* *So called because of the diuersitie & multitude of nombrings which are heere chiefly contained both of mens names & places.*

THE ARGVMENT.

FOrasmuch as God hath appointed that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, & also feele his cõfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profite to diseerne the wicked and the hypocrites from the faithful and true seruants of God, who serued him with pure heart, where as the other preferring their carnall affections to Gods glorie, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promes, and gouerneth his by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as wel for religion as outward policie: he preseruеth them against all craft and conspiracie, and giueth them manifolde victories against their enemies. And to auoid all controuersies that might arise, he taketh away the occasions, by deuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wisdome.

CHAP. I.

a Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to nombre them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lorde.

1 THE Lorde spake agame vnto Moses in the wildernes of a Sinai, in the Tabernacle of the Congregatiõ, in the first day of the b second moneth, in the second yere after they were come out of p land of Egypt, saying,
2 * Take ye the summe of al the Congregation of the children of Israel, after their families, & householdes of their fathers with the nomber of their names: to wit, all the males, c man by man:
3 From twentie yere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall nomber them, throughout their armies.
4 And with you shall be c men of euery tribe, such as are the heads of the house of their fathers.
5 And these are p names of the men that shal stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:
6 Of Simeon, Shelumiel the sonne of Zurishaddai:
7 Of Iudah, Nahshon the sonne of Amminadab:
8 Of Issachar, Nethaneel, the sonne of Zuar:
9 Of Zebulun, Eliab, the sonne of Helon:
10 Of p children of Ioseph: of Ephraim, Elishama p sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:
11 Of Beniamin, Abidan the sonne of Gideoni:
12 Of Dan, Ahiezer, the sonne of Ammishaddai:
13 Of Asher, Pagiel, the sonne of Ocran:
14 Of Gad, Eliasaph, the sonne of Deuel:
15 Of Naphtali, Ahira p sonne of Enan.
16 These were famous in p Congregation, e princes of p tribes of their fathers, and heads ouer thousands in Israel.
17 ¶ Then Moses and Aaron tooke these men which are expressed by their names.
18 And they called all the Congregation together, in the first daye of the seconde month, who declared d their kinreds by their families, & by the houses of their fathers, according to the nomber of their names, from twenty yere olde and aboue, man by man.
19 As the Lord had commanded Moses, so he nombred them in the wildernesse of Sinai.
20 So were the sonnes of f Reuben Israels eldest sonne by their generations, by their families, and by the houses of their

a In that place of the wildernes that was nere to mount Sinai.
b Which conteineth part of April, and part of May. *Exod. 30. 12.*
c *Ebr. by their heades.*
c That is, the chiefest man of euerie tribe.
d And assist you when ye nomber the people.
e Or captaines, and gouernours.
f In shewing euery man his tribe, and his ancesters.
f These are the names of the twelue tribes, as first of Reuben.

their fathers, according to the nomber of their names, man by man, euery male from twentie yere olde and aboue, as manyas[o] went forth to warre:

[o] Or, as were able to beare weapons.

21 The nomber of them, I say, of the tribe of Reuben, was fyre & fourtie thousand, and fiue hundreth.

† Simeon.

22 Of the sonnes of † Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the nomber of their names, man by man, euery male from twentie yeere olde & aboue, al that went forth to war:

23 The summe of them, I say, of the tribe of Simeon was nine & fiftie thousande, and three hundreth.

† Gad.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to p̃ nomber of their names, from twentie yeere olde and aboue, al that went forth to warre:

25 The nomber of them, I say, of the tribe of Gad was fiue and fourtie thousand, & fyre hundreth and fiftie.

† Iudah.

26 ¶ Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

27 The nomber of them, I say, of the tribe of Iudah was three score and fourteene thousand, and six hundreth.

† Issachar.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, frõ twentie yere olde and aboue, all that went forth to warre:

29 The nomber of them also of the tribe of Issachar was foure & fiftie thousande and foure hundreth.

† Zebulun.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, & by the houses of their fathers, according to the nomber of their names, from twentie yere olde and aboue, all that went forth to warre:

31 The nomber of them also of the tribe of Zebulun was seuen & fiftie thousand and foure hundreth.

† Ephraim.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

33 The nomber of them also of the tribe of Ephraim was fourtie thousande and fiue hundreth.

† Manasseh.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the nõber of their names, from twentie yeere olde and aboue, all that went forth to warre:

35 The nomber of them also of the tribe of Manasseh was two & thirtie thousande and two hundreth.

† Beniamin.

36 Of the sonnes of † Beniamin by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yere olde & aboue, all that went forth to warre:

37 The nomber of them also of the tribe of Beniamin was fiue and thirtie thousand and foure hundreth.

† Dan.

38 Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

39 The nomber of them also of the tribe of Dan was threescore & two thousande and seuen hundreth.

† Asher.

40 ¶ Of the sonnes of † Asher by their generations, by their families, and by the houses of their fathers, according to p̃ nomber of their names, from twentie yere olde and aboue, all that went forth to warre:

41 The nomber of them also of the tribe of Asher was one and fourtie thousande and fiue hundreth.

† Naphtali.

42 ¶ Of the children of † Naphtali, by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, frõ twentie yeere olde and aboue, all that went to the warre:

43 The nomber of them also of the tribe of Naphtali, was three and fiftie thousand, and foure hundreth.

44 These are the [p]summes which Moses, and Aaron nombred, and the Princes of Israel: the twelue men, which were euery one for the house of their fathers.

[p] Or, full count.

45 So this was al the summe of the sonnes of Israel, by p̃ houses of their fathers, from twentie yeere olde and aboue, all that went to the warre in Israel,

46 And all they were in nomber fyre hundreth and three thousande, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not nombred amõg [g] them.

48 For the Lord had spoken vnto Moses, and said,

49 On'p thou shalt not nomber the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instrumentes thereof, and ouer al things that belõg to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall [q] dwell round about the Tabernacle.

[g] Which were warriers, but all were appointed to the vse of the Tabernacle.

[q] Ebr. campe.

51 And whẽ the Tabernacle goeth forth, the Leuites shall take it downe: & when the Tabernacle is to be pitched, the Leuites shall set it vp: for the [h] stranger that commeth neere, shall be slaine.

[h] Whosoeuer is not of the tribe of Leui.

52 Also

52 Also the children of Israel shall pitch their tentes, euery man in his campe, & euery man bynder his standerd throughout their armies.
53 But the Leuites shal pitch rosid about the Tabernacle of the Testimonie, least bengeance [i] come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.
54 So the children of Israel did according to all that the Lorde had commaunded Moses: so did they.

i By not hauing due regarde to the Tabernacle of the Lord.

CHAP. II.

a The order of the Tentes, and the names of the Capitaines of the Israelites.

1 And the Lord spake vnto Moses, & to Aaron, saying,
2 [a] Euery man of the children of Israel shal campe by his standerd, and vnder the ensigne of their fathers house: farre of about the Tabernacle of the Congregation shall they pitch.
3 On the East side towarde the rising of the sunne, shall they of the standerd of the host of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shalbe [a] captaine of the sonnes of Iudah.
4 And his host and the nomber of them were seuentie and foure thousande and six hundreth.
5 Next vnto him shall they of the tribe [b] of Issachar pitch, and Nethaneel the sone of Zuar shalbe the captaine of the sonnes of Issachar:
6 And his hoste, and the nomber thereof were foure and fiftie thousand, & foure hundreth.
7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:
8 And his hoste, and the nomber thereof seuen and fiftie thousand and foure hundreth:
9 The whole nomber of the [c] hoste of Iudah are an hundreth foure score and six thousande, and foure hundreth according to their armies: they shall first set forth.
10 ¶ On the South side shalbe the standerd of the hoste [d] of Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur ꝑ sonne of Shedeur.
11 And his hoste, and the nomber thereof six and fourtie thousande and fiue hundreth.
12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shalbe Shelumiel the sonne of Zurishaddai:
13 And his hoste, & the nomber of them, nine and fiftie thousand and three hundreth.
14 And the tribe of Gad, & the captaine ouer the sonnes of Gad shalbe Eliasaph the sonne of [e] Deuel:
15 And his hoste and the nomber of them were fiue and fourtie thousand, six hundreth and fiftie.
16 All the nomber of the campe of Reuben were an hundreth and one & fiftie thousande, and foure hundreth and fiftie according to their armies, and they shall set forth in the second place.
17 ¶ Then the Tabernacle of the Congregation shall go with the hoste of the Leuites, in the [e] middes of the campe as they haue pitched, so shall they goe forwarde, euery man in his order according to their standerds.
18 ¶ [f] The standerd of the campe of Ephraim shalbe toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shalbe Elishama the sonne of Ammihud:
19 And his hoste and the nomber of them were fourtie thousande and fiue hundreth.
20 And by him shalbe the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:
21 And his hoste and the nomber of them were two and thirtie thousand and two hundreth.
22 And the tribe of Beniamin, & the captaine ouer the sonnes of Beniamin shal be Abidan the sonne of Gideoni:
23 And his host, and the nomber of them were fiue and thirtie thousande & foure hundreth.
24 All the nober of the campe of Ephraim were an hundreth and eight thousande and one hundreth according to their armies, and they shall goe in the third place.
25 ¶ The standerd of the hoste of [g] Dan shalbe toward the North according to their armies: and the captaine ouer the children of Dan shalbe Ahiezer the sone of Ammishaddai:
26 And his hoste and the nomber of them were two and three score thousande and seuen hundreth.
27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shalbe Pagiel ꝑ sone of Ocran,
28 And his hoste and the nomber of them were one and fourtie thousand and fiue hundreth.
29 Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shalbe Ahira the sonne of Enan:
30 And his hoste and the nomber of them were three and fiftie thousand and foure hundreth.
31 All the nomber of the hoste of Dan was an hundreth and seuen and fiftie thousand and six hundreth: they shal go hynmost with their standerds.
32 ¶ These are the [h] summes of the children of Israel by the houses of their fathers, all the nomber of the hoste, according to their armies, six hundreth & three thousande, fiue hundreth and fiftie.
33 But the Leuites were not nombred among the children of Israel, as the Lorde had

a In the twelue tribes were four principall standerds, so that euery thre tribes had their standerd.

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

c Of the which were conteined vnder that name

d Reuben and Simeon the sonne of Leah, and Gad the sonnes of Zilpah her maide, were of the second standerd.

e Because it might be in equall distance from eche one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are take to be Rahels children: so they and Beniamin make the third standerd.

g Dan & Naphtali the sones of Bilha Rahels maide, with Asher the sonne of Zilpah make the fourth standerd.

h Which were of twentie yeres and aboue.

*a Or, prince.

*b Or, Reuel.

had commanded Moses.
34 And the children of Israel did accordingo to all that the Lord had commanded Moses: so they pitched according to their [i] standards, and so they tournied euery one with his families, according to the houses of their fathers.

i For vnder euerie one of the foure principal standards were diuers signes to keepe euery band in order.

CHAP. III.

6 The charge and office of the Leuites. 12.35 Why the Lorde separated the Leuites for him selfe. 16 Their nombers, families, and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

1 THese also were the [a] generations of Aaron and Moses, in the day that the Lorde spake with Moses in mount Sinai.
2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.
3 These are the names of the sonnes of Aaron the anointed Priests, whom Moses did *consecrate to minister in the Priestes office.
4 *And Nadab and Abihu died [b] before the Lord, when they offered* strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the [c] sight of Aaron their father.
5 ¶ The the Lord spake vnto Moses, saying,
6 Bring the tribe of Leui, and [d] set them before Aaron the Priest that they may serue him,
7 And take the charge with him, euen the charge of the whole Congregation [e] before the Tabernacle of the Congregation to do the seruice of the Tabernacle.
8 They shal also keepe all the instrumets of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.
9 And thou shalt give the Leuites vnto Aaron and to his [f] sonnes: for they are giuen him freely from among the children of Israel.
10 And thou shalt appoint Aaron & his sonnes to execute their Priests office: and the [g] stranger that commeth nere, shalbe slaine.
11 ¶ Also the Lord spake vnto Moses, saying,
12 Beholde, I haue euen taken the Leuites from among the children of Israel for all the first borne, that openeth the matrice among the children of Israel, and the Leuites shalbe mine,
13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.
14 ¶ Moreouer, the Lord spake vnto Moses in the wildernes of Sinai, saying,
15 Nomber the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou nomber.
16 Then Moses nombred them according to the word of the Lord, as he was commanded.
17 And these were the sonnes of Leui by their names, * Gershon, & Kohath, and Merari.
18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.
19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.
20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.
21 Of Gershon came the familie of ye Libnites and the familie of the Shimeites: these are the families of ye Gershonites.
22 The summe whereof [h] after the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundreth.
23 ¶ The families of the Gershonites shal pitch behind the Tabernacle westward.
24 The captaine and [i] ancient of the house of the Gershonites shalbe Eliasaph the sonne of Lael.
25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shal be the [j] Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,
26 And the hanging of the court, and the vaile of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for al the seruice thereof.
27 ¶ And of Kohath came the familie of the Amrammes, and the familie of the Izeharites, and the familie of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.
28 The nomber of all the males from a moneth olde and aboue was eight thousand & fiue hundreth, hauing the [k] charge of the Sanctuarie.
29 The families of the sonnes of Kohath shall pitch on the Southside of the Tabernacle.
30 The captaine & ancient of the house, & families of the Kohathites shalbe Elizaphan the sonne of Vzziel:
31 And their charge shalbe the [l] Arke, and the table, and the Candlesticke, and the altars, & the instruments of the Sanctuarie that they minister with, and the vaile, and all that serueth thereto.
32 And Eleazar the sonne of Aaron the Priest shalbe [m] chiefe captaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuarie.
33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.
34 And the summe of them according to the

a Or, families & kinrols.

Exod.6.23.

Exod.28.3.

Leuit.10.1,2. chap.26.61. 2.chro.24.2.

b Or, before the altar.

Leuit.10.1,2.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of ye high Priests commandement, to the ouersight of the people, & to the seruice of the Tabernacle.

f Aarons sonnes the Priestes serued in the Sanctuarie in praying for the people & offring sacrifice: the Leuites serued for the inferior vses of the same.

g Any that would minister, not being a Leuite.

Exod.13.2. and 34.19. Leuit.27.26. chap.8.16. Luke.2.23.

Gen.46.11. exod.6.16. chap.26.57. 1 chr.6.1. & 23.6.

h Onely nõbring the male children.

* Or, father.

i Their charge was to carye the couerings and hangings of the Tabernacle.

k Doing euery one his duetie in the Sanctuarie.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

* Or, prince of princes.

the nomber of all the males, from a moneth olde and aboue was sixe thousande and two hundreth.

35 The captaine and the ancient of the house of the families of Merari shalbe Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shalbe [m] the boards of the Tabernacle, & the barres thereof, and his pillers, and his sockets, and all the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, & their pins and their cordes.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shal Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, [n] and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

39 The whole sume of the Leuites, which Moses & Aaron nombred at the commandement of the Lorde throughout their families, euen all the males from a moneth olde and aboue, was two and twentie [o] thousand.

40 ¶ And the Lorde saide vnto Moses, Nomber al [p] first borne that are males among the children of Israel, from a moneth olde and aboue, and take the nomber of their names.

41 And thou shalt take the Leuites to me [p] for all the first borne of the children of Israel (I am the Lord) and the cattel of the Leuites for all the first borne of the cattel of the children of Israel.

42 And Moses nombred, as the Lorde commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth olde and aboue) according to their nomber were two and twentie thousand, two hundreth seuentie and three.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattel of the Leuites for their cattel, and the Leuites shalbe mine, (I am the Lord)

46 And for the redeeming of [q] two hundreth seuetie and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: *the shekel conteineth twentie gerahs.

48 And thou shalt giue [q] money, wherewith the odde nomber of them is redemed, vnto Aaron and to his sonnes.

49 Thus Moses toke the redemption of them that were redemed, being moe then the Leuites:

50 Of the [q] first borne of the children of Israel toke he the money: euen a thousand three hundreth three score and fiue shekels after [p] shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

m The woodworke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrarie to Gods appointment.

o So that the first borne of the children of Israel were mo by 273, as verse. 43.

p So that nowe [p] Leuites should satisfie vnto the Lord for the first borne of Israel, saue for the 273 which were mo then the Leuites, for whom they payed money.

Exod. 30. 13. Iewit. 27. 25. chap. 18. 16. 22. ek. 45. 12.

q Of the two hundreth seuentie and three, which were more then the Leuites.

CHAP. IIII.

5 The offices of the Leuites, when the host remoued. 46 The nomber of the three families of Kohath, Gershon, and Merari.

1 And the Lorde spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, & houses of their fathers,

3 From [a] thirtie yeere olde and aboue, euen vntil fiftie yeere olde, all that enter into the assemblie to doe the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the host remoueth, then Aaron and his sonnes shal come and take downe [b] the couering vaile, and shal couer the Arke of the Testimonie therewith.

6 And they shal put thereon a couering of badgers skinnes, & shal spread vpon it a cloth altogether of blew silke, & put [c] the barres thereof.

7 And vpon the *table of shew bread they shal spread a cloth of blew silke, and put thereon the dishes, and the incense cups, and goblets, and couerings to couer it [d] with, and the bread shalbe thereon continually:

8 And they shal spread vpon them a couering of skarlet, & couer the same with a couering of badgers skins, and put to the barres thereof.

9 The they shal take a cloth of blew silke, and couer the *candle sticke of light with his lampes and his snuffers, *and his snuffe dishes, & all the oyle vessels thereof, which they occupie about it.

10 So they shal put it, and all the instruments thereof in a couering of badgers skinnes, and put it vpon the [e] barres.

11 Also vpon the golden [f] altar they shall spread a cloth of blew silke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shal take all the instruments of the ministerie wherewith they minister in the Sanctuarie, and put them in a cloth of blew silke, & couer them with a couering of badgers skinnes, and put them on the barres.

13 Also they shall take away the ashes from the [g] altar, and spreade a purple cloth vpon it,

14 And shal put vpon it al the instruments thereof, which they occupie about it: the censers, the flesh hookes and the besonnes, and the basons, euen all the instruments of the altar: and they shall spread

a The Leuites were nombred after three sorts: first at a moneth olde when they were consecrate to the Lord, next at 25. yere olde when they were appointed to seruie in the Tabernacle, and at 30. yere olde to beare the burthens of the Tabernacle.

b Which deuided the Sanctuarie from the Holiest of all.

c That is, put them vpon their shoulders to carie it: for the barres of the Arke could neuer be remoued, Exod. 25. 15.

Exod. 25. 30.

d Meaning to couer the bread. *Exod. 25. 31. Exod. 25. 38.*

e The Ebrew word signifieth an instrument made of two staues or barres.

f Which was to burne incense: Reade Exod. 30. 1.

g Of the burnt offring.

spread vpon it a couering of badgers skinnes, and put to the barres of it.
15 And when Aaron & his sonnes haue made an end of couering the [h] Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of p̃ host, afterward the sonnes of Kohath shall come to beare it, but they shall not [i] touch any holy thing lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Cõgregation.
16 ¶ And to p̃ office of Eleazar the sonne of Aaron the Priest pertaineth the ople for the light, and the [k]sweete incense and the [k] daily meat offring, & the [k] anointing oile, with the ouersight of all p̃ Tabernacle, and of all that therein is, both in the Sanctuarie and in all the instruments thereof.
17 ¶ And the Lord spake vnto Moses and to Aaron, saying,
18 Ye shall not [l] cut of the tribe of the families of the Kohathites from among the Leuites:
19 But thus do vnto them, p̃ they may liue and not die, when they come nere to the most holy thinges: let Aaron and his sonnes come and appoint [m] them, euery one to his office, & to his charge.
20 But let them not go in, to see when the Sanctuarie is solden vp, lest they die.
21 ¶ And the Lord spake vnto Moses, saying,
22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:
23 From thirtie yeere old and aboue, vntill fiftie yeere old shalt thou nomber them, all that [n] enter into the assemblie for to do seruice in the Tabernacle of the Congregation.
24 This shalbe the seruice of the families of the Gershonites, to serue & to beare.
25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, & the couering of badgers skins, that is on hie vpon it, and the vaile of the [o] doore of the Tabernacle of the Congregation:
26 The curtains also of the court, & the vaile of the entring in of the gate of the court, [p] which is nere the Tabernacle and nere the altar round about, with their cordes, and al the instruments for their seruice, and all that is made for them: so shall they serue.
27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in al their seruice, and ye shall appoint them to keepe all their charges.
28 This is the seruice of the families of the sonnes of the Gershonites in p̃ Tabernacle of the Congregation, & their watch shalbe vnder the [q] hand of Ithamar the sonne of Aaron the Priest.
29 ¶ Thou shalt nomber the sonnes of Merari by their families, and by the houses of their fathers:
30 From thirtie yere old and aboue, euen vnto fiftie yere old shalt thou nomber them, all that enter into the assemblie, to doe the seruice of the Tabernacle of the Congregation.
31 And this is their office and charge according to al their seruice in the Tabernacle of the Congregation: the* boards of the Tabernacle with p̃ barres thereof, and his pillars, and his sockets,
32 And the pillars round about p̃ court, with their sockets and their pins, and their cords, with all their instruments, euen for all their seruice: and by [r] name ye shall recken the instruments of their office and charge.
33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.
34 ¶ Then Moses and Aaron & the princes of the Congregation nombred the sonnes of p̃ Kohathites, by their families and by the houses of their fathers,
35 From thirtie yere old and aboue, euen vnto fiftie yeere old, all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.
36 So the ** nombers of them throughout their families were two thousand, seuen hundreth and fiftie.
37 These are the nombers of the families of the Kohathites, all that serue in the Tabernacle of the Cõgregation, which Moses and Aaron did nomber according to the commandement of the Lord by the [s] hand of Moses.
38 Also the nombers of the sonnes of Gershon throughout their families & houses of their fathers,
39 From thirtie yeere old and vpward, euen vnto fiftie yeere old: all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.
40 So the nombers of them by their families, and by the houses of their fathers were two thousand fiue hundreth and thirtie.
41 These are the nombers of the families of the sonnes of Gershon: of al that did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did nomber according to the commandement of the Lord.
42 ¶ The nombers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,
43 From thirtie yeere old and vpward, euen vnto fiftie yeere old: all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.
44 So the nombers of them by their families were three thousand, and two hundreth.
45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron nombred according to the commandement of the Lord, by the

h That is, in folding vp the thinges of the Sanctuarie, as the Arke, &c.
i Before it be couered.

Exod. 30. 34. 35.
k Which was offred at morning & euening. Exod. 30. 23. 25.

l Committing by your negligence that the holy thinges be not well wrapped, and so they by touching thereof perish.
m Shewing what part euery man shal beare.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

o Which vaile hanged betwene the Sanctuarie and the court.
p Which court compassed both the Tabernacle of the Congregation and the altar of burnt offring.

q Vnder the charge and ouersight.

r Ye shall make an inuentorie of all the thinges, which ye commit to their charge.

* Ebr. the nombred of them.

s God appointing Moses to be the minister and executor thereof.

t Which were of competent age to serue therein, that is, betweene 30. and 50.

hand of Moses.
46 So all the nombers of the Leuites, which Moses, and Aaron, & the princes of Israel nombred, by their families and by the houses of their fathers,
47 From thirtie yere old and vpward, euen to fiftie yere old, euery one p came to do vhis duetie, office, seruice & charge in the Tabernacle of the Cõgregation.
48 So the nombers of them were eight thousand, fiue hundreth & foure score.
49 According to the "commandement of the Lord by p hand of Moses did Aaron nomber them, euery one according to his seruice, & according to his charge. Thus were they of that tribe nombred, as the Lord commanded xMoses.

CHAP. V.

z *The Leprous & polluted shalbe cast forth. 6 The purging of sinne. 15 The triall of the suspect wife.*

1 AND the Lord spake vnto Moses, saying,
2 Commaund the children of Israel that they a put out of the hoste euery leper, & euery one that hath ban issue, and whosoeuer is defiled by c the dead.
3 Both male and female shal ye put out: "out of the hoste shall ye put them, that they defile not their a tentes among whom I dwel.
4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commaunded Moses, so did the children of Israel.
5 ¶ And the Lord spake vnto Moses, saying,
6 Speake vnto the children of Israel, *When a man or woman shall commit any sinne b that men commit, & transgresse against the Lord, when that person shal trespasse,
7 Then they shall confesse their sinne which they haue done, and shall restore the dommage thereof d with his principall, & put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.
8 But if the e man haue no kinseman, to whom he should restore the dommage, the dommage shalbe restored to p Lord for the Priestes vse, besides the ramme of the atonement, whereby he shal make atonement for him.
9 And euery offring of all the d holy thinges of the children of Israel, which they bring vnto the Priest, shalbe his.
10 And euery mans halowed things shal be his: that is, whatsoeuer any man giueth the Priest, it shalbe his.
11 ¶ And the Lord spake vnto Moses, saying,
12 Speake vnto p children of Israel, and say vnto them, If any mãs e wife turne to euil, & commit a trespass against him,
13 So that another mã lie with her flesh, & it be hid from the eyes of her husband, and kept close, and yet shee be defiled, & there be no witnes against her, neither she taken with the maner,
14 "If he be moued with a iealous mind, so that he is iealous ouer his wife, which is defiled, or if he haue a iealous mind, so that he is iealous ouer his wife, which is not defiled,
15 Then shal p man bring his wife to the Priest, & bring her offring with her, the tenth part of an Ephah of barly meale, but he shal not powre f oyle vpon it, nor put incense thereon: for it is an offring of iealousie, an offring for a remembrãce, calling the sinne to s minde:
16 And the Priest shall bring her, and set her before the Lord.
17 Then the Priest shall take h the holy water in an earthen vessel, and of the dust that is in the flore of the Tabernacle, euen the Priest shall take it & put it into the water.
18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offring of the memorial in her hands: it is the iealousie offring, and the Priest shall haue bitter and i cursed water in his hand,
19 And the Priest shall charge her by an othe, & say vnto the woman, If no man haue lien vb thee, neither thou hast turned to vncleanes from thine husband, be free from this bitter & cursed water.
20 But if thou hast turned fro thine husband, & so art defiled, & some man hath lien with thee beside thine husband,
21 (Then the Priest shal charge the woman with an othe of cursing, and the Priest shall say vnto the woman) The Lord make thee to be k accursed, and detestable for the othe among thy people, and p Lord cause thy thigh to "rot, and thy belly to swell:
22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, & thy thigh to rot. Then the woman shall answere, l Amen, Amen, Amen.
23 After, the Priest shall write these curses in a booke, and shall m blot them out with the bitter water,
24 And shall cause the woman to drinke the bitter and cursed water, & the cursed water, turned into bitternesse, shall enter into her.
25 Then the Priest shall take the iealousie offring out of the womans hand, and shall shake the offring before the Lord, and offer it vpon the altar.
26 And the Priest shall take an handfull of the offring for a "memorial thereof, and burne it vpon the n altar, & afterward make the woman drinke the water.
27 When he hath made her drinke p water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitternes, enter into her, and her belle shall swel, and her thigh shal rot, and the woman shal be accursed among her people.
28 But if the woman be not defiled, but be o cleane, the shalbe free and shall conceue and beare.
29 This is p law of iealousie, when a wife turneth from her husband & is defiled,
30 Or

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle. "*Ebr. according to the mouth, or word*
x So that Moses neither added nor diminished from that which the Lord commanded him.

Leuit.13.3.
Leuit.15.2.
Leuit.22.2.

a *Or, in a place out of the hoste.*
a There were three maner tentes, of the Lord, of the Leuites, and of the Israelites.

Leuit.6.3.
b Commit any fault willingly.

Leuit.6.5.

c If the be dead, to whom the wrong is done, and also haue no kinseman.

d Or, things offred to p Lord, as first fruites, &c.
Leuit.10.12.

e By breaking the band of marriage, and playing the harlot.
"*Ebr. If the spirit of iealousie come vpon him.*

f Onely in the sinne offring, & this offring of iealousie were neither oyle nor incense offred.
g Or making the sinne known, and not purging it.
h Which also is called the water of purification or sprinkling, read Chap.19.9.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so hainous a faut, & forswore herselfe in denying the same.
"*Ebr. to fall.*
l That is, be it so, as thou wishest, as Psal. 41. 13. deut. 27. 15.
m Shal wash the curses, which are written, into the water in the vessel.

"*Or, perfume.*
n Where the incense was offred.

"*Or, innocent.*

30 Or when a man is moued with a ielous mindé being ielous ouer his wife, then shall he bring the woman before the Lord, and the Priest shall doe to her according to all this law.
31 And the man shalbe [o] free from sinne, but this woman shall beare her iniquitie.

o The man might accuse his wife vpon suspicion, & not be reproued.

CHAP. VI.

1 The lawe of the consecration of the Nazarites. 24 The maner to blesse the people.

1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselues to vowe a vowe of a [a] Nazarite to separate himselfe vnto the Lord,
3 Ye shal abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any licour of grapes, neither shall eate fresh grapes nor dried.
4 As long as his abstinence endureth, shal he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.
5 While he is separate by his vowe, the * rasure shall not come vpon his head, vntill the daies be out, in the which he separateth himselfe vnto the Lorde, he shalbe holy, and shal let the lockes of the heare of his head growe.
6 During the time that he separateth himselfe vnto the Lord, he shall come at no [b] dead body:
7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon [c] his head.
8 All the dayes of his separation he shall be holie to the Lord.
9 And if anie die suddēly by him, or he beware, then the [d] head of his consecration shalbe defiled, and he shall shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.
10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest, at the dore of the Tabernacle of the Congregation.
11 Then the Priest shall prepare the one for a sinne offring, and the other for a burnt offring, and shall make an atonement for him, because he sinned by [e] the dead: so shall he halowe his head the same day,
12 And he shall [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a peere olde for a trespasse offring, and the first dayes shalbe voide: for his consecration was defiled.
13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shal come to the dore of the Tabernacle of the Congregation:
14 And he shall bring his offring vnto the Lord, an ielie lambe of a peere olde without blemish for a burnt offering, and a shee lambe of a peere old without blemish for a sinne offring, & a ramme without blemish for peace offrings,
15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oile, and wafers of vnleauened bread anointed with oyle, with their meate offring, and their drinke offrings:
16 The which the Priest shall bring before the Lord, & make his sinne offring and his burnt offring.
17 Ye shall prepare also the ramme for a peace offring vnto the Lord, with the baskette of vnleauened bread, and the Priest shall make his meate offring, and his drinke offring.
18 And * the Nazarite shall shaue the head [h] of his consecration at the dore of the Tabernacle of the Congregation, and shall take the heare of the head of his consecration, and [i] put it in the fire, which is vnder the peace offring.
19 Then the Priest shall take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of [k] Nazarite, after he hath shauen his consecration.
20 And the Priest shall * shake them to and fro before the Lorde: this is an holy thing for the Priest [l] besides the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.
21 This is the Lawe of the Nazarite, which he hath vowed, & of his offring vnto [p] Lord for his cōsecratiō, [k] besides that that he is able to bring: according to the vowe which he vowed, so shall he doe after the law of his consecratiō.
22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye [l] blesse the children of Israel, and say vnto them,
24 The Lord blesse thee, and keepe thee,
25 The Lord make his face shine vpon thee, and be mercifull vnto thee,
26 The Lord lift vp his countenance vpon thee, and giue thee peace.
27 So they shall put my [m] Name vpon the children of Israel, and I will blesse them.

a Which separated themselues from the world and dedicated themselues to God: which figure was accōplished in Christ.
Iudg.13.5. 1.Sam.1.11.
b As at burials, or mournings.
c In that he suffred his heare to grow, he signified that he was consecrate to God.
d Which long heare is a signe that he is dedicate to God.
e By being present where the dead was.
f Beginning at the eight day, when he is purified.
g So that he shall begin his vowe anewe.
Leuit.2.15.
h In token that his vow is ended.
i For the heare, which was consecrate to the Lord, might not be cast into any prophane place.
Exod.29.27.
l *Or, with the breast.*
k At the least he shall do this, if he be able to offer no more.
l That is, pray for them, Eccles.36.17.
m They shall pray in my name for them.

CHAP. VII.

1 The heades or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Merciseat.

1 NOw when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the [n] instruments thereof, and had anointed them and sanctified them,
2 Then the [n] princes of Israel, heades ouer the houses of their fathers (they were the princes of [o] tribes, who were ouer them that were nombred) offred,
3 And brought their offring before the Lord, sixe [a] couered chariots, and twelue oxen;

Exod.40.18.
n *Or, vessels.*
n *Or, captaines.*
a Like horse-litters to keepe the things, that were caried in them, from weather.

oxen: one charet for two princes, and for euery one an ore, and they offred them before the Tabernacle.
4 And the Lord spake vnto Moses, saying,
5 Take these of them, that they may be to doe the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.
6 So Moses toke the charets and the oxen, and gaue them vnto the Leuites:
7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their [c] office.
8 And foure charets and eight oxen he gaue to the sonnes of Merari according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.
9 But to the sonnes of Kohath he gaue none, [d] because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.
10 ¶ The princes also offred in the [e] dedication of ye altar in the day that it was anointed: then the princes offered their offering before the altar.
11 And the Lord saide vnto Moses, One prince one day, and an other prince an other day shall offer their offering, for the dedication of the altar.
12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of the tribe of Iudah offer his offring.
13 And his offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a * meate offering,
14 An incense cup of gold of ten shekels, full of incense,
15 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offring,
16 An hee goate for a sinne offring,
17 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, and fiue lambes of a peere old: this was the offring of Nahshon the sonne of Amminadab.
18 ¶ The second day † Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer:
19 Who offred for his offring a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure, mingled with oyle, for a meate offring,
20 An incense cup of gold of ten shekels, full of incense,
21 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offring,
22 An hee goate for a sinne offring,
23 And for peace offrings, two bullocks, fiue rãmes, fiue hee goates, fiue lambes of a peere olde: this was the offering of Nethaneel the sonne of Zuar.
24 ¶ The third day † Eliab ye sonne of Helon prince of ye childre of Zebulun offred.
25 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offring,
26 A golden incense cup of ten shekels, full of incense,
27 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offring,
28 An hee goate for a sinne offring,
29 And for peace offrings, two bullocks, fiue rãmes, fiue hee goates, fiue lambes of a peere olde: this was the offering of Eliab the sonne of Helon.
30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offred.
31 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
32 A golden incense cup of ten shekels, full of incense,
33 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offring,
34 An hee goate for a sinne offring,
35 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, and fiue lambes of a peere olde: this was the offring of Elizur the sonne of Shedeur.
36 ¶ The fift day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offred.
37 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offring,
38 A golden incense cup of ten shekels, full of incense,
39 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offring,
40 An hee goate for a sinne offring,
41 And for a peace offring, two bullocks, fiue rãmes, fiue hee goates, fiue lambes of a peere olde: this was the offring of Shelumiel the sonne of Zurishaddai.
42 ¶ The sixt day † Eliasaph the sonne of Deuel prince of the children of Gad offred.
43 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offring,
44 A golden incense cup of ten shekels, full of incense,
45 A pong bullocke, a ramme, a lambe of a peere olde for a burnt offring,
46 An hee goate for a sinne offring,
47 And for a peace offring, two bullocks, fiue rãmes, fiue hee goates, fiue lambes of a peere olde: this was the offring of Eliasaph the sonne of Deuel.
48 ¶ The seuenth day † Elishama the sonne

b That is, to carie things and stuffe in.
c For their vse to carie with.
d The holie things of the Sanctuarie must be caried vpon their shoulders, and not drawen with oxen, chap. 4.15.
e That is, when the first sacrifice was offred thereupon by Aaron, Leuit.9.1.
† The offring of Nahshon.
Leuit.2.1.
† The offring of Nethaneel.
† The offring of Eliab.
† The offring of Elizur.
† The offring of Shelumiel.
† The offring of Eliasaph.
† The offring of Elishama.

sonne of Ammiud prince of the children
of Ephraim offred.
49 His offring was a siluer charger of an
hundreth and thirtie shekels weight, a
siluer boule of seuentie shekels, after the
shekel of the Sanctuarie, both full of
fine floure, mingled with ople, for a
meate offring,
50 A golden incens cup of ten shekels, full
of incens,
51 A pong bullocke, a ram, a lambe of a
pere old for a burnt offring,
52 An hée goat for a sinne offring,
53 And for a peace offring, two bullocks,
fiue rams, fiue hée goates, fiue lambes
of a peere old: this was the offring of
Euphraim, the sonne of Ammiud.
† The offring of Gamliel. 54 ¶ The eight day offred † Gamliel the
sonne of Pedazur, prince of the children
of Manasseh.
55 His offring was a siluer charger of an
hundreth and thirtie shekles weight, a
siluer boule of seuentie shekels, after the
shekel of the Sanctuarie, both full of
fine floure, mingled with ople, for a
meat offring,
56 A golden incens cup of ten shekels, full
of incens,
57 A pong bullocke, a ram, a lambe of a
pere old for a burnt offring,
58 An hée goat for a sinne offring,
59 And for a peace offring, two bullocks,
fiue rams, fiue hée goates, fiue lambes
of a peere old: this was the offring of
Gamliel the sonne of Pedazur.
† The offring of Abidan. 60 ¶ The ninth day † Abidan the sonne of
Gideoni prince of the children of Ben-
iamin offred.
61 His offring was a siluer charger of an
hundreth and thirtie shekels weight, a
siluer boule of seuentie shekels, after the
shekel of the Sanctuarie, both full of
fine floure, mingled with ople, for a
meat offring,
62 A golden incens cup of ten shekels, full
of incens,
63 A pong bullocke, a ram, a lambe of a
pere old for a burnt offring,
64 An hée goat for a sinne offring,
65 And for a peace offring, two bullocks,
fiue rams, fiue hée goates, fiue lambes
of a peere old: this was the offring of
Abidan the sonne of Gideoni.
† The offring of Ahiezer. 66 ¶ The tenth day † Ahiezer the sonne of
Ammishaddai, prince of the children of
Dan offred.
67 His offring was a siluer charger of an
hundreth and thirtie shekels weight, a
siluer boule of seuentie shekels, after the
shekel of the Sanctuarie, both full of
fine floure, mingled with ople, for a
meat offring,
68 A golden incens cup of ten shekels, full
of incens,
69 A pong bullocke, a ram, a lambe of a
pere old for a burnt offring,
70 An hée goat for a sinne offring,
71 And for a peace offring, two bullocks,
fiue rams, fiue hée goates, fiue lambes
of a pere olde: this was the offring of
Ahiezer the sonne of Ammishaddai.
72 ¶ The eleuenth day † Pagiel the sonne
of Ocran, prince of the children of Asher
offred. † The offring of Pagiel, or Phegiel.
73 His offring was a siluer charger of an
hundreth and thirtie shekels weight, a
siluer boule of seuentie shekels, after the
shekel of the Sanctuarie, both full of
fine flour, mingled with ople, for a meat
offring,
74 A golden incens cup of ten shekels, full
of incens,
75 A pong bullocke, a ram, a lambe of a
pere old for a burnt offring,
76 An hée goat for a sinne offring,
77 And for a peace offring, two bullocks,
fiue rams, fiue hée goates, fiue lambes
of a pere old: this was the offring of
Pagiel the sonne of Ocran.
78 ¶ The twelueth day † Ahira the sonne
of Enan, prince of p̃ children of Naph- † The offring of Ahira.
tali offred.
79 His offring was a siluer charger of an
hundreth and thirtie shekels weight, a
siluer boule of seuentie shekels, after the
shekel of the Sanctuarie, both full of
fine floure, mingled with ople, for a
meat offring,
80 A golden incens cup of ten shekels, full
of incens,
81 A pong bullocke, a ram, a lambe of a
pere old, for a burnt offring,
82 An hée goat for a sinne offring,
83 And for peace offrings two bullocks,
fiue rams, fiue hée goates, fiue lambes
of a peere old: this was the offring of
Ahira, the sonne of Enan.
84 This was the [f] dedication of the Al-
tar by the princes of Israel, when it
was anointed: twelue chargers of sil-
uer, twelue siluer boules, twelue incens
cups of golde,
85 Euery charger, conteining an hundreth
and thirtie shekels of siluer, and euery
boule seuentie: all the siluer vessel conte-
ned two thousand & foure hundreth she-
kels, after the shekel of the Sanctuarie.
86 Twelue incens cups of gold full of in-
cens, conteining ten shekels euery cup,
after the shekel of the Sanctuarie: all
the gold of the incens cups was an hun-
dreth and twentie shekels.
87 All the bullockes for the burnt offring
were twelue bullocks, p̃ rams twelue,
the lambes of a pere old twelue, with
their meat offrings, & twelue hée goats
for a sinne offring.
88 And all the bullockes for the peace of-
frings were foure & twentie bullockes,
the rams sixtie, the hée goates sixtie, the
lambes of a pere old sixtie: this was the
dedication of the Altar, after that it
was [g] anointed.
89 And when Moses went into the [h] Ta-
bernacle of the Congregation, to speake
with God, he heard the voice of one
speaking vnto him from the Mercieat,
that was vpon the Arke of the Testi-
monie [i] betweene the two Cherubins,
and he spake to him.

[f] This was the offring of the princes, when Aaron did dedicate the Altar.
[g] By Aaron.
[h] That is, the Sanctuarie.
[i] According as he had promised, Exod. 25. 22

a The order of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when they are receuied to seruice, and when they are dimissed.

1 AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, When thou lightest p lampes, the seuen lamps shal giue light toward
a To that part which is ouer against the Candlesticke, Exod. 25.37.
the a forefront of the Candlesticke.
3 And Aaron did so, & lighting the lampes thereof toward the forefront of the Candlesticke, as the Lord had commanded Moses.
4 And this was the worke of the Candlesticke, euen of gold beaten out with the hammer, both the shafte, and the flowres thereof * was beaten out with the hammer: b according to p paterne, which the Lord had shewed Moses, so made he the Candlesticke.
Exod. 25.18.
b And not set together of diuers pieces.
5 ¶ And the Lord spake vnto Moses, saying,
6 Take the Leuites from among p children of Israel, and purifie them.
7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, and let them shaue all their flesh, and wash their clothes: so they shalbe cleane.
c In Ebreuw it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.
8 Then they shall take a yong bullocke with his meate offring of fine floure, mingled with oyle, & another yong bullocke shalt thou take for a sinne offring.
9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.
d That thou mayst do this in presence of them all.
10 Thou shalt bring the Leuites also before the Lord, & the e children of Israel shal put their hands vpon the Leuites.
e Meaning, certaine of them in the name of the whole.
11 And Aaron shall offer the Leuites before the Lord, as a shake offring of the children of Israel, that they may execute the seruice of the Lord.
12 And the Leuites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offring, and the other a burnt offring vnto the Lord, that thou maiest make an atonement for the Leuites.
13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offring to the Lord.
14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe * mine.
Chap. 3.45.
15 And afterward shal the Leuites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offring.
Chap. 3.9.
16 For they are freely giuen * vnto me from among the children of Israel, for f such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me,
f That is, they that are the first borne.
Exod. 13.2. luke. 2.23.
17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.
18 And I haue taken the Leuites for all the first borne of the children of Israel,
19 And haue giuen the Leuites as a gift vnto Aaron, & to his sonnes from among the children of Israel, to do the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto h the Sanctuarie.
g Which seruice the Israelites should else doe.
h Because the Leuites go into the Sanctuarie in their name.
20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.
21 So the Leuites were purified, and washed their clothes, and Aaron offred them as a shake offring before p Lord, and Aaron made an atonement for them, to purifie them.
22 And after that, went the Leuites in to do their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.
i In their presence, to serue them.
23 ¶ And the Lord spake vnto Moses, saying,
24 This also belongeth to the Leuites: from fiue and twentie yere old and vpward, they shal go in, to execute their office in the seruice of the Tabernacle of the Congregation.
25 And after the age of fiftie yeere, they shall cease from executing the k office, and shal serue no more:
k Such office as was painefull, as to beare burthes and such like.
26 But they shal minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shal do no seruice: thus shalt thou do vnto the Leuites touching their charges.
l In singing Psalmes, instructing, counselling and keeping the thinges in order.

CHAP. IX.

a The Passeouer is commanded again. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernes.

1 AND the Lord spake vnto Moses in the wildernes of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,
2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.
Exod. 12.1. levit. 23.5.
3 In the fourteenth day of this moneth at a euen, ye shall keepe it in his due season: according to a all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.
chap. 28.16. deut. 16.2. Exod. 12.6. deut. 16.6.
a Euen in all pointes as the Lord hath instituted it.
4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.
5 And they kept the Passeouer in the fourteenth day of p first moneth at euen in the wildernes of Sinai: according to

to all that the Lord had commanded Moses, so did the children of Israel.

b By touching a corps, or being at the burial.

6 ¶ And certaine men were defiled [b] by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men saide vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not [c] offer an offring vnto the Lord in the time thereunto appointed among the children of Israel?

c Or celebrate the Passeouer the fourteenth day of the first moneth.

8 Then Moses saide vnto them, Stand still, and I will heare what the Lord wil command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If anie among you, or of your posterite shalbe vncleane by the reason of a corps, or be in a long iourney, [d] he shall keepe the Passeouer vnto the Lord.

d And can not come where the Tabernacle is, when others keepe it.

11 In the fourtenth day of the [e] second moneth at euen they shall keepe it: with vnleauened bread and sowre herbes shall they eate it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

12 They shall leaue none of it vnto the morning, * nor breake anie bone of it: according to all the ordinance of the Passeouer shall they keepe it.

Exod.12.46. Iohn 19.36.

13 But the man that is cleane and is not in a [f] iourney, and is negligent to keepe the Passeouer, the same person shalbe cut of from his people: because he brought not the offring of the Lord in his due season, that man shall beare his * sinne.

f When ye Passeouer is celebrate.

* *Or, punishment of his sinne.*

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he doe: * ye shall haue one lawe both for the stranger, [g] for him that was borne in the same land.

Exod.12.49.

Exod.40.34.

15 ¶ * And why the Tabernacle was reared vp, a cloude couered the Tabernacle, namely the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the [h] appearance of fire vntill morning.

g Like a pillar: reade Exo.13.21

16 So it was alway: the cloude couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tents.

18 At the [i] commandement of the [k] Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, * they [l] lay still.

19 And when the cloude tarieth still vpon the Tabernacle a long time, the children of Israel kept the [m] watch of the Lorde, and iourneyed not.

20 So when the cloude abode [n] a felwe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude tarie two dayes or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

Exod.40.36,37. reade verse 21.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the [k] hand of Moses.

k Vnder the charge and gouernement of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are nombred. 30 Hobab refuseth to goe with Moses his sonne in lawe.

1 AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an [a] whole piece shalt thou make them, that thou maist vse them for the assembling of the Congregation, and for the departure of the campe.

a Or of worke beaten out with the hammer.

3 And when they shal blowe with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the [b] East part, shall goe forward.

b That is, the hoste of Iudah and they that are vnder his ensigne.

6 If ye blow an alarme the second time, then the hoste of them that lye on the [c] Southside shall march: for they shall blow an alarme when they remoue.

c Meaning the hoste of Reuben.

7 But in assembling the Congregation, ye shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall [d] blow the trumpets, and ye shall haue them as a lawe for euer in your generations.

d So that onelie the Priests must blow the trumpets, so long as the priesthood lasted.

9 And when ye go to warre in your land against the enemie that vexeth you, ye shall blowe an alarme with the trumpets, and ye shalbe remembred before the Lord your God, and shalbe saued from your enemies.

10 Also in the day of your [e] gladnes, and in your feast dayes, and in the beginning of your moneths, ye shal also blow the trumpets * ouer your burnt sacrifices, and ouer your peace offrings, that they map be a remembrance for you before your God: I am the Lord your God.

e When ye reioyce that God hath remoued anie plague.

* *Or, when you offer burnt offrings.*

11 ¶ And in the second yeere, in the second moneth, and in the twentieth day of the moneth the cloude was taken vp

b By touching a corps, or being at the burial.

c Or celebrate the Passeouer the fourteenth day of the first moneth.

d And can not come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

f When ye Passeouer is celebrate.

* *Or, punishment of his sinne.*

g Like a pillar: reade Exo.13.21

* *Ebr. mouth.*

h Who taught them what to doe by the cloude.

i *Ebr. commandement.*

k *Ebr. camped.*

l They waited when the Lord would signifie either their departure, or their abode by the cloude.

m *Ebr. dayes of nombre.*

n *Ebr. dayes of nombre.*

from ye Tabernacle of the Testimonie.
12 And the children of Israel departed on their [a] iourneys out of the desert of Sinai, and the cloude rested in the wildernesse of Paran.
13 So they [f] first toke their iourney at the commandement of the Lord, by ye hand of Moses.
14 ¶ * In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.
15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.
16 And ouer the band of the tribe of the children of Zebulun was Eliab ye sonne of Helon.
17 When the Tabernacle was taken downe, then ye sonnes of Gershon, and the sonnes of Merari went forward bearing [g] the Tabernacle.
18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.
19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.
20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.
21 The Kohathites also went forward and [h] bare the * Sanctuarie, and the [i] former did set vp ye Tabernacle against they came.
22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammiud.
23 And ouer the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedazur.
24 And ouer the band of the tribe of the sonnes of Beniamin was Abidan the sonne of Gideoni.
25 ¶ Last, the standerd of the hoste of the children of Dan marched, [k] gathering al the hostes according to their armies: and ouer his band was Ahiezer ye sonne of Ammishaddai.
26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.
27 And ouer the band of the tribe of the children of Naphtali was Ahira ye sonne of Enan.
28 ¶ These were the remouings of ye children of Israel according to their armies, when they marched.
29 ¶ After, Moses said vnto [m] Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We go into the place, of which the Lord saide, I will giue it you: Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.
30 And he answered him, I will not goe:

[a] Or, in keeping thy order in their iourneis.
f From Sinai to Paran, Chap. 33.1.
Chap. 2.3.
Chap. 1.7.
g With all the appertinances thereof.
h Vpon their shoulders.
Chap. 4.4.
i The Merarites & Gershonites.
k Leauing none behind nor anie of the former that fainted in the way.
l This was the order of their hoste when they remoued.
m Some thinke that Reuel, Iethro, Hobab, & Keni were all one: Kymhi saith that Reuel was Iethros father: so Hobab was Moses father in law, looke Exo. 2. 18. & 3. 1. and 4. 18. & 18. 1. iudg. 4. 11.

but I will depart to mine owne countrey, and to my kindred.
31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou maist be [n] our guide.
32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will we shewe vnto thee.
33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lorde went before them in ye three dayes iourney, to search out a resting place for them.
34 And the cloude of the Lord was vpon them by day, when they went out of the campe.
35 And when the Arke went forward, Moses said, * [o] Arise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.
36 And when it rested, he saide, Returne, O Lord, to the [p] many thousands of Israel.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lord deuideth the burden of Moses to seuentie of the Ancients. 31 The Lord sendeth quailes. 33 Their lust is punished.

1 When the people became [p] murmurers, [q] it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * consumed the vtmost part of the hoste.
2 Then the people cryed vnto Moses: and when Moses praied vnto the Lord, the fire was quenched.
3 And he called the name of that place [r] Taberah, because the fire of the Lord burnt among them.
4 ¶ And a number of [a] people that was among them, fell a lusting, and [b] turned away, and the children of Israel also wept, and said, Who shall giue vs flesh to eate?
5 We remember the fish which we did eate in Egypt for [c] nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garlicke.
6 But now our soule is [d] dried away, we can see nothing but this MAN.
7 (The MAN also was as * coriander seede, and his colour like the colour of [e] bdellium.
8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.
9 And when the dewe fell downe vpon the hoste in the night, the MAN fel with it.
10 ¶ Then Moses heard ye people weepe throughout their families, euerie man in the doore of his tent, and the wrath of the Lord was grieuously kindled: also Moses

[n] Mount Sinai or Horeb.
[o] Psal. 68. 1, 2.
Declare thy might & power.
[p] Ebr. to the ten thousand thousands.
[q] Ebr. it was euill in the eares of the Lord. Psalm. 78. 31.
[r] Or, burning.
a Which were of those strangers that came out of Egypt with them, Exo. 12. 38.
b From God.
c For a small price, or good cheape.
d For the greedie lust of flesh. Exod. 16. 31. wisd. 16. 20. psalm. 78. 24. iohn. 6. 31.
e Which is a white pearle or precious stone.

Moses was grieued.
11 And Moses said vnto the Lord, Wherefore hast thou [e]vexed thy seruant? and why haue I not found [f]fauour in thy sight, seeing thou hast put the charge of all this people vpon me?
12 Haue I [g]conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Carry them in thy bosome (as a nurse beareth the sucking childe) vnto the [h]lande, for the which thou swarest vnto their fathers?
13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eate.
14 I am not able to beare all this people alone, for it is to heauie for me.
15 Therefore if thou deale thus with me, I pray thee, If I haue founde fauour in thy [i]sight, kill me, that I beholde not my miserie.
16 ¶ Then the Lord said vnto Moses, Gather vnto me seuetie men of the Elders of Israel, whome thou knowest, that they are the Elders of the people, and gouernours ouer them, & bring them vnto the Tabernacle of the Congregation, and let them stande there with thee,
17 And I will come downe, and talke with thee there, [k]and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burden of the people with thee: so thou shalt not beare it alone.
18 Furthermore thou shalt saye vnto the people, [l]Be sactified against to morow, and ye shal eate flesh: for you haue wept in the eares of the Lorde, saying, Who shal giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shal eate.
19 Ye shal not eat one day nor two daies, nor fiue dayes, neither ten dayes, nor twentie daies,
20 But a whole moneth, vntill it come out at your nostrels, and be lothsome vnto you, because ye haue [m]contemned the Lord, which is [n]among you, & haue wept before him, saying, Why came we hither out of Egypt?
21 And Moses said, Six hundreth thousand footemen are there of the people, [o]among whom I am: and thou saiest, I will giue them flesh, that they maye eate a moneth long.
22 Shal the sheepe & the beeues be slaine for them, to finde them? either shall all the fish of the Sea be gathered together for them to suffice them?
23 And the Lord said vnto Moses, Is*the Lords hand shortened? thou shalt see nowe whether my word shall come to passe vnto thee, or no.
24 ¶ So Moses went out, and tolde the people the wordes of the Lorde, and gathered seuentie men of the Elders of the people, and set them rounde about the Tabernacle.

*Or, euil intreated.
f Or, wherein haue I displeased thee?
g Am I their father, that none may haue the charge of them but I?
h Of Canaan, promised by an othe to our fathers.
i I had rather die, then to see my griefe and misery thus daylie increase by their rebellion.
k I will distribute my Spirit among them, as I haue done to thee.
l Prepare your selues that ye be not vncleane.
m Or cast him of, because ye refused Manna which he appointed as most meete for you.
n Who leadeth and gouerneth you.
o Of whom I haue the charge
Isa.50.2.& 59.1.

25 Then p Lord came downe in a cloud, and spake vnto him, and [q]tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: & when the Spirit rested vpon them, then they prophecied, and did not [p]cease.
26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, & went not out vnto the Tabernacle) and they prophecied in the hoste.
27 Then there ran a young man, and tolde Moses, and said, Eldad and Medad do prophecie in the hoste.
28 And Iosha the sonne of Nun the seruant of Moses one of his [q]yong men answered and saide, My lorde Moses, [r]forbid them.
29 But Moses saide vnto him, Enuiest thou for my sake? yea, would God that all the Lords people were Prophets, & that the Lorde would put his Spirit vpon them.
30 And Moses returned into the hoste, he and the Elders of Israel.
31 Then there went forth a winde from the Lorde, & *brought quailes from the Sea, and let them fall vpon the campe, a daies iourney on this side, & a daies iourney on the other side, rounde about the hoste, and they were about two cubites aboue the earth.
32 Then the people arose, all that day, & all the night, and all the next day, & gathered the quailes: he that gathered the least, gathered ten [s]Homers full, & they spred them abroad for their vse rounde about the hoste.
33 While the flesh was yet betwene their teeth before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord *smote the people with an exceeding great plague.
34 So the name of the place was called, [t]Kibroth-hattaauah: for there they buried the people that fel a lusting.
35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, & abode at Hazeroth.

p From that day the spirit of prophecie did not faile them.
q Or, a yong man whome he had chosen frō his youth.
r Such blinde zeale was in the Apostles, Mar.9.38, luke 9.49.
Exod.16.13.
Psal.78.26,27.
s Of Homer, reade Leuit. 27.16. also it signifieth an heape, as Exod.8.14. iudg.15.16.
Psal.78.30.
t Or, graues of lust.

CHAP. XII.

Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

1 AFterwarde Miriam and Aaron [a]spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)
2 And they said, What? hath the Lorde spoken but onely by Moses? hath he not spoken also by vs? and the Lorde heard this.
3 (But Moses was a verie *meeke man, aboue all the men that were vpon the earth)
4 And by and by the Lord said vnto Moses, and vnto Aaron, & vnto Miriam, Come

u Or, murmured.
a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name.
Eccles 45.4.
b And so bare w their grudgings, although he knewe them.

Come out ye three vnto the Tabernacle of the Congregation: & they three came forth.
5 Then the Lord came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, and called Aaron, and Miriam, and they both came forth.
6 And he saide, Heare nowe my wordes, If there be a Prophet of the Lorde among you, I will be knowne to him by a [c] vision, and will speake vnto him by dreame.
7 My seruant Moses is not so, which is faithfull in [d] all mine house.
8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but he [e] shall see the similitude of the Lorde. Wherefore then were ye not afraid to speake against my seruant, euen against Moses?
9 Thus the Lord was verie angrie with them, and departed.
10 Also the cloude departed from the [f] Tabernacle: and behold, Miriam was leprous like snowe: and Aaron looked vpon Miriam, and beholde, shee was leprous.
11 Then Aaron saide vnto Moses, Alas, my lord, I beseche thee, lay not the sinne vpon vs, which we haue foolishly committed and wherein we haue sinned.
12 Let her not, I praye thee, be as one [g] dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.
13 Then Moses cried vnto the Lord, saying, O God, I beseche thee, heale her nowe.
14 ¶ And the Lorde saide vnto Moses, If her father had [h] spit in her face, should she not haue bene ashamed seue dayes? let her be * shut out of the hoste seuen dayes, and after she shalbe receiued.
15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, til Miriam was brought in againe.

c These were the two ordinarie meanes.
d In all Israel which was his Church. *Exod.33.11.*
e So farre as anie man was able to comprehend, which he calleth his back partes, Exod. 33.23.
f From ye doore of the Tabernacle.
g As a childe ye commeth out of his mothers bellie dead, hauing as it were but the skinne.
h In his displeasure. *Leuit.13.46.*

CHAP. XIII.

4 Certaine men are sent to searche the lande of Canaan. 24 They bring of the fruite of the lande. 31 Caleb comforteth the people against the discouraging of the other spies.

1 THen afterwarde the people remoued from Hazeroth, and pitched in the wildernes of [a] Paran.
2 ¶ And the Lord spake vnto Moses, saying,
3 [b] Sende thou men out to searche ye land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shal ye sende a man, such as are all rulers among them.
4 Then Moses sent them out of the wildernes of Paran at the commandement of the Lord: all those men were [n] heades of the children of Israel.
5 Also their names are these: of the tribe of Reuben Shammua ye sonne of Zaccur:
6 Of the tribe of Simeon, Shaphat the sonne of Hori:
7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:
8 Of the tribe of Issachar, Igal the sonne of Ioseph:
9 Of the tribe of Ephraim, [a] Oshea the sonne of Nun:
10 Of the tribe of Beniamin, Palti the sonne of Raphu:
11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:
12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Susi:
13 Of the tribe of Dan, Ammiel the sonne of Gemalli:
14 Of the tribe of Asher, Sethur ye sonne of Michael:
15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:
16 Of the tribe of Gad, Geuel the sonne of Machi.
17 These are the names of the [c] men, which Moses sent to spie out the lande: & Moses called the name of Oshea the sonne of Nun, Iehoshua.
18 So Moses sent them to spie out the land of Canaa, and said vnto them, Go vp this way toward the South, and go vp vnto [n] the mountaines,
19 And consider the lande what it is, and the people that dwell therein, whether they be strong or weake, either fewe or manie,
20 Also what the land is that they dwell in, whether it be [d] good or bad: and what cities they be, that they dwell in, whether they dwel in tentes, or in walled townes:
21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, & bring of the fruite of the land (for then was the time of the first ripe grapes)
22 ¶ So they went vp, and searched out the land, from the wildernes of [e] Zin vnto Rehob, to go to Hamath,
23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai and Talmai, the sonnes of [f] Anak. And [g] Hebron was built seuen yere before Zoan in Egypt.
24 ¶ Then they came to ye riuer of Eshcol, and cut downe thence a branche with one cluster of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.
25 That place was called the [n] riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.
26 Then after fourtie dayes, they turned again from searching of the land.
27 And they went and came to Moses & to Aaron and vnto all the Congregation of the children of Israel, in the wildernes of [h] Paran, to Kadesh, & brought to them, and to all the Congregation tydings, and shewed them the fruite of the lande,

a That is, in Rithma, which was in Paran, Chap.33.18.
b After the people had required it of Moses, as it is in Deut.1.22. then the Lord spake to Moses so to do.
n Or, rulers.

n Or, Iosh.
c Which in nōber were twelue according to ye twelue tribes.
n Or, high countrey.
d Plentifull or barren.
e Which was in the wildernes of Paran.
f Which were a kinde of gyants.
g Declaring the antiquitie thereof: also Abraham, Sara, Ishak, and Iaakob were buried there. *Deut.1.24.*
n Or, the valley of Eshcol, that is, of grapes.
h Called also Kadesh-bernea.

28 And

i That is, [illegible]

Exod.33.3.

k Ahiman, Sheshai, and Talmai, whom Caleb slew afterward, Ioth.11.21,22.

* Or, murmuring against Moses.

l The gyants were so cruel that they spoiled and killed one another, and those that came to them.

a Such as were afraide at the report of the ten spies.

b To our enemies the Canaanites.

c Lamenting the people and praying for the. Ecclus.46.9. 1 Mac.2.56.

d For sorowe, hearing their blasphemie.

e We shal easely overcome them.

f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude.

g So that none shall escape.

h In that he destroied not them vtterly, but left their posteritie & and certaine to enter.

i That is, sundrie times & often.

k A meeke and obedient spirit and not rebellious.

l And lie in waite for you.

28 And they tolde him, and saide, We
came vnto the land whither thou hast
sent vs, & surely it floweth with milke
and honie: and here is of the fruite of it.
29 Neuertheless the people be strong
p dwel in the land, & the cities are wal-
led and exceeding great: and moreouer,
we sawe the k sonnes of Anak there.
30 The Amalekites dwel in the South
countrey, and the Hittites, and the Je-
busites, and the Amorites dwell in the
mountaines, and the Canaanites dwel
by the Sea, and by the coast of Iorden.
31 Then Caleb stilled the people* before
Moses, and said, Let vs goe vp at once,
and possesse it: for vndoubtedly we shall
ouercome it.
32 But the men, that went vp with him,
said, we be not able to go vp against the
people: for they are stronger then we.
33 So they brought vp an euil report of
the land which they had searched for
the children of Israel, saying, The land
which we haue gone through to search
it out, is a land that l eateth vp the in-
habitants thereof: for all the people p
we sawe in it, are men of great stature.
34 For there we sawe gyants, the sonnes
of Anak, which come of the gyants, so
that we seemed in our sight like gras-
hoppers: and so we were in their sight.

CHAP. XIIII.

1 The people murmure against Moses. 10 They would have stoned Caleb and Iosh ua. 13 Moses pacifieth God by his praier. 45 The people that would enter into the land, contrarie to Gods will, are slaine.

1 THen all the Congregation lifted vp
their voyce, & cryed: and a the pro-
ple wept that night,
2 And al p children of Israel murmured
against Moses & Aaron: and the whole
assemblie said vnto them, Would God
we had died in the land of Egypt, or in
this wilderness: would God we were
dead.
3 Wherefore now hath the Lord brought
vs into this land to fal vpon p swordes:
our wives, and our children shalbe b a
prey: were it not better for vs to re-
turne into Egypt?
4 And they said one to another, Let vs
make a Captaine and returne into E-
gypt.
5 Then Moses and Aaron c fell on their
faces before al the assemblie of the Con-
gregation of the children of Israel.
6 *And Iosh ua the sonne of Nun, & Ca-
leb the sonne of Iephunneh two of them
that searched the lande, d rent their
clothes,
7 And spake vnto all the assemblie of the
children of Israel, saying, The land
which we walked through to search it,
is a very good land.
8 If the Lord loue vs, he wil bring vs into
this land, and give it vs, which is a
land that floweth with milke & honie.
9 But rebel not pe against the Lord, nei-
ther feare pe the people of the land: for
they are bread for vs: their shield is e
departed from them, and the Lorde is
with vs, feare them not.
10 And all the multitude saide, f Stone
them with stones: but the glory of the
Lord appeared in the Tabernacle of the
Congregation, before all the children of
Israel.
11 And the Lord said vnto Moses, Howe
long wil this people prouoke me, and
howe long will it be, per they beleeue
me, for all the signes which I haue
hewed among them?
12 I will smite them with the pestilence
and destroy them, and wil make thee a
greater nation and mighter then they.
13 But Moses said vnto the Lord, *When
the Egyptians shal heare it, (for thou
broughtest this people by thy power
from among them)
14 Then they shal say to the inhabitants
of this land, (for they haue heard that
thou, Lord, art among this people, and
that thou, Lord, art seene " face to face,
and that thy cloud g anderth ouer them,
and that thou* goest before them by day
time in a pillar of a cloud, and in a pil-
lar of fire by night)
15 That thou wilt kil this people as one
man: so the heathen which haue heard
the fame of thee, shal thus say,
16 Because the Lorde was not *able to
bring this people into the land, which
he sware vnto them, therefore hath he
slaine them in the wilderness.
17 And now, I beseech thee, let the power
of my Lord be great, according as thou
hast spoken, saying,
18 The Lord is *slowe to anger, & of great
mercie, and *forgiuing iniquitie, and
sinne, but not making the wicked inno-
cent, and *visiting the wickednes of the
fathers vpon the children, in the third
and fourth generation:
19 Be mercifull, I beseech thee, vnto the
iniquitie of this people, according to
thy great mercie, and as thou hast for-
giuen this people from Egypt, euen
until nowe.
20 And the Lord said, I haue forgiuen h it,
according to thy request.
21 Notwithstanding, as I liue, all the
earth shalbe filled with the glorie of the
Lord.
22 For al those men which haue seene my
glorie, and my miracles which I did in
Egypt, and in the wildernes, & haue
tempted me this i ten times, and haue
not obeyed my voice,
23 Certainely they shal not see the lande,
whereof I sware vnto their fathers:
neither shal any that prouoke me, see it,
24 But my seruant *Caleb, because he
had another k spirit, and hath followed
me ful, euen him wil I bring into the
land whither he went, and his seede
shal inherite it.
25 Howe the Amalekites & the Canaa-
nites l remaine in the valley: therefore
turne backe to morow, and get you into
the

Exod.41.12.

" Ebr. eye to eye.

Exod.13.21.

Deut.9.28.

Exod.34.6.
Psal.103.8.
Psal.103.3.
Exod.20.5. and 34.7.

Ioth.14.6.

m For I wil not defend you.

the *wilderneſſe, by the way of the red Sea.
26 ¶ After, the Loꝛde ſpake vnto Moſes and to Aaron, ſaying,
Pſal.106.26. 27 * How long ſhall I ſuffer this wicked multitude to murmure againſt me? I haue heard the murmurings of ꝑ children of Iſrael, wꝓch they murmure againſt me.
Chap.26.65.and 32.10. 28 Tell them, As *I liue (ſaith the Loꝛde) I will ſurely doe vnto you, euen as ye haue ſpoken in mine eares.
29 Your carkeiſes ſhal fal in this wilderneſſe, and all you that were *counted through all your numbers, from twenti ye yere olde & aboue, which haue murmured againſt me.
Deut.1.35.
30 Ye ſhal not doutles come into ꝑ land, for the which I *lifted vp mine hand, to make you dwel therein, ſaue Caleb the ſonne of Iephunneh, and Joſhua the ſonne of Nun.
Gene.14.22.
31 But your children, (which ye ſaide ſhould be a pray) them will I bring in, and they ſhal knowe the land which ye haue refuſed:
32 But euen your carkeyſes ſhall fall in this wilderneſſe.
33 And your children ſhal [n]wander in the wilderneſſe, fourtie yeres, & ſhal beare your [o]whoredomes, vntil your carkeiſes be waſted in the wilderneſſe.
n The worde ſignifieth, to be ſhepherdes, or to wander like ſhepherdes to and fro.
o Your infidelitie and diſobedience againſt God, Ezek.4.6.
34 After the nomber of the dayes, in the which ye ſearched out the land, euen fourtie dayes, *euery day for a yere, ſhal ye beare your iniquitie, for * fourtie yeres, and ye [p] ſhall feele my breach of promiſe.
Pſal.95.10.
p Whether my promes be true or no.
35 If the Loꝛd haue ſaid, Certainly I wil doe ſo to al this wicked companie, that are gathered together againſt me: for in this wilderneſſe they ſhalbe conſumed, and there they ſhal die.
36 And the men which Moſes had ſent to ſearch the land (which, when they came againe, made all ꝑ people to murmure againſt him, and brought vp a ſlander vpon the land)
37 Euen thoſe men that did bring vp that vile ſlander vpon the land, *ſhal die by a plague before the Loꝛd.
1.Cor.10.10. hebr.3.16,17. iud.5.
38 But Joſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, of thoſe men that went to ſearch the land, ſhall liue.
39 ¶ Then Moſes tolde all theſe ſayings vnto all the children of Iſrael, and the people ſorowed greatly.
Deut.1.42. 40 *And they roſe vp early in ꝑ morning, and gate them vp into the toppe of the mountaine, ſaying, Lo, we be ready, to go vp to the place which the Loꝛd hath promiſed: for we haue [q] ſinned.
41 But Moſes ſaid, Wherefore tراſgreſſe ye thus the cõmandement of the Loꝛd: it will not ſo come wel to paſſe.
q They confeſſe they ſinned by rebelling againſt God, but conſider not they offended in going vp without Gods cõmandement.
42 Go not vp (for the Loꝛd is not among you) leſt ye be ouerthrowen before your enemies.
43 For the Amalekites and the Canaanites are there before you, and ye ſhal fal by the ſwoꝛd: for in as much as ye are turned awap from the Loꝛd, the Loꝛde alſo wil not be with you.
44 Yet they preſumed [r] obſtinately to goe vp to the top of the mountaine: but the Arke of the couenant of the Loꝛde, and Moſes departed not out of the campe.
r They could not be ſtayed by anie meanes.
45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and ſmote them, *and conſumed them vnto Hormah.
Deut.1.44.

CHAP. XV.

2 The offrings which the Iſraelites ſhould offer when they came into the land of Canaan. 32 The puniſhment of him that brake the Sabbath.

1 AND the Loꝛde ſpake vnto Moſes, ſaying,
2 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be come into the [a] land of your habitations, which I giue vnto you,
Leuit.23.10.
a Into the land of Canaan.
3 And wil make an offring by fire vnto the Loꝛde, a burnt offring or a ſacrifice **to fulfil a vowe, or a free offring, or in your feaſtes, to make a * ſweete ſauour vnto the Loꝛde of the herde, or of the flocke,
Leuit.22.21. *Or, ſeparate. Exod.29.41.
4 Then *let him that offreth his offring vnto the Loꝛd, bring a meat offring of a tenth deale of fine flowre, mingled with the fourth part of an [b] Hin of oyle.
Leuit.2.1.
b Reade Exod. 29.40.
5 Alſo thou ſhalt prepare the fourth part of an Hin of wine to be powred on a lambe, appointed for the burnt offring or any offring.
6 And for a ramme, thou ſhalt for a meat offring, prepare two tenth deales of fine flowre, mingled with the third part of an Hin of oyle.
7 And for a [c] drinke offring, thou ſhalt offer the third part of an Hin of wine, for a ſweete ſauour vnto the Loꝛd.
c The liquour was ſo called, becauſe it was powred on the thing that was offred.
8 And when thou prepareſt a bullocke for a burnt offring, or for a ſacrifice to fulfill a vowe or a peace offring to the Loꝛd,
9 Then let him offer with the bullocke a meat offring of *three tenth deales of fine flowre, mingled with halfe an Hin of oyle.
*Or, three Omers.
10 And thou ſhalt bring for a drinke offring halfe an Hin of wine, for an offring made by fire of a ſweet ſauour vnto the Loꝛd.
11 Thus ſhall it be done for a bullocke, or for a ram, or for a lambe, or for a kid.
12 According to the nomber *that ye prepare to offer, ſo ſhal ye doe to euery one according to their nomber.
d Euery ſacrifice of beaſts muſt haue their meat offring & drinke offring, according to this proportion.
13 All that are borne of the countrey, ſhal do theſe things thus, to offer an offring made by fire of ſweet ſauour vnto the Loꝛd.
14 And if a ſtranger ſoiourne with you, or whoſoever be among you in your generations, and will make an offring by fire of a ſweet ſauour vnto the Loꝛd, as ye doe, ſo ye ſhal doe.

15 *One

Exod.12.49. chap.9.14.

15 * One ordinance shalbe both for you of the Cõgregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the Lorde.
16 One lawe and one maner shall serue both for you and for the stranger that sojourneth with you.
17 ¶ And ye Lord spake vnto Moses, saying,
18 Speake vnto the children of Israel, & saye vnto them, When ye be come into the land, to the which I bring you,
19 And when ye shal eate of the bread of the land, ye shal offer an heaue offering vnto the Lord.
20 Ye shal offer vp a cake of the first of your e dowe for an heaue offring: * as the heaue offring of the barne, so ye shal lift it vp.
21 Of the first of your dowe ye shall giue vnto the Lord an heaue offring in your generations.
22 ¶ And if ye f have erred, and not obserued al these commaundementes, which the Lord hath spoken vnto Moses,
23 Euen al that the Lorde hath commanded you by the hand of Moses, from the first day that the Lord commãded Moses, and hence forward among your generations:
24 And if so be that ought be committed ignorantly of the g Congregation, then all the Cõgregation shall giue a bullock for a burnt offring, for a swete sauour vnto the Lord, with the meat offring & drinke offring thereto, according to the * maner, and an hee goate for a sinne offring.
25 And the Priest shall make an atonement for al the Congregation of ye children of Israel, & it shalbe forgiuen the: for it is ignorance: and they shall bring their offring for an offring made by fire vnto the Lorde, and their sinne offring before the Lord for their ignorance.
26 Then it shalbe forgiuen al the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.
27 ¶* But if any one person sinne through ignorance, then he shal bring a thee goat of a yere olde for a sinne offring.
28 And the Priest shal make an atonemẽt for the ignorant person, whẽ he sinneth by ignorance before the Lorde, to make reconciliation for him: and it shalbe forgiuen him.
29 Ye that is borne among the children of Israel, & the stranger that dwelleth among them, shal haue both one lawe, who so doth sinne by ignorance.
30 ¶ But the person that doth ought "presumptuously, whether he be borne in the land, or a stranger, ye same blasphemeth the Lorde: therefore that person shalbe cut of from among his people,
31 Because he hath despised the worde of the Lorde, and hath broken his commandement: that person shall be vtterly cut of: his h iniquitie shalbe vpon him.
32 ¶ And while the children of Israel were in the wildernes, they found a mã that gathered sticks vpon the Sabbath day.
33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,
34 And they put him in * warde: for it was not declared what should be done vnto him.
35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.
36 And all the Cõgregation brought him without the hoste, and stoned him with stones, and he dyed, as the Lord had commanded Moses.
37 ¶ And the Lord spake vnto Moses, saying,
38 Speake vnto the children of Israel, & bid them that they * make them fringes vpon the borders of their garmentes throughout their generations, and put vpon the fringes of the borders a ryband of blewe silke.
39 And ye shall haue the fringes, that whẽ ye looke vpon them, ye may remẽber all the commaundementes of the Lorde, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a i whoring:
40 That ye may remember and do al my commandements, & be holy vnto your God.
41 I am the Lorde your God, which brought you out of ye land of Egypt, to be your God: I am ye Lord your God.

e Which is made of the first come ye gather. Lev.23.14.

f As by ouersight or ignorance, reade Le.4.2,13.

g Some reade, from the eyes of the Congregation: that is, which is hid from the Congregation. Lev.4.5.

Lev.4.27.

"Ebr. with an high hand: that is, in cõtemps of God.

h He shal sustein the punishment of his sinne.

Lev.24.12.

Deut.22.12. matth.23.5.

i By leauing Gods commandements and following your owne fantasies.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah & his compane perisheth. 41 The people the next day murmure. 49. fourteene thousand & seuen hundreth are slaine for murmuring.

1 NOwe * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui "went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:
2 And they rose vp "against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assemblie, * famous in the Congregation, and men of renowme,
3 Who gathered them selues together against Moses, and against Aaron, and saide vnto them, a Ye take to much vpon you, seeing all the Congregation is holie, b euerie one of them, and the Lord is among them: wherefore then lift ye your selues aboue the Congregation of the Lorde?
4 But when Moses heard it, he fel vpon his face,
5 And spake to Korah & vnto all his cõpanie, saying, To morow the Lord will shew who is his, & who is holy, & who ought

Chap.27.3. ecclus.45.18. iude 11.

"Or, tooke other with him.

"Or, before Moses.

Chap.26.9.

a Or, let it suffice you: meaning, to haue abused the thus long.

b All are alyke holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

ought to approche nēre vnto him: and whom he hath [c] chosen, he will cause to come nēre to him.
6 This do therefore, Take you censers, both Korah, and all his companie,
7 And put fire therein, and put incense in them before the Lorde to morowe: and the man whom the Lorde doth chuse, the same shalbe holie: [d] ye take to much vpon you, ye sonnes of Leui.
8 Agame Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.
9 Seemeth it a smal thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you nēre to him selfe, to do the seruice of the Tabernacle of the Lorde, and to stand before the Congregation and to minister vnto them?
10 Ye hath also taken thē to [e] him, and al thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?
11 For which cause, thou, and al thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?
12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.
13 Is it a small thing [f] thou hast brought vs out of a lande that floweth with milke and honie, to kil vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?
14 Also thou hast not brought vs vnto a land that floweth with milke & honie, neither giuen vs inheritance of fields & vineyardes: wilt thou put out the eies of these men? we will not come vp.
15 Then Moses wared verie angrie, and said vnto [g] the Lorde, *Looke not vnto their offring: I haue not taken so much as an asse from them, neither I haue I hurt anie of them.
16 And Moses said vnto Korah, Be thou and all thy companie [h] before the Lorde: both thou, they, and Aaron to morowe:
17 And take euerie man his censer, & put incense in them, and bring ye euery mā his censer before the Lord, two hundreth and fiftie censers: thou also and Aaron, euerie one his censer.
18 So they tooke euery man his censer, & put fire in them, and laid incense thereon, and stoode in the doore of the Tabernacle of the Congregation with Moses and Aaron.
19 And Korah gathered al the [i] multitude against them vnto the doore of the Tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.
20 And the Lord spake vnto Moses and to Aaron, saying,
21 Separate your selues from among this Cōgregation, that I may cōsume them at once.
22 And they fell vpon their faces & saide,

c To be the Priest and to offer.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in ye Congregation, as in the verse before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them, that searched ye land, beleeue that they sawe not that which they sawe? *Gene.4.4,5.*

h At the doore of the Tabernacle.

i All that were of their faction.

O God the God of the spirites, [*] of all flesh, hath not one man only sinned, and wilt thou be wroth with all the Cōgregation?
23 And the Lord spake vnto Moses, saying,
24 Speake vnto the Congregation & say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.
25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.
26 And he spake vnto the Congregation, saying, Depart, I praye you, from the tentes of these wicked men, and touche nothing of theirs, lest ye perishe [k] in all their sinnes.
27 So they gate them away frō the Tabernacle of Korah, Dathan & Abiram on euerie side: and Dathan & Abiram came out and stoode in the doore of their tentes with their wiues, & their sones, and their litle children.
28 And Moses said, Hereby ye shal know that the Lord hath sent me to do al these workes: for I haue not done thē of mine owne [l] minde.
29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lorde hath not sent me.
30 But if the Lord make [m] a new thing, and the earth open her mouth, & swalowe them vp with al that they haue, & they go downe quicke into [n] the pit, thē ye shall vnderstand that these men haue prouoked the Lord.
31 ¶ And assone as he had made an end of speaking al these wordes, euē the grōd clauе asunder that was vnder them,
32 And the earth *opened her mouth, & swallowed thē vp, with their families, and all the men that were with Korah, and all their goods.
33 So they and all that they had, went downe alue into the pit, and the earth couered them: so they perished from among the Congregation.
34 And all Israel that were about them, fled at the crie of them: for they said, Let vs flee, lest the earth swalow vs vp.
35 But there came out a fire from the Lorde, and consumed the two hundreth and fiftie men that offred the incense.
36 ¶ And the Lord spake vnto Moses, saying,
37 Speake vnto Eleazar, the sōne of Aaron the Priest, that he take vp the censers out of the burning, & scatter the fire beyond the altar: for they are halowed,
38 The censers, I say, of these sinners, that destroyed [o] them selues: and let them make of them broade plates for a couering of the Altar: for they offred them before the Lord, therfore they shalbe holie, and they shall be [p] a signe vnto the children of Israel.
39 The Eleazar the Priest toke the brasen censers, which they, that were burnt, had offred, and made broade plates of them for a couering of the Altar.

[*] Or, of euerie creature.

k With them that haue committed so manie sinnes.

l I haue not forged them of mine owne braine.

m Or, shewe a strange sight.

n Or, hell.

n Or, deepe and darke places of the earth.

* Chap.27.3. deut.11.6. psal.106.17.

o Which were the occasion of their owne death.

p Of Gods iudgements against rebelles.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come nere to offer incense before the Lorde, that he be not like q Korah and his companie, as the Lord said to him by the hand of Moses.

q Who presumed aboue his vocation.

41 ¶ But on the morow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lorde.

42 And when the Congregation was gathered against Moses & against Aaron, then they[a] turned their faces toward the Tabernacle of the Congregation: and behold, the cloud couered it, and the glorie of the Lord appeared.

[a] Or, sled: to wit, Moses and Aaron.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fel vpon their faces.

46 And Moses saide vnto Aaron, Take the censer & put fire therein of the r Altar, and put therein incense, & goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawful to take any other fire, but of the Altar of burnt offring, Leuit. 10. 1.

47 Then Aaron tooke as Moses commanded him, & ran into the middes of the Congregation, & behold, the plague was begun among the people, and he put in incense, & made an atonement for the people.

s God had begun to punish the people.

48 And when he stood betwene the dead, and them that were aliue, the t plague was staped.

t God drewe backe his hand and ceased to punish them.

49 So they died of this plague fourtene thousand & seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the dore of the Tabernacle of the Congregation, and the plague was staped.

CHAP. XVII.

1 The twelue rodde of the twelue princes of the tribes of Israel. 8 Aarons rodde budded, and beareth blossoms, 10 For a testimonie against the rebellious people.

1 And the Lorde spake vnto [a] Moses, saying,

a While he was in the doore of the Tabernacle.

2 Speake vnto the children of Israel, & take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shalbe for b head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, * where I will declare my selfe to you.

Exod. 25. 22.

b To be the chiefe Priest.

5 And the mans rod, whome I[b] chuse, shal blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their Princes gaue him a rod, one rod for euery Prince, according to the houses of their fathers, euen twelue rods, and the rod [c] of Aaron was among their rods.

c Though Iosephs tribe was deuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

7 And Moses laid the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, behold, the rod of Aaron [d] for the house of Leui was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

9 Then Moses brought out all the rods from before the Lorde vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lorde saide vnto Moses, * Bring Aarons rod again before the Testimonie to be kept for a token to the rebellious children, & thou shalt cause their [e] murmurings to cease from me, that they die not.

Hebr. 9. 4.

e Grudging that Aaron should be hie Priest.

11 So Moses did as the Lorde had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, [f] we are dead, we perish, we are all lost:

f The Chalde text describeth this their murmuring: We die by the sworde, the earth swalloweth vs vp, the pestilence doeth consume vs.

13 Whosoeuer commeth nere, or approcheth to the Tabernacle of the Lorde, shal die: shal we be consumed and die?

CHAP. XVIII.

1. 7 The office of Aaron & his sonnes, 2 With the Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue the tythes, and offer the tenthes thereof to the Lord.

1 And the Lorde saide vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare [a] the iniquitie of the Sanctuarie: both thou & thy sonnes with thee shall beare the iniquitie of your Priests office.

a If you trespas in any thing concerning the ceremonies of the Sanctuarie, or your office, you shalbe punished.

2 And bring also with thee thy brethren of the tribe of Leui the familie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall [b] keepe thy charge, euen the charge of all the Tabernacle: but they shal not come nere [c] instruments of the Sanctuarie, nor to the Altar, lest they die, both they and you.

b That is, the things, which are committed to thee: or, which thou doest enioyne them.

4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no [c] stranger shall come nere vnto you.

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the Sanctuarie, and the charge of the Altar: so there shal fall no more wrath vpon the children of Israel.

6 For lo, I haue * taken your brethren the Leuites from among the children of Israel,

Chap. 3. 45.

Israel, which as a gift of pours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe pour Priestes office for all things of the altar, & within the vaile: therefore shal ye serue: for I haue made pour Priests office [a] an office of seruice: therefore the stranger that commeth neere, shalbe slaine.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine [d] offrings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetual ordinance.

9 This shalbe thine of the most holy things, reserued from the [e] fire: all their offring of all their meat offring, and of all their sinne offring, and of all their trespasse offring, which they bring vnto me, that shalbe most holy vnto thee, and to thy sonnes.

10 In the most [f] holy place shalt thou eat it: euerie male shal eate of it: it is holy vnto thee.

11 This also shalbe thine: the heaue offering of their gift, with all the shake offrings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy [g] daughters with thee, to be a dnetie for euer: all the cleane in thine house shal eate of it.

12 All the [h] fat of the oyle, and all the fat of the wine, & of the wheat, which they shall offer vnto the Lorde for their first fruites, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shalbe thine: all the cleane in thine house shall eate of it.

14 *Euery thing separate from the common vse in Israel, shalbe thine.

15 All that first openeth the *matrice of any flesh, which they shal offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, & the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of p Sanctuary, *which is twentie gerahs.

17 But the first borne of a kowe, or p first borne of a sheepe, or the first borne of a goat shalt thou not [i] redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

18 And the flesh of them shalbe thine, *as the shake breast, and as the right shoulder shalbe thine.

19 All the heaue offrings of p holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, & thy daughters with thee, to be a dnetie for euer: it is a perpetuall couenant [k] of salt before the Lorde, to thee and to thy seede with thee.

20 ¶ And the Lorde saide vnto Aaron, Thou shalt haue none inheritance in their [l] land, neither shalt thou haue any part among them: *I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they susteine sinne, and die.

23 But the Leuites shal doe the seruice in the Tabernacle of the Congregation, and they shall beare [n] their sinne: it is a lawe for euer in pour generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shal offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritace: therefore I haue sayd vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lorde spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen pou of them for pour inheritance, then shal ye take an heaue offring of that same for the Lord, euen the tenth part of the tithe.

27 And pour heaue offring shalbe reckened vnto pou, as the [o] corne of the barne, or as the abundance of the wine presse.

28 So ye shal also offer an heaue offring vnto the Lord of all pour tithes, which ye shal receiue of the children of Israel, and ye shal giue thereof p Lordes heaue offring to Aaron the Priest.

29 Ye shal offer of all pour [p] giftes all the Lords heaue offrings: of all the [q] fat of the same shall ye offer the holy thinges thereof.

30 Therefore thou shalt say vnto them, When ye haue offred the fat thereof, then it shalbe counted vnto the Leuites, as the encrease of the corne floore, or as the encrease of the wine presse.

31 And ye shall eate it in all [r] places, ye, and pour householdes: for it is pour wages for pour seruice in the Tabernacle of the Congregation.

32 And ye shal [s] beare no sinne by the reason of it, when ye haue offred the fat of it: neither shal ye pollute p holy [t] things of the children of Israel, lest ye die.

CHAP. XIX.

1 The sacrifice of the red kowe. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

1 And

[a] Or, a gift.

[d] As the first fruit, first borne, and the tenthes.

[e] That which was not burned, should be the Priests.

[f] That is, in the Sanctuarie, betwene the court and the Holiest of all.

[g] Reade Leuit. 10.14.

[h] That is, the chiefest, or the best.

Leuit.27.28.

Exod.13.2. and 22.29. leuit.27.26. chap.3.13.

Exod.30.13. leuit.27.25. chap.3.47. ezek.45.12.

[i] Because they are appointed for sacrifice.

Exod.29.26. leuit.7.30.

[k] That is, sure, stable, and incorruptible.

[l] Of Canaan. Deut.10.9. and 18.2. iosh.13.14,33. ezek.44.28.

[m] To serue therein: for the Leuites are put in their place.

[n] If they faile in their office, they shalbe punished.

[o] As acceptable as the fruite of your owne ground or vineyarde.

[p] Which ye haue receiued of the children of Israel.

[q] Reade vers.12.

[r] As in the 12. verse.

[s] Ye shall not be punished therefore.

[t] The offrings which the Israelites haue offred to God.

1 And the Lorde spake to Moses, and
2 to Aaron saying,
a This is the ordinance of the law,
which the Lord hath commanded, sa-
ying, Speake vnto the children of Israel
that they bring thee a red kow without
blemishe, wherein is no spot, vpon the
which neuer came poke.
3 And ye shall giue her vnto Eleazar the
Priest, that he may bring her *without
the hoste, and cause her to b be slaine be-
fore his face.
4 The shal Eleazar the Priest take of her
blood with his * finger, and sprinkle it
before the Tabernacle of the Congre-
gation seuen times,
5 And cause the kowe to bee burnt in
his sight: with her *skinne, and her flesh,
and her blood, and her doung shall hee
burne her.
6 Then shall the Priest take cedar wood,
and hyssope and skarlet lace, & cast them
in the middes of the fire where the kow
burneth.
7 The shal the c Priest wash his clothes,
and he shal wash his flesh in water, and
then come into the hoste, and the Priest
shalbe vncleane vnto the euen.
8 Also he that c burneth her, shall washe
his clothes in water, & wash his flesh in
water, and be vncleane vntill euen.
9 And a man, that is cleane, shall take vp
the ashes of the kow, & put them with-
out the hoste in a cleane place: & it shall
be kept for the Cõgregation of the chil-
dren of Israel for e a sprinkling water:
it is a sinne offrig.
10 Therefore he that gathereth the ashes
of the kowe, shall wash his clothes, and
remaine vncleane vntil euen: and it shal
be vnto the children of Israel, and vnto
the stranger that dwelleth amõg them,
a statute for euer.
11 He that toucheth the dead bodie of a
man, shall bee vncleane euen seuen
dayes.
12 He shal purifie himselfe f therewith the
third daye, and the seuenth daye he shall
be cleane: but if he purifie not himselfe
the third day, then the seuenth daye he
shal not be cleane.
13 Whosoeuer toucheth the corps of any
man that is dead, and purgeth not him
self, defileth the Tabernacle of the Lord,
and that person shalbe g cut of from Is-
rael, because the sprinkling water was
not sprinkled vpon him: he shall be vn-
cleane, and his vncleannes shal remaine
still vpon him.
14 This is the lawe, When a man dyeth
in a tent, al that come into the tent, and
all that is in the tent, shall be vncleane
seuen dayes,
15 And all the vessels that be open, which
haue no "couering fastened vpon them,
shalbe vncleane.
16 Also whosoeuer toucheth one that is
slaine with a swoord in the field, or a dead
person, or a bone of a deade man, or a
graue, shalbe vncleane seuen dayes.
17 Therefore for an vncleane person they
shal take of the burnt ashes of the h sinne
offering, and i pure water shall be put
thereto in a vessel.
18 And a k cleane person shal take hyssope
and dip it in the water, & sprinkle it vpõ
the tent, and vpon all the vessels, and on
the persons that were therin, and vpon
him that touched the bone, or the slaine,
or the dead, or the graue.
19 And the cleane person shal sprinkle vp-
on the vncleane the thirde day, and the
seuenth day, and he shal purifie himselfe
the seuenth day, and l wash his clothes,
and wash himselfe in water, and shalbe
cleane at euen.
20 But the man that is vncleane & puri-
fieth not himself, that person shalbe cut
of from among the Congregation, be-
cause he hath defiled the Sanctuarie of
the Lord: and the sprinkling water hath
not bene sprinkled vpon him: therefore
shal he be vncleane.
21 And it shall be a perpetuall lawe vnto
them, that he that sprinkleth the sprin-
kling water, shal wash his clothes: also
he that toucheth the sprinkling water,
shalbe vncleane vntill euen.
22 And whatsoeuer the vncleane person
toucheth, shalbe vncleane: and the per-
son that toucheth m him, shalbe vncleane
vntill the euen.

a According to this law & ceremonie, ye shal sacrifice the red kowe.

Heb.13.11.
b By another Priest.

Heb.9.13.

Exod.29.14. Leuit.4.11,12.

c Meaning Eleazar.

d The inferior Priest who killed her and burned her.

e Or the water of separation, because that they that were separate for their vncleannes, were sprinkled therewith and made cleane, Cha.8.7. It is also called holy water, because it was ordeined to an holy vse, Cha.5.17.
f With § sprinkling water.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

" Ebr. A couering of cloth.

h Of the red kowe burnt for sinne.
i Water of the fountaine or riuer.
k One of the Priests which is cleane.
l Because he had bene among the that were vncleane: or elsehad touched the water, as vers.21.
m That is vncleane.

CHAP. XX.

1 Miriam dyeth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom demeth the Israelites passage. 25. 28 The death of Aaron, in whose rowme Eleazar succeedeth.

1 The the children of Israel came with
the whole Congregation to the de-
sert of Zin in p first a moneth, & the
people abode at Kadesh: where b Mir-
iam dyed, and was buryed there.
2 But there was no water for the Con-
gregatiõ, & they c assembled themselues
against Moses and against Aaron.
3 And the people chode with Moses, and
spake, saying, Would God we had peri-
shed, * when our brethren dyed before
the Lorde.
4 * Why haue ye thus brought the Con-
gregation of the Lord vnto this wilder-
nes, that both we, and our cattel should
dye there?
5 Wherefore howe haue ye made vs to
come vp from Egypt, to bring vs into
this miserable place, which is no place of
seede, no figs, nor vines, nor pomegra-
nates? neyther is there any water to
drinke.
6 Then Moses and Aaron went from
the assemble vnto the dore of the Ta-
bernacle of the Congregation, and fell
vpon their faces: and the glorie of the
Lord appeared vnto them.
7 ¶ And p Lord spake vnto Moses, saying,
8 Take the d rod, and gather thou & thy
brother Aaron the Congregation toge-
ther, & speake ye vnto the rocke before
their eies, & it shal giue forth his water,
and

a This was fourtie yeres after their departure frõ Egypt.
b Moses and Aarons sister.
c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.

Chap.11.33.
Exod.17.2.

d Wherewith thou diddest miracles in Egypt, & didest deuide the Sea.

and thou shalt bring them water out of the rocke: so thou shalt give the Cõgregation, and their beasts drinke.
9 Then Moses tooke the rod from before the Lord, as he had commanded him.
10 And Moses and Aaron gathered the Cõgregation together before the rocke, and Moses said unto them, Heare nowe, ye rebels: [e] shal we bring you water out of this rocke?
11 The Moses lift up his hand, & with his rod he smote the rocke twise, & the water came out aboundantly: so the Cõgregation, and their beasts drinke.
12 ¶ Againe, the Lord spake unto Moses, and to Aaron, Because ye beleeued me not, to [f] sanctifie mee in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I haue giuen them.
13 This is [p] water of [g] Meribah, because the children of Israel stroue with the Lord, and he [h] was sanctified in them.
14 ¶ Then Moses sent messengers from Kadesh unto the king of [i] Edom, saying, Thus sayeth thy brother Israel, Thou knowest al the trauaile [p] we haue had,
15 Howe our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.
16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angell, & hath brought vs out of Egypt, and beholde, we are in the citie Kadesh, in thine vtmost border.
17 I praye thee that wee maye passe thyough thy countrey: we will not goe thyough the fieldes nor the vineyardes, neyther will we drinke of the water of the welles: we will goe by the [l] Kings waye, and neither turne vnto the right hande not to the left, vntill wee be past thy borders.
18 And Edom answered him, "Thou shalt not passe by me, least I come out against thee with the sword.
19 Then the children of Israel sayd unto him, We wil go vp by the hie way: and if I & my cattell drinke of thy water, I wil then pay for it: I wil only (without any harme) go thyough on my feete.
20 He answered again, Thou shalt not go thyough. Then "Edom came out against him with much people, & with a mightie power.
21 Thus Edom denyed to gyue Israel passage thyough his country: wherefore Israel [k] turned away from him.
22 ¶ And when the childre of Israel with all the Cõgregation departed frõ [m] Kadesh, they came unto the mount Hor.
23 And the Lorde spake unto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,
24 Aaron shalbe [l] gathered unto his people: for he shall not enter into the lande, which I haue giuen unto the childre of Israel, because ye [p] disobeyed my commandement at the water of [n] Meribah.
25 Take [*] Aaron & Eleazar his sonne, and bring them vp into the mount Hor,
26 And cause Aaron to put of his garments and put them vpon Eleazar his sonne: for Aaron shalbe gathered to his fathers, and shal dye there.
27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.
28 And Moses put of Aarons clothes, & put them vpon Eleazar his sonne: * so Aaron dyed there in the toppe of the mount: and Moses and Eleazar came downe from of the mount.
29 When all the Congregation saw that Aaron was dead, all the house of Israel wept "for Aaron thirtie dayes.

Chap.33.38. deut.32.50.

Deut.10.6.& 32. 50.

[n] *Or, murmured.*

CHAP. XXI.

Israel vanquisheth King Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

1 When king [a] Arad the Canaanite, which dwelt toward the South, heard tel that Israel came by the way of the spies, the fought he against Israel, and tooke of them prisoners.
2 So Israel vowed a vow unto the Lord, and saide, If thou wilt deliuer and gine this people into mine hand, then I wil vtterly destroy their cities.
3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they vtterly destroyed them & their cities, and called the name of the place [b] Hormah.
4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [b] cõpasse the land of Edom: and the people were sore grieued because of the way.
5 And the people spake against God and against Moses, saying, Wherefore haue yee brought vs out of Egypt, to dye in the wildernes? for here is neither bread nor water, and our soule [*] lotheth this light [c] bread.
6 [*] Wherefore the Lorde sent [d] fierie serpentes among the people which stung the people: so that many of the people of Israel dyed.
7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lorde, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.
8 And the Lorde said unto Moses, Make thee a fierie serpent, and set it vp "for a signe, that as many as are bitten, may looke vpon it, and liue.
9 [*] So Moses made a serpent of brasse, & set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and [n] liued.
10 * And the children of Israel departed thence, and pitched in Oboth.
11 ¶ And they departed from Oboth, and pitched "in Ie-abarim, in [p] wildernes, which is before Moab on the Eastside.

Chap.33.40.

[a] By that way which their spies, that searched the dãgers, found to be most safe.

[b] *Or, destruction, iudg.1.17.*

[b] For they were forbidden to destroy it, Deu.2.5.

Chap.11.6.

[c] Meaning Manna, which they thought did not nourish.

VVisd.16.5,5. 1.cor.10.9.

[d] For they that were stung therwith, were so inflamed with the heate thereof, that they dyed.

[e] *Or, vpon a pole.*

2.King 18.4. iohn.3.14.

[n] *Or, recouered.*

Chap.33.43.

[o] *Or, in the heaps of Abarim, or, hilles.*

12 ¶ They

[e] The punishment which followed hereof, declared that Moses & Aaron beleeued not the Lords promes, as appeareth vers. 12.

[f] That the children of Israel should beleeue & acknowledge my power, & so honour me.

[g] Or, strife, and cõtention, chap. 27.14.

[h] By shewing himself ealmightie and mainteining his glorie.

[i] Because Iaakob or Israel was Esaus brother, who was called Edom.

[p] *Or, hie way.*

[q] *Or, Come not.*

[p] *Or, the Edomites.*

[k] To passe by another way. *Chap.33.37.*

[l] Reade Gen. 25.8.

[p] *Or, rebelled.*

[p] *Or, strife.*

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.
13 ¶ Thence they departed, & pitched on the other side of Arnon, which is in the wildernes, & commeth out of the coasts of the Amoites: (for Arnon is the border of Moab, betwene the Moabites & the Amoites)
14 Wherefore it shalbe spoken in p booke of the battels of the Lord, what thing he did in the red Sea, and in the riuers of Arnon,
15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lyeth vpon the border of Moab.
16 ¶ And from thence they turned to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.
17 ¶ Then Israel sang this song, q Rise vp well, sing ye vnto it.
18 The princes digged this well, the captains of the people digged it, euē p e law giuer, with their staues. And from the wildernes they came to Mattanah,
19 ¶ And from Mattanah to Nahaliel, & from Nahaliel to Bamoth.
20 ¶ And frō Bamoth in the valley, that is in the plane of Moab, to the toppe of Pisgah that looketh toward Jeshimon.
21 ¶ Then Israel sent messengers vnto Sihon, king of the Amoites, saying,
22 *Let me go through thy land: we will not turne aside into the fields, nor into the vinepards, neither drinke of the waters of the welles: we will go by s kings way, vntill we be past thy countrey.
23 *But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, & went out against Israel into the wildernes: & he came to Jahos, and fought against Israel.
24 *But Israel smote him with the edge of the sworde, & conquered his land, frō Arnon vnto h Jabok, euē vnto the children of Ammon: for the border of the children of Ammon was i strong.
25 And Israel tooke all these cities, & dwelt in all the cities of the Amoites in Heshbon, and in all the " villages thereof.
26 For k Heshbon was the citie of Sihon the king of the Amoites, which had fought before time against the king of the Moabites, & had taken all his land out of his hand, euen vnto Arnon.
27 Wherefore they that spake in prouerbes, say, Come to Heshbon, let the citie of Sihon be built and repaired:
28 For l a fire is gone out of Heshbon, and a flame from the citie of Sihon, & hath consumed Ar of the Moabites, and the lordes of Bamoth in Arnon.
29 Wo be to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amoites.
30 Their" empire also is lost from Heshbon vnto Dibon, and we haue destroyed them vnto Nophah, which reacheth vnto Medeba.
31 ¶ Thus Israel dwelt in the land of the Amoites.
32 And Moses sent to search out Jaazer, and they tooke the townes belonging thereto, and rooted out the Amoites that were there.
33 ¶ *And they turned & went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edrei.
34 The the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand & all his people, & his land: * and thou shalt do to him as thou didst vnto Sihon the king of the Amoites, which dwelt at Heshbon.
35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his lande.

Deut.3.1.& 29.7.
Psal.135.11.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 11 The Lorde forbiddeth him to goe. 22 The Angell of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that he wil speake nothing, but that which the Lord putteth in his mouth.

1 AFter, the children of Israel departed and pitched in the plane of Moab on the a other side of Jordeu from Jericho.
2 ¶ Now Balak b sonne of Zippor saw al p Israel had done to the Amoites.
3 And the Moabites were sore afrayed of the people, because they were many, and Moab * fretted against the children of Israel.
4 Therfore Moab said vnto the b Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an ore licketh vp the grasse of the field: & Balak the sonne of Zippor was king of the Moabites at that time.
5 *He sent messengers therfore vnto Balaam b sonne of Beor to Pethor (which is by the c riuer of the lande of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.
6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall bee able to smite them and to driue them out of the lande: for I know that he, whom thou blessest, is blessed, & he whō thou curses t, shalbe cursed.
7 And the Elders of Moab, & the Elders d of Midian departed, hauing the reward of the soothsaying in their hande, & they came vnto Balaam, and tolde him the wordes of Balak.
8 Who answered them, Tarie here this night, and I will giue you an answere, as the Lord shall say vnto me. So e the princes of Moab abode with Balaam.
9 Then God came vnto Balaam, & said, What men are these with thee?

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.
" *Or, was vexed.*
b Which were heades and gouernours.

Iosh.24.9.

c To wit, Euphrates, vpō the which stoode this city Pethor.

d Thinking to bribe him with gifts to curse the Israelites.
e Whom before he called Elders: meaning the gouernours, and after calleth thē seruants: that is, subiects to their king.

Iosh.11.2.
Psal.135.11.
amos.2.9.
h The riuer.
i For the people were tall and strong like gyants, Deut.2.20.
" *Ebr. daughters.*
k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut.2.9.

l Meaning war.
m Chemosh was the idole of the Moabites, 1. King.11.33: who was not able to defend his worshippers, which tooke the idole for their father.
" *Ebr. light.*

10 And Balaam said vnto God, Balak
the sonne of Zippor, king of Moab hath
sent vnto me, saying,
11 Beholde, there is a people come out of
Egypt and coureth the face of the
earth: come nowe, curse them for my
sake: so it may be that I shall be able to
ouercome them in battell, and to driue
them out.
12 And God [f] said vnto Balaam, Go not
thou with them, neither curse the peo-
ple, for they are blessed.
13 And Balaam rose vp in the morning,
and said vnto the princes of Balak, Re-
turne vnto your lande: for the Loyde
hath refused to giue [g] me leaue to goe
with you.
14 So the princes of Moab rose vp, and
went vnto Balak, & said, Balaam hath
refused to come with vs.
15 ¶ Balak yet sent againe moe princes,
and more honourable then they.
16 Who came to Balaam, and saide to
him, Thus sayeth Balak the sonne of
Zippor, [h] Be not thou stayed, I praye
thee, from comming vnto me.
17 For I wil promote thee vnto great ho-
nour, and wil do whatsoeuer thou saiest
vnto me: come therefore, I praye thee,
curse me this people.
18 And Balaam answered, and said vnto
[h] seruants of Balak, * If Balak would
giue me his house full of siluer and gold,
I cannot goe beyond the woyde of the
Lord my God, to do lesse or more.
19 But now, I praye you, tarry here this
night, that I may wit, what the Loyde
will say vnto me [i] more.
20 And God came vnto Balaã by night,
and said vnto him, If the men come to
call thee, rise vp, and go with them: but
onely what thing I say vnto thee, that
shalt thou do.
21 So Balaam rose vp earely, and sadled
his asse, and went with the princes of
Moab.
22 And the wrath of God was kindled,
because he [k] went: and the Angel of the
Lord stood in the way to be against him,
as he rode vpon his asse, and his two
seruants were with him.
23 And * when the asse saw the Angel of
the Lord stand in the way, & his swoyde
drawne in his hande, the asse turned
out of the way and went into the fielde,
but Balaam smote the asse, to turne her
into the way.
24 [l] Againe the Angel of the Lord stoode
in a path of the vineyardes, hauing a
wall on the one side, and a wall on the
other.
25 And when the asse saw the Angel of the
Lord, she thrust her selfe vnto the wall, &
dasht Balaams foote against the wall:
wherefore he smote her againe.
26 Then the Angel of the Lord went fur-
ther, and stood in a narow place, where
was no way to turne, either to the right
hand, or to the left.
27 And when the asse saw the Angel of
the Lord, she [m] lay down vnder Balaam:
therfore Balaam was very wroth, and
smote the asse with a staffe.
28 Then the Lord [n] opened the mouth of
the asse, and shee sayde vnto Balaam,
What haue I done vnto thee, that thou
hast smitten me now three times?
29 And Balaam sayd vnto the asse, Be-
cause thou hast mocked me: I woulde
there were a swoyde in mine hande, for
now would I kill thee.
30 And the asse said vnto Balaam, Am
not I thine asse, which thou hast ridden
vpon [o] since thy first time vnto this day?
haue I vsed at any time to do thus vn-
to thee? Who said, Nay.
31 And the Lord [o] opened the eies of Ba-
laam, and he saw the Angel of the Lord
standing in the way with his swoyde
drawen in his hand: the he bowed him-
selfe, and fell flat on his face.
32 And the Angel of the Lord sayde vnto
him, Wherefore hast thou now smitten
thine asse three times? beholde, I came
out to withstand thee, because thy way
is not streight before me.
33 But the asse sawe me, and turned fro
me now three times: for els, if shee had
not turned fro me, surely I had euen
now slaine thee, and saued her alue.
34 Then Balaam sayd vnto the Angel of
the Lord, I haue sinned: for I wist not
that thou stoodest in the way against
me: now therefore if it displease thee, I
will turne [p] home againe.
35 But the Angel said vnto Balaam, Go
with [p] men: but what I say vnto thee,
that shalt thou speake. So Balaam
went with the princes of Balak.
36 And when Balak heard that Balaam
came, he went out to meete him vnto a
citie of Moab, which is in the [r] border
of Arnon, euen in the vtmost coast.
37 Then Balak sayd vnto Balaam, Did
I not send for thee to call thee? Where-
fore camest thou not vnto me? am I
not able in deede to promote thee vnto
honour?
38 And Balaam made answer vnto Ba-
lak, Lo, I am come vnto thee, and can
I now say [s] any thing at all? the word
that God putteth in my mouth, that
shall I speake.
39 So Balaam went with Balak, and
they came vnto the citie of [t] Huzoth.
40 Then Balak offred bullocks, & sheepe,
and sent thereof to Balaam, and to the
princes that were with him.
41 And on the morow Balak tooke Ba-
laam, and brought him vp into the hie
places of [t] Baal, that thence he might
see the vtmost part of the people.

CHAP. XXIII.

1 Balaam causeth seuen Altars to be built. 5 God teacheth him what to answer. 8 In stead of cursing he blesseth Israel. 19 God is not like man.

1 AND Balaam saide vnto Balak,
Build me here seuen altars, & pre-
pare me here seuen bullockes, and
seuen rammes.

2 And

f He warned him by a dreame that he should not consent to the kings wicked request.
g Els he shewed himselfe willing, couetousnes had so blinded his heart.
h The wicked seeke by all meanes to further their naugh tie enterprises, though they know that God is against them, *Chap. 24. 13.*
i Because he tempted God to require him contrarie to his cõmandement, his petition was grãted, but it turned to his owne condemnation.
k Mooued rather with couetousnes, then to obey God.
a *Pet. 2. 16. Iude 11.*
l The seconde time.
m Gaue her power to speake.
n Since thou hast bene my master.
o For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.
p Both thy heart is corrupt and thine enterprise wicked.
* *Or, before me, or, to meete me.* " *Ebr. I will returne to me.*
q Because his heart was euill his charge was renewed, that he should not pretend ignorance.
r Here the place where the Israelites camped.
s Of my selfe I can speake nothing: only what God reueileth, that will I vtter, seeme it good or bad.
" *Or, of street, or a populous citie.*
t Where the idole Baal was worshipped.

2 And Balak did as Balaam sayd, and [a] Balak and Balaam offered on euery altar a bullocke and a ramme.
3 Then Balaam said vnto Balak, Stãd by thy burnt offring, & I will go, if so be that the Lord will come & meete me: and whatsoeuer he sheweth mee, I will tell thee: so he [b] went forth alone.
4 And God [b] met Balaam, and Balaam sayde vnto him, I haue prepared seuen altars, and haue offred vpõ euery altar a bullocke and a ramme.
5 And the Lord [c] put an answere in Balaams mouth, and sayde, Go againe to Balak, and say on this wise.
6 So when he returned vnto him, lo, he stoode by his burnt offring, he, and all the princes of Moab.
7 Then he vttered his [*] parable, & said, Balak the king of Moab hath brought me from [*] Aram out of the mountaines of the East, saying, Come, curse Iaakob for my sake: come, and [d] detest Israel.
8 How shal I curse, where God hath not cursed? or howe shall I detest, where the Lord hath not detested?
9 For from the top of the rocks I did see him, and from the hilles I did beholde him: lo, the people shall dwell by themselues, and shal not be reckened among the [e] nations.
10 Who can tell the [f] dust of Iaakob, and the nõber of the fourth part of Israel? Let me s die the death of the righteous, and let my last ende be like his.
11 Thẽ Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and beholde, thou hast blessed them altogether.
12 And he answered, & sayde, Must I not take heede to speake that, which ꝑ Lord hath put in my mouth?
13 And Balak sayde vnto him, Come, I pray thee, with me vnto another place, whence thou maiest see them, and thou shalt see but the vtmost part of them, & shalt not see them all: therefore curse thẽ out of that place for my sake.
14 ¶ And he brought him into [*] Sede-zophim to the top of Pisgah, and built seuen altars, and offred a bullocke, and a ramme on euery altar.
15 After, he said vnto Balak, Stand here by thy burnt offring, and I will meete the Lord yonder.
16 And the Lord met Balaam, and * put an answere in his mouth, and said, Go againe vnto Balak, and say thus.
17 And when he came to him, beholde, he stoode by his burnt offring, & the princes of Moab with him: so Balak sayde vnto him, What hath the Lord said?
18 And he vttered his parable, and sayde, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.
19 [h] God is not as man, that he should lye, neither as the sonne of mã that he should repent: hath he said, and shall he not do it? and hath he spoken, and shall he not accomplish it?
20 Beholde, I haue receyued commandement to blesse: for he hath blessed, and I can not alter it.
21 He seeth none iniquitie in Iaakob, nor seeth no trãsgression in Israel: the Lord his God is with him, and the [i] ioyfull shoute of a King is among them.
22 God brought thẽ out of Egypt: their strength is as an vnicorne.
23 For there is no sorcerie in Iaakob, nor soothsaying in Israel: [k] according to this time it shall be sayd of Iaakob & of Israel, What hath God wrought?
24 Beholde, the people shall rise vp as a lyon, and lift vp himselfe as a yõg lyon: he shall not lye downe, till he eate of the prayge, and till he drinke the blood of the slayne.
25 ¶ Then Balak said vnto Balaã, Neither curse, nor blesse them at all.
26 But Balaam answered, and said vnto Balak, Tolde not I thee, saying, All that the Lorde speaketh, that must I doe?
27 ¶ Againe Balak sayde vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if so be it will please God, that thou mayest thence curse thẽ for my sake.
28 So Balak brought Balaam vnto the top of Peor, ꝑ looketh toward Ieshimõ.
29 Thẽ Balaam said vnto Balak, Make me here seuen altars, and prepare mee here seuen bullocks, and seuen rams.
30 And Balak did as Balaam had said, and offred a bullocke and a ramme on euery altar.

CHAP. XXIIII.

Balaam prophesieth of the great prosperitie that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

1 WHẽ Balaam saw that it pleased the Lord, to blesse Israel, then he went not, *as certaine times before, to set diuinations, but set his face toward the [a] wildernes.
2 And Balaam lift vp his eyes, and looked vpõ Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.
3 *And he vttered his parable, and said, Balaam the sonne of Beor hath sayde, and the mã, whose eyes [b] were shut vp, hath sayd,
4 He hath said, which heard the wordes of God, and sawe the vision of the Almightie, & [c] falling in a traunce had his eyes opened.
5 How godly are thy tents, O Iaakob, and thine habitations, O Israel?
6 As the valleis, are they stretched forth, as gardens by the riuers side, as the [*] aloe trees, which the Lorde hath planted, as the cedars, beside the waters.
7 The [d] water dropped out of his bucket, & his seede shalbe in many waters, and his king shalbe hier then [e] Agag, & his kingdome shalbe exalted.
8 God brought him out of Egypt: his

J.iii. strength

a For among the Gentiles the kings oft times vsed to sacrifice, as did the Priests
[*] Or, went vp hier.
b Appeared vnto him.
c Taught him what to say.
[*] Or, prophesie.
[*] Or, Syria.
d Cause that all men may hate & detest them.
e But shall haue religion & lawes apart.
f The infinite multitude, as the dust of ẏ earth.
g The feare of Gods iudgemẽts caused him to wish to be ioyned to the houshold of Abrahã: thus the wicked haue their consciences wounded when they consider Gods iudgements.
[*] Or, into the fielde of them that spied: to wit, lest the enemie should approche.
Chap. 22. 35.
h Gods enemies are compelled to confesse that his gouernment is iust, cõstant, & without change or repentance.
i They triumph as victorious Kings ouer their enemies.
k Considering what God shall worke this time for the deliuerance of his people, all the world shal wonder.
l Thus the wicked imagine of God, that, that which he will not graunt in one place, he will doe it in another.
Chap. 23. 3, 15.
a Where the Israelites camped.
Chap. 23. 7, 18.
b His eyes were shut vp before in respect of the cleare visions which he sawe after: some read, were open.
c Though he lay as in a sleepe, yet the eyes of his mind were open.
[*] Or, tents.
d His prosperitie & posteritie shal be very great.
e Which name was common to the Kings of Amalek.

strength shalbe as an vnicorne: he shall eate the nations his enemies, & bruyse their bones, and shoote them through with his arrowes.

Gen.49.9. 9 *He coucheth & lieth downe as a yong lyon, and as a lyon: who shal stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee.

10 Then Balak was very angry w̃ Balaam, & f smote his handes together: so Balak said vnto Balaã, I sent for thee to curse mine enemies, & beholde, thou hast blessed them now three times.

11 Therefore nowe flee vnto thy place: I thought surely to promote thee vnto honour, but lo, the g Lord hath kept thee backe from honour.

12 The Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house ful of siluer and golde, I can not passe the commãdement of the Lord, to do either good or bad of mine owne minde: what the Lord shal command, that same will I speake.

14 And nowe behold, I go vnto my people: come, I wil [n] aduertise thee what this people shall doe to thy folke in the later dayes.

15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayde, and the man whose eyes were shut vp, hath sayd.

16 He hath sayde that heard the wordes of God, and hath the knowledge of the most High, and sawe the vision of the Almightie, and falling in a traunce had his eyes opened:

17 I shall see him, but not nowe: I shall behylde him, but not neere: there shall come a i starre of Iaakob, and a scepter shall rise of Israel, and shall smite the k coastes of Moab, and destroye all the sonnes of l Sheth.

18 And Edom shalbe possessed, and Seir shalbe a possession to their enemies: but Israel shal do valiantly.

19 He also that shal haue dominion shalbe of Iaakob, & shall destroy the remnant of the m citie.

20 ¶And when he looked on Amalek, he vttered his parable, & said, Amalek was the n first of the nations: but his latter ende shal come to destruction.

21 And he looked on the [o] Kenites, and vttered his parable, and saide, Strong is thy dwelling place, and [p] put thy nest in the rocke.

22 Neuertheles, [q] p Kenite shalbe spoiled vntill Assur carry thee away captiue.

23 Again he vttered his parable, & said, Alas, [r] who shal liue whē God doth this?

24 The hippes also shall come from the coastes of q Chittim, & subdue Assur, and shal subdue Eber, and r he also shal come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri & Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

1 NOw whiles Israel abode in *Shittim, the people began to commit whoredome with the a daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, & bowed downe to their gods.

3 And Israel b coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, * Take all the heads of the people, & hang them vp [c] before the Lord against the sunne, that the indignatiõ of the Lords wrath may be turned from Israel.

5 Then Moses sayd vnto the Iudges of Israel, Euery one slaye his d men that were ioyned vnto Baal Peor.

6 ¶And behold, one of the children of Israel came & brought vnto his brethren a Midianitishe woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, e who wept before the doore of the Tabernacle of the Congregation.

7 *And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, he rose vp fro the mids of the Cõgregation, and tooke a [n] speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both through: to wit, the man of Israel, & the woman, [n] through her belly: so the plague ceased from the children of Israel.

9 *And there dyed in that plague, foure and twentie thousand.

10 The p Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while he f was zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore say to him, Behold, * I giue vnto him my couenant of peace,

13 And he shal haue it, and his seede after him, euen the couenant of the priests office for euer, because he was zealous for his God, and hath made an g atonement for the children of Israel.

14 And the name of the Israelite thus slayne, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince [o] of the familie of the Simeonites.

15 And the name of the Midianitish woman p was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶Againe the Lord spake vnto Moses, saying,

17 * Vere the Midianites, & smite them:

18 For they trouble you w̃ their h wiles, wherewith they haue beguiled you, as

Nom.33.49.

a With the women.

b Worshipped the idole of the Moabites, which was in the hill Peor.

Deut.4.3. Iosh.22.17.

c Or, to the Lord.

d Let him see execution done of them that are vnder his charge

e Repenting that they had offended God.

Psal.106.30. 1.mac.2.54.

Or, iaueling.

Or, in her tent. Chald. and Greek. in her secrets. 1.Cor.10.8.

Psal.106.30.

f He was zelous to mainteine my glorie.

Eccluc.45.24. 1.mac.2.54.

g He hath pacified Gods wrath.

Ebr. of the house of the father.

Chap.31.2.

h Causing you to commit both corporal & spirituall fornication by Balaams counsel, Chap.31.16. reuel.2.14.

Ebr. counsell.

h He gaue also wicked counsell to cause the Israelites to sinne, that therby God might forsake them, Cha.31.16

i Meaning, Christ.

k That is, the princes.

l He shal subdue all that resist for of Sheth came Noah, and of Noah all the worlde.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14.45.

Or, Midianites.

o Make thy selfe as strong as thou canst.

Or, thou Kain shalt.

p Some reade, Oh, who shal not perish, when the enemie, that is, Antichrist, shall set himselfe vp as Gods

q The Grecians, and Romanes.

r Meaning Eber, or the Iewes, for rebelling against God.

as concerning Peor, and as cõcerning their sister Cozbi ꝑ daughter of a prince of Midian, which was slame in the day of the plague because of Peor.

CHAP. XXVI.

a *The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yere old and aboue. 52 The Lewites and their families. 64 None of them, that were nombred in Sinai, go into Canaan, saue Caleb and Iosbua.*

1 AND so after the [a] plague, the Lorde spake unto Moses, & to Eleazar the sonne of Aaron the Priest, saying,
2 Take the nomber of all the congregation of the children of Israel *frõ twentie yere old and aboue throughout their fathers houses, all that go forth to warre in Israel.
3 So Moses & Eleazar the Priest spake unto them in the plaine of Moab, by Jorden [b] toward Jericho, saying,
4 From twentie yeere olde and aboue ye shall number the people, as the *Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.
5 ¶ *Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whome came the familie of the Hanochites, and of Pallu the familie of the Pallutes:
6 Of Jesron, the familie of the Jesronites: of Carmi, the familie of the Carmites.
7 These are the families of the Reubenites: and they were in nomber three and fourtie thousande, seuen hundreth and thirtie.
8 And the sonnes of Pallu, Eliab:
9 And the sonnes of Eliab, Nemuel, and Dathan, & Abiram: this Dathan & Abiram were famous in the congregation, and *strone against Moses & against Aaron in [c] the assemblie of Korah, when they strone against the Lord.
10 And the earth opened her mouth, and swalowed them up with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were [d] for a signe:
11 Notwithstanding, al the sonnes of Korah died not.
12 ¶ And the children of † Simeon after their families were: Nemuel, of whome came the familie of the Nemuelites: of Jamin, the familie of the Jaminites: of Jachin, the familie of the Jachinites:
13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.
14 These are the families of the Simeonites: two and twentie thousand and two hundreth.
15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:
16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:
17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.
18 These are the families of the sonnes of Gad, according to their nombers, fourtie thousand and fiue hundreth.
19 ¶ The sonnes of † Judah, Er and Onan: but Er and Onan died in the land of [e] Canaan.
20 So were the sonnes of Judah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharzites, of Zerah, the familie of the Zarhites.
21 And the sonnes of * Pharez were: of Jesron, the familie of the Jesronites: of Hamul, the familie of the Hamulites.
22 These are the families of Judah, after their nombers, seuentie & fiue thousand and fiue hundreth.
23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:
24 Of Jashub, the familie of the Jashubites: of Shimron the familie of the Shimronites.
25 These are the families of Issachar, after their nombers, three score and foure thousand and three hundreth.
26 ¶ The sonnes of † Zebulun, after their families were: of Sered, the familie of the Sarditer: of Elon, the familie of the Elonites: of Jahleel, the familie of the Jahleelites.
27 These are the families of the Zebulunites after their nombers, three score thousand and fiue hundreth.
28 ¶ The sonnes of Joseph, after their families were † Manasseh and Ephraim.
29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.
30 These are the sonnes of Gilead: of Jezer, the familie of the Jezerites: of Helek, the familie of the Helekites:
31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shechemites.
32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.
33 ¶ And * Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were: Mahlah, and Noah, Hoglah, Milcah and Tirzah.
34 These are the families of Manasseh, & the nomber of them, two & fiftie thousand and seuen hundreth.
35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the familie of the Shuthalhites: of Becher, the familie of the Bachites: of Tahan, the familie of the Tahanites.
36 And these are ꝑ sonnes of Shuthelah: of Eran the familie of the Eranites.
37 These are the families of the sonnes of Ephraim after their nombers, two

a Which came for their whoredome and idolatrie. *Chap.25.3.*

b Where the riuer is nere to Iericho. *Chap.13.1.*

Gen.46.8. exod.6.14. 1.chron.5.3.

† Reuben.

Chap.16.2.

c In that rebellion whereof Korah was head.

d That is, for an example that other should not murmure & rebel against gods ministers.

† Simeon.

† Gad.

e Before Iaakob went into Egypt, Gen.38. 3,7,10, and 46.12.

Gen.46.12.

† Issachar.

† Zebulun.

† Manasseh. *Iosh.17.2.*

Chap.27.1.

† Ephraim.

and thirtie thousand and fiue hundreth. these are the sonnes of Ioseph after their families.

† Beniamin. 38 ¶ These are the sonnes of † Beniamin after their families: of Bela came the familie of the Balaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard & Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, & their nombers, fiue and fourtie thousand & fiue hundreth.

† Dan. 42 ¶ These are the sonnes of † Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their nombers, thrée score & foure thousand, and foure hundreth.

† Asher. 44 ¶ The sonnes of † Asher after their families were: of Iimnah, the familie of ḥ Iimnites: of Isui, the familie of the Isuites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah were, of Heber the family of the Heberites: of Malchiel the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their nombers, three & fiftie thousand and foure hundreth.

† Naphtali. 48 ¶ The sonnes of † Naphtali, after their families were: of Iahzeel, ḥ families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Iezrites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their householdes, and their nomber, fiue and fourtie thousand and foure hundreth.

ᶠ This is the third time that they are nombred. 51 These are the ᶠ nombers of the children of Israel: fiue hundreth & one thousand, seuen hundreth and thirtie.

52 ¶ And the Lorde spake vnto Moses, saying,

53 Vnto these the land shalbe deuided for an inheritance, according to the nomber of ᵃ names.

54 * To many thou shalt giue ḥ more inheritance, & to few thou shalt giue the lesse inheritãce: to euery one according to his nomber shalbe giuen his inheritance.

Ioshu.11.23. & 14.2. 55 Notwithstanding, the land shalbe * deuided by lot: according to ḥ names of ḥ tribes of their fathers they shal inherit:

56 According to the lot shall the possession thereof bee deuided betwene manie and fewe.

Exod.6.16, 27, 28, 29. 57 ¶ * These also are the nõbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of Leui, the family of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed ḥ daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moses, and Miriam their sister. Exod.2.2. & 6.20.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died because they offred strange fire before the Lord. Leuit.10.2. & cap.3.4. 1.chro.24.2.

62 And their nõbers were three & twentie thousand, all males from a moneth old and above: for they were not nõbred among the children of Israel, because there was none inheritance giuẽ them among the children of Israel.

63 ¶ These are the nombers of Moses & Eleazar the Priest which nombred the childrẽ of Israel in the plame of Moab, neere Iordan, toward Iericho.

64 And among these there was not a mã of them, ᵍ whom Moses and Aaron the Priest nombred, whẽ they told the childrẽ of Israel in the wildernes of Sinai.

65 For the Lorde sayde of them, * They shall die in the wildernes: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Iothua the sonne of Nun.

ᵍ Wherein appeareth ḥ great power of God, that so wonderfully increased his people. Chap.14.28, 29. 1.cor.10.5, 6.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The lande of promis is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Iothua is appointed in his steade.

1 Then came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah) * Chap.26.33. and 36.11. iosh.17.3.

2 And stoode before Moses, and before Eleazar the Priest, & before the Princes, and all the assemblie, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * dyed in the wildernes, and he was not amõg the assemblie of them that were assembled against the Lorde in the companie of Korah, but died in his ᵃ sinne, and had no sonnes. * Chap.14.35. and 26.64, 65.

4 Wherefore should the name of our father be take away frõ among his familie, because he hath no sonne? giue vs a possession amõg ḥ brethrẽ of our father.

5 Then Moses brought their ᵇ cause before the Lord.

6 And ḥ Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt sine them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

ᵃ According as al men die, forasmuch as they are sinners.

ᵇ That is, their matter to be iudged, to know what he should determine, as he did all hard matters.

8 Also

8 Also thou shalt speake vnto the children
of Israel, saying, If a man dye & haue
no sonne, then ye shal turne his inheri-
tance vnto his daughter.
9 And if he haue no daughter, ye shall
giue his inheritance vnto his brethren.
10 And if he haue no brethren, ye shall
giue his inheritance vnto his fathers
brethren.
11 And if his father haue no brethren, ye
shal giue his inheritance vnto his next
kinsman of his familie, and he shal pos-
sesse it: & this shalbe vnto the children
of Israel a lawe of c iudgement, as the
Lord hath commanded Moses.
12 ¶ Againe the Lorde said vnto Moses,
*Goe vp into this mount of Abarim, &
behold the land which I haue giuē vn-
to the children of Israel.
13 And whē thou shalt seene it, thou shalt
be gathered vnto thy people also, * as
Aaron thy brother was gathered.
14 For ye were * disobedient vnto my
word in the desert of Zin, in the strife
of the assemblie, to sanctifie me in the
waters before their eyes. * That is the
water of d Meribah in Kadesh in ye wil-
dernes of Zin.
15 ¶ Then Moses spake vnto the Lorde,
saying,
16 Let ye Lord God of e ye spirits of al flesh
appoint a mā ouer the Congregation,
17 Who may f go out and in before the,
& lead them out and in, that the Con-
gregation of the Lord be not as sheepe,
which haue not a shepheard.
18 And the Lord said vnto Moses, Take
thee Iosha ye sonne of Nun, in whom
is the Spirit, and g put thine handes
vpon him,
19 And set him before Eleazar ye Priest,
& before al the Congregation, and giue
him a charge in their sight.
20 And h giue him of thy glory, that all
the Congregation of the children of Is-
rael may obey.
21 And he shall stande before Eleazar ye
Priest, who shall aske counsel for him
* by the i iudgement of Vrim before the
Lord: at his word they shal go out, and
at his word they shal come in, both he,
and al the children of Israel with him
and all the Congregation.
22 So Moses did as the Lord had com-
maunded him, and he tooke Iosha, &
set him before Eleazar the Priest, & be-
fore al the Congregation.
23 Then he put his hands vpon him, &
gaue him a k charge, as the Lord had
spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passouer, 26 Of the first fruites.

1 AND the Lorde spake vnto Moses,
saying,
2 Commaund ye children of Israel, &
say vnto them, Ye shal obserue to offer
vnto me in their due season mine of-
fring and a my bread, for my sacrifices
made by fire for a swēet sauor vnto me.
3 Also thou shalt say vnto them, * This
is the offering made by fire which ye
shal offer vnto the Lord, two lambes of
a yere olde without spot, daily, for a
continuall burnt offring. *Exod.29.38.*
4 One lambe shalt thou prepare in the
morning, & the other lambe shalt thou
prepare at euen.
5 * And ye tenth parte of an Ephah of fine
floure for a* meat offring mingled with
ye fourth part of an * Hin of beate oyle.
6 This shal be a daylie burnt offering, as
was made in the mount Sinai for a
swēet sauour: it is a sacrifice made by
fire vnto the Lord.
7 And ye drinke offring thereof the fourth
part of an Hin for one lambe: in the
holy place caule to poure the drink of-
fring vnto the Lord.
8 And ye other lambe thou shalt prepare
at euē: as the meat offring of the mor-
ning, & as ye drinke offring thereof shalt
thou prepare this b for an offring made
by fire of swēete sauour vnto the Lord.
9 ¶ But on the Sabbath day ye shal offer
two lambs of a yere old, without spot,
& two c tenth deales of fine floure for a
meate offring mingled with oyle, & the
drinke offring thereof.
10 This is the burnt offring of euery Sab-
bath, beside the d continuall burnt of-
fring, and drinke offring thereof.
11 ¶ And in the beginning of your mo-
neths, ye shal offer a burnt offring vnto
the Lord, two yong bullockes, & a ram,
and seuen lambes of a yere olde, with-
out spot,
12 And thyee tenth deales of fine floure
for a meate offring mingled with oyle
for one bullocke, & two tenth deales of
fine floure for a meate offring, mingled
with oyle for one rammе,
13 And a tenth deale of fine floure min-
gled with oyle for a meat offring vnto
one lambe, for a burnt offring of swēete
sauour: it is an offring made by fire vn-
to the Lord.
14 And their e drinke offrings shalbe half
an Hin of wine vnto one bullocke, & the
third parte of an Hin vnto a ram, & the
fourth part of an Hin vnto a lābe: this
is the burnt offring of euery moneth,
throughout the moneths of the yere.
15 And one hee goat for a sinne offring
vnto the Lord shalbe prepared, besides
the continuall burnt offring, and his
drinke offring.
16 * Also the fourtenth day of the first
moneth is the Passouer of the Lord. *Exod.12.18, and 23.15.*
17 And in the fifteenth day of the same
moneth is the feast: seuen dayes shall
vnleauened bread be eaten. *Leuit.23.5.*
18 In the * first day shalbe an holy f con-
uocation, ye shal do no seruile worke
therein. *Leuit.23.7.*
19 But ye shall offer a sacrifice made by
fire for a burnt offring vnto the Lorde,
two yong bullocks, one ram, and seuen
lambes of a yere old: see that they be
without

c Meaning an ordinance to judge by. *Deut.32.49.*

Chap.20.24.

Chap.20.12.

Exod.17.7.

d *Or, strife.*

d Who as he hath created, so he gouerneth ye heartes of all men.

e That is, gouerne them and doe his duetie, as 2. Chro.1.10.

f And so appoint him gouernour.

g Commend him to the people as meete for the office, & appointed by God. *Exod.28.30.*

h According to his office: signifying that the ciuil magistrate could execute nothing but ye which he knewe to be the wil of God.

i How he should gouerne himself in his office.

a By bread, he meaneth al maner of sacrifice.

b The meat offring and drinke offring of the euening sacrifice.

c Of the measure Ephah.

d Which was offred euery day at morning & at euening.

e That is, the wine that shalbe powred vpon the sacrifice.

f Or solemne assembly.

without blemish.
20 And their meat offring shalbe of fine
floure mingled with ople: three tenth
deales shal ye prepare for a bullocke, & ⁊
two tenth deales for a ram:
21 One tenth deale shalt thou prepare for
euery lambe, euen for the seuen lambes.
22 And an hee goat for a sin offring, to
make an atonement for you.
23 Ye shal prepare these, beside the burnt
offring in the morning, which is a con-
tinual burnt sacrifice.
24 After this maner ye shall prepare
throughout all the seuen dayes, for the
" manteyning of the offring made by
fire for a sweete sauour vnto the Lord: it
shal be done beside the continual burnt
offring and drinke offring therof.
25 And in the seuenth day ye shall haue
an holy conuocation, wherein ye shal do
no seruile worke.
26 ¶ Also in the day of your first fruites,
whē ye bring a new meat offring vnto
the Lord, according to g your weeke ye
shal haue an holy conuocation, and ye
shal do no seruile worke in it:
27 But ye shal offer a burnt offering for
a sweete sauour vnto the Lorde, two
yong bullockes, a ram, ⁊ seuen lambes
of a yere old,
28 And their meat offring of fine floure
mingled with ople, three tenth deales
vnto a bullocke, two tenth deales to a
ram,
29 And one tenth deale vnto euery lābe
throughout the seuen lambes,
30 And an hee goate to make an atone-
ment for you:
31 (Ye shal do this besides the continual
burnt offring, ⁊ his meat offring:) " see
they be without blemish, with their
drink offrings.

" Ebr. bread.

g In counting seuen weekes from the Passe-ouer to Witsontide, as Leuit. 23.15.

" Ebr. they shalbe to you.

CHAP. XXIX.

1 Of the three principal feasts of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

1 MOreouer, in the first day of the a se-
uenth moneth ye shal haue an holy
conuocatiō: ye shal doe no seruile
worke therein: * it shal be a day of blow-
ing the trumpets vnto you.
2 And ye shall make a burnt offering for
a sweete sauour vnto ye Lord: one yong
bullocke, one ram, and seuen lambes of
a yeere olde, without blemish.
3 And their meat offring shalbe of fine
floure mingled with ople, three tenth
deales vnto the bullocke, ⁊ two tenth
deales vnto the ramme,
4 And one tenth deale vnto one lambe,
for the seuen lambes,
5 And an hee goat for a sinne offring to
make an atonement for you,
6 Beside b burnt offring of the b moneth,
⁊ his meat offring, and the continual
burnt offring, ⁊ his meat offring ⁊ the
drink offrings of the same, according
to their maner, for a sweete sauour: it is
a sacrifice made by fire vnto the Lord.
7 ¶ And ye shal haue in the tenth day of
the seuenth moneth, an holy d cōuoca-
tion: ⁊ ye shal * humble your soules, and
shal not do any worke therein:
8 But ye shal offer a burnt offring vnto
the Lord for a sweete sauour: one yong
bullock, a ram, and seuen lambes of a
yere olde: see they be without blemish.
9 And their meat offering shall be of fine
floure mingled with ople, three tenth
deales to a bullock, & two tenth deales
to a ramme,
10 One tenth deale vnto euery lambe,
throughout the seuen lambes,
11 And he goat for a sinne offring, (beside
the sin offring to make the atonement
and the continual c burnt offring ⁊ the
meat offring thereof) and their drinke
offrings.
12 ¶ And in the fifteenth day of the se-
uenth moneth ye shal haue an holy e co-
uocation: ye shal do no seruile worke
therin, but ye shal kēpe a feast vnto the
Lord seuen dates.
13 And ye shal offer a burnt offring for a
sacrifice made by fire of sweete sauour
vnto the Lord, thirtene yong bullocks,
two rams, & fourtene lambes of a yere
olde: they shal be without blemish.
14 And their meate offering shall be of
fine floure mingled with oile, three tēth
deales vnto euery bullocke of the thir-
teene bullockes, two tenth deales to
either of the two rammes,
15 And one tenth deale vnto eche of the
fourtene lambes,
16 And one hee goat for a sinne offring,
beside the continuall burnt offring, his
meate offring and his drinke offring.
17 ¶ And the † seconde day ye shal offer
twelue yong bullocks, two rams, four-
tene lambes of a yere old without blemish,
18 With their meat offring ⁊ their drink
offrings for the bullocks, for the rams,
and for the lambes according to their
nomber, after the maner,
19 And an he goat for a sinne offring (be-
side the continual burnt offering ⁊ his
meate offring) and their drink offrings.
20 ¶ Also the † third day ye shal offer eleue
bullockes, two rams, ⁊ fourtene lābes
of a yere olde without blemish,
21 With their meat offring ⁊ their drink
offrings, for the bullocks, for the rams,
and for the lambes, after their nomber
according to the g maner,
22 And an hee goat for a sinne offring,
beside the cōtinual burnt offring, ⁊ his
meat offring and his drinke offring.
23 ¶ And the † fourth day ye shal offer ten
bullocks, two rams, & fourteene lābes
of a yere old without blemish.
24 Their meate offring ⁊ their drink of-
frings, for the bullockes, for the rams,
and for the lambes according to their
nomber, after the maner,
25 And an hee goate for a sinne offering,
beside the continual burnt offring, his
meat offring and his drinke offring.
26 ¶ In the † fifth day also ye shal offer
nine bullockes, two rams, and fourtene
lambes

a Which conteyneth part of September, and part of October. Leuit. 23.24.

b Which must be offred in the beginning of euery moneth.

c Which is for morning & euening. Leuit. 16.30,31. & 23.27.

d Which is the feast of reconciliation. Leuit. 16.29.

e That is, offred euery morning and euening.

f Meaning the feast of the Tabernacles.

† The second day of the feast of Tabernacles.

† The third day.

g According to the ceremonies appointed there unto.

† The fourth day.

† The fifth day

lambes of a yere old without blemish,
27 And their meate offering and their drinke offrings for ye bullocks, for the rams, and for the lambes according to their nomber, after the maner,
28 And an he goat for a sinne offring, beside the continuall burnt offring, & his meat offring and his drinke offring.
† The fixt day. 29 ¶ And in the † fixt day ye shall offer eight bullocks, two rams, & fourteene lambes of a yere old without blemish,
30 And their meat offring, & their drinke offrings for the bullocks, for the rams, and for the lambes according to their nomber, after the maner,
31 And an he goat for a sinne offering, beside the continuall burnt offring, his meat offring and his drinke offerings.
† The seuenth day. 32 ¶ In the † seuenth day also ye shal offer seuen bullocks, two rams & fourteene lambes of a yere olde without blemish,
33 And their meate offering and their drinke offrings for the bullocks, for the rams, and for the lambes according to their nomber, after their maner,
34 And an he goat for a sinne offring, beside the continuall burnt offring, his meat offring and his drinke offring.
† The eight day. Leuit.23.36. 35 ¶ In the † eight day, ye shall haue * a solemne assemblie: ye shall doe no seruile worke therein,
36 But ye shall offer a burnt offring, a sacrifice made by fire for a sweet sauour vnto the Lord, one bullocke, one ram, & seuen labes of a yere old wout blemish,
37 Their meate offring and their drinke offrings for the bullocke, for the ram, & for the lambes according to their nomber, after the maner,
38 And an hee goate for a sinne offring, beside the continuall burnt offring, and his meate offring, & his drinke offring.
39 These things ye shall doe vnto the Lord in your feasts, beside your h vowes and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings and for your peace offrings.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the maide, 7 Of the wife, 10 Of the widow, or diuorced.

1 THen Moses spake vnto the children of Israel according to all that the Lord had commanded "him,
2 Moses also spake vnto the heades of the tribes a concerning the children of Israel, saying, This is the thing which the Lord hath commanded,
3 Whosoeuer voweth a vow vnto the Lord, or sweareth an oathe to binde him "selfe by a bonde, he shall not "breake his promes, but shall do according to all that proceedeth out of his mouth.
4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond, being in her fathers house, in the time of her youth,
5 And her father heare her vowe and bonde, wherewith she hath bound her selfe, and her father holde his b peace concerning her, then all her vowes shal stand, and euery bond, wherewith she hath bound her selfe, shall stand.
6 But if her father c disalowe her the same day that he heareth al her vowes and bonds, wherewith she hath bound her selfe, they shall not be of value, & the Lord will forgiue her, because her father disalowed her.
7 And if she haue an husband when she voweth or d pronounceth ought with her lips, wherwith she bindeth her self,
8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vowe shall stand, and her bonds wherewith she bindeth her selfe shall stand in effect.
9 But if her husband disalowe her the same day that he heareth it, then shall he make her vowe which thee hath made, and that that she hath pronounced with her lippes, wherewith she bound her e selfe, of none effect: & the Lord will forgiue her.
10 But euery vowe of a widow, & of her that is diuorced (wherewith shee hath bound her self) shal stad in f effect vp her.
11 And if she vowed in her husbands house, or bound her self streightly with an othe,
12 And her husband hath heard it, and held his peace concerning her, not disalowing her, then all her vowes shall stand, and euery bonde, wherewith she bound her selfe, shall stand in effect.
13 But if her husband disannulled them, the same day that he heard them, nothing that proceeded out of her lippes concerning "her bondes, shal stand in effect: for her husband hath disannulled them: and the Lord will forgiue her.
14 So euery vowe, & euery othe or bonde, made to g humble the soule, her husband may stablish it, or her husband may breake it.
15 But if her husband holde his peace concerning her from i day to day, then he stablisheth all her vowes and all her bondes which she hath made: he hath confirmed the because he held his peace concerning her the same day that he heard them.
16 But if he k breake them after that he hath heard them, then shall he beare her iniquitie.
17 These are the ordinances which the Lorde commanded Moses, betweene a man and his wife, and betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

1 Fiue Kinges of Midian and Balaam are slaine. 18 Only the maides are reserued aliue. 27 The prayes equally deuided. 49 A present giuen of Israel.

1 AND the Lorde spake vnto Moses, saying,
2 * Reuenge the children of Israel of the Midianites, and afterward shalt thou be * gathered vnto thy people.

3 And

h Beside the sacrifices that you shall vow or offer of your owne mindes.

"Ebr. Moses.

a Because they might declare them to the Israelites.

"Ebr. his soule.
"Ebr. violate his worde.

b For in so doing, he doeth approue her.

c By not approuing or consenting to her vow.

d Either by oth, or solemne promes.

e For she is in subiection of her husband, & can performe no thing without his consent.

f For they are not vnder the autoritie of the man.

g Her husband being aliue.

"Ebr. the bondes of her soule.

h To mortifie her selfe by abstinence, or other bodily exercises.

i And warne her not the same day that he heareth it, as vers. 9.

k Not the same day he heard them but some day after, the sinne shalbe imputed to him and not to her.

Chap.25.17.

Chap.27.13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord [a] against Midian.
4 A thousand of euery tribe throughout all the tribes of Israel, shall ye send to the warre.
5 So there were taken out of ꝑ thousãds of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.
6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with ꝑ Phinehas the sonne of Eleazar the Priest to the warre, and the holy instruments: that is, the trumpets to blowe were in his hand.
7 And they warred against Midian, as the Lord had commanded Moses, and slae all the males.
8 They slue also the Kings of Midian among them that were slaine: * Eui and Rekem, and Zur, and Hur, and Reba fiue kings of Midian, & they slue [c] Balaam the sonne of Beor with the sword:
9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled al their cattel, and all their flockes, and all their goods.
10 And they burnt al their cities, wherin thei dwelt, & al their [l] villages with fire.
11 And they tooke all the spoile, and all the pray both of men and beastes.
12 And they brought the [d] captiues and that which they had taken, and the spoile vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plane of Moab, which was by Jorden toward Jericho.
13 ¶ Then Moses & Eleazar the Priest, and al the princes of the Congregation went out of the campe to meete them.
14 And Moses was angrie with the captaines of the hoste, ꝑ the captains ouer thousands, & captaines ouer hundreds, which came from the warre & battell.
15 And Moses said vnto them, What? haue ye saued all the [e] women?
16 Beholde, * these caused the children of Israel through the * counsel of Balaam to cõmit a trespasse against ꝑ Lord, [f] as cõcerning Peor, & there came a plague among the Congregation of the Lord.
17 Nowe therefore, * slay all the males among the [g] children, & kill all the women that haue knowen man by carnall copulation.
18 But al the women children that haue not knowen carnall copulation, keepe alive for your selues.
19 And ye shall remaine without the hoste seuen daies, al that haue killed any person, * & all that haue touched any dead, & purifie both your selues & your prisoners the third day & the seuenth.
20 Also ye shall purifie euery garment & all that is made of skins & all worke of goats heare, & al things made of wood.
21 ¶ And Eleazar the Priest saide vnto the men of warre, which went to the battel, This is the ordinance [m] of the law which ꝑ Lord * commaded Moses,
22 As for gold, and siluer, brasse, yron, tynne, and leade:
23 Euen al that may abide the fire, ye shall make it go through the fire, and it shall be cleane: yet, it shalbe [h] purified with the * water of purification: & all that suffereth not the fire, ye shall cause to passe by the [i] water.
24 Ye shall wash also your clothes the seuenth day, and ye shalbe cleane: and afterwarde ye shall come into the hoste.
25 ¶ And the Lorde spake vnto Moses, saying,
26 Take the summe of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.
27 And deuide the pray ‖ betweene the souldiers that went to the warre, & all the Congregation.
28 And thou shalt take a tribute vnto the Lord of the [k] men of warre, which went out to battell: one person of fiue hundreth, both of the persons, and of the beues, of the asses, and of the sheepe.
29 Ye shall take it of their halfe and giue it vnto Eleazar the Priest, as an heaue offring of the Lord.
30 But of the halfe of the children of Israel thou shalt take [l] one, taken out of fiftie, both of the persons, of the beues, of the asses, and of the sheepe, euen of al the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.
31 And Moses and Eleazar the priest did as the Lord had cõmanded Moses.
32 And the bootie, to wit, the rest of the pray which the men of warre had spoiled, was fiue hundreth seuentie and fiue thousand sheepe,
33 And seuentie & two thousand beues,
34 And three score & one thousand asses,
35 And two & thirtie thousand persons in al, of women ꝑ had [n] lyen by no mã.
36 And the halfe, to wit, the part of them that went out to warre touching the nomber of sheepe, was three hundreth seuen & thirtie thousand, & fiue hundreth.
37 And the [m] Lords tribute of the sheepe was fiue hundreth and seuentie & fiue.
38 And the beues were fiue and thirty thousand, whereof the Lordes tribute was seuentie and two.
39 And the asses were thirtie thousand and fiue hundreth, whereof the Lordes tribute was thyee score and one.
40 And [n] of persons sixteene thousand, whereof the Lords tribute was two and thirtie persons.
41 And Moses gaue the tribute of the Lords offring vnto Eleazar the Priest, as the Lord had commanded Moses.
42 And of the [o] halfe of the children of Israel, which Moses deuided from the men of warre,
43 (For the halfe that perteyned vnto the

a As he had cõmanded, Chap. 25.17: declaring also that the iniurie done against his people, is done against him.

b For his great zeale that he bare to the Lord, Chap. 25.13.

Iosh.13.21.

c The false prophet who gaue counsell how to cause the Israelites to offend their God.

l Or, palaces and gorgeous buildings.

d As the women and litle children.

e As though he said, Ye ought to haue spared none. Chap.25.2. 2.Pet.2.15.

f For worshipping of Peor. Iudges 21.11.

g That is, all the men children.

Chap.19.21.

Or, conteined in the lawe. Chap.19.12.

h The third day and before it be molten. Chap.19.9.

i It shalbe washed.

‖ The pray is first deuided equally among all.

k Of the pray that falleth to the souldiers.

l The Israelites which had not bene at warre, of euery fiftieth paied one to the Lord: and the souldiers one of euery fiue hundreth.

n Ebr. not knowen the bed of man.

m This is the portion that the souldiers gaue to the Lord.

n Meaning of the maydes, or virgins which had not companied with man.

o Of that parte which was giuen vnto them, in deuiding the spoile

the Congregation, was three hundreth thirtie and seuen thousande sheepe and fiue hundreth,
44 And fiue and thirtie thousand beeues,
45 And thirtie thousand asses, and fiue hundreth,
46 And sixteene thousand persons)
47 Moses, I say, tooke of the halfe that pertepined vnto the p children of Israel, one taken out of fiftie, both of the persones & of the cattel, & gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as p Lorde had commanded Moses.
48 ¶ Then the captaines which were ouer thousands of the host, p captaines ouer the thousandes, & the captaines ouer the hundreds came vnto Moses:
49 And said to Moses, Thy seruantes haue taken the summe of the men of warre which are vnder "our auctoritie, and there lacketh not one mã of vs.
50 q We haue therfore brought a present vnto the Lord, what euery man founde of iewels of golde, bracelets, & cheines, rings, eare rings, & ornamentes of the legs, to make an atonement for our soules before the Lord.
51 And Moses and Eleazar the Priest tooke the gold of them, and al wrought iewels.
52 And all the golde of the offring that they offred vp to the Lorde (of the captaines ouer thousandes and hundreds) was sixtene thousand seuen hundreth & fiftie shekels,
53 (For the men of warre had spoyled, euery man for him r selfe)
54 And Moses & Eleazar the Priest took the gold of the captaines ouer p thousandes, & ouer the hundreds, & brought it into the Tabernacle of the Congregation, for a s memoriall of the children of Israel before the Lord.

p Which had not bene at warre.

"Ebr. under our hands.

q The captaines by this free offring acknowledge the great benefite of God in preseruing his people.

r And gaue no portion to their captaines.

s That the Lorde might remember the children of Israel.

CHAP. XXXII.

a The request of the Reubenites and Gadites, 16 And their promes vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, & halfe the tribe of Manasseh, conquer and build cities on this side Iorden.

1 NOw the children of a Reuben, and the children of Gad had an exceeding great multitude of cattel: and they saw the land of Iazer, and the lãd of b Gilead, that it was an apt place for cattel.
2 Then the children of Gad, & the children of Reuben came, & spake vnto Moses and to Eleazar the Priest, and vnto the princes of the Congregation, saying,
3 The land of Ataroth, & Dibon, & Iazer, and Nimrah, & Hesbbon, & Elealeh, & Sheban, and Nebo, and Beon,
4 Which countrey the Lorde smote before the Congregation of Israel, is a lande meete for cattel, and thy seruants haue cattel:
5 Wherefore, said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.
6 And Moses said vnto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, & pe tary here?
7 Wherefore nowe "discourage ye the heart of the childre of Israel, to go ouer vnto the land, which the Lorde hath graunten them?
8 Thus did your fathers when I sent the from Kadesh-barnea to see the land.
9 For *when they went vp euen vnto the *ryuer of Eshcol, & saw the lande: they discouraged the heart of the children of Israel, that they would not go into the land, which the Lord had graunten them.
10 And the Lordes wrath was kindled the same day, & he did sweare, saying,
11 "None of the men that came out of Egypt *from twentie yere olde and aboue, shal see p lãd for p which I sware vnto Abraham, to Izhak, and to Iakob, because they haue not "wholy followed me:
12 Except Caleb the sonne of Iephunneh the Kenesite, and Iosha the sonne of Nun: for they haue constantly followed the Lord.
13 And the Lorde was very angry with Israel, and made them wander in the wildernesse fourtie yeres, vntill all the generation that had done "euill in the sight of the Lorde were consumed.
14 And behoide, ye are risen vp in your fathers stead as an increase of sinful mẽ, stil to augment the fierce wrath of the Lord, toward Israel.
15 For if ye turne away from folowing him, he wil yet againe leaue the people in the wildernes, and "ye shal destroye all this folke.
16 And they went neere to him, and said, We wil build sheepefolds here for our sheepe, and for our cattel, and cities for our children.
17 But we our selues wil be readie armed to go before the children of Israel, vntil we haue brought them vnto their *place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.
18 We will not returne vnto our houses, vntill the children of Israel haue inherited, euerie man his inheritance.
19 Neither wil we inherit with them beyond Iorden & on that side, because our inheritance is fallen to vs on this side Iorden Eastward.
20 ¶ * And Moses said vnto them, If ye will do this thing, & go armed before the Lord to warre:
21 And will go euerie one of you in harnesse ouer Iorden before the Lord, vntil he hath cast out his enemies from his sight:
22 And vntil the land be subdued before the Lorde, then ye shall returne and be innocent toward the Lorde, & toward de Israel: and this land shalbe your possession

a Reuben came of Leah, & Gad of Zilpah her handmaid.

b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gen. 31. 47.

"Ebr. breake.

Chap. 13. 24.

"Or, valley.

"Ebr. if any of the men.

Chap. 14. 28, 29.

"Or, persuered and continued.

c Because they murmured, neither would beleue their report which told the truth, as concerning the land.

d By your occasion.

e In the land of Canaan.

Ioth. 1. 13.

f Before the Arke of the Lord.

g That is, the inhabitants of the land.

h The Lord wil graunt you this land which ye require, Iosh. 1. 15.

i Ye shal assuredly be punished for your sinne.

session[h] before the Lord.
23 But if ye wil not do so, behold, ye haue sinned against the Lord, & be sure, that your sinne [i] will fynde you out.
24 Buylde you then cities for your children & foldes for your sheepe, & do that ye haue spoken.
25 Then the children of Gad & the children of Reuben spake vnto Moses, saying, Thy seruants will do as my lord commandeth:
26 Our children, our wives, our sheepe, & all our cattell shall remaine there in the cities of Gilead,
27 But *thy seruants will go euerie one armed to warre before the Lorde for to fight, as my lord saith.

Iosh. 4. 12.

k Moses gaue charge that his promise made to the Reubenites & others should be performed after his death, so that they brake not theirs.

28 So concerning them, Moses [k] commanded Eleazar the priest, & Iosha the sonne of Nun, and the chief fathers of the tribes of the children of Israel:
29 And Moses said vnto them, If the children of Gad, and the children of Reuben, wil go with you ouer Iorden, al armed to fight before the Lorde, then when the lande is subdued before you, ye shal giue them the land of Gilead for a possession:
30 But if they wil not go ouer with you armed, then they shall haue their possessions among you in the land of Canaan.
31 And the children of Gad, and the children of Reuben answered, saying, As the [l] Lord hath said vnto thy seruants, so wil we do.

l That is attributed to ye Lord which his messenger speaketh.

32 We will go armed before the Lorde into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

Deut. 3. 12. Iosh. 13. 8. and 22. 4.

33 *So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, & to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon King of the [m] Amorites, & the kingdome of Og, King of Basshan, the land with the cities thereof and coastes, euen the cities of the country round about.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 12. he speaketh of the, that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,
35 And Atroth, Shophan, & Iazer, and Iogbehah,
36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepe foldes.
37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,
38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

Gen. 50. 23.

39 And the children * of Machir the sonne of Manasseh went to Gilead, & tooke it and put out the Amorites that dwelt therein.
40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

Deut. 3. 14.

41 *And Iair the sonne of Manasseh went & tooke the small townes thereof, and called them [n] Hauoth Iair.
42 Also Nobah went and tooke Kenath, with the villages thereof and called it Nobah, after his owne name.

n That is, the villages of Iair.

CHAP. XXXIII.

1 Two and fourtie iourneis of Israel are nombred. 52 They are commanded to kill the Canaanites.

1 THese are the [a] iourneis of the children of Israel, which went out of the land of Egypt according to their bandes vnder the hand of Moses & Aaron.
2 And Moses wrote their going out by their iourneis according to the commandement of the Lorde: so these are the iourneis of their going out.
3 Now they * departed from Rameses the first moneth, euen the fiftenth day of the first moneth, on the morow after the Passeouer: and the children of Israel went out with an hie hand in the sight of all the Egyptians.
4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their [b] gods also the Lord did execution.)
5 And the children of Israel remoued from Rameses, and pitched in Succoth.
6 And they departed from * Succoth, & pitched in Etham, which is in the edge of the wildernes.
7 And they remoued from Etham, and turned againe vnto [c] Pi-hahiroth, which is before Baal-zephon, & pitched before Migdol.
8 And they departed from before Hahiroth, and * went through the middes of the Sea into the wildernesse, and went three daies iourney in the wildernesse of Etham, and pitched in Marah.
9 And they remoued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, & seuentie palme trees, and they pitched there.
10 And they remoued from Elim, and camped by the red Sea.
11 And they remoued from the red Sea, and lay in the * wildernes of Sin.
12 And they tooke their iourney out of the wilderness of Sin, and set vp their tentes in Dophkah.
13 And they departed from Dophkah & lay in Alush.
14 And they remoued from Alush, & lay in * Rephidim, where was no water for the people to drinke.
15 And they departed from Rephidim, & pitched in the * wildernes of Sinai.
16 And they remoued from the desert of Sinai, and pitched * in Kibroth Hattaauah.
17 And they departed frō Kibroth Hattaauah, and lay at * Hazeroth.
18 And they departed from Hazeroth, & pitched in Rithmah.
19 And they departed from * Rithmah, and pitched at Rimmon Parez.
20 And they departed from Rimmon Parez, and pitched in Libnah.
21 And they remoued from Libnah, and pitched in Rissah.

a From whence they departed, and whither they came.

b Either meaning their Idoles or their men of autoritie.

c At the commaundement of the Lord, Exod. 14. 2.

Exod. 12. 37.

Exod. 12. 22.

Exod. 15. 27.

Exod. 16. 1.

Exod. 17. 1.

Exod. 19. 1.

Chap. 11. 34.

Chap. 11. 35.

Chap. 13. 1.

22 And

22 And they iourneyed from Kissah, & pitched in Rehelathah.
23 And they went from Rehelathah, & pitched in mount Shapher.
24 And they removed from mouⁿt Shapher, and lay in Haradah.
25 And they removed from Haradah, & pitched in Makheloth.
26 And they removed frō Makheloth, & lay in Tahath.
27 And they departed from Tahath, & pitched in Tarah.
28 And they removed from Tarah, and pitched in Mithkah.
29 And they went from Mithkah, and pitched in Hashmonah.
30 And they departed frō Hashmonah, and lay in Moseroth.
31 And they departed from Moseroth, & pitched in Bene-iaakan.
32 And they removed from Bene-iaakan, and lay in Hor-hagidgad.
33 And they went from Hor-hagidgad, and pitched in Iotbathah.
34 And they removed from Iotbathah, and lay in Ebronah.
35 And they departed from Ebronah, and lay in Ezion-gaber.
36 And they removed from Ezion-gaber, and pitched in the * wildernes of Zin, which is Kadesh. *Chap.20.22.*
37 And they removed from Kadesh, & pitched in mount Hor, in the edge of the land of Edom.
38 * (And Aaron the Priest went vp into mount Hor at the commandement of the Lord, & died there, in ū fourtieth yeare after the children of Israel were come out of the land of Egypt, in the first day of the [d] fifth moneth. *Chap.20.25. deut.32.50.*
39 And Aaron was an hundreth, and three and twentie yeare olde, when he dyed in mount Hor.
40 And * King Arad the Canaanite, which dwelt in the South of the lande of Canaan, heard of the comming of the children of Israel) *Chap.21.1.*
41 And they departed frō mount * Hor, and pitched in Zalmonah. *Chap.20.4,20.*
42 And they departed from Zalmonah, and pitched in Punon.
43 And they departed from Punon, & pitched in Oboth.
44 * And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab. *Chap.21.11.*
45 And they departed from Iim, and pitched in Dibon-gad.
46 And they removed from Dibon-gad, and lay in Almon-diblathaim.
47 And they removed from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.
48 And they departed from the mountaines of Abarim, and pitched in the [h] plaine of Moab, by Iorden towarde Iericho. *[h] Or, fields.*
49 And they pitched by Iorden, from Beth-iesimoth vnto * Abel-shittim in the plaine of Moab. *Chap.25.1.*

d Which the Ebrewes cal Ab, and answereth to part of Iuly and part of August.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,
51 Speake vnto the children of Israel, & say vnto the, * When ye are come ouer Iorde to enter into ā land of Canaan, *Deut.7.2. iosh.11.11,18.*
52 Ye shal then driue out all the inhabitants of the land before you, & destroy all their [e] pictures, and breake asunder all their images of metall, and plucke downe all their hie places.
53 And ye shall possesse the land & dwell therein: for I haue geuen you the land to possesse it.
54 And ye shall inherite the land by lot according to your families: * to the more ye shall geue more inheritance, & to the fewer the lesse inheritāce. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite. *Chap.26.53,54.*
55 But if ye will not driue out the inhabitants of the land before you, then those which ye let remaine of them, shalbe * [f] prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell. *Iosh.23.13. iudg.2.3.*
56 Moreouer, it shall come to passe, that I shall do vnto you, as I thought to do vnto them.

e Which were set vp in their hie places to worship.

[f] Or, knives.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certeine men are assigned to deuide the land.

1 And the Lorde spake vnto Moses, saying,
2 Commande the children of Israel, and say vnto them, Whē ye come into the lande of Canaan, this is the [a] land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.
3 * And your Southquarter shall be from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastwarde:
4 And the border shall compasse you from the South * to Maaleh-akrabbim, and reach to Zin, and go out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.
5 And the border shall compasse from Azmon vnto the [b] riuer of Egypt, and shall go out to the sea.
6 And your Westquarter shall be the great [c] sea: euen that border shall be your West coast.
7 And this shalbe your Northquarter: ye shalt marke out your border from the great sea vnto mount [d] Hor.
8 From mount Hor ye shall point out till it come vnto Hamath, and the ende of the coast shalbe at Zedad.
9 And the coast shall reach out to Ziphron, and go out at Hazar-enan. this shall be your Northquarter.
10 And ye shall marke out your Eastquarter frō Hazar-enan to Shepham.
11 And the coast shall goe downe from Shepham

a Meaning the description of the land. *Iosh.15.2.*

** Or, ascending vp of scorpions.*

b Which was Nilus, or, as some thinke, Rhinocorura.

c Which is called Mediterraneum.

d Which is a mountaine nere Tyre and Sidon, and not that Hor in the wildernes, where Aaron died.

Shepham to Riblah, & from the East side of Ain: and the same border shall descend and go out at the side of the sea of c Chinnereth Eastwarde.

c Which in the Gospell is called the lake of Gennazereth.

12 Also that border shall goe downe to Jordan, and leaue at the salt Sea. this shalbe your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shal inherite by lot, which the Lorde commanded to giue vnto nine tribes and halfe the tribe.

14 *For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers householdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

Chap. 32. 33. iosh. 14. 2, 3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Jordan toward Jericho full East.

16 ¶ Againe the Lorde spake to Moses, saying,

17 These are the names of the men which shall deuide the land vnto you: * Eleazar the Priest, and Iosha the sonne of Nun.

Iosh. 19. 51.

18 And ye shall take also a f prince of euery tribe to deuide the land.

f One of the heades or chiefe men of euerie tribe.

19 The names also of the men are these: Of the tribe of Judah, Caleb the sonne of Jephunneh.

20 And of the tribe of the sonnes of Simeō, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 Of the sonnes of Joseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

g And be judges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without cōtention.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sōne of Ammihud.

29 These are they, whom the Lord commanded to s deuide the inheritance vnto the children of Israel, in the lande of Canaan.

CHAP. XXXV.

a *Vnto the Leuites are giuen cities and suburbes. 11 The cities of refuge. 16 The Lawe of murther. 30 For one mans witnesse shall no man be condemned.*

1 AND the Lord spake vnto Moses in the plaine of Moab by Jordan, toward Jericho, saying,

2 *Commande the children of Israel, that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwel in: ye shal giue also vnto the Leuites the suburbes of the cities rounde about them.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattred through all the lād, because the people might be preserued by them in the obedience of God and his lawe.

3 So they shall haue the cities to dwell in, and their suburbes shall be for their cattel, and for their substance, and for all their beastes.

4 And the suburbes of the cities, which ye shal giue vnto the Leuites, from the wall of the citie outward, shalbe a thousand cubits round about.

5 And ye shal measure without the citie of the Eastside, c two thousand cubits: and of the Southside, two thousande cubites: of the Westside, two thousand cubites: and of the Northside, two thousand cubites: and the citie shalbe in the middes. this shalbe the measure of the suburbes of their cities.

c So that in all were three thousand: and in the cōpasse of these two thousand they might plant and sowe.

6 And of the cities which ye shall giue vnto the Leuites, * there shalbe six cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities mo.

Deut. 4. 41. iosh. 21. 3. and 20. 2.

7 All the cities which ye shall giue to the Leuites, shalbe eight and fourty cities: the shall ye giue vp their suburbes.

8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of many ye shall take mo, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, * When ye be come ouer Jordan into the land of Canaan,

Exod. 21. 13. deut. 19. 2. iosh. 20. 2.

11 Ye shal appoint you cities, to be cities of refuge for you, p the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall be for you a refuge from the d auenger, that he which killeth, die not, untill he stand before the Congregation in iudgement.

d Meaning, from the next of the kinred, who ought to pursue the cause.

13 And of the cities which ye shall giue, sixe cities shall ye haue for refuge.

14 Ye shall appoint three e on this side Jordan, and ye shall appoint three cities in the lande of * Canaan which shalbe cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41.

Iosh. 20. 7.

15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, & for him that dwelleth ** among you, that euery one which killeth any person vnwares, may flee thither.

** Ebr. among the.*

16 * And if one f smite another w an instrument of yron p he die, he is a murtherer, & the murtherer shall die the death.

Exod. 21. 14.

f Wittingly, and willingly.

17 Also if he smite him by casting a stone, wherewith he may be slaine, & he die, he is a murtherer, and the murtherer shall die the death.

g That is, with a big and dangerous stone: in Ebr, with a stone of his hād.

18 Or if he smite him with an hande weapon of wood, wherewith he may be

Iosh. 21. 2.

be slaine, if he dye, he is a murtherer, & the murtherer shal dye the death.
19 The reuenger of the blood himselfe shal slaye the murtherer: when he meeteth him, he shal slay him.
20 But if he thrust him * of hate, or hurle at him by laying of wayte, that he dye,
21 Or smite him through enmyte with his hand, that he die, he that smote him shal die the death: for he is a murtherer: the reuenger of the blood shall slaye the murtherer when he meeteth him.
22 But if he pushed him "vnaduisedly, & * not of harred, or cast vpon him any "thing, without laying of wayte,
23 Or any stone (whereby he myght be slayne) and saw him not, or caused it to fal vpon him, and he dye, & was not his enemie, neither sought him any harme,
24 Then the Congregation shal iudge betweene the slayer and the [h] auenger of blood according to these lawes.
25 And the Congregation shal deliuer the slayer out of the hand of the auenger of blood, & the Congregation shall restoye him vnto the citie of his refuge, whither he was fled: and he shal abide there vnto the death of the [i] hie Priest, which is anointed with the holy oyle.
26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,
27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuenger of blood slaye the [k] murtherer, he shalbe guiltles,
28 Because he should haue remayned in the citie of his refuge, vntil the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.
29 So these things shalbe a [l] law of iudgment vnto you, throughout your generations in all your dwellings.
30 Whosoeuer killeth any person, the Iudge shall slaye the murtherer, through *witnesses: but *one witnes shal not testifie against a person to cause him to die.
31 Moreouer ye shal take no recompence for the life of the murtherer, which is [m] worthye to die: but he shall bee put to death.
32 Also ye shall take no recompence for him that is fled to the city of his refuge, that he should come againe, and dwell in the lande, before the death of the hye Priest.
33 So ye shal not pollute the land wherin ye shal dwell: for "blood defileth p̃ land: and the lande can not be [n] cleansed of the blood that is shedde therein, but by the blood of him that shed it.
34 Defile not therefore the land which ye shal inhabite, for I dwell in the middes therof: for I the Lord dwel among the children of Israel.

Deut.19.11.

*Or, sodeinly. Exo. 21.13.
" Eb. instrument.

h That is, his next kinsman.

i Vnder this figure is declared, that our sinnes could not be remitted, but by ỳ death of the hye Priest Iesus Christ.
k By the sentēce of the Iudge.

l A law to iudge murthers done, either of purpose or vnaduisedly. Deut.17.6. and 19.15. Mat.18.16. 2.cor.13.1.
m Which purposely hath cōmitted murther.

* Or, murther.
n So God is mindfull of the blood wrōgfully shed, that he maketh his dumme creatures to demand vengeāce thereof.

CHAP. XXXVI.

6 An order for the mariage of the daughters of Zelophehad. 7 The inheritance couldc not be gimen from one tribe to another.

1 THen [a] the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chief fathers of the children of Israel,
2 And said, * The Lord commanded [b] my lorde to giue the lande to inherite by lot to the children of Israel: and my lorde was commanded by the Lorde, to giue the inheritance of Zelophehad our brother vnto his daughters.
3 If they be mariyed to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be take awaye from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe wherof they shalbe: so shall it be taken away from the lotte of our inheritance.
4 Also when the [c] Iubile of the childrē of Israel commeth, then shal their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken awap from the inheritance of the tribe of our fathers.
5 Then Moses commanded the children of Israel, according to the worde of the Lord, saying, The tribe of the sonnes of Ioseph haue sayd [d] well.
6 This is the thing that the Lorde hath commanded, cōcerning the daughters of Zelophehad, saying, They shall bee wives, to whome they thinke best, only to the familie of the tribe of their father shall they marie:
7 So shall not the inheritance of the children of Israel remoue frō tribe to tribe, for euery one of the children of Israel shal iopne himselfe to the inheritance of the tribe of his fathers.
8 And euery daughter that possesseth any [e] inheritance of the tribes of the childrē of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery mā the inheritance of their fathers.
9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the childrē of Israel shal sticke to his owne inheritance.
10 As the Lorde commaunded Moses, so did the daughters of Zelophehad.
11 For * Mahlah, Tirzah, & Hoglah, and Milcah, and Noah the daughters of Zelophehad were marryed vnto their fathers brothers sonnes,
12 They were wives to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remayned in the tribe of the familie of their father.
13 These are the [f] commandements and lawes which the Lorde commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iordan toward Iericho.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses. Chap.27.1. Iosh.17.3.
b Meaning, Moses.

c Signifying ỳ at no tyme it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene abalienated to others

e When there is no male to inherite.

Chap.27.1.

f Touching the ceremoniall and iudicial lawes.

THE FIFTH BOOKE OF Moses, called * Deuteronomie.

* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeted, as though it were a newe Lawe: and this booke is a commentarie or exposition of the ten commandements.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude & sundry rebellions against God, for the space of fourty yeres, Deu.9.7. they had deserued to haue bene cut off from the nomber of his people, & for euer to haue bene depriued of the vse of his holy word, & sacraments: yet he did euer preserue his Church euen for his owne mercies sake, & would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroieth their enemies, gineth them their countrey, townes, & goods, & exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings & rebellion, he had most sharply punished) to feare & obey the Lord, to embrace & keepe his law without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would goueme his Church, and by the same they should learne to obey him: by his word he would discerne the false Prophet from the true, light from darkenes, ignorance from knowledge, & his owne people from all other nations & infidels: teaching them thereby to refuse & detest, destroy & abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to rayse vp Kings and gouernours for the setting forth of this worde, & preseruation of his Church: giuing vnto thē an especiall charge for the executing thereof: whome therefore he willeth to exercise themselues diligently in the continuall studie & meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnes & vice, & whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spiritual seruice, & also for the maintenance of that societie which is betwene men: so he prescribeth here anew, all such lawes & ordinances, which either conceme his Diuine seruice, or else are necessarie for a common weale: appointing vnto euery estate and degree their charge and duetie: as well, howe to rule and liue in the feare of God, as to nourish friendship towarde their neyghbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

2 *A briefe rehearsall of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.*

1 THese be the wordes which Moses spake vnto all Israel, on [a] this side Iordē in the wildernes, in ye playne, [b] ouer against the red Sea, betweene Paran & Tophel, and Labā, and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from [c] Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of ye eleuēth moneth, in the fortieth yere, that Moses spake vnto the childrē of Israel according vnto all that the Lord had giuen him in cōmandement vnto them,

4 After that he had slayne [d] * Sihon the King of the Amorites which dwelt in Hesbbon, & Og King of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the land of Moab [e] began Moses to declare this lawe, saying,

6 The Lorde our God spake vnto vs in [f] Horeb, saying, Ye haue dwelt long ynough in this mount,

7 Turne you & depart, and goe vnto the mountaine of the Amorites, & vnto all places nere thereunto: in the playne, in ye mountaine, or in ye valley: both Southward, & to the Sea side, to the lande of the Canaanites, & vnto Lebanon: euen vnto the great riuer, the riuer * Perath.

8 Behold, I haue set the land before you: go in and * possesse that lande which the Lord sware vnto your fathers, Abrahā, Izhak, and Iaakob, to gine vnto them and to their seede after them.

9 ¶ And I spake vnto you ye same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath [h] multiplied you: and beholde, ye are this day as the starres of heauen in nomber:

11 (The Lord God of your fathers make you a thousande times so many mo as ye are, and blesse you, as he hath promised you)

12 Howe can I alone [i] beare your cumbrance and your charge, & your strife?

13 Bring you men of wisedome and of vnderstanding, and [k] knowen among your tribes, and I will make them rulers ouer you:

14 Then ye answered me, and sayde, The thing is good that thou hast commanded vs to do.

15 So I tooke ye chief of your tribes [l] wise and knowen men, & made them rulers ouer you, captaines ouer thousands, & captaines ouer hundreds, & captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the controuersies betwene your brethren, & * iudge righteously betweene euery man & his brother, and the stranger that is with him.

17 Ye

a In the countrey of Moab.
b So that ye wildernes was betwene the Sea & this plaine of Moab.
c In Horeb, or Sinai, fourtie yeres before this ye law was giuen: but because all ye were then of age & iudgement were now dead, Moses repeateth the same to the youth, which either then were not borne, or had not iudgement.
d By these examples of Gods fauour their mindes are prepared to receiue the Law. Nom.21.24.
e The second time.
f In the seconde yere, and second moneth, Nō.10.11

* Or, Euphrates. Gen.15.18. & 17.7,8.

g By the counsel of Iethro my father in lawe, Exod.18.19.
h Not so much by the course of nature, as miraculously.
i Signifying how great a burden it is, to gouerne the people.
k Whose godlines & vprightnes is knowen.
l Declaring what sort of me ought to haue a publike charge, reade Exod.18.21.

* Iohn.7.24.

Leuit.19.15. chap.16.19. 1.sam.16.7. prou.24.23. ecclus.42.1. iam.2.2.

17 Ye shall haue no respect of persen in iudgement, *but shall heare the small as well as the great: ye shall not feare the face of man: for ye iudgement is [m] Gods: and the cause that is to harde for you, bring unto me, and I will heare it.

18 Also I comanded you the same time all the things which ye should do.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernes (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Radesh-barnea.

20 And* I said unto you, Ye are come unto the mountaine of the Amorites, which the Lord our God doth giue unto vs.

21 Beholde, the Lord thy God hath layde the land before thee: go up and possesse it, as the Lord *of* the God of thy fathers hath said unto thee: feare not, neither be discouraged.

22 ¶ Then ye came unto me euerie one, and said, We wil send men before vs, to search vs out the lande and to bring vs word again, what way we must go up by, and unto what cities we shall come.

23 So the saying pleased me wel, and I tooke twelue men of you, of euerie tribe one.

24 *Nom.13.24.* *Or, valley of the cluster of grapes.

24 *Who departed, and went up into the mountaine, and came unto the [n] riuer Eshcol, and searched out the land,

25 And tooke of the fruite of the lande in their handes, and brought it unto vs, and brought vs word again, and* said, It is a good land, which the Lorde our God doeth giue vs.

26 Notwithstanding, ye would not go up, but were disobedient unto the comandement of the Lord your God,

27 And murmured in your tents, & sayd, Because the Lord *q* hated vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the hande of the Amorites, and to destroy vs.

28 Whither shal we go up? our brethren haue discouraged our heartes, saying, The people is greater, & taller then we: the cities are great and walled up to heauen: and moreouer we haue seene the sonnes of the *Anakims there.

29 But I said unto you, Dread not, nor be afrayd of them.

30 The Lord your God, (who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wildernes, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, untill ye came unto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 *Who went in the way before you, to search you out a place to pitche your tentes in, in fire by night, that ye might see what way to go, & in a cloud by day.

34 Then the Lorde heard the voyce of your wordes, and was wroth, & sware, saying,

35 *Surely there shall not one of these men of this frowarde generation, see that good land, which I sware to giue unto your fathers,

36 Saue Caleb the sonne of Iephunneh: he shall see it, *and to him wil I giue the land that he hath troden upon, and to his children, because he hath constantly followed the Lord.

37 *Also the Lorde was angrie with me for your sakes, saying, *Thou also shalt not go in thither,

38 But Ioshua the sonne of Nun which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherite it.

39 Moreouer, your [o] children, which yee said should be a prey, and your sonnes, which in that day had no knowledge betwene good and euill, they shall go in thither, and unto them will I giue it, & they shall possesse it.

40 But as for you, turne backe, & take your iourney into the wildernes by the way of the red Sea.

41 Then ye answered and said unto me, We haue sinned against the Lord, [x] we will go up, and fight, according to all that the Lord our God hath comanded vs: and ye armed you euery man to the warre, and were readie to go up into the mountaine.

42 But the Lord said unto me, Say unto them, Go not up, neither fight, (for I am [y] not among you) lest ye fall before your enemies.

43 And when I tolde you, ye would not heare, but rebelled against the comandement of the Lord, & were presumptuous, and went up into the mountaine.

44 The [p] Amorites which dwelt in that mountaine came out against you, & chased you (as bees vse to do) & destroyed you in Seir, euen unto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not [z] heare your voice, nor incline his eares unto you.

46 So ye abode in Radesh a long time, according to the time that ye had remained before.

Leuit.19.15. chap.16.19. 1.sam.16.7. prou.24.23. ecclus.42.1. iam.2.2.

m And you are his Lieutenants.

n So that the fault was in themselues that they did not sooner possesse the inheritance promised.

o Read Nom. 13.1,3.

p To wit, Caleb, and Ioshua: Moses preferreth the better part to the greater, that is, two to ten.

q Such was the Iewes vnthankfulnes, that they counted Gods especiall loue hatred.

r The other ten, not Caleb and Ioshua.

Nom.13.29.

s Declaring that to renounce our owne force, and constantly to folowe our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

Exod.13.21.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon King of Heshbon is discomfited.

THen [a] we turned, & tooke our iourney into the wildernes, by the way of the red sea, as the Lord spake unto me: and we compassed mount Seir [b] long time.

2 And the Lord spake unto me, saying,

3 Ye haue compassed this mountaine long ynough: turne you Northward.

4 And warne thou the people, saying, Ye shall go through the [c] coast of your brethren the children of Esau, which dwell in Seir, and they shall bee afrayd of you; [d] Nomb.20,21.

a They obeyed, after that God had chastised them.

b Eight & thirtie yere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne,

u Which were vnder twentie yere olde, as Nomb. 14.31.

x This declareth mans nature, who will do that which God forbiddeth, and will not do which he commandeth.

y Signifying that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

you: take ye good heede therefore.
5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote breadth, *because I haue giuen mount Seir vnto Esau for a possession.
6 Ye shal bye meat of them for money to eat, & ye shal also prouide water of them for money to drinke.
7 For the Lorde thy God hath [d] blessed thee in all the workes of thine hand: he knoweth thy walking through this great wildernes, and the Lord thy God hath bene with thee this fourtie yere, & thou hast lacked nothing.
8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the wap of the "plaine, from Elath, and from Ezion-gaber, we turned and went by the way of the wildernes of Moab.
9 The the Lord said vnto me, Thou shalt not "vere Moab, neither prouoke them to battel: for I will not give thee of their land for a possession, because I haue giuen Ar vnto the children [e] of Lot for a possession.
10 The [f] Emims dwelt therein in times past, a people great, and manie, and tal, as the Anakims.
11 They also were taken for giants as the Anakims: whome the Moabites call Emims.
12 The* Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, & dwelt in their stead: as Israel shal do vnto the land of his possession, which the Lord hath giuen them.
13 Now rise vp, said I, and get you ouer the riuer* Zered: and we went ouer the riuer Zered.
14 The [g] space also wherein we came from Kadesh-barnea, vntill we were come ouer the riuer Zered, was eight and thirtie yeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lorde sware vnto them.
15 For in deede the [h] hande of the Lorde was against them, to destroy them from among the hoste, till they were consumed.
16 ¶ So when all the men of warre were consumed and deade from among the people:
17 Then the Lord spake vnto me, saying,
18 Thou shalt go thyough Ar the coast of Moab this day:
19 And thou shalt come nere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon anie possession: for I haue giuen it vnto the children of Lot for a possession.
20 That also was taken for a land of [i] giants: for giants dwelt therin aforetime, whō the Ammonites called Zamzummims.
21 A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritāce, & dwelt in their stead:
22 As hee did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.
23 And the Auims which dwelt in Hazarim euen vnto "Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.
24 ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuer Arnon: behold, I haue given into thy hand Sihon, the [k] Amorite, king of Heshbon, and his land: begin to possesse it & prouoke him to battell.
25 This day wil I [l] begin to send thy feare and thy dread vpon al people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.
26 The I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with words of peace, saying,
27 ¶ Let me passe through thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.
28 Thou shalt sel me meat for money, for to eat, and shalt giue me water for money for to drinke: only I wil go through on my foote,
29 (As the [m] children of Esau which dwel in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I be come ouer Iordan, into the land which the Lord our God giueth vs.
30 But Sihon the king of Heshbō would not let vs passe by him: for the Lord thy God had* hardened his spirit, & made his heart obstinate, because he would deliuer him into thine hande, as appeareth this day.
31 And the Lord said vnto me, Behold, I haue begun to give Sihon and his land before thee: begin to possesse and inherit his land.
32 *Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.
33 But the Lorde our God deliuered him "into our power, and we smote him, and his sonnes, and all his people.
34 And we tooke all his cities the same time, and destroied euery citie, men, and [o] women, and children: we let nothing remaine.
35 Only the cattel we tooke to our selues, & the spoyle of the cities which we tooke.
36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all "before vs.
37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the "riuer Jabbok, nor vnto

Gen.36.8.

d And giuen thee meanes wherewith thou mayest make recompence: also God will direct thee by his prouidence, as he hath done.

"Or, wildernes.

"Or, besiege.

e Which were ȳ Moabites and Ammonites.

f Signifying that as these gyants were driuen out for their sinnes: so the wicked whē their sinnes are ripe, cannot auoyd Gods plagues.

Gen.36.20.

Nom.21.12.

g He sheweth hereby, that as God is true in his promes: so his threatnings are not in vaine,

h His plague & punishment to destroy all that were twentie yere olde and aboue.

i Who called themselues Rephaims: that is, preseruers, or phystitions to heale and reforme vices: but were in deede Zamzummims, that is, wicked & abominable.

"Or, Gaza.

k According to his promes made to Abraham, Gen.15.22.

l This declareth that the hearts of men are in Gods handes either to be made faint, or bolde.

Nom.21.22.

m Because neither intreatie nor examples of others coulde moue him, he could not complaine of his iust destruction.

n God, in his election and reprobation doeth not only appoint the ends, but the meanes tending to the same.

Nom.21.23.

"Ebr. before vs.

o God had cursed Canaan and therefore hee would not that any of the wicked race should be preserued.

"Or, into our hand.

"Or, swords.

to the cities in the mountaines, noi vnto whatsoever the Lorde our God forbade vs.

CHAP. III.

3 *Og King of Bethan is slaine. 18 The bignes of his bed. 18 The Reubenites & Gadites are comanded to go ouer Iordan armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.*

1 THen we turned, and went vp by the way of Bashan: * and Og king of Bashan a came out against vs, he, & all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, & all his people, and his lande into thyne hande, and thou shalt do vnto him, as thou diddest vnto * Sihon king of the Amorites, which dwelt at Hesbhon.

3 So the Lorde our God delivered also vnto our hand, *Og the king of Bashā, and all his people: and we smote him, vntill none was left him aliue,

4 And wee toke all his cities the same time, neyther was there a citie which we toke not from them, euen three score cities, & all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hye walles, gates and barres, beside b vnwalled townes a great many.

6 And we ouerthrewe them, as wee did vnto Sihon King of Hesbhon, destroying euery citie, with men, c women, and children.

7 But all the cattell and the spoyle of the cities we toke for our selues.

8 Thus we toke at that time out of the hand of two kings of the Amorites, the lande that was on this side Iordan frō ꝑ riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and al Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For only Og King of Bashan remained of the remnant of the gīās, d whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this lande which we possessed at that time, from Aroer, which is by the riuer of Arnon, & halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and al Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euē al the countrey of Argob with all Bashan, which is called, The land of gyants.

14 Iair the some of Manasseh toke all the countrey of Argob, vnto the coastes of Gesshuri, and of Maachathi: and called them after his own name, Bashan, * Hauoth Iair vnto e this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites & Gadites I gaue the rest of Gilead, & vnto the riuer of Arnon, halfe the riuer & the borders, euen vnto ꝑ riuer f Iabbok, which is the border of the children of Ammon:

17 The playne also and Iorden, and the borders frō Chinnereth euen vnto the Sea of the playne, to wit, the salt Sea a vnder ꝑ springs of Pisgah Eastward.

18 ¶ And I commaunded ꝑ you the same time, saying, The Lorde your God hath giuen you this land to possesse it: ye shal all your men of warre.

19 Your wives onely, and your children, and your cattell (for I knowe that ye haue much cattel) shal abide in your cities, which I haue giuen you,

20 Vntill the Lorde haue giuen rest vnto your brethren as vnto you, & that they also possesse the lande, which the Lorde your God hath giuen thē beyond Iordan: then shal ye * returne euery mā vnto his possessiō, which I haue giuē you.

21 ¶ * And I charged Iosshua the same time, saying, Thyne eyes haue seene all that ꝑ h Lord your God hath done vnto these two kings: * so shal ꝑ Lord do vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lorde your God, he shal fight for you.

23 And I besought the Lorde the same time, saying,

24 O Lord God, thou hast begun to shewe thy seruant thy greatnes & thy mightie hand: for where is there a God in heauen or in earth, that can i doe like thy workes, and like thy k power?

25 I pray thee let me go ouer and see the good land that is beyonde Iordan, that goodly l mountaine, and Lebanon.

26 But the Lord was angry with me for your sakes, & would not heare me: & the Lorde sayde vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thē vp into the top of Pisgah, & m lift vp thine eies Westward, & Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not go ouer this Iordan:

28 But charge Iosshua, & incourage him, and holden him: for he shall go before this people, and he shal deuide for inheritance into them, the land which thou shalt see.

29 So we abode in ꝑ valley ouer against Beth-Peor.

CHAP. IIII.

1 *An exhortation to obserue the lawes without adding thereto or diminishing. 6 Therein standeth our wisdome. 9 We must teach it to our childrē. 15 No image ought to be made to worshippe. 26 Threatnings against them that forsake the lawes of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.*

1 NOwe therefore hearken, O Israel, vnto the ordināces & to the lawes which I teache you to do, that ye

Nom.21.33. chap.29.7.

a Therfore beside the cōmandement of the Lord, they had iust occasion of his part to fight against him. Nom.21.24. Nom.21.33.

b As villages & small townes.

c Because this was Gods appointment, therfore it may not be iudged cruel.

d The more terrible that this gyant was, the greater occasion had they to glorifie God for the victorie.

Nom.32.33.

Nom.32.41.

e Meaning whē he wrote this historie.

f Which separateth the Ammonites from the Amorites.

a Or, at Asdothpisgah.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Nom.32.21.

Iosh.22.4.

Nom.27.18, 19, 23.

h So that the victories came not by your owne wisdome, strēgth or multitude.

Iosh.1.5. & 10.8, 25.

i He speaketh according to the common & corrupt speach of them which attribute ꝑ power vnto idoles that only apperteyneth vnto God.

k Or, wonders.

l He meaneth Zion, where the temple should be built, & God honoured.

m As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold al the plentiful land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

may liue and go in, and possesse the lãd, which the Loyde God of your fathers giueth you.

b Thinke not to be more wise then I am.

2 Ye shall [b] put nothing vnto the woide which I command you, neither shal ye take [c] ought therefrom, that yee may keepe the commandements of the Loyd your God which I command you.

c God wil not be serued by halues but will haue full obedience.

3 Your [d] eies haue seene what ye Loyd did because of Baal-Peor: for all the men that followed Baal-Peor, the Loyd thy God hath destroyed euery one from among you.

d Gods iudgements executed vpon other idolaters ought to seruе for our instruction, reade Nom. 25. 3. 4.

4 But ye that did [e] cleaue vnto the Loyd your God, are aliue euery one of you this day.

e And were not idolaters.

5 Beholde, I haue taught you ordinãces, & lawes, as the Loyd my God cõmãded mee, that ye should doe euen so within the land whither ye go to possesse it.

6 Keepe them therefore, and do them: for that is your [f] wisedome, & your vnderstãding in the sight of the people, which shal heare all these ordinances, and shal say, [" Onely this people is wise, & of vnderstanding and a great nation.

f Because al men naturally desire wisedome, he sheweth how to attaine vnto it.

" Or, surely.

7 For what nation is so great, vnto whõ the gods come so neere vnto them, as the Loyd our God is [g] nere vnto vs, in all that we call vnto him for?

g Helping vs, & deliuering vs out of all dangers, as 2. Sam. 7. 23.

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Lawe, which I set before you this day?

9 But take heede to thy selfe, and [h] keepe thy soule diligẽtly, that thou forget not the things which thine eies haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, & thy sonnes sonnes:

h He addeth all these words to shew that we can neuer be careful ynough to keepe the law of God, and to teach it to our posteritie.

10 Forget not the day that thou stoodest before the Loyde thy God in Horeb, when the Loyde said vnto me, Gather me the people together, and I will cause them heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and * stoode vnder the mountaine, and the mountaine [i] burnt with fire vnto the midds of heauen, and there was darkenes, cloudes and mist.

Exod. 19. 18.

i The law was giuen with fearful miracles, to declare both ỳ God was ỳ autor therof, and also that no flesh was able to abide the rigor of the same.

12 And the Loyde spake vnto you out of the middes of the fire, and ye heard the voyce of the wordes, but saw no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he commanded you to [k] do, euen the ten [" commandementes, and wrote them vpon two tables of stone.

k God ioyneth this condition to his couenant.

" Or, words.

" Ebr. soules.

14 ¶ And the Loyde commanded me that same time, ỳ I should teach you ordinãces & lawes, which ye should obserue in the land, whither ye go, to possesse it.

15 Take therefore good heede vnto your " selues: for ye saw no [l] image in the daye that the Loyde spake vnto you in Horeb out of the middes of the fire:

l Signifying that destruction is prepared for all them that make any image to represent God.

16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be ỳ likenes of male or female,

17 The likenes of any beast that is on earth, or ỳ likenes of any fethered foule that flieth in the ayre:

18 Or the likenes of any thing that creepeth on the earth, or the likenes of any fishe that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, & when thou seest the sunne & the moone & the starres with all the host of heauen, thouldest be driuen to worship them & serue them, which the Loyd thy God hath [m] distributed to all people vnder the whole heauen.

m He hath appointed thẽ for to serue man.

20 But the Loyde hath taken you and brought you out of the [n] yron fornace: out of Egypt to be vnto him a people & inheritance, as appeareth this day.

n He hath deliuered you out of most miserable slauerie, & freely chosen you for his children.

21 And the Lord was angrie with me for your wordes, and sware that I thoulde not go ouer Jorden, and that I thoulde not goe into that good lande, which the Loyd thy God giueth thee for an inheritance.

22 For I must die in this land, & shal not go ouer Jorden: but ye shall go ouer, and possesse that good land.

23 Take heed vnto your selues, lest ye forget the couenant of the Loyd your God which he made with you, and least yee make you any grauen image, or likenes of any thing, as the Loyd thy God hath charged thee.

24 For the Loyd thy God is a [p] cõsuming fire, and a ielous God.

o Moses good affection appeareth, in that that he, beyng deprived of such an excellent treasure, doeth not enuie them that must enioy it.

p To those that come not vnto him with loue and reuerence, but rebel against him, Hebr. 12. 29.

25 ¶ When thou shalt beget children and children children, & shalt haue remained long in the land, if ye [q] corrupt your selues, and make any grauen image, or likenes of any thing, and worke euill in the sight of the Loyde thy God, to prouoke him to anger,

q Meaning hereby all superstitiõ and corruption of the true seruice of God.

26 I [r] call heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe ouer Jorden to possesse it: yee shall not prolong your dayes therein, but shall vtterly be destroyed.

r Though men would absolue you, yet the insensible creatures shalbe witnesses of your disobedience.

27 And the Loyd shal [s] scatter you among the people, & ye shalbe left fewe in nomber among the nations, whither the Loyd shal bring you:

s So that his curse shall make his former blessings of none effect.

28 And there ye shal serue gods, euen the worke of mans hand, wood, and stone, which neither see, nor heare, nor eat, nor smell.

29 But if from thence thou shalt seeke the Loyd thy God, thou shalt finde him, if thou seek him with all thine heart, and with all thy soule.

t Not with outward shew or ceremonie, but with a true confession of thy faultes.

30 Whẽ thou art in tribulation, & all these things are come vpõ thee, " at the legth if thou returne to the Loyde thy God, and be obedient vnto his voyce,

" Ebr. in the latter dayes.

31 (For the Loyd thy God is a mercifull God) he will not forsake thee, neyther destroye thee, nor forget the couenant

of

a To certifie the the more of the assurãce of their saluation.

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes ye none could doubt thereof.

z He sheweth ye cause, why God wrought these miracles.

a Freely, & not of their desertes.

b God promiseth reward not for our merits, but to encourage vs, and to assure vs that our labour shall not be lost.

Iosh.20.8.

c The articles and pointes of the couenant.

of thy fathers, which he * sware vnto them.

32 For inquire now of the dayes that are past, which were before thee, since ye day that God created man vpon the earth, & x aske from the one end of heaven vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voice of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go & take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mightie hande, and by a stretched out arme, and by great feare, according vnto all that the Lorde your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, y thou mightest z know, that the Lorde he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because a he loued thy fathers, therfore he chose their seede after them, and hath brought thee out of Egypt in his sight, by his mightie power,

38 To thrust out nations greater & mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, & consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therfore his ordinances, and his commandements which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iordan toward the sunne rising:

42 That the slayer shoulde flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, * Bezer in the wildernes, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, & the lawes which Moses declared to the childre of Israel after they came out of Egypt,

46 On this side Iordan, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the childre of Israel * smote, after they were come out of Egypt:

Num.21.24. chap.1.4.

47 And they possessed his land, & the land of * Og King of Bashan, two kings of the Amorites, which were on this side Iordan toward the sunne rising:

Num.21.33. chap.3.3.

48 From Aroer, which is by the banke of the riuer Arnon, euẽ vnto mount Sion, which is Hermon,

49 And al the plaine by Iordã Eastward, euen vnto d the Sea, of the plaine, vnder the * springs of Pisgah.

d That is, the salt sea. Chap.3.17.

CHAP. V.

Moses is the meane betwene God and the people. 6 The Law is repeated. 23 The people are afrayed at Gods voice. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

1 THen Moses called all Israel, and said vnto them, Heare O Israel the ordinances & the lawes which " I propose to you this day, that ye may learne them, and take heede to obserue them.

" Ebr. I speake in your eares.

2 * The Lord our God made a couenant with vs in Horeb.

Exod.19.5,6.

3 The Lorde a made not this couenant with our fathers, only, but with vs, euẽ with vs all here alive this day.

a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.

4 The Lord talked with you b face to face in the Mount, out of the middes of the fire.

b So plainely that you neede not to doubt thereof.

5 (At that time I stood betwene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at y sight of the fire, and went not vp into the mount) and he sayd,

Exod.20.2. Ieuit.26.1. Psal.97.7,9.

6 ¶ * I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of a bondage.

" Or, seruants.

7 Thou shalt haue none c other gods before my face.

c God bindeth vs to serue him onely, without superstition and idolatrie.

8 Thou shalt make thee no grauen image, or any likenes of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for * I the Lorde thy God am a d ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

Exod.34.7. Iere.32.18.

d That is, of his honour, not permitting it to be giuen to other.

10 And shewing mercie vnto thousandes of them that e loue me, and keepe my commandements.

e The first degree to keepe ye commandemẽts is, to loue God,

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him giltlesse, that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes f thou shalt labour, & shalt do all thy worke:

f Meaning, since God permitteth six dayes to our labours, that we ought willingly to dedicate the seueneth to serue him wholy.

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maid, nor thine oxe, nor thine asse,

alle, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayde maye rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, & that the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therfore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou cõmit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnes against thy neighbour.

21 * Neither shalt thou [h] couet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruant, nor his mayde, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lorde spake vnto all your multitude in the mount out of the middes of the fire, the cloud and the darknes, with a great voice, and [i] added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darknes, (for ye mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lorde our God hath shewed vs his glorie and his greatnes, and * we haue heard his voice out of the middes of the fire: we haue seene this day that God doth talk with man, and he * liueth.

25 Now therefore, why should we die? for this great fire will consume vs: if we heare the voyce of the Lord our God agaie more, we shall die.

26 For what [o] flesh was there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we haue, and liued?

27 Go thou neere and heare all that the Lord our God saith: and declare thou vnto vs al that the Lord our God sayth vnto thee * and we will heare it, & do it.

28 Then the Lord heard the voice of your wordes, when ye spake vnto me: & the Lorde saide vnto me, I haue heard the voice of the words of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Oh [k] that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 Go, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, & the ordinances, and the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

32 Take heede therefore, that ye do as the Lord your God hath commanded you: [l] turne not aside to the right hand nor to the left,

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may [m] liue, and that it may go well with you: and that ye may prolong your dayes in the lande which yee shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is conteyned in the Law.

1 THese now are the commãdements, ordinances, and [n] lawes, which the Lord your God commanded me to teach you, that ye might do them in the land whither ye go to possesse it:

2 That thou mightest [a] feare the Lord thy God, and keepe all his ordinances, and his commandements which I cõmand thee, thou, & thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, & take heede to do it, that it may go well with thee, & that ye may increase mightily [b] in the land that floweth with milk and hony, as the Lorde God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God is Lord onely,

5 And thou shalt loue the Lord thy God with all thine heart, & with al thy soule, and with all thy might.

6 *And these wordes which I command thee this day, shalbe in thine heart.

7 And thou shalt [c] rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shall be " as frontlets betwene thine eyes.

9 Also thou shalt write them vpon [d] posts of thine house, and vpon thy gates.

10 And when the Lorde thy God hath brought thee into the lande, which hee sware vnto thy fathers, Abiaham, Isaak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses ful of al maner of goodes, which thou filledst not, & wells digged which thou diggedst not, vineyards & olive trees which thou plantedst not, & when thou hast eaten and art full,

12 [e] Beware least thou forget the Lord, which brought thee out of the lande of Egypt,

g Not for a shew, but with true obedience, and due reuerence.

Mat.5.21. Luke.18.20. Rom.13.9.

Rom.7.7.

h He speaketh not only of that resolute wil, but that there be no motion or affection.

i Teaching vs by his example to be content w̃ his worde, and adde nothing thereto.

Exod.19.19.

Chap.4.33.

[o] *Or, man.*

Exod.20.19.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

l Ye shal neither adde nor diminish, Chap.4.2.

m As by obedience, God giueth vs all felicitie: so of disobeying God proceede all our miseries.

[n] *Or, iudgements.*

a A reuerent feare and loue of God, is the first beginning to keepe Gods cõmandements.

b Which hath abundance of all things appertayning to mans life.

Mat.22.37. mar.12.29,30. luke.10.27.

Chap.11.18.

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

[d] *Or, signes of remembrance.*

d That when thou entrest in, thou mayest remember them.

e Let not welth and ease cause thee forget gods mercies, whereby thou wast deliuered out of misrie.

Egypt, from the house of bondage.
13 Thou shalt feare the Lorde thy God, and serue him, & shalt [f] sweare by his Name.
14 Ye shall not walke after other gods, after any of the goddes of the people which are round about you,
15 (For the Lorde thy God is a iealous God among you:) lest the wrath of the Lorde thy God be kindled against thee, and destroye thee from the face of the earth.
16 ¶ Ye shall not [g] tempt the Lorde your God, as ye did tempt him in Massah:
17 But ye shall keepe diligently the commaundementes of the Lord your God, & his testimonies, & his ordinances which he hath commanded thee,
18 And thou shalt do that which is right and good in the [h] sight of the Lord: that thou maiest prosper, & that thou maiest go in, & possesse that good lande which the Lord sware unto thy fathers,
19 To cast out all thine enemies before thee, as the Lord hath said.
20 When [i] thy sonne shall aske thee in time to come, saying, What meane these testimonies, & ordinances, and Lawes, which the Lord our God hath commanded you?
21 Then shalt thou saye unto thy sonne, We were Pharaohs bondmen in Egypt: but the Lorde brought vs out of Egypt with a mightie hand.
22 And the Lorde shewed signes & wonders great and euil vpon Egypt, vpon Pharaoh, and vpon all his houshold, before our eyes,
23 And [k] brought vs out from thence, to bring vs in, & to giue vs the land which he sware unto our fathers.
24 Therfore the Lord hath commanded vs, to do all these ordinances, & to feare the Lord our God, that it may go euerwel with vs, & that he may preserue vs alive as at this present.
25 Moreouer, this shall be our [l] righteousnes before the Lorde our God, if we take herde to keepe all these commaundements, as he hath commanded vs.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By douting of his power, refusing lawfull meanes, and abusing his graces.

h Heere he condemneth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glorie.

k Nothing ought to moue vs more to true obedience then y great benefites which we haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

CHAP. VII.

1 The Israelites maye make no couenaunt with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyde all occasion of idolatrie.

1 WHen the Lorde thy God shall bring thee into the land whither thou goest to possesse it, * & shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, [a] and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,
2 And the Lord thy God shal giue them [a] before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,
3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.
4 For [b] they wil cause thy sonne to turne away from me, & to serue other gods: then will the wrath of the Lorde waxe hote against you and destroy thee suddenly.
5 But thus ye shall deale with them, [b] ye shall ouerthrowe their altars, & breake downe their pillers, and ye shall cut downe their groues, and burne their grauen images with fire.
6 * For thou art an holy people vnto [p] Lord thy God, * the Lord thy God hath chosen thee, to be a peccious people vnto him self, aboue al people that are vpon the earth.
7 The Lord did not set his loue vpō you, nor chuse you, because ye were mo in number thē any people: for ye were the fewest of all people:
8 But because the Lord [c] loued you, and because he would keepe the oth which he had swome vnto your fathers, the Lord hath brought you out by a mightie hand, & deliuered you out of [d] house of bondage from the hand of Pharaoh King of Egypt,
9 That thou maiest knowe, [d] p the Lord thy God, he is God, the faythfull God which keepeth couenaunt and mercie vnto them that loue him & keepe his commandementes, euen to a thousand generations,
10 And rewardeth them [e] to their face that hate him, to bring them to destruction: he wil not deferre to reward him that hateth him, to his face.
11 Keepe thou therefore the commaundementes, and the ordinances, & the lawes, which I commaunde thee this day to doe them.
12 ¶ For if ye hearken vnto these lawes, and obserue & do them, then the Lorde thy God shal keepe with thee the couenaunt, and the [f] mercie which he sware vnto thy fathers.
13 And he wil loue thee, and blesse thee, and multiplie thee: he wil also blesse the fruite of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine ople and the increase of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.
14 Thou shalt be blessed aboue all people: * there shal be neither male nor female baren among you, nor among your cattel.
15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.
16 Thou shalt therfore consume al people which the Lorde thy God shall giue thee:

Chap. 31. 8.

a Into thy power.

Exod. 23. 32. and 34. 12.

b Or, ante of them.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions, Chap. 12. 3. Chap. 13. 2. and 26. 18, 19. Exod. 19. 5. 1. Pet. 2. 9.

c Freely, finding no cause in you more then in others so to do.

d And so put difference betwene him and idoles.

e Meaning, manifestly, or in this life.

f This couenant is grounded vpō his free grace: therefore in recompensing their obedience he hath respect to his mercie & not to their merites.

Exod. 23. 26.

Exod. 9. 14. & 15. 26.

g We ought not to be merciful where God commandeth seueritie.
Exod.23.33.

thee: g thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy * destruction.
17 If thou say in thine heart, These nations are mo then I, how can I cast them out:
18 Thou shalt not feare them, but remember what the Lord God did vnto Pharaoh, and vnto all Egypt:
19 The great * tentations which thine eyes sawe, & the signes and wonders, and the mightie hand & stretched out arme, wherby h Lord thy God brought thee out: so shall the Lord thy God do vnto all the people, whose face thou fearest.
20 * Moreouer, the Lord thy God will send h hornets among them vntill they that are left, and hide themselues from thee, be destroyed.
21 Thou shalt not feare them: for h Lord thy God is among you, a God mightie and dreadfull.
22 And the Lord thy God wil roote out these nations before thee by little and little: thou maiest not consume them at once, least the i beasts of the field increase vnto thee.
23 But the Lord thy God shal giue them before thee, and shal destroy them with a mighty destruction, vntill they be brought to nought.
24 And he shal deliuer their Kings into thine hande, & thou shalt destroy their name from vnder heauen: there shal no man be able to stande before thee, vntill thou hast destroyed them.
25 The graue images of their gods shall ye * burne with fire, and * couet not the siluer and gold, that is on them, not take it vnto thee, least thou k be snared therwith: for it is an abomination before the Lord thy God.
26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abommable: for it is * accursed.

Or, plagues, or tribals, as Chap.29.3. exod.15.25. and.16.4.

Exod.23.28. Iosh.24.12.

h There is not so smal a creature, which I wil not arme to fight on thy side against them.

i So that it is your commoditie that God accomplish not his promes so soone as you would wish.

Chap.12.3. exod.23.24. Iosh.7.1.21. 2.mac.12.40.

k And be intised to idolatrie.

Chap.13.17.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefites. 19 The forgetfulnes of Gods benefites causeth destruction.

1 YE shall keepe all the commaundementes which I commaunde thee this day, for a to do them: that ye may liue, and be multiplied, & go in, and possesse the land which the Lord sware vnto your fathers.
2 And thou shalt remember all the way which the Lord thy God led thee this fourty yere in the wildernesse, for to humble thee & to * proue thee, to know what was in thine heart, whether thou wouldest keepe his commaundements or no.
3 Therefore he humbled thee, & made thee hungry, & fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by c bread onely, but by euery worde that proceedeth out of h mouth of the Lord, doth a mã liue.
4 Thy rainment wared not olde vpon thee, neither did thy foote d swell those fourtie yeeres.
5 Know therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God e nourtereth thee.
6 Therefore shalt thou keepe the commaundementes of the Lord e thy God, that thou magest walke in his wayes, and feare him.
7 For the Lord e thy God bringeth thee into a good lande, a lande in the which are riuers of water and fountaines, & * depthes that spring out of valleis and mountaines:
8 A land of wheate & barley, and of vineyardes, and figtrees, & pomegranates: a land of oyle olive and hony:
9 A lande wherin thou shalt eat bread without scarcetie, neither shalt thou lacke any thing therein: a land f whose stones are yron, & out of whose mountaines thou shalt dig brasse.
10 And when thou hast eaten and filled thy selfe, thou shalt g blesse the Lord thy God for the good land, which he hath giuen thee.
11 Beware that thou forget not the Lord thy God, not keeping his commaundements, & his lawes, and his ordinances, which I cõmaund thee this day:
12 Lest when thou hast eaten & filled thy selfe, & hast built goodly houses & dwelt therein,
13 And thy beasts, and thy shéepe are increased, & thy siluer and gold is multiplied, & al that thou hast is increased,
14 Then thyne heart h be lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,
15 Who was thy guide in the great and terrible wildernes (wherein were firy serpents, & scorpions, & drought, where was no water, * who brought forth water for thee, out of the rocke of flint:
16 Who fed thee in the wilderness with * MAN, which thy fathers knew not) to humble thee, & to proue thee, that he might doe thee good at thy latter ende.
17 Beware least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this aboundance.
18 But remember the Lord thy God: for it is he which i giueth thee power to get substance to establishe his couenant which he sware vnto thy fathers, as appeareth this day.
19 And if thou forget the Lord thy God, & walke after other gods, & serue them, and worship them, I k testifie vnto you this day that ye shal surely perish.
20 As the nations which the Lorde destroyeth before you, so ye shal perishe, because ye would not be obedient vnto the voyce of the Lord your God.

a Shewing that it is not inough to heare the word, except we expresse it by example of life.

b Which is declared in afflictions, either by pacience, or by grudging against Gods visitation.

c Man liueth not by meate only but by the power of God, which giueth it strength to nourish vs.

d As they that go bare footed.

e So that his afflictions are signes of his fatherly loue toward vs.

Or, meres.

f Where there are mines of metal.

g For to receiue Gods benefites, and not to be thankeful, is to contemne God in them.

h By attributing Gods benefites to thine owne wisdome & labour, or to good fortune.

Numb.20.11.

Exod.16.15.

i If things concerning this life proceede onely of gods mercie: much more spiritual gifes and life euerlasting.

k Or, take to witnes the heauen & the earth, as Chap.4.26.

CHAP. IX.

4 God doth them not good for their owne righteousnes, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses praieth for the people.

1 HEare O Israel, Thou shalt passe
ouer Iorden [a] this day, to go in &
to possesse nations greater and
mightier then thy selfe, & cities great
and walled vp to heauen,
2 A people great and tall, euen the chil-
dren of the Anakims, whō thou know-
est, & of whom thou [b] hast heard say, Who
can stand before the children of Anak?
3 Vnderstand therefore that this day
the Lord thy God is he which [c] goeth
ouer before thee as a consuming fire: he
shall destroy them, and he shall bring
them downe before thy face: so thou
shalt cast them out and destroy them so
deeply, as the Lord hath said vnto thee.
4 Speake not thou in thine heart (after
that the Lord thy God hath cast them
out before thee) saying, For my [d] right-
eousnesse the Lord hath brought me
in, to possesse this land: but for the wic-
kednesse of these nations the Lord hath
cast them out before thee.
5 For thou entrest not to inherite their
land for thy righteousnes, or for thy vp-
right heart: but for the wickednesse of
those nations, the Lord thy God doeth
cast them out before thee, and that he
might perfourme the worde which the
Lord thy God sware vnto thy fathers,
Abraham, Izhak, and Iaakob.
6 Vnderstand therefore, that the Lorde
thy God giueth thee not this good land
to possesse it for thy righteousnes: for
thou art a [e] stifnecked people.
7 ¶ Remember, & forget not, how thou
prouokedst the Lord thy God to anger
in the wildernesse: [f] since the day that
thou didest depart out of the land of E-
gypt, vntil ye came vnto this place ye
haue rebelled against the Lord.
8 Also in Horeb ye prouoked the Lorde
to anger so that the Lorde was wroth
with you, euen to destroy you.
9 When I was gone vp into the mount,
to receiue the tables of stone, the tables
I say, of the couenant, which the Lorde
made with you: * [g] I abode in the mount
fourty dayes & fourty nights, & I nei-
ther ate bread nor yet drianke water:
10 * Then the Lorde deliuered me two
tables of stone, written with the [h] finger
of God, and in them was conteyned ac-
cording to all the wordes which the
Lorde had said vnto you in the mount
out of the middes of the fire, in the day
of the assembly.
11 And when the fourty dayes & fourtie
nightes were ended, the Lorde gaue me
the two tables of stone, the tables, I say,
of the couenant.
12 And the Lorde said vnto me, * Arise,
get thee downe quickely from hence:
for thy people which thou hast brought
out of Egypt, haue [i] corrupt their waies:
they are soone turned out of the way,
which I commanded them: they haue
made them a molten image.
13 Furthermore, the Lorde spake vnto
me, saying, I haue seene this people, &
beholde, it is a stifnecked people.
14 Let me alone, that I may destroy
them, and put out their name from vn-
der heauen, and I will make of thee a
mightie nation, & greater then they be.
15 So I returned, & came downe from
the Mount (and the Mount burnt with
fire, and the two tables of the couenat
were in my two handes)
16 Then I looked, and behold, ye had
sinned against the Lorde your God: for
ye had made you a molten calfe, & had
turned quickly out of the [k] way which
the Lord had commanded you.
17 Therefore I tooke the two tables, &
cast them out of my two handes, and
brake them before your eyes.
18 And I fell downe before the Lorde,
fourtie dayes, and fourtie nightes, as
before: I neither ate bread nor drianke
water, because of all your sinnes which
ye had committed, in doing wickedly
in the sight of the Lord, in that ye pro-
uoked him vnto wrath.
19 (For I was afraid of the wrath and
indignation, wherewith the Lord was
moued against you, cuē to destroy you)
yet the Lord heard me at that time also.
20 Likewise the Lorde was very angrie
with Aaron, euen to [l] destroy him: but
at that time I prayed also for Aaron.
21 And I tooke your sinne, I meane the
calfe which ye had made, & burnt him
with fire, & stamped him and grounde
him small, euen vnto very dust: & I cast
the dust thereof into the riuer, that des-
cended out of the [m] Mount.
22 Also * in Taberah, and in * Massah
* and in Kibrothhattaauah ye prouo-
ked the Lord to anger.
23 Likewise when the Lorde sent you
from Kadesh-barnea, saying, Goe vp,
and possesse the land which I haue gi-
uen you, then ye [n] rebelled against the
commādement of the Lord your God,
and beleeued him not, nor hearkened
vnto his voyce.
24 Ye haue bene rebellious vnto the
Lord, since the day that I knewe you.
25 Then I fell downe before the Lorde
[o] fourty dayes and fourty nights, as
I fel down before, because the Lord had
said, that he would destroy you.
26 And I prayed vnto the Lord, & said, O
Lorde God, destroy not thy people and
thine inheritace, which thou hast rede-
med through thy greatnes, whō [p] hast
brought out of Egypt by a mighty hād.
27 ¶ Remember thy seruants Abraham,
Izhak, and Iaakob: looke not to the
stubburnes of this people, nor to their
wickednes, nor to their sinne,
28 least the countrey, whence thou
broughtest thē, say, * Because the Lord
was not able to bring them into the
land

a Meaning, shortly.

b By the report of the spies, Nom. 13. 29.

c To guide thee & goueme thee.

d Man of him selfe can deserue nothing but Gods anger, and if God spare any it commeth of his great mercy.

e Like stubburn oxen which will not endure their mastersyoke.

f He proueth by the length of time, that their rebellion was most great, and intolerable.

Exod. 24. 18. and 34. 28.

Exod. 31. 18.

g That is, miraculously, and not by the hand of men.

Exod. 32. 7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

m Horeb, or Sinai.

Nom. 11. 3.
Exod. 17. 7.
Nomb. 11. 34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promes, and cōfesse their sinnes.

Nom. 14. 16.

land which he promised them, or be-
cause he hated them, he carped them
out, to slap them in the wilderness.
29 Yet they are thy people, and thine in-
heritance, which thou broughtest out
by thy mighty power, and by thy stret-
ched out arme.

CHAP. X.

5 The second tables put in the Arke. 8 The tribe of Leui is dedicate to the service of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

Exod.34.1.

1 IN the same time the Lorde said vnto
me, * Hewe thee two tables of stone
like vnto the first, and come by vnto
me into the Mount, and make thee an
Arke of wood,
2 And I will write vpon the Tables
the wordes that were vpon the first
Tables, which thou brakest, and thou
shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of [a] Shittim
wood, & hewed two Tables of stone
like vnto the first, and went vp into the
Mountaine, and the two Tables in
mine hand.
4 Then he wrote vpon the Tables ac-
cording to the first writing (the ten cō-
mandements, which the Lord spake
vnto you in the Mount out of the mids
of the fire, in the day of the [b] assemble)
and the Lord gaue them vnto me.

b When you were assembled to receiue the law.

5 And I departed, and came downe
from the Mount, & put the Tables in
the Arke which I had made: & there
they be, as the Lord commanded me.
6 ¶ And the children of Israel tooke
their iourney from Beeroth of the chil-
dren of Iaakan to [c] Mosera, where Aa-
ron died, and was buried, and Eleazar
his sonne became Priest in his stede.

c This mountaine was also called Hor, Nom.20.28.

7 ¶ From thence they departed vnto
Gudgodah, and from Gudgodah to
Iothath a land of running waters.
8 ¶ The same time the Lord separated
the tribe of Leui to beare the Arke of
the couenant of the Lord, & to stand be-
fore the Lord, to [d] minister vnto him, &
to blesse in his Name vnto this day.
9 Wherefore Leui hath no part nor in-
heritance with his brethren: for the
Lord is his [e] inheritance, as the Lorde
thy God hath promised him.
10 And I tarried in the mount, as at the
first time, fourty daies & fourty nights,
and the Lord heard me at that time al-
so, and the Lord would not destroy thee.
11 But the Lord said vnto me, Arise, goe
forth in the iourney before the people,
that they may goe in and possesse the
land, which I sware vnto their fathers
to giue vnto them.

d That is, to offer sacrifices and to declare the Law to the people.

e So God turned the curse of Iaakob, Gen.49. 7. vnto blessing.

12 ¶ And nowe, Israel, what doeth the
Lord thy God [f] require of thee, but to
feare the Lord thy God, to walke in all
his wayes, and to loue him, & to serue
the Lord thy God with all thine heart,
and with all thy soule?
13 That ‡ keepe the commandements of
the Lord, & his ordinances, which I cō-
mand thee this day, for thy wealth?
14 Beholde, heauen, and the heauen of
heauens is the Lordes thy God, and the
* earth, with all that therein is.

Psal.24.1.

15 § Notwithstanding, the Lorde set his
delite in thy fathers to loue them, & did
choose their sede after them, euen you
aboue all people, as appeareth this day.
16 [h] Circumcise therefore the foreskinne
of your hearte, & harden your neckes
no more.
17 For the Lorde your God is God of
gods, and Lord of lordes, a great God,
mightie, and terrible, which accepteth
no * persons, nor taketh reward:
18 Who doth right vnto the fatherlesse
and widowe, and loueth the stranger,
giuing him foode and raiment.
19 Loue ye therefore the stranger: for ye
were strangers in the land of Egypt.
20 * Thou shalt feare the Lord thy God:
thou shalt serue him, and thou shalt
cleane vnto him, and [i] shalt sweare by
his Name.
21 He is thy praise, & he is thy God, that
hath done for thee these great & terrible
things, which thine eyes haue seene.
22 Thy fathers went downe into Ee-
gypt * with seuentie persons, & now the
Lord thy God hath made thee, as the
* starres of the heauen in multitude.

f For all our sinnes and transgressions God requireth nothing but to turne to him & obey him.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

h Cut of all your euill affections, Ier.4.4.

2.Chron.19.7. Iob.34.19. rom.2.11.

Chap.6.13. mat.4.10.

i Reade Chap. 6.13.

Gen.46.27. exod.1.5. Gen.15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his lawe. 10 The praises of Canaan. 18 To meditate cōtinually the word of God. 19 To teach it vnto the children. 26 Blessing, and cursing.

1 THerefore thou shalt loue the Lorde
thy God, & shalt keepe that, which
he commandeth to be kept: that is,
his ordinances, and his lawes, and his
commandements alway.
2 And [a] consider this day (for I speake
not to your children, which haue nei-
ther known nor seene) the chastisement
of the Lord your God, his greatnes, his
mightie hād, & his stretched out arme,
3 And his signes & his acts, which he
did in ‡ mids of Egypt vnto Pharaoh
the King of Egypt, & vnto all his land:
4 And what he did vnto the hoste of the
Egyptians, vnto their horses, and to
their charets, when he caused the wa-
ters of the red Sea to ouerflowe them,
as they pursued after you, & the Lorde
destroyed them vnto this day:
5 And [b] what he did vnto you in the wil-
dernes, vntill ye came vnto this place:
6 And what he did vnto Dathan, and
Abiram the sonnes of Eliab the sonne
of Reuben, when the earth opened her
mouth, and swalowed them with their
householdes and their tents, & all their
substance that [‡] they had in the middes
of all Israel.
7 For your eyes haue seene all the great
acts of the Lord which he did.
8 Therefore shall ye keepe [c] all the com-
mandements, which I command you
this

a Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of thē.

b As well concerning his benefits, as his corrections.

‡ Ebr. was at their feete.

c Because ye haue felt both his chastisements and his benefits.

this day, that pe may be strong, and go in and possesse the lande whither pe go to possesse it:
9 Also that pe may prolong your dayes in the lande, which the Loide sware vnto your fathers, to giue vnto them and to their seede, euen a lande that floweth with milke and honie.
10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, fro whence pe came, where thou sowedst thy seede, & wateredst it with thy [d] feete as a garden of herbes:
11 But the land whither pe go to possesse it, is a land of mountaines & valleis, and drinketh water of the raine of heauen.
12 This land doth the Loid thy God care for: the eies of the Loid thy God are alwayes vpon it, from the beginning of the yere, euen vnto the ende of the yere.
13 ¶ If pe shall hearken therefore vnto my commandements, which I commaund you this day, that pe loue the Loide your God and serue him with al your heart, & with al your soule,
14 I also will giue raine vnto your land in due time, [e] the first raine & the latter, that thou maiest gather in thy wheate, and thy wine, and thine ople.
15 Also I will send grasse in thy fieldes for thy cattel, that thou maiest eat, and haue ynough.
16 But beware lest your heart [f] deceiue you, & lest pe turne aside, & serue other gods, and worship them.
17 And so the anger of the Loid be kindled against you, & he shut up the heauē, that there be no raine, & that your land yeeld not her fruite, and pe perish quickly from the good land, which the Loid giueth you.
18 ¶ Therfore shall pe lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hande, that they may be as a frontlet between your eyes,
19 And pe shall * teach them your children, speaking of them, when thou sittest in thine house, & whē thou walkest by the way, & when thou liest downe, and when thou risest vp.
20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,
21 That your dayes may be multiplied, and the daies of your children, in the land which the Loid sware vnto your fathers to giue them, as long as [g] the heauens are aboue the earth.
22 ¶ For if pe keepe diligently all these commandements, which I command you to do: that is, to loue the Loid your God, to walke in al his wayes, and to cleaue vnto him,
23 Then will the Loide cast out all these nations before you, and pe shall possesse great nations and mightier then you.
24 * All the places whereon the soles of [h] your feete shall tread, shall be yours: your coast shalbe from the wildernes & from Lebanon, and from the riuer, euen the riuer Perath, vnto the vtermost [i] Sea.
25 No man shall stand against you: for the Loide your God shall cast the feare and dread of you vpon al the land that pe shall treade vpon, as he hath said vnto you.
26 ¶ Beholde, I set before you this day a blessing and a curse:
27 * The blessing, if pe obey the commandements of the Loid your God which I commaund you this day:
28 And the * curse, if pe wil not obey the commandements of the Loide your God, but turne out of the way, which I commande you this day, to go after other gods, which pe haue not [k] known.
29 ¶ When the Loide thy God therfore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpō mount Gerizim, & the curse vpon mount Ebal.
30 Are they not beyond Iordan on that part, [l] where the sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beside the [m] grone of Moreh?
31 For pe shall passe ouer Iordan, to goe in to possesse the land, which the Loide your God giueth you, and pe shall possesse it, and dwell therein.
32 Take heede therefore that pe * do all the commaundements and the lawes, which I set before you this day.

CHAP. XII.

1 To destroy the idolatrous places. 5.8 To serue God where he commandeth, and as he commaundeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolates burnt their childrē to their gods. 32 To adde nothing to Gods worde.

1 These are the ordinances and the lawes, which pe shall obserue and doe in the lande (which the Loide God [a] of thy fathers giueth thee to possesse it) as long as pe liue vpō the earth.
2 * Pe shall vtterly destroy al the places wherin the nations which pe shal possesse, serued their gods vpon the hie mountaines & vpon the hilles, & vnder euery greene tree.
3 * Also pe shall ouerthrow their altars, and breake down their pillers, & burne their [b] groues with fire: and pe shall hew downe the graue images of their gods, and abolish their names out of that place.
4 Pe shall [c] not so doe vnto the Loide your God,
5 But pe shall seeke the place which the Loide your God shall * chuse out of all your tribes, to put his Name there, and there to dwell, and thither thou shalt come,
6 And pe shall bring thither your burnt offrings, and your sacrifices, and your tithes,

*Or, labour.
d As by making gutters for the water to come out of the riuer Nilus to water the land.
e In the seede time, & toward harueſt.
f By deuising to your selues foolish deuotions according to your owne fantasies.
Chap. 6.6, 9.
Chap. 4.10. and 6.6, 7.
g As long as the heauens endure.
Iosh. 1.2.
h This was accomplished in Dauids and Salomons time.
i Called Mediterrancum.
Chap. 28.3. and 30.1.
Chap. 28.15.
k He reproueth ỳ malice of men which leaue that which is certeine, to followe that which is vncerteine.
Chap. 27.12, 13.
Iosh. 8.33.
l Meaning in Samaria.
*Or, plaine.
Chap. 5.32.
a Whereby they are admonished to seeke none other God.
Chap. 7.5.
Iudg. 2.2.
b Wherin they sacrificed to their idoles.
c Ye shall not serue the Lorde with superstitions.
1. King. 8.29.
2. chro. 6.5. and 7.12, 16.

d Meaning the first fruites.

e Where his Arke shalbe.

f Not that they sacrificed after their fantasies, but that GOD would be serued more purely in the land of Canaan.

g Ie had not bene ynough to conquer, except God had maintained them in rest vnder his protection.

*Or, that which ye chuse out for your vowes.

Chap.12.9.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeres, or as some write, more then 300 yeres, and in other places til the temple was built.

i As God hath giuen thee power and abilitie.

k Euerie one might eate at home aswel the beast appointed for sacrifice as the other.

l Meaning, what soeuer was offred to ỹ Lorde, might not be eaten, but where he had appointed.

Eccles.7.31.

tithes, & the d offring of your hands, & your vowes, and your free offringes & the first borne of your kine and of your sheepe.

7 And there ye shalt eat e before ỹ Lorde your God, and ye shal reioyce in al that ye put your hande vnto, both ye, and your housholds, because the Lorde thy God hath blessed thee.

8 Ye shall not do after all these thinges that we doe f here this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritaunce which the Lorde thy God giueth thee.

10 But when ye go ouer Iorden, & dwel in the lande, which the Lord your God hath giuen you to inherite, and when he hath giuen you g rest from al your enemies rounde about, and ye dwell in safetie,

11 When there shalbe a place which the Lord your God shall chuse, to cause his Name to dwel there, thither shall ye bring al ỹ I cõmaund you: your burnt offringes, and your sacrifices, your tithes, & the offering of your handes, & all your *special vowes which ye vow vnto the Lord:

12 And ye shall reioyce before the Lorde your God, ye, & your sonnes and your daughters, and your seruants, & your maidens, and the Leuite that is within your gates: * for he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lord shall h chuse in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt do al that I cõmaund thee.

15 Notwithstanding thou maiest kil and eate flesh e in al thy gates, whatsoeuer thine heart desireth, according to the i blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the l tithe of thy corne, nor of thy wine, nor of thine oile, nor the first born of thy kine, nor of thy sheepe, neither any of thy vowes which thou howest, nor thy free offringes, nor the offring of thine hands,

18 But thou shalt eate it before the Lord thy God, in the place which the Lorde thy God shall chuse, thou, & thy sonne, and thy daughter, and thy seruant, and thy mayde, & the Leuite, that is within thy gates: & thou shalt reioyce before the Lorde thy God, in al that thou putest thine hand to.

19 *Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shal enlarge thy border, * as hee hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eate flesh) thou mayest eat flesh, whatsoeuer thine heart desireth. *Gen.21.14. chap.19.8.*

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lorde hath giuen thee, as I haue commanded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe buck and the hart is eaten, so shalt thou eat them: both the vncleane & the cleane shall eat of them alike.

23 Onely be *sure that thou eate not the blood: for the blood m is the life, and thou mayest not eat the life with the flesh. **Ebr. be strong, or constant.*

24 Therefore thou shalt not eat it, but powre it vpon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lorde:

26 But thine n holy things which thou hast, & thy vowes thou shalt take vp, & come vnto the place which the Lorde shall chuse.

27 And thou shalt make thy burnt offrings of the flesh, and of the blood vpon the altar of the Lorde thy God, & the blood of thine offrings shalbe powred vpo the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heede, & heare all these wordes which I commaunde thee, that it may goe o well with thee, and with thy children after thee for euer, whẽ thou doest that which is good & right in the sight of the Lord thy God.

29 ¶ When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, & thou shalt possesse them and dwel in their land,

30 Beware, lest thou be taken in p a snare after them, after that they be destroied before thee, & lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lorde thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue q burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I commaunde you, take heede you do it: * thou shalt put nothing thereto, nor take ought therefrom. *Chap.4.2. iosh.1.7. prou.30.6. reuel.22.18.*

m That which thou wilt offer in sacrifice.

n God by promes bind eth him selfe to do good to them that obey his worde.

o By folowing their superstitions and idolatries, and thinking to serue me thereby.

p They thought nothing to deare to offer to their idoles.

CHAP. XIII.

5 *The inticer to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.*

1 If there arise among you a prophet
or a dreamer of [a] dreames, (and giue
thee a signe or wonder,
2 And the signe & the wonder, which he
hath told thee, come to passe) saying,
[b] Let vs goe after other gods, which ye
haſt not knowen, and let vs serue them,
3 Thou ſhalt not hearken vnto the
words of the prophet, or vnto that
dreamer of dreames: for the Lord your
God [c] prouedth you, to knowe whether
ye loue the Lord your God with all your
heart, and with all your ſoule.
4 Ye ſhall walke after the Lorde your
God and feare him, and ſhall keepe his
commandements, and hearken vnto
his voyce, and ye ſhall ſerue him, and
cleaue vnto him.
5 But that prophet, or that dreamer of
dreames, he ſhall [d] be ſlaine, becauſe he
hath ſpoken to turne you away from
the Lorde your God (which brought
you out of the land of Egypt, and deli-
uered you out of the houſe of bondage) to
thruſt thee out of the way, wherein the
Lorde thy God commaunded thee to
walke: ſo ſhalt thou take the euil away
fourth of the middes of thee.
6 ¶ If [e] thy brother, the ſonne of thy
mother, or thine owne ſonne, or thy
daughter, or the wife, that lieth in thy
boſome, or thy friend, which is as thine
owne ſoule, intice thee ſecretly, ſaying,
Let vs go & ſerue other gods, (which ye
haſt not knowe, ye, I ſay, nor thy fathers)
7 Any of the gods of the people which
are round about you, neere vnto thee or
farre off from thee, from the one ende of
the earth vnto the other:
8 Thou ſhalt not conſent vnto him, nor
heare him, neither ſhall thine eye pity
him, nor ſhewe mercy, nor keepe him
ſecret:
9 But thou ſhalt euen kill him: & thine
hand ſhalbe firſt vpō him to put him to
death, & then the hands of all [f] the people.
10 And thou ſhalt ſtone him vnto ſtones,
that he die (becauſe he hath gone about
to thruſt thee away from the Lord thy
God, which brought thee out of the land
of Egypt, from the houſe of bondage)
11 That * all Iſrael may heare & feare,
and do no more any ſuch wickedneſſe
as this among you.
12 ¶ If thou ſhalt heare ſay (concerning
any of thy cities which the Lorde thy
God hath giuen thee to dwell in)
13 ** Wicked men are gone out from a-
mong you, and haue drawen away the
inhabitants of their citie, ſaying, Let
vs go and ſerue other gods, which ye
haue not knowen,
14 Then [h] thou ſhalt ſeeke, and make
ſearch and enquire diligently: & if it be
true, & the thing certaine, that ſuch ab-
ominations is wrought among you,
15 Thou ſhalt euen ſlay the inhabitants
of that citie with the edge of the ſword:
deſtroy it vtterly, and all that is there-
in, and the cattell thereof with the edge
of the ſwoyde.
16 And thou ſhalt gather all the ſpoyle
of it into the middes of the ſtreete ther-
of, and burne with fire the citie and all
the ſpoile thereof euery whit, vnto the
Lord thy God: and it ſhalbe an heape
for euer: it ſhall not be built againe.
17 And there ſhall cleaue nothing of the
[k] damned thing to thine hand, that the
Lord may turne from the fiercenesse of
his wrath, & ſhewe thee mercie, & haue
compaſſion on thee and multiplie thee,
as he hath ſwoorne vnto thy fathers:
18 When thou ſhalt obey the voice of
the Lord thy God, and keepe all his cō-
mandements which I commaund thee
this day, that thou doe that which is
right in the eyes of the Lord thy God.

a Which ſaith, that he hath things reueiled vnto him in dreames.
b He ſheweth whereunto the false prophets tende.
c God ordeineth all theſe things that his may be knowen.
d Being conuict by teſtimonies, and condemned by the iudge.
e All naturall affections muſt giue place to Gods honour.
f Whome thou loueſt as thy life.
g As the witnes is charged, Chap. 17. 7.
Chap. 17. 13.
** Ebr. children of Belial.
h Which art appointed to ſee faultes punished.
i Signifying, that no idolatrie is ſo execrable, nor more grieuously to be puniſhed, then of them which once profeſſed God.
k Of the ſpoile of that idolatrous and curſed citie, Reade Chap. 7. 26. and Ioſh. 7, 11.

CHAP. XIIII.

1 The maners of the Gentiles in marking themſelues for the dead, may not be followed. 4 VVhat meate are cleane to be eaten, and what not. 19 The tythes for the Leuite, ſtranger, fatherleſſe, and widowe.

1 Ye are the childrē of the Lorde your
God.* Ye ſhal not cut your ſelues,
nor make you any baldeneſſe be-
tweene your eyes for the dead.
2 * For thou art an holy people vnto
the Lord thy God, and the Lorde hath
choſen thee to be a [a] precious people vn-
to him ſelfe, aboue all the people that
are vpon the earth.
3 ¶ Thou ſhalt eate no maner of abo-
mination.
4 [b] These are the beaſts, which ye ſhall
eate, the beefe, the ſheepe, and the goat,
5 The hart, and the roe bucke, & the bu-
gle, and the wilde goate, & the vnicorne,
and the wilde oxe, and the chamois.
6 And euery beaſt that parteth the
hoofe, and cleaueth the clift into two
clawes, and is of the beaſtes that chew-
eth the cud, that ſhall ye eate.
7 But theſe ye ſhall not eate, of the that
chewe the cud, & of them that deuide &
cleaue the hoofe only: the camel, nor the
hare, nor the conp: for they chewe the
cudde, but deuide not the hoofe: there-
fore they ſhalbe vncleane vnto you:
8 Alſo the ſwyne, becauſe he deuideth
the hoofe, and cheweth not the cud, ſhal
be vncleane vnto you: ye ſhall not eate
of their fleſhe, nor touch their dead car-
keiſes.
9 ¶ * These ye ſhall eate, of all that are
in the waters: all that haue finnes and
ſcales ſhall ye eate.
10 And whatſoever hath no finnes nor
ſcales, ye ſhal not eate: it ſhalbe vncleane
vnto you.
11 ¶ Of all cleane birdes ye ſhall eate:
12 But theſe are they, whereof ye ſhall
not eat: the egle, nor the goſhawke, nor
the oſprey,
13 Nor the glead, nor the kite, nor the
vultur, after their kinde,
14 Nor all kinde of rauens,
15 Nor the oſtriche, nor the night crowe,
nor

Chap. 7. 6. and 26. 18, 19.
a Therefore thou oughteſt not to followe the ſuperſtitions of the Gentiles.
b This ceremoniall Law inſtructed the Iewes to ſeeke a ſpiritual pureneſſe, euen in their meate & drinke.
Leuit. 11. 9.

not the* seameawe, nor the hauke after her kinde,
16 Neither the litle owle, nor the great owle, nor the redthanke,
17 Nor the pelicane, nor the swanne, nor the cormorant:
18 The storke also, and the heron in his kinde, nor the lapwing, nor * the backe.
19 And euery creeping thing that fleeth, shall be vncleane vnto you: it shall not be eaten.
20 But of all cleane foules ye may eate.
21 Ye shall eate of nothing that c dieth alone, but thou shalt giue it vnto the d stranger that is within thy gates, that he may eat it: or thou maist sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not *seethe a kid in his mothers milke.
22 Thou shalt e giue the tithe of all the increase of thy seede, that cometh forth of the field yere by yere.
23 And thou shalt eate before the Lord thy God (in the place which he shall chuse to cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kyne and of thy sheepe, that thou maist learne to feare the Lorde thy God alway.
24 And if the way be to long for thee, so that thou art not able to cary it, because the place is far from thee, where the Lord thy God shall chuse to set his Name, f when the Lord thy God shall blesse thee,
25 Then shalt thou make it in money, and take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.
26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it be ore, or sheepe, or wine, or strong drink, or whatsoeuer thine heart desireth: & and shalt eat it there before the Lord thy God, & reioyce, both thou, and thine houshold.
27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.
28 ¶ At the end of the yeere thou shalt h bring forth all the tythes of thine increase of the same yeere, and lay it vp within thy gates.
29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, & the fatherless, & the widow, which are win thy gates, & shall eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yere of releasing of debts. 5 God blesseth the that keepe his commandements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattel must be offred to the Lord.

1 AT the terme of seuen yeeres thou shalt make a freedome.
2 And this is the maner of the freedome: euery a creditour shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it agame of his neighbour, nor of his brother: for the yere of the Lords freedome is proclaimed.
3 Of a stranger thou mayest require it: but what which thou hast with thy brother, thine hand shall remit:
4 b Saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritãce to possesse it:
5 So that thou hearken vnto the voice of the Lord thy God to obserue and doe all these commandements, which I command thee this day.
6 For the Lorde thy God hath blessed thee, as he hath promised thee: & *thou shalt lend vnto many nations, but thou thy selfe shalt not borowe, & thou shalt reigne ouer many nations, & they shall not reigne ouer thee.
7 ¶ If one of thy brethren with thee be poore *within any of thy gates in thy land, which the Lorde thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:
8 *But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.
9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yere, the yere of freedome is at hand: therefore * it grieueth thee to looke on thy poore brother, & thou giuest him nought, & he cry vnto the Lord against thee, so that sinne be in thee:
10 Thou shalt giue him, & let it not grieue * thine heart to giue vnto him: for because of this the Lorde thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.
11 c Because there shalbe euer some poore in the land, therfore I commande thee, saying, Thou shalt d open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.
12 ¶ *If thy brother an Ebrew sell him selfe to thee, or an Ebrewesse, & serue thee six yere, euen in the seuenth yere thou shalt let him go free from thee.
13 And when thou sendest him out free fro thee, thou shalt not let him go away emptie,
14 But shalt e giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherwith the Lord thy God hath blessed thee.
15 And remember that thou wast a seruant in the land of Egypt, & the Lorde thy God deliuered thee: therefore I command thee this thing to day.
16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,
17 *Then shalt thou take a naule, & perce his eare through against the doore, & he shalbe thy seruant for euer: & vnto thy mayd seruant thou shalt do likewise.
18 Let it not grieue thee, when thou letest

*Or, cuckow.

Leuit.11.19.

c Because their blood was not shed, but remaineth in them.
d Which is not of thy religion. Exod.23.19. and 34.26.
e The tythes were ordeined for the maintenance of the Leuites, which had none inheritãce.

f When he shall giue thee ability.
*Or, binde vp.

g After the Priest hath receiued the Lords part.

h Besides the yerely tythes that were giuen to the Leuites, these were layed vp in store for the poore.

a He shall onely release his dettors, which are not able to pay for that yere

*Or, any of thy cities.

Mat.5.42. luk.6.34.

*Ebr. thine eye is euill.

*Ebr. Let not thine heart be euill.

c To trie your charitie, Matth. 26.11.
d Thou shale be liberall. Exod.21.2. iere.34.14.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

Exod.21.6.
f To the yeere of Iubile, Leuit. 25.40.

g For the hired seruant serued but three yeres, and he sixe. *Exod.3.4.19.*

h For they are the Lords.

Leuit.22.20,21. ebap.17.1. ecclus.35.12.

i Thou shalt as well eat them, as the roe bucke, and other wilde beastes.

a Reade Exod. 13.4.

b Thou shalt eat the Easter Lambe. *Chap.12.5.*

Exod.12.14,15.

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished, whē the Temple was built.

e Which was institute to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this labe was a figure.

f Beginning at the next morning after the passeouer, Leui. 23.15. exod.13.4

test him go out frée frō thée: for he hath serued thee six peres, which is the double worth of g an hired seruant: and the Lord thy God shall blesse thée in al that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy shéepe, thou shalt sanctifie vnto the Lord thy God. h Thou shalt do no worke with thy first borne bullock, nor sheare thy first borne shéepe.

20 Thou shalt eate it before the Lord thy God yere by yere, in the place which the Lord shall chuse, both thou, and thine houshoide.

21 * But if there be any blemish therein, as if it be lame, or blind, or haue any euil fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eate it within thy gates: the vncleane, and the cleane shal eat it alike, i as the roe bucke, and as the hart.

23 Only thou shalt not eat ȝ blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 VVitsontide, 13 And the feast of Tabernacles, 18 VVhat officers ought to be ordeined. 21 Idolatrie forbidden.

1 THou shalt kéepe ȝ moneth of a Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore b offer the Passeouer vnto the Lord thy God, of shéepe and bullockes * in the place where the Lord shall chuse to cause his Name to dwel.

3 Thou * shalt eat no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therewith, euen ȝ bread of c tribulation: for thou camest out of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shalbe no leauen séene with thée in all thy coastes seuen dayes long: neither shall there remaine ȝ night any of the flesh vntill the morning which thou offeredst the first day at euen.

5 Thou maist d not offer the Passeouer within any of thy gates, which ȝ Lord thy God giueth thée:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the e Passeouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which ȝ Lord thy God shal chuse, and shalt returne on the morow, and goe vnto thy tentes.

8 Sire dayes shalt thou eate vnleauened bread, and the seuenth day shalbe a solemne assemblie to the Lord thy God: thou shalt do no worke therein.

9 ¶ Seuen weekes shalt thou f nomber vnto thée, & shalt begin to nomber the seuen weekes, when thou beginnest to put the sickel to the corne:

10 And thou shalt kéepe ȝ feast of weekes vnto the Lord thy God, * euen a frée gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, & thy maide, and ȝ Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

13 ¶ Thou shalt g obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne, & thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayd, and the Leuite, and the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seuen dayes shalt thou kéepe a feast vnto the Lord thy God in the place which the Lord shal chuse: when ȝ Lord thy God shall blesse thée in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ * Thrée times in the yere shal all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shal not appeare before the Lord * empty.

17 Euery man shall giue according to the gift of his h hand, and according to the blessing of the Lord thy God, which he hath giuen thée.

18 ¶ i Iudges & officers shalt thou make thée in al thy cities, which the Lord thy GOD giueth thée, throughout thy tribes: and they shal iudge the people with righteous iudgement.

19 Wrest not thou the Lawe, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 That which k is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thée.

21 ¶ Thou shalt plante thée no groue of any trées neere vnto ȝ altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no * pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16, 17. VVhat things he ought to auoyd, 18 And what he ought to embrace.

g That is, the 15 day of the seuenth moneth, Leuit.23.34.

Exod.23.15. and 34.23.

Ecclus.35.4.

h According to the abilitie that God hath giuen him.

i He gaue auctoritie to that people for a time to chuse themselues magistrates.

k The magistrate must constantly followe the tenor of the Lawe, and in nothing decline from iustice.

** Or, as thou art able, willingly.*

** Or, image.*

1 THou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is* a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.
2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or b woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,
3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of p hoste of heauen, which I haue not c commanded,
4 And it be tolde vnto thee, & thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,
5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.
6 *At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witnes, he shall not die.
7 The handes of the d witnesses shall be first vpon him, to kill him: and afterward the handes of all the e people: so thou shalt take the wicked away from among you.
8 ¶ If there rise a matter too hard for thee in iudgement betwene blood and blood, betwene plea and plea, betwene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shal chuse,
9 And thou shalt come vnto the Priests of the Leuites, and vnto the f iudge that shalbe in those dayes, and aske, & they shal shew thee p sentence of iudgement,
10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, & thou shalt obserue to do according to all that they informe thee.
11 According to the Law, which they shal teach thee, and according to the iudgement which they shal tel thee, shalt thou doe: thou shalt not decline from p thing which they shal shew thee, neither to the right hand, nor to the left.
12 And that man that will do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to h minister there) or vnto the iudge, that man shall die, and thou shalt take away euil from Israel.
13 So all the people shal heare and feare, and do no more presumptuously.
14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I will set a King ouer me, like as all the nations that are about me,
15 Then thou shalt make him King ouer thee, whom p Lord thy God shal chuse: from among thy brethren shalt thou make a King ouer thee: thou i shalt not set a i stranger ouer thee, which is not thy brother.
16 In any wise he shall not prepare him many horses, nor bring the people again to k Egypt, for to encrease the number of horses, seeing the Lord hath said vnto you, Ye shall henceforth go no more against that way.
17 Neither shal he take him many wives, lest his heart l turne away, neither shall he gather him much siluer and gold.
18 And when he shall sit vpon the throne of his kingdom, then shal he write him this m Lawe reported in a booke, by the n Priests of the Leuites.
19 And it shalbe with him, & he shall read therein al dayes of his life, that he may learne to feare the Lord his God, and to keepe all the words of this Lawe, and these ordinances, for to do them:
20 That his heart be not lifted vp aboue his o brethren, & that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

CHAP. XVIII.

The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

1 THe Priestes of the Leuites, and all the tribe of Leui* shall haue no part nor inheritance with Israel, * but shal eate the offrings of the Lord made by fire, and his inheritance.
2 Therefore shall they haue no inheritance among their brethren: for p Lord is their inheritance, as he hath said vnto them.
3 ¶ And this shalbe the Priests duetie of the people, that they, which offer sacrifice, whether it be bullocke or sheepe, shal giue vnto the Priest the b shoulder, and the two cherkes, and the mawe.
4 The first fruites also of thy come, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.
5 For p Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.
6 ¶ When a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with c al the desire of his heart vnto the place, which the Lord shal chuse,
7 He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.
8 They shall haue like portions to eate d beside that which commeth of his sale of his patrimonie.
9 When

Chap. 15. 21.
a Thou shalt not serue God for facions sake, as hypocrites do.
b Shewing that the crime cānot be excused by the fraultie of the person.
c Whereby he condemneth all religion and seruing of God which God hath not commanded.
Nom. 35. 30. chap. 19. 15. mat. 18. 16. 2. cor. 13. 1.
* Ebr. of two witnesses or three witnesses.
d Whereby thei declared that they testified the trueth.
e To signifie a common consent to maintaine God's honour & true religion.
f Who shal giue sentence as the Priestes counsell him by the Lawe of God.
g Thou shalt obey their sentence that the controuersie may haue an end.
h So long as he is the true minister of God, and pronounceth according to his word.
i Or, may not.
i Who is not of thy nation, least he change true religion into idolatrie, and bring thee to slaueric.
k To reuenge their iniuries, & to take them of their best horses 1. King. 10. 28.
l From the Law of God.
m Meaning, the Deuteronomie.
n He shal cause it to be written by them, or, he shal write it by their example.
o Whereby is ment, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.
Nomb. 18. 20. Chap. 10. 9. 1. cor. 9. 13.
a That is, the Lords part of his inheritance.
b The right shoulder, Nom. 18. 18.
c Meaning, to serue God vnfainedly, and not to seeke ease.
d Not constrained to liue of himselfe.

9 When thou shalt come into the lande which the Lord thy GOD giueth thee, thou shalt not learne to doe after the abominations of those nations.
10 Let none be found amõg you that maketh his sonne or his daughter to [e] goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer,
11 Or * a charmer, or that counselleth with spirites, or a soothsayer, or that * asketh counsell at the dead.
12 For all that doe such thinges are abomination vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.
13 Thou shalt be [f] vpright therefore with the Lord thy God.
14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: "as for thee, the Lord thy God hath not" suffered thee so.
15 ¶ * The Lord thy God will raise vp vnto thee a [g] Prophete like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken,
16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of [h] assemblie, when thou sadest, * Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.
17 And [h] Lord sayd vnto me, They haue well spoken.
18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his [h] mouth, and he shal speake vnto them all that I shall command him.
19 And whosoeuer will not hearken vnto my words, which he shall speake in my Name, I will [i] require it of him.
20 But the prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in [h] name of other gods, euen the same prophet shall die.
21 And if thou thinke in thine heart, How shal we know the word which the Lord hath not spoken?
22 When a prophet speaketh in [h] Name of the Lord, if the thing [k] follow not nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraide of him.

e Signifying they were purged by this ceremonie of passing betweene two fires. *Leuit.18.21. Leuit.20.27. 1.sam.28.7.*

f Without hypocrisie, or mixture of false religion.
"*Ebr. but thou not so.*
"*Ebr. given or appointed.*
Acts.7.37.

g Meaning a continuall succession of Prophets, till Christ the end of all Prophets come. *Exod.20.19.*

Iosh.1.45. Acts.3.22.

h Which promes is not onely made to Christ, but to all that teache in his name, Isa.59.21.

i By executing punishment vpon him.

k Vnder this sure note he cõprieth all the other tokens.

CHAP. XIX.

3 The franchised townes. 14 Not to remoue thy neighbours bounder. 15 The punishment of him that beareth false witnes.

1 WHen the Lorde thy God * shall roote out the nations, whose land the Lord thy GOD giueth thee, and thou shalt possesse them, and dwell in their cities, & in their houses,
2 * Thou shalt separate three cities for thee in [a] middes of thy land which the Lord thy God giueth thee to possesse it.
3 Thou shalt * prepare thee the way, and deuide the coasts of the land, which the Lord thy GOD giueth thee to inherite, into three partes, that euery [b] manslayer may flee thither.
4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:
5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with [a] axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dieth, the same [c] shall flee vnto one of the cities, and liue,
6 Leaft the * auenger of the blood followe after the manslayer, while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not [n] worthie of death, because he hated him not in time passed.
7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.
8 And when the Lord thy God [d] enlargeth thy coastes (as he hath swome vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,
9 (If thou keepe all these commandements to doe them, which I command thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities mo for thee besides those three,
10 That innocent blood be not shed within land, which the Lord thy GOD giueth thee to inherite, [e] lest blood be vpon thee.
11 ¶ But if a man hate his neighbour, and lay wayte for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,
12 Then the [f] Elders of his citie shall send and fette him thence, and deliuer him into the handes of the auenger of the blood, that he may die.
13 Thine eye shall not spare him, but thou shalt put away the cric of innocent blood from Israel, that it may goe well with thee.
14 ¶ Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy GOD giueth thee to possesse it.
15 ¶ * One witnesse shall not rise against a man for any trespasse, or for any sinne, or for any fault that he offendeth in, * but at the mouth of two witnesses or at the mouth of three witnesses shal the matter be stablished.
16 ¶ If a false witnesse rise vp against a man to accuse him of trespasse,
17 Then both the men which strue together, shall stand before the [h] Lord, euen before the Priests and the Judges, which shall be in those dayes,

Chap.12.29.

Exod.22.13. nom.35.9,11. Iosh.20.2.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murther be not committed vpon murther. *Nom.35.12.*

n *Or, cannot be iudged to death.*

d When thou goest ouer Iorden to possesse the whole land of Canaan.

Iosh.20.7.

e Lest thou be punished for innocent blood.

f The Magistrates.

g Then who so euer pardoneth murther, offendeth against the word of God.

Chap.17.6. mat.18.16. iohn.8.17. 2.Cor.13.1. hebr.10.28.

h God's presence is where his true ministers are assembled.

18 And the Iudges shal make diligent inquisition: and if the witnesse be founde false, and hath giuen false witnesse against his brother,

Prou.19.5. dan.13.62.

19 * Then shall ye doe vnto him as he had thought to doe vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse among you.

21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

Exod.21.23. leuit.24.20. mat.5.38.

CHAP. XX.

1 The exhortation of the Priest when the Israelites goe to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruite, must not be destroyed.

1 When [a] thou shalt goe forth to warre against thine enemies, and thalt see horses and charets, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iust occasion: for God permitteth not his people to fight whē it seemeth good to them.

2 And when ye are come nere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them:

Chap.28.7.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, and to saue you.

b Is present to defend you with his grace and power.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a newe house, and hath not [c] dedicate it? let him goe and returne to his house, least he die in the battell, and an other man dedicate it.

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefite by his grace.

6 And what man is there that hath planted a vineyard, and hath [d] not eaten of the fruite? let him goe and returne again vnto his house, lest he die in the battell, and another eate the fruite.

d The Ebrewe word signifieth to make cōmon or prophane, Leuit.19.25. Iudg.3.7.3.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and returne again vnto his house, least he die in battel, and an other man take her.

8 And let the officers speake further vnto the people, and say, * Whosoeuer is afraid and faint hearted, let him go and returne vnto his house, lest his brethren heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou commest nere vnto a citie to fight against it, * thou shalt offer it peace.

Numb.21.22. chap.2.26.

11 And if it answere thee against [e] peace, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

e If it accept peace.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it,

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and al that is in the citie, euen all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

Iosh.8.2.

15 Thus shalt thou doe vnto al [f] cities, which are a great way of from thee, which are not of the cities of these [f] nations here.

f For God had appointed that the Canaanites should be destroyed, & made the Israelites executers of his will, Chap.7.1.

16 But of the cities of this people, which the Lord thy GOD shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Loude thy God hath commanded thee,

18 That they teache you not to doe after all their abominations, which they haue done vnto their gods, and so ye should sinne against the Loude your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe vnto them: for thou maest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the [g] tree of the fielde is mans life)

g Some reade, For man *shalbe in steade* of the tree of the fielde, to come out in the siege against thee.

20 Only those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection, 18 The disobedient childe. 23 The body may not hang all night.

1 If one be found [a] slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knowen who hath slaine him,

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except a remedie be found.

2 Then thine Elders and thy iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

[a] Or, rough.

4 And let the Elders of that citie bring the heifer vnto a [a] stonie [b] valley, which is neither eared nor sowen, and strike of the heifers necke there in the valley.

b That ye blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen to

to minister, and to bleſſe in the name of the Lord) ſhall come forth, and by their word ſhall all ſtrife and plague be tried.
6 And all the Elders of that citie that came nere to the ſlame man, ſhal waſhe their handes ouer the heifer that is beheaded in the valley:
7 And ſhall teſtifie, and ſay, Our handes haue not ſhed this bloud, neither haue our eyes ſeene it.
8 [c] O Lord, be merciful vnto thy people Iſrael, whom thou haſt redeemed, and lay no innocent bloud to the charge of thy people Iſrael, and the bloud ſhalbe forgiuen them.
9 So ſhalt thou take away the crie of innocent bloud from thee, whē thou ſhalt do that which is right in the ſight of the Lord.
10 ¶ When thou ſhalt go to war againſt thine enemies, and the Lord thy God ſhal deliuer them into thine hands, and thou ſhalt take them captiues,
11 And ſhalt ſee among the captiues a beautiful woman, and halt a deſire vnto her, & wouldeſt take her to thy wife,
12 Then thou ſhalt bring her home to thine houſe, [d] and ſhe ſhall ſhaue her head, and pare her nailes,
13 And the ſhall put of the garment that ſhe was taken in, and ſhe ſhall remayne in thine houſe, [e] and bewaile her father and her mother a moneth long: and after that ſhalt thou go in vnto her, and marrie her, and ſhe ſhal be thy [f] wife.
14 And if thou haue no fauour vnto her, then thou maieſt let her go whither ſhe will, but thou ſhalt not ſell her for money, nor make marchandiſe of her, becauſe thou haſt humbled her.
15 ¶ If a man haue two wiues, one loued and an other [g] hated, and they haue bome him children, both the loued and alſo the hated: if the firſt bome be the ſonne of the hated,
16 Then when the time commeth, that he appointeth his ſonnes to be heires of that which he hath, he may not make the ſonne of the beloued firſt bome [h] before the ſonne of the hated, which is the firſt bome:
17 But he ſhal acknowledge the ſonne of the hated for the firſt bome, and giue him [h] double portion of al that he hath: for he is the firſt of his ſtrength, and to [i] him belongeth the right of the firſt bome.
18 ¶ If any man haue a ſonne [k] is ſtubburne and diſobedient, which will not hearken vnto the voyce of his father, nor the voyce of his [k] mother, and they haue chaſtened him, and he would not obey them,
19 Then ſhall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,
20 And ſhall ſay vnto the Elders of his citie, This our ſonne is ſtubburne and diſobedient, and he will not obey our admonitiō: he is a ryoteur, & a drunkard.
21 Then all the men of his citie ſhal ſtone him with ſtones vnto death: ſo [l] ſhalt take away evil from among you, that all Iſrael may heare it, and feare.
22 ¶ If a man alſo haue committed a treſpaſſe worthy of death, and is put to death, and thou hangeſt him on a tree,
23 His bodie ſhal not remaine [m] all night vpon the tree, but thou ſhalt burie him the ſame day: for the [n] curſe of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before they could be ioyned to the people of God.
e As hauing renounced parēts and countrey.
f This only was permitted in the warres: otherwiſe the Iſraelites could not marry ſtrangers.
g This declareth that the pluralitie of wiues came of a corrupt affectiō.
[h] *Or, while the ſonne of the hated liueth.*

h As muchas to two of the others.
i Except he be vnworthy, as was Reuben Iaakobs ſonne.
k For it is the mothers duetie alſo to inſtruct her children.

l Which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.
m For Gods law by his death is ſatiſfied, and nature abhorreth cruelties. *Gal.3.13.*

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kinds together. 13 Of the wife not being found a virgine. 22 The punishment of adulterie.

1 THou [a] ſhalt not ſee thy brothers ore or his ſheepe go aſtray, and withdraw thy ſelfe from them, but ſhalt bring them againe vnto thy brother.
2 And if thy brother be not [b] neere vnto thee, or if thou knowe him not, thē thou ſhalt bring it into thine houſe, and it ſhall remaine with thee, vntill thy brother ſeeke after it: then ſhalt thou deliuer it to him againe.
3 In like maner ſhalt thon doe with his [c] aſſe, and ſo ſhalt thou do with his raiment, and ſhalt ſo do with al loſt things of thy brother, which he hath loſt: if thou haſt found them, thou ſhalt not withdraw thy ſelfe from them.
4 ¶ Thou ſhalt not ſee thy brothers aſſe or his ox fall downe by the way, and withdraw thy ſelfe from them, but ſhalt lift them vp with him.
5 ¶ The [d] woman ſhall not weare that which pertepneth vnto the man, neither ſhall a man put on womans raiment: for all that do ſo, are abomination vnto the Lord thy God.
6 ¶ If thou find a birds neſt in the way, in any tree, or on the ground, whether they be yong or egges, & the dam ſitting vpon the yong, or vpō the egges, [e] thou ſhalt not take the dam with the yong,
7 But ſhalt in any wiſe let the dam go and take the yong to thee, that thou mayeſt proſper and prolong thy dayes.
8 ¶ When thou buildeſt a newe houſe, thou ſhalt make a battelment on thy roofe, that thou lay not bloud vpon thine houſe, if any man fall thence.
9 ¶ Thou ſhalt not [f] ſow thy vinepard with diuers kinds of ſeedes, leſt thou defile the increaſe of the ſeede which thou haſt ſowen, and the fruite of the vineparde.
10 ¶ Thou ſhalt not plowe with an ore and an aſſe together.
11 ¶ Thou ſhalt not weare a garment of diuers ſortes, as of woollen and linnen together.
12 ¶ [*] Thou ſhalt make thee fringes vpon

Exod.23.4.
a As though thou ſawest it not.
b Shewing, that brotherly affection muſt be ſhewed, not only to them that dwel nere vnto vs, but alſo to them which are farre of.
c Muchmore art thou bounde to doe for thy neighbours perſon.
d For that were to alter the order of nature, & to deſpite God.
e If God deteſt cruel tie done to litle birdes, how much more to man, made according to his image?
f The tenor of this Lawe is, to walke in ſimplicitie, and not to be curious of new inuentions.

Num.15.38.

the foure quarters of thy vesture, wherwith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath ben with her, hate her,

g That is, be an occasion that she is slandered.

14 And lay g slanderous things vnto her charge, & bring vp an euill name vpon her, and say, I toke this wife, & when I came to her, I found her not a maid,

15 Then shal the father of the maide and her mother take and bring the signes of the maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he layeth slanderous things vnto her charge, saying, I found not thy daughter a mayde: lo, these are the tokens of my daughters virginitie: and they shal spreade the h vesture before the Elders of the citie.

h Meaning the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the citie shall take that man and chastice him,

19 And shall condemne him in an hundreth shekels of siluer, and giue them vnto the father i of the mayd, because he hath brought vp an euill name vpon a maid of Israel: and she shalbe his wife, & he may not put her away al his life.

i For the faulte of the childe redoundeth to the shame of the parents: therefore he was recompensed when she was faultles.

20 ¶ But if this thing be true, that the mayde be not found a virgine,

21 Then they shall bring forth the maide to the doore of her fathers house, & the men of her citie shall stone her with stones to death: for she hath wrought folie in Israel, by playing the whore in her fathers house: so thou shalt put euil away from among you.

Leuit.20.10.

22 ¶ * If a man be found lying with a woman maried to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, & the wife: so thou shalt put away euill fro Israel.

23 ¶ If a maid be betrothed vnto an husband, and a man finde her in the towne and lye with her,

24 Then shal ye bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maid because she cryed not, being in the citie, & the man, because he hath l humbled his neighbours wife: so thou shalt put away euil from among you.

l Or, defiled.

25 ¶ But if a man find a betrothed maid in the field, and force her, and lie with her, then the man that lay with her, shal die alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no m cause of death: for as when a man riseth against his neighbour and woundeth him to death, so k is this matter.

m Or, no sinne worthie the death.

k Meaning, that the innocent cannot be punished.

Exod.22.26.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 ¶ * If a man finde a maide that is not betrothed, and take her, and lye with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maides father fifty shekels of siluer: and she shalbe his wife, because he hath humbled her: he cannot put her away all his life.

30 ¶ No man shal l take his fathers wife, nor shal vncouer his fathers skirt.

l He shal not lye with his stepmother: meaning hereby all other degrees forbidden, Leuit.18.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoide when they go to warre. 15 Of the fugitiue seruant. 17 To flee all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

1 NOne that is hurt by bursting, or that hath his priuie member cut of, a shall enter into the Congregation of the Lord.

a Either to beare office, or to marie a wife.

2 b A bastard shall not enter into the Cõgregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not be reiected.

3 * The Ammonites and the Moabites shal not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

Nehe.13.1.

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and * because they hyred against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he condemneth all, that further not the children of God in their vocation.

Nomb.22.5,6.

5 Neuertheless, p Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou d shalt not seeke their peace nor their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to do with them.

7 ¶ Thou shalt not abhorre an Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten e of them in their third generation, shall enter into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

9 ¶ When thou goest out with the host against thine enemies, keepe thee then from all wickednes.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, he shall go out of the host, and shal not enter into the hoste,

11 But at euen he shal wash himselfe with water, and when the sunne is downe, he shal enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt resort,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, & returning thou shalt f couer thine excrements.

f For the nedefitie of nature.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shalbe holy, that he see no filthie thing in thee and turne away from thee.

15 ¶ Thou shalt not h deliuer the seruant vnto his master, which is escaped from his

g Meaning here by that his people should be pure both in soule and bodie.

h This is ment of the heathen, who fled for their masters crueltie and imbraced the true religion.

his master vnto thee.
16 He shall dwell with thee, euen among you, in what place he shal choose, in one of thy [o] cities where it liketh him best: thou shalt not vex him.
17 ¶ There shalbe no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.
18 Thou shalt neither bring the [i] hire of a whore, nor the price of a dogge into the house of the Lord thy God for ane vowe: for euen both these are abomination vnto the Lord thy God.
19 ¶ * Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.
20 Vnto a [k] stranger thou maiest lende vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may [l] blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.
21 ¶ When thou shalt vowe a vowe vnto the Lord thy GOD, thou shalt not be slacke to pay it: for the Lord thy GOD will surely require it of thee, and so it should be sinne vnto thee.
22 But when thou abstenest from vowing, it shalbe no sinne vnto thee.
23 That which is gone out of thy lippes, thou shalt [m] keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.
24 ¶ When thou commest into [n] thy neighbours vineyard, then thou maiest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessel.
25 When thou commest into thy neighbours corne, * thou maiest pluck the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

o Ebr. gates.

i Forbidding hereby that anie gaine gotten of euill thinges should be applied to the seruice of God, Micah 1.7. Exod.22.25. Leuit.25.36.

k This was permitted for a time for the hardnes of their heart.

l If thou shewe thy charitie to thy brother, God wil declare his loue toward thee.

m If the vowe be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house. Mat.12.1.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newely married is exempted from warre. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widow.

1 When a man taketh a wife, & marieth her, if so be she finde no fauour in his eyes, because he hath espied some filthinesse in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.
2 And when she is departed out of his house and gone her way, and marrie with another man,
3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:
4 Then her first husband, which sent her away, may not take her agame to be his wife, after that she is [b] defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doeth giue thee to inherite.
5 ¶ When a man taketh a newe wife, he shall not goe a warfare, [c] neither shall he be charged with any businesse, but shall be free at home one yeere, and reioyce with his wife which he hath taken.
6 ¶ No man shal take the nether not the vpper millstone to pledge: for this gage is his liuing.
7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh marchandise of him, or selleth him, that thiefe shall die: so shalt thou put euill away from among you.
8 ¶ Take heede of the * plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teache you: take heede ye doe as I commaunded them.
9 Remember what the Lord thy GOD did vnto * Miriam by the way after that yee were come out of Egypt.
10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe [e] into his house to fet his pledge.
11 But thou shalt stand without, and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.
12 Furthermore if he be a poore bodie, thou shalt not sleepe with his pledge,
13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shalbe righteousnesse vnto thee, [f] before the Lord thy God.
14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.
15 * Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith sustreineth his life: lest he crie against thee vnto the Lord, and it be sinne vnto thee.
16 ¶ * The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shalbe put to death for his owne sinne.
17 ¶ Thou shalt not peruert the right of the [g] stranger, nor of the fatherlesse, nor take a widowes rayment to pledge.
18 But remember that thou wast a seruant in Egypt, and howe the Lord thy God deliuered thee thence. Therefore I commaund thee to doe this thing.
19 ¶ * When thou cuttest downe thine harueste in thy fielde, and hast forgotten a sheafe in the fielde, thou shalt not goe againe to fet it, but it shalbe for [p] stranger, for the fatherless, & for the widowe: that the Lord thy God may blesse thee in all the workes of thine handes.
20 When thou [q] beatest thine olive tree, thou shalt not goe over the boughes againe, but it shalbe for the stranger, for the fatherlesse, and for the widow.

a Hereby God approueth not that light diuorcement, but permitteth it to auoide further inconuenience, Mat.19.7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one anothers conditions and so afterward liue in godly peace.

d Nor anie thing, whereby a man getteth his liuing. Leuit.25.2.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though he would be vnthankfull, yet God will not forget it. Leuit.19.13. Iob.4.14.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them. Leuit.19.9. and 23.22.

p Or, gatherest thine olives.

[a] Or, the grapes of thy vineyard.

21 When thou gatherest thy [a] vineyard, thou shalt not gather the grapes cleane after thee, but they shalbe for the stranger, for the fatherlesse, and for the widowe.
22 And remember that thou wast [h] a seruant in the land of Egypt: therefore I commaund thee to do this thing.

h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

CHAP. XXV.

1 The beating of the offenders. 5 To rayse vp seede to the kinsman. 11 In what case a womans hand must be cut of. 13 Of iust weightes and measures. 19 To destroy the Amalekites.

1 When there shal be strife betweene men, and they shall come vnto iudgement, [a] & sentence shall be giuen vpon them, & the righteous shalbe iustified, and the wicked condemned,
2 Then if so be the wicked be worthye to be beaten, the iudge shall cause him to lie downe, [b] and to be beaten before his face, according to his trespasse, vnto a certaine nomber.
3 [c] Fourtie stripes shall he cause him to haue and not past, lest if he should exceede and beate him above that with many stripes, thy brother should appeare despised in thy sight.
4 ¶ * Thou shalt not mouzell the oxe that treadeth out the corne.
5 ¶ * If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without: that is, vnto a stranger, but his [d] kinsman shall goe in vnto her, and take her to wife, and do the kinsmans office to her.
6 And the first borne which she beareth, shall succeede in the name of his brother which is dead, that his name be not put out of Israel.
7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe [e] office of a kinsman vnto me.
8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I will not take her,
9 Then shal his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foote, and spit in his face, and answere, and say, So shall it be done vnto that man, that will not build vp his brothers house.
10 And his name shalbe called in Israel, The house of him whose shoe is put of.
11 ¶ * When men strine together, one with another, if [f] wife of the one come neere, for to rid her husband out of the handes of him that smiteth him, and put forth her hand, and take him by his priuities,
12 Then thou shalt cut of her hand: thine eye shall not spare her.
13 ¶ Thou shalt not haue in thy bagge two maner of "weightes, a great and a small,
14 Neither shalt thou haue in thyne house diuers "measures, a great and a small:
15 But thou shalt haue a right and iust weight: a perfit and iust measure shalt thou haue, that thy daies may be lengthened in the land, which the Lord thy God giueth thee.
16 For all that do such things, and all that doe vnrighteously, are abomination vnto the Lord thy God.
17 ¶ * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:
18 How he met thee by the way, and smote the hindmost of you, al that were feeble behinde thee, when thou wast fainted and wearie, and he feared not God.
19 Therefore, when the Lord thy GOD hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the [f] remembrance of Amalek from vnder heauen: forget not.

a Whether there be a plaintife or none, the magistrates ought to trie out fautes and punish according to ¶ crime.
b When the crime deserueth not death.
c The Iewes of superstition afterward tooke one away, 2.Cor.11.24.
1.Cor.9.9.
1.tim.5.18.
Ruth.4.3.
mat.22.24.
mar.12.19.
luke 20.28.
d Because the Ebrewe word signifieth not the natural brother, and the word, that signifieth a brother, is taken also for a kinseman: it seemeth that it is not ment that the naturall brother should marrie his brothers wife, but some other of the kindred, that was in that degree which might marrie.
e This lawe importeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.
"*Ebr. stone and stone.*
"*Ebr. Ephah and ephah: reade Exo. 16.36.*
f This was partly accomplished by Saul, about 450.yeeres afterward.

CHAP. XXVI.

1 The offring of the first fruites. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 16 To what honour God preferreth them which acknowledge him to be their Lord.

1 Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it and dwell therein,
2 [a] Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Lorde thy God giueth thee, and put it in a basket, and go vnto the place, which the Lorde thy GOD shall choose to [b] place his Name there.
3 And thou shalt come vnto the Priest, that shall be in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy GOD, that I am come into the countrey which the Lorde sware vnto our fathers for to giue vs.
4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God.
5 And thou shalt answere and say before the Lord thy God, [c] a Syrian was my father, who being readie to perishe for hunger, went downe into Egypt, and soiourned there with a smal company, and grewe there vnto a nation great, mightie, [d] and full of people.
6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.
7 But when we [e] cried vnto the Lorde GOD of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.
8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out

a By this ceremonie they acknowledged ¶ they receiued the land of Canaan as a free gift of God.
b To be called vpon, serued, and worshipped spiritually, Chap.12.5.
c Meaning Iaakob, who serued 20.yeres in Syria.
d Onely by Gods mercie, and not by their fathers deserues.
e Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.

out arme, with great terriblenes, both in signes and wonders.
9 And he hath bright vs into this place, and hath giue vs this land, euen a land that floweth with milke and honie.
10 And now, lo, I [i] haue brought the first fruites of the land which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:
11 And thou shalt reioyce in all the good things which the Lorde thy God hath giuen vnto thee and to thyne houshold, thou and the Leuite, & the stranger that is among you.
12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the thirde yere, which is the yere of tithing, & hast giuen it vnto the Leuite, to the strãger, to the fatherless and to the widow, that they may eate within thy gates, & be satisfied,
13 Then thou shalt [h] say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it vnto the Leuites and to the strangers, to the fatherlesse, and to the widowe, according to all thy * commaundements which thou hast commanded me: I haue [i] transgressed none of thy commaundementes, nor forgotten them.
14 I haue not eate thereof in my [k] mourning, nor suffred ought to perishe [l] thorough vncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done [m] after all that thou hast commanded me.
15 Loke downe from thine holie habitation, euen from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou wareft vnto our fathers) the lande that floweth with milke and honie.
16 ¶ This day the Lorde thy God doeth command thee to do these ordinances, and lawes: keepe them therefore, and do them with [n] all thine heart, and with all thy soule.
17 Thou hast set vp the Lorde this day to be thy God, and to walke in his waies, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.
18 [o] And the Lorde hath set thee vp this day, to be a * precious people vnto him (as he hath promised thee) & that thou shouldest keepe all his commaundementes,
19 And to make thee * high aboue all nations (which he hath made) in praise, & in name, and in glorie, * and that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

f In token of a thankfull heart, and mindfull of this benefite.

g Signifying, that God vs not goods for our selues onely, but for their vses also, which are committed to our charge.

h Without hypocrisie.

Chap. 14. 27.

i Of malice and contempt.

k Or, for anie necessitie.
l By putting them to anie prophane vse.
m As farre as my sinfull nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psalme 14. 3. rom. 3. 10.

n With a good and simple conscience.

o Signifying that there is a mutuall bonde betwene God & his people.
Chap. 7. 6. & 14. 2.
Chap. 4. 7. & 28. 1.
Chap. 7. 6. & 14. 2.

CHAP. XXVII.

1 Then Moses with the Elders of Israel [a] commanded the people, saying, Keepe al the commaudements, which I commande you this day.
2 And when ye shall * passe ouer Iordan vnto the land which the Lorde thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,
3 [b] And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou maist go into the land which the Lorde thy God giueth thee: a land that floweth with milke & honie, as the Lord God of thy fathers hath promised thee.
4 Therefore when ye shall passe ouer Iordan, ye shall set vp these stones, which I commande you this daye in mount Ebal, and thou shalt plaister the with plaister.
5 * And there shalt thou builde vnto the Lorde thy God an altar, euen an altar of stones: thou shalt lift none [c] yron instrument vpon them.
6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offrings thereon vnto the Lorde thy God.
7 And thou shalt offer peace offrings, & shalt eate there and reioyce before the Lord thy God:
8 And thou shalt write vpon the stones all the wordes of this Lawe, [d] well and plainely.
9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this daie thou art become the people of the Lord thy God.
10 Thou [e] shalt hearken therefore vnto the voyce of the Lord thy God, & do his commandements and his ordinances, which I commande thee this day.
11 ¶ And Moses charged the people the same day, saying,
12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe ouer Iordan: Simeon, and Leui, and Iudah, & Issachar, and [f] Ioseph, & Beniamin.
13 And these shal stand vpon mount Ebal to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.
14 And the Leuites shall answere and say vnto all the men of Israel with a loude voyce,
15 ¶ Cursed be the man that shall make anie carued or molten [h] image, which is an abomination vnto the Lorde, the worke of the handes of the craftesman, and putteth it in a secrete place: And al the people shall answere, and say: So be it.
16 Cursed be he that [i] curseth his father & his mother: And al the people shal say: So be it.
17 Cursed be he that remoueth his neighbours [k] marke: And all the people shall say: So be it.

a As Gods minister and charged with the lawe.
Iosh. 4. 1.

b God would that his Lawe should be set vp in the borders of the lande of Canaan, that al that looked thereon, might knowe that the lande was dedicate to his seruice.

Exod. 20. 25.
Iosh. 8. 31.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That euerie one may well reade it, and vnderstand it.

e This condition God hath bound thee vnto that if thou wilt be his people, thou must keepe his lawes.

f Meaning Ephraim and Manasseh.

g Signifying, if they would not obey God for loue, they should be made to obey for feare.
h Vnder this he cõteineth al the corruption of Gods seruice, & the transgressions of the first table.
i Or, contemneth: and this apperteineth to the second table.
k He condemneth all iuiuries and extorsions.

18 Cur-

l Meaning, that helpeth not and counseleth not his neighbour.

18 Cursed be he that maketh the [l] blinde go out of the way: And all the people shal say: So be it.
19 Cursed be he that hindreth the right of the stranger, the fatherless, and the widowe: And all the people shall say: So be it.
20 Cursed be he that lieth with his fathers wife: for he hath uncouered his fathers [m] skirt: And all the people shal say: So be it.
21 Cursed be he that lieth with any beast: And al the people shall say: So be it.
22 Cursed be he that lieth with his sister, the daughter of his father, or [p] daughter of his mother: And all the people shall say: So be it.
23 Cursed be he that lieth with his [n] mother in lawe: And al the people shal say: So be it.
24 Cursed be he that smiteth his neighbour [o] secretly: And all the people shall say: So be it.
25 * Cursed be he that taketh a reward to put to death innocent blood: And all the people shal say: So be it.
26 * Cursed be he that confirmeth not all the wordes of this Lawe, to do thē: And all the people shal say: So be it.

m In cōmitting villenie against him, Leui. 20. 11. chap. 22. 30. Eze. 22. 10.

n Meaning his wiues mother.

o For God, that seeth in secrete, will reuenge it. Ezek. 22. 12.

Galat. 3. 10.

CHAP. XXVIII.

1 The promises to them that obey the commaundements. 15 The threatnings to the contrarie.

Leuit. 26. 3.

1 IF * thou shalt obeye diligently the voyce of the Lord thy God, & obserue and do al his cōmandements, which I commande thee this day, then p Lord thy God will [a] set thee on high aboue all the nations of the earth.
2 And all these blessings shall come on thee, and [b] ouertake thee, if thou shalt obey the voyce of the Lord thy God.
3 Blessed shalt thou be in the [c] citie, and blessed also in the fielde.
4 Blessed shalbe the fruite [d] of thy bodie, and the fruite of thy grounde, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.
5 Blessed shalbe thy basket & thy dough.
6 Blessed shalt thou be, when thou [e] cōmest in, and blessed also when thou goest out.
7 The Lorde shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee [f] seuen wayes.
8 The Lord shal commaund the blessing to be with thee in thy store houses, and in all that thou settest thine [g] hand to, and wil blesse thee in the land which p Lord thy God giueth thee.
9 The Lorde shal make thee an holy people vnto him selfe, as he hath sworne vnto thee, if thou shalt keepe the commandements of the Lord thy God, and walke in his wayes.
10 Then all people of the earth shall see that the Name of the Lord is [h] called

a He will make thee the moste excellent of all people.
b When thou thinkest thy selfe forsaken.
c Thou shalt liue wealthily.
d Thy children and succesion.

e At thine enterprises shall haue good successe.

f Meaning, many wayes.

g God wil blesse vs, if we do our duetie, and not be idle.

h In that he is thy God, and thou art his people.

vpon ouer thee, and they shalbe afraied of thee.
11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, & in the fruit of thy cattel, & in the fruit of thy ground, in the land which the Lord sware vnto thy fathers, to giue thee.
12 The Lord shal open vnto thee his good treasure, euen the [i] heauen to giue raine vnto thy lande in due season, & to blesse al the worke of thine handes: and thou shalt lende vnto manie nations, but shalt not borowe thy selfe.
13 And the Lord shal make thee the head, and not the [k] tayle, and thou shalt be aboue onelye, and shalt not be beneath, if thou obey the commandements of the Lord thy God, which I commande thee this day, to keepe and to do them.
14 But thou shalt not decline from anie of the wordes, which I commande you this day, eyther to the * right hande or to the left, to go after other goddes to serue them.
15 ¶ * But if thou wilt not obey the voyce of the Lord thy God, to keepe and to do all his commandements and his ordinances, which I commande thee this day, then all these curses shal come vpon thee, and ouertake thee.
16 Cursed shalt thou be in the towne, and cursed also in the fielde.
17 Cursed shall thy basket be, and thy [l] dough.
18 Cursed shalbe the fruite of thy bodie, and the fruite of thy lande, the increase of thy kine, and the flockes of thy sheepe.
19 Cursed shalt thou be when thou commest in, and cursed also whē thou goest out.
20 The Lord shall sende vpon thee cursing, trouble, and [m] shame, in all that which thou settest thine hand to do, vntill thou be destroyed, and perish quickly, because of the wickednes of thy works whereby thou hast forsaken me.
21 The Lorde shall make the pestilence cleaue vnto thee, vntill he hath consumed thee from the lande, whither thou goest to possesse it.
22 * The Lord shall smite thee with a consumption, and with the feauer, & with a burning ague, and with feruent heat, and with the [n] sword, and with blasting, and with the mildewe, and they shall pursue thee vntill thou perishe.
23 And thine heauen that is ouer thine head, shalbe [k] brasse, and the earth that is vnder thee, yron.
24 The Lord shall giue thee for the raine of thy lande, dust and ashes: euen from [p] heauen shal it come downe vpon thee, vntill thou be destroyed.
25 And the Lorde shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seuen wayes before them, and shalt be [q] scattered through all the kingdomes of the earth.

26 And

i For nothing in the earth is profitable, but when God sendeth his blesings from heauen.

Chap. 15. 6.

* Or, the lowest.

Iosh. 23. 6.

Leuit. 26. 14. lament. 2. 2. 17. malac. 2. 2. baruch. 1. 20.

l Or, store.

m Or, rebuke.

Leuit. 26. 16.

n Or, drought.

k It shall giue thee no more moysture then if it were of brasse.

p Or, out of the ayre, as dust raised with winde.

q Some reade, thou shalt be a terrour & feare, when they shall heare how God hath plagued thee.

m Thou shalt be cursed both in thy life & in thy death: for the burial is a testimonie of the resurrection, which signe for thy wickednes thou shalt lacke.

n In things most euident and cleare thou shalt lacke discretion and iudgement.

* Ebr. make it common.

o When they shal returne fro their captiuitie.

p As he did Manasseh, Ioachim, Zedechias and others.

Iere.24.9. & 25.9. 2.king.9.7.

Micah.6.15. Haggi.1.6.

* Or, be shaken before they be ripe.

26 And thy m carkeys shalbe meat vnto all foules of the aire, & vnto the beasts of the earth, and none shall frayt them away.
27 The Loide will smite thee with the botch of Egypt, & with the emerodes, and with the scab, and with the itche, that thou canst not be healed.
28 And the Loide shall smite thee with madnes, and with blindnes, and with astonying of heart.
29 Thou shalt also grope at none dayes, as the n blinde groperth in darknes, and thalt not prosper in thy wayes: thou shalt neuer but be oppressed & wrong and be powled euermore, and no man shal succour thee.
30 Thou shalt betrothe a wife, and another man shall lie with her: thou shalt build an house, & shalt not dwel therein: thou shalt plant a vineyard, & shalt not " eate the fruite.
31 Thine oxe shall be slaine before thine eyes, and thou shalt not eat thereof: thine asse shalbe violently taken away before thy face, and shal not be restored to thee: thy sheepe shalbe giuen vnto thine enemies, and no man shall rescue them fro thee.
32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes o shal stil looke for them, euen till they fall out, and there shalbe no power in thine hand.
33 The fruite of thy lande and all thy labours shal a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway:
34 So that thou shalt be mad for ȳ sight which thine eyes shal see.
35 The Loid shal smite thee in the knees, and in ȳ thighs, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the toppe of thine head.
36 The Loid shal bring thee & thy p king (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou shalt serue other gods: euen wood and stone,
37 And thou shalt * be a wonder, a prouerbe and a common talke among all people, whither the Loide shall carie thee.
38 * Thou shalt carie out much seede into the field, and gather but litle in: for the grashoppers shal destroy it.
39 Thou shalt plant a vineyard & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shal eate it.
40 Thou shalt haue Oliue trees in al thy coastes, but shalt not anoint thy selfe with the oyle: for thine oliues shall * fall.
41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shal go into captiuitie.
42 All thy trees and fruite of thy land q shal the grashopper consume.
43 The stranger that is among you, shall climie aboue thee vp on hie, and thou shalt come downe beneath alowe.
44 He shal lend thee, and thou shalt not lend him: he shalbe the head, and thou shalt be the taple.
45 Moreouer, all these curses shall come vpon thee, and shal pursue thee & ouertake thee, til thou be destroyed, because thou obeydst not the voyce of the Loid thy God, to keepe his commaundements, and his ordinances, which he commanded thee:
46 And they shalbe vpon r thee for signes and wonders, & vpon thy seede for euer,
47 Because thou seruedst not the Loide thy God with ioyfulnes & with a good heart for the abundance of all things.
48 Therefore thou shalt serue thine enemies which the Loide shall send vpon thee, in hunger and in thirst, and in nakednes, and in neede of all things: and he shall put a yoke of yron vpon thy necke vntil he haue destroyed thee.
49 The Loide shall bring a nation vpon thee from farre, euen from the end of the world, flying swift as an Eagle: a nation whose tongue thou shalt not vnderstand:
50 A nation of a " fierce countenance, which wil not regard the person of the olde, nor haue compassion of the yong.
51 The same shal eat the fruite of thy cattel, and the fruite of thy land vntil thou be destroyed, and he shall leaue thee neither wheat, wine, nor oyle, neither the " increase of thy kine, nor the flockes of thy sheepe, vntil he haue brought thee to nought.
52 And he shall besiege thee in all thy cities, vntil thine hie & strong walles fall downe, wherein thou trustedst in al the land: and he shal besiege thee in all thy " cities throughout all thy land, which the Loid thy God hath giuen thee.
53 * And thou shalt eate the fruite of thy body: euen the flesh of thy sonnes and thy daughters, which the Loide thy God hath giuen thee, during the siege and straitnes wherein thine enemie shal inclose thee:
54 So that the man (that is tender and exceeding deinty among you, * shalbe grieued at his brother, & at his wife, that lyeth in his bosome, and at the remnant of his children, which he hath yet left,
55 For feare of giuing vnto any of them of the flesh of his children, whome he shall eate, because he hath nothing left him in that siege, and straitnes, wherewith thine enemie shal besiege thee in al thy cities.
56 The tender and deintie t woman among you, which neuer would venture to set the sole of her foote vpon ȳ ground (for her softnes and tendernes) shalbe grieued at her husband, that lyeth in her bosome, and at her sonne, and at her daughter,

q Vnder one kinde he conteineth all the vermine, which destroy the fruites of the land: and this is an euident token of Gods curse.

r Gods plagues shalbe euident signes that he is offended with thee.

" Or, barbarous, cruel, or impudent.

" Or, first borne of thy bullockes.

" Or, gates.

Leuit.26.29. 2.king.6.29. Iumen.4.10. Baruch.2.3.

Chap.15.9.

t As came to pass in the daies of Ioram, King of Israel, 2.King. 6.29, & when the Romanes besieged Ierusalē.

57 And

t Hunger shall so bite her, that she shalbe ready to eat her childe before it be deliuered.

u For he that offendeth in one, is guiltie of all, Iam.2.10.

57 And at her t afterbirth (that shal come out from betweene her feete) and at her children, which she shal beare: for when all things lacke, she shall eare them secretly, during the siege and straitnes, wherewith thine enemie shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe u all the wordes of this Lawe (that are written in this booke) and feare this glorious and fearefull Name THE LORD THY GOD,

59 Then the Lord wil make thy plagues wonderful, and the plagues of thy seed, euen great plagues and of long continuance, and foye diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, & thei shal cleaue vnto thee.

61 And euery sicknes, and euery plague, which is not x written in the booke of this Lawe, will the Lorde heape vpon thee, vntil thou be destroyed.

62 And ye shall be left fewe in number, where ye were as the *starres of heauen in multitude, because thou wouldest not obey the voice of the Lord thy God.

63 And as the Lorde hath reioyced ouer you, to doe you good, and to multiplie you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shalbe rooted out of the land, whither thou goest to possesse it.

x Declaring that God hath infinite meanes to plague the wicked, besides thé that are ordinarie or written. *Chap.10.22.*

y Signifiyng that it is a singular gift of God to be in a place where as we may worship God purely, and declare our faith & religion.

64 And the Lord shal y scatter thee among all people, from the one end of p̃ world vnto the other, and there thou shalt serue other gods, which thou hast not knowen no: thy fathers, euen wood and stone.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foote haue rest: for the Lorde shall giue thee there a trembling heart, and looking to returne til thyne eies fail out, and a sorowful minde.

* *Or, thou shalt be in dout of thy life.*

66 And thy life shall * hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, & at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, & for the sight of thine eies, which thou shalt see.

z Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe through.

68 And the Lord shal bring thee into Egypt againe with z shippes by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there shalbe no buyer.

CHAP. XXIX.

1 The people are exhorted to obserne the commandements. 10 The whole people from the hiest to the lowest are comprehended under Gods couenant. 19 The punishment of him that flatteretb him selfe in his wickednes. 24 The cause of Gods wrath against his people.

1 THese are the a wordes of the couenant which the Lord commanded Moses to make with the children of Israel in the land of Moab beside the couenant which he had made with them in b Horeb.

a That is, the articles, or conditions.

b At the first giuing of the law, which was foure yeres before.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eies in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The c great tentations which thine eyes haue seene, those great miracles and wonders:

c The proofes of my power.

4 Yet the Lord hath not d giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yere in the wilderness: your clothes are not wared olde vpon you, neither is thy shoe wared olde vpon thy foote.

6 Ye haue eaten no bread, neither drunke wine, nor strong drinke, that ye might know, howe that I am the Lorde your God.

e Made by mans arte, but manna, which is called the bread of Angels.

7 After, ye came into this place, & Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battell, and we slewe them,

8 And tooke their land, and gaue it for an heritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this couenant and doe them, that ye may prosper in all that ye shal doe.

Chap.4.6. 1.King.2.3.

10 Ye stand this day euery one of you before the Lord your f God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

11 Your children, your wiues, & thy stranger p̃ is in thy campe from the hewer of thy wood, vnto p̃ drawer of thy water,

12 That thou shouldest passe into the couenant of the Lorde thy God, and into his othe which the Lorde thy God maketh with thee this day,

13 For to establish thee this day a people vnto him selfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

g Alluding to them, that when they made a sure couenant, deuided a beast in twaine, and past betweene the parts deuided, Gene.15.10.

14 Neither make I this couenant, & this othe with you onely,

15 But a swel with him that standeth here with vs this day before the Lorde our God, as with him h that is not here with vs this day.

h Meaning, their posteritie.

16 For ye know, how we haue dwelt in the land of Egypt, and howe we passed through the middes of the nations, which ye passed by.

17 And ye haue seene their abominations and their idols (wood, and stone, siluer, and gold) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turn his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there

there should not be among you [i] anie roote that bringeth forth *gall & wormeswood,
19 So that when he heareth the woords of this curse, he [a] blesse him selfe in his hearte, saying, I shall haue peace, although I walke according to the stubburnes of mine owne hearte, thus adding [k] drunkennes to thirst.
20 The Loyde will not be merciful vnto him, but then the wrath of the Loyde & his ielousie shall smoke against [p] man, and euerie curse that is written in this booke, shall light vpon him, and [p] Loyd shal put out his name from vnder heauen,
21 And the Loyde shall separate him vnto euill out of al the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Lawe.
22 So that the [l] generation to come, euen your children, that shall rise vp after you, and the stranger, that shall come from a farre land, shall say, when they shall see the plagues of this lande, & the diseases thereof, wherewith the Loyde shall smite it:
23 (For al that land shal burne with brimstone and salt: it shal not be sowen, nor bring forth, nor any grasse shall growe therein, like as in the ouerthrowing of *Sodom, and Gomorah, Admah, and Zeboim, which the Loyd ouerthrewe in his wrath and in his anger)
24 Then shall all nations saye, * Wherefore hath the Loyd done thus vnto this lande? howe fierce is this great wrath?
25 And they shall answere, Because they haue forsaken the couenant of the Loyd God of their fathers, which he had made with them, when he brought them out of the lande of Egypt,
26 And went and serued other gods and worshipped them: euen goddes which they knew not, and [n] which had giuen them nothing,
27 Therefore the wrath of the Loyd waxed hot against this land, to bring vpon it euerie curse that is written in this booke.
28 And the Loyd hath rooted them out of their lande in anger, and in wrath, and in great indignation, and hath cast them into an other lande, as appeareth this day.
29 The [m] secret things belong to the Loyd our God, but the thinges reuealed belong vnto vs, and to our children for euer, that we may do all the woordes of this Lawe.

i Such sinne, as the bitter fruite thereof might choke and destroy you. *Act. 8. 23.*
* *Or, flatter.*
k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet can not be satisfied.
l Gods plagues vpon them that rebell against him, shalbe so strange, that all ages shalbe astonied.
Gen. 19. 24, 25.
1. King. 9. 8. 2. Chro. 22. 8.
n *Or, which had not giuen them a lande to possesse.*
m Moses hereby reproueth their curiositie, which seeke those things that are onely knowen to God: and their negligence that regard not y, which God hath reueiled vnto them, as the Lawe.

CHAP. XXX.

1 Mercie shewed wha they repent. 6 The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20. The Lord is their life which obey him.

1 NOwe when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, & thou shalt [a] turne into thine heart, among all the nations whither the Loyd thy God hath driuen thee,
2 And shalt returne vnto the Loyde thy God, and obey his voyce in all that I commande thee this day: thou, and thy children with all thine [b] heart and with all thy soule,
3 Then the Loyd thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Loyd thy God had scattered thee.
4 Though thou weresf cast vnto the vtmost part of [c] heauen, from thence will the Loyd thy God gather thee, and fro thence will he [d] take thee,
5 And the Loyd thy God will bring thee into the lande which thy fathers possessed, and thou shalt possesse it, and he will shewe thee fauour, and will multiplie thee aboue thy fathers.
6 And the Loyd thy God wil [e] circumcise thine heart, and the hearte of thy seede, that thou maist loue the Loyd thy God with all thine heart, and with all thy soule, that thou maist liue.
7 And the Loyd thy God will lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.
8 [f] Returne thou therefore, and obey the voyce of the Loyde, and do all his commaõdements, which I commande thee this day.
9 And the Loyd thy God will make thee plentous in euerie worke of thine hand, in the fruite of thy body, & in the fruite of thy cattell, and in the fruite of the lande for thy welth: for the Loyde will turne againe and [g] reioyce ouer thee to do thee good, as he reioyced ouer thy fathers,
10 Because thou shalt obey the voyce of the Loyde thy God, in keeping his commaundementes, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Loyd thy God with all thine hearte and with all thy soule.
11 [h] For this commaundement which I commande thee this day, is [h] not hid fro thee, neither is it farre of.
12 It is not in heaue, that thou shouldest say, * Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?
13 Neither is it beyonde the [i] Sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may do it?
14 But the [k] woorde is very neere vnto thee: euen in thy mouth and in thine heart, for to [l] do it.
15 Beholde, I haue set before thee this day life and good, death and euill,
16 In that I commaunde thee this day, [m] to loue the Loyd thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes,

a By calling to remembrance, both his mercies and his plagues.
b In true repentance is none hypocrisie.
c Euen to the worlds ende.
d And bring thee into thy countrey.
e God wil purge all thy wicked affections: which thing is not in thine owne power to do.
f If we wil haue God to worke in vs with his holie Spirit, we must turne againe to him by repentance.
g He meaneth not that God is subiect to these passions, to reioyce or to be sad: but he vseth this maner of speache to declare the loue that he beareth vnto vs.
h The lawe is so euident that none can pretend ignorance. *Rom. 10. 6.*
i By heauen and the sea he meaneth places most farre distant.
k Euen the law and the Gospel.
l By faith in Christ.
m So that to loue and obey God, is onely life and felicitie.

a He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

lawes, that thou maist * liue & be multiplied, and that the Lord thy God may bless thee in the lande, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other goddes, & serue them,

18 I pronounce vnto you this day, that ye shall surely perishe, ye shall not prolong your dayes in the lande, whither thou passest ouer Iordan to possesse it.

Chap.4.26.

19 * I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. therefore o chuse life, that both thou and thy seede may liue,

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his electe.

20 By loueing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou mayest dwell in the lande which the Lorde sware vnto thy fathers, Abraham, Ysaak and Iaakob, to giue them.

CHAP. XXXI.

2. 7. Moses preparing himselfe to dye, appointeth Iosiua to rule the people. 9 He giueth the Lawe to the Lewites, that they should reade it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmed Iosiua. 29 Moses sheweth them that they will rebell after his death.

1 THen Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundreth and twenne yere olde this day: I a can no more goe out and in: also the Lorde hath said vnto me, * Thou shalt not go ouer this Iordan.

a I can no lōger execute mine office.

Nomb.20.12. chap.3.26.

3 The Lord thy God he will go ouer before thee: he will destroye these nations before thee, and thou shalt possesse them. * Iosiua, he shal go before thee, as the Lord hath said.

Nomb.27.18.

4 And the Lord shall do vnto them, as he did to * Sihon and to Og kings of the Amorites, and vnto their lande whom he destroyed.

Nomb.21.24.

5 And the Lorde shall giue them b before you that ye may do vnto them according vnto euerie * commaundement, which I haue commanded you.

b Into your hands.

Chap.7.2.

6 Plucke vp your heartes therefore, and be strong: dreade not, nor be afraide of them: for the Lorde thy God hym selfe doth go with thee: he will not faile thee, nor forsake thee.

c Or, be of good courage.

7 ¶ And Moses called Iosiua, and saide vnto him in the sight of all Israel, Be c of a good courage and strong: for thou shalt go with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

c For he that must gouerne y people, hath neede to be valiant to represse vice, & constant to mainteine vertue.

8 And the Lord hym selfe doeth d go before thee: he wilbe with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

d Signifying y man can neuer be of good courage, except he be persuaded of Gods fauour & assistance.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priesses the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commāded them, saying, * Euerie seuenth yeere * when the yeere of freedome shall be in the feast of the Tabernacles:

Nehem.8.2. Chap.15.1.

11 When all Israel shall come to appeare e before the Lord thy God, in the place which he shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

e Before the Arke of the couenant, which was the signe of Gods presence, and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they maye heare, and that they may learne, and feare the Lorde your God, and keepe, and obserue all the wordes of this Lawe,

13 And that their children which f haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the lande, whither ye goe ouer Iordan to possesse it.

f Which were not borne when the Lawe was giuen.

14 ¶ Then the Lord said vnto Moses, Beholde, thy dayes are come, that thou must die: Call Iosiua, and stande ye in the Tabernacle of the Congregation y I may giue him a g charge. So Moses and Iosiua went, and stood in the Tabernacle of the Congregation.

g *Or, commandement.*

15 And the Lorde appeared in the Tabernacle, in the pillar of a g cloude: and the pillar of the cloude stoode ouer the doore of the Tabernacle.

g In a cloude that was facioned like a pillar.

16 ¶ And the Lord said vnto Moses, Behold, thou shalt slepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they go to dwell therein), and will forsake me, and breake my couenāt which I haue made with them.

17 Wherefore my wrath will ware hote against them at that day, and I will forsake them, and will h hide my face from them: then they shalbe consumed, and many aduersities and tribulations shal come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

h That is, I will take my fauour from them: as to turne his face toward vs, is to shewe vs his fauour.

18 But I wil surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Nowe therefore write ye this i song for you, and teache it the children of Israel: put it in their mouthes, that this song may be my witnesse against the children of Israel.

i To preserue you and your children from Idolatrie, by remembring Gods benefites.

20 For I will bring them into the lande (which I sware vnto their fathers) that flowth with milke and hone, and they shall eate, and fill them selues, and ware fatte: k then shall they turne vnto other gods, and serue them, and contemne me, and breake my couenant.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when manie aduersities and tribulations shall come vpō them, this

l That these euils are come vpon them, because they forsooke me.

this song shall l answere them to their face as a witnes: for it shal not be forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the lande which I ware.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, & said, *Be strong, and of a good courage: for thou shalt bring the children of Israel into ꝑ land, which I ware vnto them, & I will be thee.

*Iosh. 1. 6.

24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a booke until he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Lawe, and put ye it in the side of the Arke of the couenant of the Lord your God, that it may be there for a m witnes against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

27 For I know thy rebellion & thy stiffe necke: beholde, I being yet alue with you this day, ye are rebellious against the Lorde: how much more then after my death?

28 Gather vnto me al the Elders of your tribes, and your n officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

n As gouerners, iudges, and magistrates.

29 For I am sure that after my death ye will vtterly be corrupt and turne from the way, which I haue commanded you: therefore euil will come vpon you at the length, because ye will commit euil in the sight of the Lorde, by prouoking him to anger through the o worke of your hands.

o By Idolatrie, and worshipping Images, which are the worke of your hands.

30 Thus Moses spake in the audience of al the Congregation of Israel ꝑ wordes of this song, until he had ended them.

CHAP. XXXII.

The song of Moses conteining 7 Gods benefites toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Lawe to the children. 49 God forewarneth Moses of his death.

1 HEarken, pe a heauens, and I will speake: and let the earth heare the wordes of my mouth.

a As witnesses of this peoples ingratitude.

2 My b doctrine shall drop as the raine, and my speach shal stil as the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

b He desireth that he may speake to Gods glorie, and that the people, as y greene grasse, may receiue the dewe of his doctrine.

3 For I will publish the Name of the Lord: giue pe glorie vnto our God.

4 Perfect is the worke of the c mightie God: for all his wayes are iudgement. God is true, and without wickednes: iust, and righteous is he.

c The Ebreew word is rocke: noting that God onely is mighty, faithful, & constant in his promes.

5 They haue corrupted them selues toward him by their vice, not being his children, but a froward and crooked generation.

6 Do pe so reward the Lord, O foolish people and vnwise? is not he thy father, that hath bought thee? he hath d made thee, and proportioned thee.

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

7 ¶ Remember the dayes of olde: consider the yeres of so many generations: ask thy father, and he wil shewe thee: thine Elders, and they wil tel thee.

8 When the most hie God deuided to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the e people, according to the nomber of the children of Israel.

e When God by his prouidence deuided ye world, he lent for a time that portiõ to the Canaanites, which should after be an inheritance for all his people Israel.

9 For the Lordes portion is his people: Iaakob is the lot of his inheritance.

10 Ye found him in the land of the wilderness, in a waste, and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

f To teach thē to flie.

11 As an eagle stereth vp her nest, f floteth ouer her birdes, stretcheth out her winges, taketh them, and beareth them on her winges,

12 So the Lord alone led him & there was no g strange god with him.

g *Or, god of strange nation.*

13 He caried him vp to the hie places of the earth, that he might eate the fruits of the fields, and he caused him to suck h honie out of the stone, and ople out of the hard rocke:

h That is, abundance of al things euen in the very rockes.

14 Butter of kine, and milke of sheepe with fat of the lambes, and rams fed in Bashan, and goates, with the fat of the graines of wheate, & the red i liqour of the grape shalt thou drinke.

i *Ebr. blood.*

15 ¶ But he that should haue bene k vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore he forsooke God that made him, & regarded not the strong God of his saluation.

i He sheweth what is the principall end of our vocation.

16 They prouoked him with l strange gods: they prouoked him to anger with abominations.

k By changing his seruice for their superstitions.

17 They offred vnto deuils, not to God, but to gods whom they knew not: m new gods that came newly vp, whom their fathers feared not.

l Scripture calleth new, whatsoeuer man inueneth, be the error neuer so olde.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then sawe it, & was angrie, for the prouocation of his n sonnes and of his daughters.

m He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen.

20 And he said, I wil hide my face from them: I will see what their end shalbe: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielouse with that which is not God: they haue prouoked me to anger with their vanities: * and I will moue them to ielouse with those which are no o people: I will prouoke them to anger with a foolish nation.

Rom. 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

22 For fire is kindled in my wrath, & shal burne vnto the bottom of hel, and shal consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I

23 I will spend plagues vpon them: I
wil bestowe mine arrowes vpon them.
24 They shalbe burnt with hunger, and
consumed with heat, and with bitter
destruction: I wil also send the teeth of
beasts vpon them, with the venime of
serpents creeping in the dust.
o They shall be slaine both in the field & at home.
25 The sword shall ᵒ kill them without,
and in the chambers feare: both ᵖ yong
man and the yong woman, the suckling
with the man of grap heare.
26 I haue said, I would scatter them a-
broade: I would make their remem-
brance to cease from among men,
27 Saue that I feared the furie of the
enemie, lest their aduersaries should
ᵖ wax proud, and lest they should say,
Our hie hand and not the Lorde hath
done all this.
p Reioycing to see the godly afflicted, & attributing that to them selues which is wrought by gods hand.
28 For they are a nation void of counsel,
neither is there any vnderstanding in
them.
29 Oh that they were wise, then they
would vnderstand this: they woulde
ᵠ consider their later end.
q They would consider the felicitie ý was prepared for them, if they had obeyed God.
30 How should one chase a thousand, and
two put ten thousand to flight, except
their strong God had solde them, and
the Lord had ʳ shut them vp?
r Or, deliuered them to their enemie, Ioth.23.10.
31 For their god is not as our God, euen
our enemies being iudges.
32 For their vine is of the vine of Sodom,
and of the vines of Gomorah: their
grapes are grapes of gall, their clusters
be bitter.
33 Their ˢ wine is the poyson of dragons,
and the cruel gall of aspes.
s The fruites of the wicked are as poyson, detestable to God and dangerous for man. Eccles.28.1. rom.12.19. hebr.10.30.
34 Is not this laid in store with me, and
sealed vp among my treasures?
35 *Vengeance and recompense are mine:
their sore shal slide in due time: for the
day of their destruction is at hand, and
the things that shall come vpon them,
make haste.
36 For the Lorde shall iudge his people,
and ᵗ repent toward his seruants, when
he seeth that their power is gone, and
none ᵗ shut vp in hold nor left abroad.
t Or, change his minde.
u When neither strong nor weak in a maner remaine.
37 When men shal say, Where are their
gods, their mightie God in whom they
trusted,
38 Which did eate the fat of their sacrifi-
ces, and did drinke the wine of their
drinke offring? let them rise vp, and
helpe you: let him be your refuge.
39 Behold nowe, for I, I am he, & there
is no gods with me: * I kill, and giue
life: I wound, and I make whole: ˣ nei-
ther is there any that can deliuer out of
mine hand.
x Sam.2.6. Iob.13.21. Wisd.16.13.
40 For I ʸ lift vp mine hand to heauen,
and say, I liue for euer.
y That is, I sweare, reade Genes.14.22.
41 If I whet my glittering sworde, and
mine hand take holde on iudgement, I
will execute vengeance on mine ene-
mies, and will reward them that hate
me.
42 I will make mine arrowes drunke
with blood, (and my sword shal eat flesh)
for the blood of the slaine, and of the cap-
tiues, when I begin to take vengeance
of the enemie.
43 * Be nations, praise his people: for he
wil auenge the ᶻ blood of his seruants,
and wil execute vengeance vpon his ad-
uersaries, and wil be merciful vnto his
land, and to his people.
Rom.15.10.
z Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.
44 ¶ Then Moses came and spake all the
wordes of this song in the audience of
the people, he and ᵃ Hoshea the sonne of
Nun.
a Or, Iosheua.
45 When Moses had made an ende of
speaking all these wordes to all Israel,
46 Then he said vnto them, * Set your
hearts vnto all the wordes which I te-
stifie against you this day, that ye may
commande them vnto your children,
that they may obserue and doe all the
wordes of this Lawe.
Chap.6.6. and 11.18.
47 For it is no ᵇ vaine worde concerning
you, but it is your life, and by this word
ye shal prolong your dayes in the land,
whither ye go ouer Iordan to possesse it.
b For I wil performe my promises vnto you, Isa.55.10.
48 * And the Lord spake vnto Moses the
selfe same day, saying,
Numb.27.12.
49 Goe vp into this mountaine of Aba-
rim, vnto the mount Nebo, which is in
the land of Moab, that is ouer against
Iericho: and behoide the land of Ca-
naan, which I giue vnto the children
of Israel for a possession,
50 And die in the mount which thou go-
est vp vnto, and thou shalt be ᶜgathered
vnto thy people, * as Aaron thy brother
died in mount Hor, and was gathered
vnto his people,
Gene.25.8. Numb.20.25,28. and 33.38.
51 Because ye ᵈ trespassed against me a-
mong the children of Israel, at the Wa-
ters ᵉ of Meribah, at Kadesh in the wil-
dernes of Zin: for ye ʸ sanctified me not
among the children of Israel.
Numb.20.12,13. and 27.14.
c Or, of strife.
d Ye were not earnest and constant to maintain mine honour.
52 Thou shalt therefore see the land be-
fore thee, but shalt not goe thither, I
meane, into the land which I giue the
children of Israel.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Israel. 29 Nor any people like vnto his.

1 NOwe this is the ᵃ blessing where-
with Moses the man of God bles-
sed the children of Israel before
his death, and said,
a This blessing conteyneth not onely a simple praier, but an assurance of the effect thereof.
2 The Lord came from Sinai, and rose
vp from Seir vnto them, and appeared
clearely from mount Paran, & he came
with ten ᵇthousands of Saintes, and at
his right hand a frie lawe for them.
b Meaning infinite Angels.
3 Though he loue the people, yet ᶜ all thy
Saintes are in thine hands: and they
are humbled at ᵈthy feete, to receiue thy
wordes.
c Ebr. his saints, that is, the children of Israel.
d As thy disciples.
4 Moses commanded vs a lawe for an
ᵉ inheritance of the Congregation of
Iaakob.
e To vs and our successors.
5 Then ᶠhe was among the ᵍ righteous
people, as king, when the heads of the
people, and the tribes of Israel were
assembled.
f Or, Moses.
g Or, Israel.

6 ¶ Let

f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished & his familie but small.

g Signifying that he should hardly obteine Iaakobs promes, Gen.49.8. *Exod.28.30.*

h He preferred Gods glorie to all naturall affection, Exod, 32. 29.

i He declareth that the ministers of God haue manie enemies, and therefore haue neede to be praied for.

k Because the temple shoulde be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwel with him there.

[a] *Or, fountaines.*

l Which was, God appearing vnto Moses, Exod.3.2. *Gen.49.26.*

[b] *Or, strength.*

m In thy prosperous viages vpon the sea, Gen.49.13.

[c] *Or, mount Zion.*

n The Tribe of Zebulun.

o So that the portion of the Gadites, and others on this side Iordē was Gods, though it was not so knowen.

6 ¶ Let f Reuben liue, and not die, though his men be a small nomber.

7 ¶ And thus he blessed Iudah, and said, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shalbe g sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Leui he said, Let thy * Thummim & thine Vrim be with thine Holy one, whom thou didst proue in Massah, and didst cause him to strue at the waters of Meribah.

9 Who said vnto his father and to his mother, h I haue not seene him, neither knewe he his brethren, nor knewe his owne children: for they obserued thy word, and kept thy couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy Lawe: they shall put incens before thy face, & the burnt offring vpon thine altar.

11 Blesse, O Lord, his substance, and accept the worke of his handes: i smite though the loynes of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Beniamin he said, The beloued of the Lord shall k dwell in safetie by him: the Lord shal couer him all the day long, and dwel betwene his shoulders.

13 ¶ And of Ioseph he said, Blessed of the Lord is his land for [a] Swetenes of heauen, for the dewe, and for the [b] depth lying beneath,

14 And for the swete increase of [a] sunne, and for [a] swete increase of the moone,

15 And for the sweetenes of the top of the ancient mountaines, and for the sweetenes of the olde hilles,

16 And for the swetenes of the earth, and abundance thereof: and the good wil of him that dwelt in the l bushe, shal come vpon the head of Ioseph, and vpon the top of the head of him that was [c] separated from his brethren.

17 His beautie shalbe like his first borne bullocke, and his [b] horines as the horines of an vnicorne: with them he shal smite the people together, euen the ends of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Reioyce, Zebulun, in thy [m] going out, and thou, Issachar, in thy tentes.

19 They shall call the people vnto the [c] mountaine: there they shal offer the sacrifices of righteousnes: for [n] they shall suck of the abundance of the sea, & of the treasures hid in the sand.

20 ¶ Also of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his prey & arme with the head.

21 And he looked to himselfe at the beginning, because there was a portion of the [o] Lawe giuer hid: yet he shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan he said, Dan is a lions whelpe: he shal leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord, possesse [p] the West and the South.

24 ¶ And of Asher he said, Asher shalbe blessed with children: he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shoes shalbe [q] yron and brasse, and thy strength shall continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the clouds in his glory.

27 The eternal God is thy refuge, and vnder his armes thou art for euer: he shall cast out the enemie before thee, and will say, Destroy them.

28 Then Israel [r] the fountaine of Iaakob shall dwel alone in safetie in a land of wheat and wine: also his heauens shal drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shield of thine helpe, and which is the sword of thy glorie: therefore [s] thine enemies shalbe in subiection to thee, and thou shalt tread vpon their hie places.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. 5 He dieth. 8 Israel weepeth. 9 Iosha succeedeth in Moses rowme. 10 The praise of Moses.

1 THen Moses went from the plaine of Moab vp into mount [a] Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him * all the land of Gilead, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost [b] sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palmetrees, vnto Zoar.

4 And the Lord said vnto him, * This is the lande which I sware vnto Abraham, to Ishak and to Iaakob, saying, I will giue it vnto thy seed: I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither.

5 So Moses the seruant of the Lord dyed there in the land of Moab, according to the word of the Lord.

6 And [c] he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto [d] this day.

7 Moses was nowe an hundreth and twentie yere old when he died, his eye was not dimme, nor his natural force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And [e] Iosha the sonne of Nun was full of the spirit of wisdome: for Moses had

p Meaning, neere the sea.

q Thou shalt be strong, or thy countrey full of metal. It seemeth that Simeon is left out because he was vnder Iudah, and his portion of his inheritance, Iosh.19.9.

r Who was plentifull in issue as a fountaine.

s Thine enemies for feare shall lie and faine to be in subiection.

a Which was a part of mount Abarim, Nom. 27.12. *Chap.3.27. 2.mac.2.4.*

b Called Mediterraneum.

Gen.12.7. & 13.15.

c To wit, the Angel of the Lord, Iude 9.

d That § Iewes might not haue occasion thereby to commit Idolatrie.

e Hereby appeareth the fauour of God § leaueth not his Church destitute of a gouernour.

had put his hands vpon him. And the
children of Israel were obedient vnto
him, and did as the Lord had commanded Moses.
10 But there arose not a Prophet since
in Israel like vnto Moses (whom the
Lord knew [f] face to face)
11 In all the miracles & wonders which
the Lord sent him to do in the lande of
Egypt before Pharaoh and before all
his seruants, and before all his land,
12 And in all that mightie s hand and all
that great feare, which Moses wrought
in the sight of al Israel.

f Vnto whom the Lord did reuele himselfe so plainely, as Exodus 33.11.

g Meaning, the power of God working by Moses in the wildernes.

THE BOOKE OF Iosh ua.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophete should be raysed vp vnto the people like vnto him, whom he willeth to obey, Deut. 18, 15: so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he rayseth vp Iosh ua to be ruler and gouernour ouer his people, that neyther they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosh ua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellent giftes and graces of God, both to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which eyther belonged to a valiant captaine or a faithfull minister. So he ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Iosh ua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are conteined 2576 yeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Iosh ua 27. So the whole maketh 2576. yeres.

CHAP. I.

1 The Lord incouragethIosh ua to inuade the land. 4 The borders and limites of the land of the Israelites. 5 The Lord promiseth to assist Iosh ua, if he obey his word. 12 Iosh ua commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

1 NOw after [h] a death
of Moses the ser-
uant of the Lord,
the Lord spake vn-
to Iosh ua [h] sonne
of Nun, Moses
minister, saying,
2 Moses my ser-
uant is dead: now
therefore arise, go ouer this Iorden,
thou, and all this people, vnto the land
which I giue them, that is, to the chil-
dren of Israel.
3 * Euerie place that the sole of your
foote shal tread vpon, haue I giuen you,
as I said vnto Moses.
4 * From the [b] wildernes and this Le-
banon euen vnto [b] great Riuer, the ri-
uer [a] Perath: all the land of the [c] Hit-
tites, euen vnto the great [d] sea toward
the going downe of the sunne, shalbe
your coast.
5 There shall not a man be able to with-
stand thee all the dayes of thy life: as I
was with Moses, so will I be with thee:
* I will not leaue thee, nor forsake thee.
6 * Be strong & of a good courage: for vn-
to this people shalt thou deuide the
land for an inheritance, which I sware
vnto their fathers to giue them.
7 Only be thou strong, [a] & of a most vali-
ant courage, that thou maiest obserue &
do according to al [b] Law which Moses
my seruant hath comanded thee: * thou
shalt not turne a way from it to [b] right
hand, nor to the left, that thou maiest
[c] prosper whither soeuer thou goest.
8 Let not this booke of [b] Law depart out
of thy mouth, but meditate therein day
& [d] night, that [b] maist obserue & do ac-
cording to al that is written therein: for
then shalt [b] make thy way prosperous,
and then shalt thou [e] haue good successe.
9 Haue not I comanded thee, saying, Be
strong & of a good courage, feare not nor
be discouraged: for I the Lord thy God
wilbe [b] thee, whither soeuer thou goest.
10 ¶ Then Iosh ua commanded the offi-
cers of the people, saying,
11 Passe through the host, & commande
the people, saying, Prepare you vi-
tailes: for [g] after three dayes ye shall
passe ouer this Iorden, to go in to pos-
sesse the land, which the Lord your God
giueth you to possesse it.
12 ¶ And vnto the Reubenites, and to the
Gadites, and to halfe the tribe of Ma-
nasseh spake Iosh ua, saying,
13 * Remember [h] y word, which Moses the
seruant of [h] y Lord commanded you, say-
ing, The Lord your God hath giuen
you rest, & hath giuen you this [h] land.
14 ¶ Your

a The beginning of this booke depēdeth on the last Chapter of Deut. which was writtē by Iosh ua as a preparation to his historie.

Chap. 14. 9.

Deut. 11. 24.

b Of Zin, called Kadesh & Paran.

[a] Or, Euphrates.

c Meaning the whole land of Canaan.

d Called Mediterraneum.

Heb. 13. 5.

Deut. 31. 23.

[a] Or, greater stronger and stronger.

Deut. 5. 32. & 28. 14.

e He sheweth wherein consisteth tru prosperitie, euen to obey the word of God.

f Shewing that it was not possible to gouerne well without cōtinual studie of Gods word.

[b] Or, gouerne wisely.

g Meaning from the day that this was proclaimed, Chap. 3. 2.

Numb. 32. 20.

h Which belonged to Sihon the King of the Amorites, and Og King of Basham.

14 ¶ Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you on [a] this side Iordan: but ye shall goe ouer before your brethren armed, all that be men of warre, and shall helpe them,
15 Vntill the Lord haue giuen your brethren rest, as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall ye returne vnto the land of your possession and shall possesse it, which land Moses the Lordes seruant [i] gaue you on this side Iordan toward the sunne rising.
16 Then they answered Iosh̃ua, saying, All that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, we will goe.
17 As we obeied Moses in all things, [k] so will we obey thee: onely the Lord thy GOD be with thee, as he was with Moses.
18 Whosoeuer shall rebell against thy commandement, and will not obey thy words in all that thou commandest him, let him be put to death: onely be strong and of good courage.

[a] Or, beyond Iordan from Iericho.

[i] By your request, but yet by Gods secret appointment, Deut. 33.21.

[k] They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

CHAP. II.

Iosh̃ua sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Iosh̃ua with comfortable tidinges.

1 THen Iosh̃ua the sonne of Nun sent out of [a] Shittim two men to spie secretly, saying, Goe, viewe the land, and also Iericho: and they went, and * came into a [b] harlottes house, named Rahab, and lodged there.
2 Then report was made to the King of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the countrey.
3 And the King of Iericho sent vnto Rahab, saying, [b] Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.
4 (But the woman had taken the two men, and hid them) Therefore said she thus, There came men vnto me, but I wiste not whence they were.
5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickly, for ye shal ouertake them.
6 (But she had brought them vp to the [c] roofe of the house, and hid them with the stalkes of flax, which she had spread abroad vpon the roofe)
7 And certaine men pursued after them, the way to Iordan, but the fourdes, and as soone as they which pursued after the, were gone out, they shut [d] gate.
8 ¶ And before they were a sleepe, she came vp vnto them vpon the roofe,
9 And said vnto the men, I know that the Lord hath giuen you the land, and that the [d] feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.
10 For we haue heard, howe the Lorde * dried vp the water of the red Sea * before you, when you came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iordan, vnto * Sihon and to Og, whom ye vtterly destroyed:
11 And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for [e] the Lord your God, he is the GOD in heauen aboue, and in earth beneath.
12 Now therefore, I pray you, sweare vnto me by the Lorde, that as I haue shewed you mercie, ye will also shewe mercie vnto my fathers house, and giue me a true token,
13 And that ye will saue alive my father and my mother, and my brethren, and my sisters, and all that they haue: and that ye will deliuer our [f] soules from death.
14 And the men answered her, [f] Our lyfe for you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, we will deale mercifully and truely with thee.
15 Then she let them downe by a cord̃ through the window: for her house was vpon the towne wall, and she dwelt vpon the wall.
16 And she said vnto them, Goe vp into the [g] mountaine, least the pursuers meete with you, and hide your selues there three dayes, vntil the pursuers be returned: then afterward may ye goe your way.
17 And the men said vnto her, [h] We will be blameless of this thine othe, which thou hast made vs sweare.
18 Behold, when we come into the land, thou shalt bind this cord̃ red threde in the window, whereby thou letest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, & all thy fathers houshold home to thee.
19 And whosoeuer then doeth goe out at the doores of thine house into the streete, his blood shalbe vpon his head, and we will be giltles: but whosoeuer shalbe with thee in the house, his blood shalbe on our head, if any hand touche him:
20 And if thou vtter this our * matter, we will be quite of thine oth, which thou hast made vs sweare.
21 And she answered, According vnto your wordes so be it: then she sent them away, and they departed, & she bounde the [i] red cord̃e in the window.
22 ¶ And they departed, and came into the mountaine, & there abode three daies, vntil the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.
23 So the two men returned, & descended from the mountaine, & passed [l] ouer, and came to Iosh̃ua the sonne of Nun, & told him all thinges that came vnto them.

[a] Which place was in the plaine of Moab neere vnto Iorden. Hebr. 11.31. Iam. 4.25.

[b] Or, tauerners house, or hostesse.

[b] Though the wicked see the hand of God vpon them, yet they repent not; but seeke howe they may by their power and policie resist his working.

[c] Meaning vpon the house: for then their houses were flat aboue, so that they might do their businesse thereupon.

[d] For so God promised, Deut. 28.7. chap. 5.1.

[e] Exod. 14.21,22. Chap. 4.23.

[f] Nom. 21.24.

[g] Or, melted.

[h] Or, spirit.

[e] Herein appeareth the great mercie of God, that in this common destruction he would drawe a most miserable sinner to repent and confesse his Name.

[f] Or, liues.

[g] We warrant you on paine of our liues.

[g] Which was neere vnto the citie.

[h] We shalbe discharged of our othe, if thou doest performe this condition that followeth: for shalt thou and thine be deliuered.

[i] He shalbe guilty of his owne death.

[k] So that other should thinke to escape by the same meanes.

[l] Or, scarlet coloured.

[l] To wit, the riuer Iordan.

24 Also they said vnto Iosh, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the country faint because of vs.

CHAP. III.

3 Iosh commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iosh before the people. 9 Iosh exhortation to the people. 16 The waters part asunder whiles the people passe.

1 THen Iosh rose very early, & they remoued from Shittim, and came to [a] Iorden, he, and all the children of Israel, and lodged there, before they went ouer.

2 And after [b] three dayes the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the Couenant of the Lord your God, and the Priestes of the Leuites bearing it, ye shall depart from your place, and goe after it.

4 Yet there shalbe a space betweene you and it, about [*] two thousand cubites by measure: ye shall not come neere vnto it, that ye may knowe the way, by the which ye shal go: for ye haue not gone this way in times past.

5 (Now Iosh had saide vnto the people, * Sanctifie your selues: for to morrowe the Lord will do wonders among you)

6 Also Iosh spake vnto the Priestes, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so they tooke vp [p] Arke of the Couenant, and went before the people.

7 ¶ Then the Lorde saide vnto Iosh, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of [p] Couenant, saying, When ye are come to the brinke of the waters of Iorden, ye shall stand still [c] in Iorden.

9 ¶ Then Iosh saide vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Iosh saide, [d] Hereby ye shall knowe that the liuing God is among you, and that he will certainely cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Gergashites, and the Amorites, and the Iebusites.

11 Behoolde, the Arke of the Couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you [e] twelue men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the Priestes (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shalbe cut of: for the waters that come from aboue, * shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tentes to goe ouer Iorden, the Priestes bearing the * Arke of the Couenant, went before the people. *Act.7.45.*

15 And as they that bare the Arke came vnto Iorden, and the feete of [p] Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his [f] bankes all the time of haruest) *2.Chro.12.15. ecclus.24.30.*

16 Then the waters that came downe from aboue, stayed and rose vpon an heape and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernes, euen the salt Sea, failed, and were cut of: so the people went right ouer against Iericho.

17 But the Priestes that bare the Arke of the Couenant of the Lord, stoode dry within Iorden [g] ready prepared, and all the Israelites went ouer dry, vntill all [p] people were gone cleane ouer through Iorden.

CHAP. IIII.

2 God commanded Iosh to set vp twelue stones in Iorden. 18 The waters returne to their olde course. 20 Other twelue stones are set vp in Gigal. 21 This miracle must be declared to the posteritie.

1 AND when all the people were wholly gone * ouer Iorden, (after [p] Lord had spoken vnto Iosh, saying, *Deut.27.2.*

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a [a] readines, twelue stones, which ye shall take away with you, and leaue them in the [b] lodging, where you shall lodge this night)

4 Then Iosh called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Iosh said vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your [c] children shal aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut of before the Arke of the Couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut of: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euē so, as Iosh had commanded, and tooke vp twelue stones out of the middes of Iorden, as the Lord had said vnto Iosh, according to the number of the tribes of the children of Israel, and carried them away with them vnto the lodging, and layd them downe there.

9 And

a Which according to the Ebrewes was in March, & about 40. dayes after Moses death.
b Which time was giuen for to prepare them vitailes, Chap. 1. 11.
[*] Or, a myle.

Leuit.20.7. numb.11.18. chap.7.13. 1.sam.16.5.

Chap.5.5.

c Euen in the chanel, where the streame had run, as verse 17.
d By this miracle in deuiding the water.

e Which should set vp twelue stones in remēbrance of the benefite.

Psalm.114.5.

a As Chap.3.15.
b Meaning, the place where they should campe.

c God commandeth that not onely we our selues profite by his wonderfull workes, but that our posteritie may know the cause thereof and glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

9 And Iosh̃ua set vp [d] twelue stones in the middes of Iorden, in ye place where the feete of the Priestes, which bare the Arke of the couenant, stode, and there haue they continued vnto this day.
10 ¶ So the Priests, which bare the arke, stode in the middes of Iorden, vntill euery thing was finished that the Lord had commanded Iosh̃ua to say vnto the people, according to all that Moses charged Iosh̃ua: then the people hasted and went ouer.
11 When al the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests before the people.

e Meaning, in the presence or sight of the people. *Nom.32.27.29.*

12 * And the somes of Reuben, and the somes of Gad, & halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.
13 Euen fourty thousand prepared for warre, went before the [e] Lord vnto battel, into the plane of Iericho.
14 That day the Lord magnified Iosh̃ua in the sight of all Israel, and they [f] feared him, as they feared Moses al dayes of his life.

f That is, before the Arke.

[f] *Or, reuerenced him.*

15 And the Lord spake vnto Iosh̃ua, saying,
16 Commaunde the Priestes that beare thes Arke of the testimonie, to come vp out of Iorden.
17 Iosh̃ua therfore comanded ye Priests, saying, Come ye vp out of Iorden.
18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iorden, and assone as the soles of the Priestes feete were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

g Because the Arke testified Gods presence, and the tables of the lawe conteined therein, signified Gods will toward his people.

19 ¶ So the people came vp out of Iorden the tenth day of the [h] first moneth, and pitched in Gilgal, in the Eastside of Iericho.

h Called Abib or Nisan, conteining part of March, and part of April.

20 Also the twelue stones, which they tooke out of Iorden, did Iosh̃ua pitch in Gilgal.
21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?
22 Then ye shal shew your children, and say, Israel came ouer this Iorden on dry land:
23 For the Lord your God dryed vp the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red Sea, * which he dryed vp before vs, till we were gone ouer,
24 That all the people of the [i] world may know that the hande of the Lord is mighty, that ye might feare the Lord your God continually.

Exod.14.21.22.

i Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

CHAP. V.

1 The Canaanites are afraide of the Israelites. 2 Circumcision is commanded the second time. 10 The Passouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Iosh̃ua.

1 NOw when all the Kings of the [a] Amorites, which were beyond Iorden Westward, and all the kings of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

a The Amorites were on both sides Iorden, whereof two Kings were slaine already on the side toward Moab.

2 ¶ That same time the Lord said vnto Iosh̃ua, * Make thee sharpe knives, [b] and returne, and circumcise the sonnes of Israel the second time.

Exod.4.25.

b For now they had left it ofa-bout 40. yeres.

3 Then Iosh̃ua made him sharp knives and circumcised the sonnes of Israel in [c] the hill of the foreskinnes.

c Gilgal was so called, because they were there circumcised.

4 And this is the cause why Iosh̃ua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.
5 For all the people that came out were circumcised: but all the people that were borne in the wildernes by the way after they came out of Egypt, were [d] not circumcised.

d For they looked daily to remoue at the Lords commandement: which thing they that were new circuised, could not do without great danger. *Nomb.14.23.*

6 For the children of Israel walked fourtie yeres in the wildernes, til al the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voice of the Lord: vnto whom the Lord sware, that he would not shew them the lande, * which the Lord had swome vnto their fathers, that he would giue vs, euen a land that floweth with milke and hony.
7 So their sonnes whom he raised vp in their steade, Iosh̃ua circumcised: for they were vncircumcised, because they circumcised them not by the way.
8 And when they had made an ende of circumcising all the people, they abode in the places in ye campe till they [e] were whole.

e For their sore was so grieuous that they were not able to remoue.

9 After, the Lord said vnto Iosh̃ua, This day I haue taken away the [f] shame of Egypt from you: wherfore he called the name of ye place Gilgal, vnto this day.
10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourtenth day of the moneth at euen in the plane of Iericho.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or § foreskinne, whereby you were like to the Egyptians.

11 And they did eate of the corne of the land, on the morow after the Passeouer, vnleauened bread, and parched corne in the same day.
12 And the MAN ceased on the morowe after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of ye fruite of the lande of Canaan that yere.
13 ¶ And when Iosh̃ua was by Iericho, he lift vp his eyes & looked: and behold, there stood a * man against him, hauing a sword drawen in his hand: & Iosh̃ua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

Exod.23.23.

14 And he said, Nay, but as a captaine of

the hoste of the Lord am I now come: then Iosh. fell on his face to the earth, and did worship, and said vnto him, What saith my Lord vnto his seruant?
15 And the captaine of the Lords hoste said vnto Iosh. *Loose thy shoe of thy foote: for the place whereon thou standest, is holy: and Iosh. did so.

g In that that Iosh. worshipeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ. *Exod.3.5. ruth.4.7. actes.7.33.*

CHAP. VI.

3 The Lord instructeth Iosh. what he should doe, as touching Iericho. 6 Iosh. commandeth the Priestes and warriours what to do. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue gold and metal. 26 The curse of him that buildeth the citie.

1 NOw Iericho was [a]shut vp, [b]closed, [c]because of the children of Israel: none might go out nor enter in.
2 And the Lord said vnto Iosh. Behold, I haue giuen into thine hand Iericho & the King thereof, and the strong men of warre.
3 All ye therefore that be men of warre, shall compasse the citie, in going round about the citie [d]once: thus shall you do sixe dayes:
4 And seuen Priestes shall beare seuen trumpets of [e]rams homes before the Arke: and the seuenth day ye shal compasse the citie seuen times, & the Priests shall blow with the trumpets.
5 And when they make a long blast with the rams horne, & ye heare the sound of the trumpet, all the people shal shoute with a great shoute: then shal the wal of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.
6 ¶ Then Iosh. the sonne of Nun called the Priestes & said vnto them, Take vp the Arke of the couenant, and let seuen Priests beare seuen trumpets of rams homes before the Arke of the Lord.
7 But he said vnto the people, [f]Go & compasse the citie: & let him that is armed, go forth before the Arke of the Lord.
8 ¶ And when Iosh. had spoken vnto the people, the seuen Priests bare the seuen trumpets of rams homes, & went forth before the Arke of the Lord, and blew with the trumpets, & the Arke of the couenant of the Lord followed them.
9 ¶ And the men of armes went before the Priests, that blewe the trumpets: then the [g]gathering host came after the Arke, as they went and blew the trumpets.
10 (Now Iosh. had commanded the people, saying, Ye shall not shout, neither make any noyse with your voyce, neither shal a word proceed out of your mouth, vntil the day that I say vnto you, Shout, then shal ye shout)
11 So the Arke of the Lord compassed the citie, and went about it [h]once: then they returned into the hoste, and lodged in the campe.
12 And Iosh. rose early in the morning, & the Priestes bare the Arke of the Lord:
13 Also seuen Priestes bare seuen trumpets of rams homes, & went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the [i]gathering host came after the Arke of the Lord, as they went and blew the trumpets.
14 And the second day they compassed the citie once, and returned into the host: thus they did sixe dayes.
15 And when the seuenth day came, they rose early, euen with the dawning of the day, & compassed the citie after the same maner [k]seuen times: onely that day they compassed the citie seuen times.
16 And when the Priests had blowen the trumpets the seuenth time, Iosh. said vnto the people: Shoute: for the Lord hath giuen you the citie.
17 And the citie shalbe [l]an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, & all that are with her in the house: for *she hid the messengers that we sent.
18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.
19 But all siluer, and gold, and vessels of brasse, and yron shalbe [m]consecrate vnto the Lord, & shal come into the Lords treasury.
20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: & the *wall fell downe flat: so the people went vp into the citie, euery man streight before him: *and they tooke the citie.
21 And they vtterly destroyed all that was in the citie, both man & woman, yong, and old, and ore, and sheepe, and asse, with the edge of the sword.
22 But Iosh. had said vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hath, *as ye ware to her.
23 So the yong men that were spies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them [n]without the hoste of Israel.
24 After they burnt the citie with fire, and all that was therein: only the siluer and the golde, and the vessels of brasse, and yron, they put vnto the treasure of the house of the Lord.
25 So Iosh. saued Rahab the harlot, & her fathers houshold, & all that she had, and she dwelt in Israel euen vnto this day, because she had hid the messengers, which Iosh. sent to spie out Iericho.
26 ¶ And Iosh. sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Iericho: he shall lay the foundation thereof in his eldest sonne, & in his yongest

a That none could go out.
b That none could come in.
c For feare of the Israelites.
d Euery day once.
e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.
f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.
g Meaning the rereward, wherin was the standard of the tribe of Dan, Nomb. 10.25.
h For that day.
i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.
k Besides euery day once for the space of sixe dayes.
l That is, appointed wholy to be destroyed. *Chap.2.4. Leuit.27.21. nom.21.2. deut.13.15,17.*
m And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle. *Hebr.11.30. 2.Mac.12.15,16.*
n For it was not lawfull for strangers to dwel among the Israelites, till they were purged. *Chap.2.14. hebr.11.31.*
o Meaning the Tabernacle.
p For she was maried to Salmon prince of the tribe of Iudah, Mat.1.5.
q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16. 34.

gest sonne shal he set vp the gates of it.
27 So the Lorde was with Ioshua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angrie with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua praieth to the Lord. 16 Ioshua inquireth out him that sinned, and stoneth him and all his.

1 BVt the children of Israel committed a trespasse in the [a] excommunicate thing: for * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.
2 And Ioshua sent men from Iericho to [b] Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Goe vp, and viewe the countrey. And the men went vp, and viewed Ai,
3 And returned to Ioshua, and said vnto him, Let not all the people go vp, but let as it were two or three thousad men go vp, and smite Ai, & make not al the people to labour thither, for they are fewe.
4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.
5 And the [c] men of Ai smote of them vp on a thirtie and sixe men: for they chased them from before p̃ gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of p̃ people melted away like water.
6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Israel, and put dust vpon their heads.
7 And Ioshua said, Alas, O Lord GOD, wherefore hast thou brought this people ouer Iorden, to deliver vs into the hand of the Amorites, and to destroy vs: would God we had bene content to dwell on the [d] other side Iorden.
8 Oh Lord, what shall I say, when Israel turne their backes before their enemies?
9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shal compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightye [e] name?
10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore lyest thou thus vpon thy face?
11 Israel hath sinned, & they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, & haue put it euen with their owne stuffe.
12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backes before their enemies, because they be execrable: neither will I be with you any more, except ye [f] destroy p̃ excommunicate frõ among you.
13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morowe: for thus saith the Lorde God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, vntil ye haue put the [g] execrable thing from among you.
14 In the morning therefore ye shal come according to your tribes, and the tribe which the Lord taketh, shal come according to the families: and the familie which the Lord shall take, shall come by the householdes: and the houshold which the Lorde shall take, shall come man by man.
15 And he that is [h] taken with the excommunicate thing, shalbe burnt with fire, he, and all that he hath, because he hath transgressed p̃ couenant of the Lord, and because he hath wrought folie in Israel.
16 ¶ So Ioshua rose vp early in the morning, & brought Israel by their tribes: and the tribe of Iudah was taken.
17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, & Zabdi was taken.
18 And he brought his houshold, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.
19 Then Ioshua saide vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and [i] make confession vnto him, and shewe me now what thou hast done: hide it not from me.
20 And Achan answered Ioshua, and said, In deede, I haue sinned against the Lord God of Israel, & thus, and thus haue I done.
21 I sawe among p̃ spoile a goodly [k] Babylonish garment, and two hundreth shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and beholde, they lie hid in the earth in the middes of my tent, and the siluer vnder it.
22 ¶ The Ioshua sent messengers, which ranne vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.
23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laide them before the Lord.
24 Then Ioshua tooke Achan p̃ [l] sonne of Zerah, & the siluer, & the garment and the [l] wedge of gold & his [m] sonnes, and his daughters, & his oxen, & his asses, and his sheepe, and his tent, and al that he had: & all Israel with him brought them vnto the valley of Achor.
25 And Ioshua saide, [n] In as much as thou hast troubled vs, the Lorde shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.
26 And they cast vpon him a great heape of stones vnto this day: and so the Lord

a In taking that which was commanded to be destroyed. *Chap.22.20. 1.chro.2.7.*

b This was a citie of ye Amorites: for there was another so called among the Ammonites, Iere.49 3. The first Ai is called Aiath, Isa.10.28.

c God would by this ouerthrowe make them more earnest to search out and punish the sinne committed.

d This infirmitie of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies shall blasphemie thee, and say, that thou wast not able to defend vs from them.

f Then, to suffer wickednesse vnpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guiltie, either by lots, or by the iudgement of Vrim, Nom.27. 21.

i By declaring the truth: for God is glorified when the trueth is confessed.

k Such a riche garment, as the states of Babylon did weare.

l *Or, Nephew.* Some reade, a plate: others, a rod, and some a tongue.

m This iudgement onely apperteineth to God, & to whom he wil reueile it: to man he hath commanded not to punish ye child for the fathers faute, Deut.24. 16.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai. 29 The King thereof is hanged. 30 Ioshua setteth vp an altar. 32 He writeth the lawe vpon stones, 35 And readeth it to all the people.

1 AFter, the Lorde saide vnto Ioshua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, goe vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

Deut.7.18.

2 And thou shalt doe to Ai and to the King thereof, as thou didst vnto * Iericho and to the King thereof: neuertheless the spoile thereof and * the cattell thereof shal ye take vnto you for a pray: thou shalt lie in waite against the citie on the [a] backside thereof.

Chap.6.21.

Deut.20.14.

a Meaning on the Westside, as verse 9.

3 ¶ Then Ioshua arose, and all the men of warre to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye [b] shall lie in waite against the citie on the backeside of the citie: go not very farre from the citie, but be ye all in a redinesse.

b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policy of his people.

5 And I and all the people that are with me, will approch vnto ye citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and [l] destroy the citie: for the Lord your God wil deliuer it into your hand.

[l] Or, drive out (the inhabitants) of the citie.

8 And when ye haue taken the citie, ye shall set it on fire: according to the commandement of the Lord shall ye do: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lye in wayte, & abode betweene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night [c] among the people.

c With the rest of the armie.

10 And Ioshua rose vp early in the morning, and [d] nombred the people: and he and the Elders of Israel went vp before the people against Ai.

d That is, vewed or mustered them, and set them in aray.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the Northside of Ai: and there was a valley betweene them and Ai.

12 And he toke about fiue thousand men, [e] and set them to lie in waite betweene Beth-el and Ai, on the Westside of the citie.

e He sent these fewe, that the other which lay in ambushe might not be discouered.

13 And the people set all ye hoste that was on the Northside against the citie, and the lyers in waite on the West, against the citie: and Ioshua went the same night into the [f] mids of the valley.

f To the intent that they in the citie might the better discouer his armie.

14 ¶ And when the King of Ai sawe it, then the men of the citie hasted and rose vp early, and went out against Israel to battell, he and all his people at the time appointed, before the plaine: for he knewe not that any lay in waite against him on the backside of the citie.

15 Then Ioshua and al Israel [g] as beaten before them, fled by the way of the wilderness.

g As they which fained to flee for feare.

16 And all the people of the citie were called together, to pursue after them: and they pursued after Ioshua, and were drawne away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lorde saide vnto Ioshua, [h] Stretch out the speare that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, toward the citie.

h Or lift vp the banner, to signifie when they shall inuade the citie.

19 And they that lape in waite, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them, and sawe it: for loe, the smoke of the citie ascended vp [m] to heauen, and they had no [n] power to flee this way or that way: for the people that fled to the wildernesse, turned backe vpon the pursuers.

[m] Or, toward the heauen.

[n] Or, place.

21 When Ioshua and all Israel saw that they that lap in waite, had taken ye citie, and that the smoke of the citie mounted vp, then they turned againe & slewe the men of Ai.

22 Also the [i] other pssued out of the citie against them: so were they in the mids of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them * remaine not escape.

i Which came out of the ambushe.

Deut.7.2.

23 And the King of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the fielde, that is, in the wildernes, where they chased them, and when they were all fallen on the edge of the sword, untill they were consumed, all the Israelites returned vnto Ai, and [k] smote it with the edge of the sword.

k For the fire, which they had before set in the citie, was not to consume it, but to signifie vnto Iosiua that they were entred.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drew not his hand backe against which he had stretched out with the speare, untill he had bitterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoile of this citie, Israel tooke for a pray vnto them selues, according vnto ye word of the Lord, which he comanded Ioshua.

Nom.31.26. as verse.2.

28 And

28 And Iosha burnt Ai, and made it an
1 That it could neuer be built againe.
heape for[1] euer, and a wildernes vnto
this day.
29 And the king of Ai he hanged on a
tree, vnto the euening. And as soone as
the sunne was downe, Iosha com-
m According as it was commanded, Deut. 21. 23.
mauded [m] that they should take his
carkeis downe from the tree, and cast it
at the entring of the gate of the cite, &
* lay thereon a great heape of stones,
Chap. 7. 25, 26.
that remaineth vnto this day.
30 ¶ Then Iosha buylt an altar vnto
the Lorde God of Israel, in mouit Ebal,
31 As Moses the seruant of the Lord had
commanded the children of Israel, as it
is written in ye * booke of the law of Mo-
Exod. 20. 25. Deut. 27. 5.
ses, an altar of whole stone, ouer which
no man had lift an yron: and they offred
thereon burnt offrings vnto the Lord, &
sacrificed peace offrings.
32 Also he wrote there vpon the stones, a
n Meaning the ten commandements, which are the summe of the whole Lawe.
[n] rehearsal of the Law of Moses, which
he wrote in the presence of the children
of Israel.
33 And all Israel (and their Elders, and
officers and their iudges stode on this
side of the Arke, and on that side, before
the Priestes of the Leuites, which bare
the Arke of the couenant of the Lorde)
as well the stranger, as he that is borne
in the countrey: halfe of them were o-
uer against mount Gerizim, and halfe
Deut. 11. 29. & 27. 12, 13.
of them ouer against mount Ebal, * as
Moses the seruant of the Lorde had cō-
manded before, that they should bless
the people of Israel.
34 Then afterward he read all the words
of the Law, the blessings and cursings,
according to all that is written in the
booke of the Lawe.
Deut. 31. 12.
35 There was not a worde of al that Mo-
o So neyther yong nor olde, man nor woman were exempted frō hearing the word of ye Lord.
ses had commanded, which Iosha
read not before all the Congregation of
Israel, * as well before [o] the women and
the children, as the stranger that was
conuersant among them.

CHAP. IX.

1 Diuers Kings assemble themselues against Iosha. 3 The craft of the Gibeonites. 15 Iosha maketh a league with them. 23 For their craft they are condemned to perpetuall seiuerie.

1 AND when al the Kings that [a] were
a In respect of the plaine of Moab.
beyond Iorden, in the mountaines
& in the valleis, & by all the coastes
of the [b] great Sea ouer against Lebanon
b The maigne sea called Mediterraneum.
(as the Hittites, and the Amoites, the
Canaanites, & Perizzites, the Hiuites,
and the Iebusites) heard thereof,
2 They gathered them selues together,
to fight against Iosha, and against Is-
rael with one [*] accorde.
* Heb. one mouth. 2. Sam. 21. 1.
3 ¶ * But the inhabitantes of Gibeon
heard what Iosha had done vnto Ie-
richo, and to Ai.
4 And therefore they wrought craftily:
for they went, and fayned them selues
c Because they were al worne.
embassadours, and tooke olde sackes
vpon their asses, & old bottels for wine,
both rent and [c] bound vp,
5 And olde shoes and clouted vpon their
feete: also the rayment vpon them was
olde, and all their prouision of breade
was dried, and mouled.
6 So they came vnto Iosha into ye host
to Gilgal, and saide vnto him, and vnto
the men of Israel, We be come from a
farre countrey: nowe therefore make a
league with vs.
7 Then the men of Israel saide vnto the
d For the Gibeonites and the Hiuites were al one people.
[d] Hiuites, It may be that thou dwellest
among vs, howe then can I make a
league with thee?
8 And they said vnto Iosha, We are thy
seruants. Then Iosha saide vnto the,
Who are ye? and whence come ye?
9 And they answered him, From a very
farre countrey thy seruantes are come
for [e] the Name of the Lord thy God: for
we have heard his fame and all that he
e Eben the idolaters for feare of death wil pretend to honor ye true God & receiue his religiō.
hath done in Egypt,
10 And all that he hath done to the two
Kinges of the Amoites that were be-
yond Iorden, to Sihon King of Hesh-
bon, and to Og king of Bashan, which
were at Ashtaroth.
11 Wherefore our elders, and al the inha-
bitantes of our countrey spake to vs,
saying, Take vitailes [*] with you for the
iourney, and go to meete them, and saye
vnto them, We are your seruants: now
therefore make ye a league with vs.
* Eb. in your hand.
12 This our [f] breade we tooke it hote with
f The wicked lack no arte nor spare no lies to set forth their policie, when they wil deceiue the seruants of God.
vs for vitails out of our houses, the day
we departed to come vnto you: but
now behold, it is dried, & it is mouled.
13 Also these bottels of wine which we
filled, were newe, and lo, they be rente, &
these our garmentes and our shoes are
olde, by reason of the exceeding great
iourney.
14 ¶ And the [g] men accepted their tale cō-
g Some thinke that the Israelites ate of their vitailes, and so made a league with them.
cerning their vitailes, and counseled not
with the mouth of the Lord.
15 So Iosha made peace with them, &
made a league with the, that he would
suffer them to liue: also the Princes of
the Congregation sware vnto them.
16 ¶ But at the end of three dayes, after
ther had made a league with them, they
heard that they were their neighbours
and that they dwelt among them.
17 And the children of Israel tooke their
h From Gilgal.
[h] iourney, and came vnto their cities
the third day, and their cities were Gi-
beon, and Chephirah, and Beeroth and
Kiriath-iearim.
18 And the children of Israel slewe them
i Fearing lest for their fault the plague of God should haue light vpon them all.
not, because the Princes of the Cōgre-
gatiō had sworne vnto them by ye Lorde
God of Israel: wherefore al the Cōgre-
gation murmured against the princes.
19 Then all the Princes said vnto all the
Congregation, We haue sworne vnto
them by the Lord God of Israel: nowe
therefore we may not touch them.
20 But this we will do to them, & let them
liue, least the wrath be vpon vs because
of the [k] oth which we sware vnto them.
k This doth not establishe rashe othes, but sheweth Gods mercie toward his, which would not punish them for this fault.
21 And ye princes said vnto them again,
Let

let them liue, but they shal hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.
22 Iosh. Then called the, & talked with them, and said, Wherefore haue ye beguiled vs, saying, We are very farre fro you, when ye dwel among vs?
23 Nowe therefore ye are cursed, & there shal none of you be freed from being bondmē, & hewers of wood, & drawers of water for [l] the house of my God.
24 And they answered Iosh. and said, Because it was told thy seruants, that the Lorde thy God had * cōmanded his seruant Moses to giue you al the land, & to destroy al the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at ye presence of you, and haue done this thing:
25 And behold, now we are in thine hād: do as it seemeth good and right in thine eyes to do vnto vs.
26 Euen so did he vnto them, and deliuered them out of the [m] hande of the children of Israel, that they slew them not.
27 And Iosh. appointed the that same day to be hewers of wood, and drawers of water for the Congregation, and for the [n] altar of the Lord vnto this day, in the place which he should chuse.

l For the vses of the Tabernacle, and of the temple when it shall be built. *Deut.17.1.*

m Who were minded to put them to death for feare of Gods wrath.
n That is, for the sacrifices of the Temple, as vers. 23.

CHAP. X.

1 Fiue Kings make warre against Gibeon whom Iosh. discomfiteth. 11 The Lord rained hailestones and slew manie. 12 The sunne standeth at Iosh. as prayer. 26 The fiue Kings are hanged. 29 Manie mo cities and kings are destroyed.

1 NOwe when Adoni-zedek King of Ierusalē had heard howe Iosh. had taken Ai and had destroied it, (* for as he had done to Iericho & to the King thereof, so he had done to * Ai and to the King thereof) and howe the inhabitāts of Gibeon had made peace with Israel, and were among them,
2 Then they feared exceēdingly: for Gibeon was a great citie, as one of ye royal cities: for it was greater then Ai, and all the men thereof were mightie.
3 Wherefore [a] Adoni-zedek King of Ierusalem sent vnto Ioham King of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,
4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Iosh. & with the children of Israel.
5 Therefore the fiue Kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, & the king of Eglon gathered them selues together, and went vp, they with all their hostes, and besieged Gibeon, and made [b] warre against it.
6 And the men of Gibeon sent vnto Iosh. euen to the hoste of Gilgal, saying, Withdrawe not thine hand fro thy seruants: come vp to vs quickly, and saue vs, & helpe vs: for al the kings of the Amorites which dwel in the mountains, are gathered together against vs.
7 So Iosh. ascended from Gilgal, he, & all the people of warre with him, and al the men of vaight.
8 ¶ And ye Lord said vnto Iosh. [c] Feare them not: for I haue giuen them into thine hande: none of them shall stande against thee.
9 Iosh. therefore came vnto them suddenly: for he went vp from Gilgal all the night.
10 And the Lord discomfited them before Israel, and slewe them with a great slaughter at Gibeon, and chased them along the wape that goeth vp to Beth-horon, and smote them to Azekah and to Makkedah.
11 And as they fled fro before Israel, and were in the going down to Beth-horō, the Lord cast downe great stones from heaue vpon them, vntil Azekah, & they died: they were more that dyed with the [d] haylestones, then they whom the children of Israel slewe with the sword.
12 ¶ Then spake Iosh. to the Lorde, in the day when the Lorde gaue the Amorites before the children of Israel, and he sayde in the sight of Israel, * Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.
13 And the sunne abode, and the moone stood stil, vntil the people auenged them selues vpon their enemies: (Is not this written in the booke of [e] Iasher) so the sunne abode in the mids of the heauē, & hasted not to go down for a whole day.
14 And there was no day like that before it, nor after it, that the Lorde heard the voyce of a man: for the Lorde [f] fought for Israel.
15 ¶ After, Iosh. returned, and al Israel with him vnto the campe to Gilgal:
16 But the fiue Kings fled and were hid in a caue at Makkedah.
17 And it was tolde Iosh. saying, The fiue Kings are found hid in a caue at Makkedah.
18 Then Iosh. said, Rolle great stones vpon the mouth of the caue, & set men by it for to keepe them.
19 But stand ye not still: folow after your enemies, and [*] smite all the hindemost, suffer the not to enter into their cities: for the Lord your God hath giuen them into your hande.
20 And when Iosh. and the children of Israel had made an ende of slaying the with an exceēding great slaughter til they were consumed, and the rest that remained of them were entred into walled cities,
21 Then all the people returned to the campe, to Iosh. at Makkedah in [g] peace: no man moued his tongue against the children of Israel.
22 After, Iosh. saide, Open the mouth of the caue, & bring out these fiue kings vnto me forth of the caue.
23 And they did so, and brought out those fiue

Chap.6.15,21.
Chap.8.3,28,29.

a That is, Lorde of iustice: so tyrants take to the selues glorious names, when in deede they be very enemies against God and all iustice.

b So enuious the wicked are, whē any depart from their band.

c Least Iosh. shoulde haue thought, God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord here frēgtheneth him.

d So we see that all things serue to execute gods vengeance against the wicked. *Isa.28.21. ecclus.46.4,5.*

e Some read, in the booke of the righteous, meaning Moses. the Chalde text readeth in the boke of the Law: but it is like that it was a book thus named, which is now lost.

f By taking away the enemies hearts and destroying them with haylestones.

[*] *Ebr. cut of all their traine, or taile.*

g Or, in safetie, so that none gaue them as much as an euil worde.

fiue Kinges vnto him foorth of the caue, euen the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, & the King of Eglon.

24 And when they had brought out those Kings vnto Iosh̃ua, Iosh̃ua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come nere, set your feete vpon the [h] necke of these Kings: and they came nere and set their feete vpon their neckes.

h Signifying what should become of the rest of Gods enemies seeing that kings them selues were not spared.

25 And Iosh̃ua saide vnto them, Feare not, nor be faint hearted, but be strong, and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Iosh̃ua smote them, and slew them, and hanged them on fiue trees, and they hanged hill vpon the trees vntil the euening.

27 And at the going downe of the sunne, Iosh̃ua gaue comandement, that they should take * them downe of the trees, and cast them into the caue (wherein they had bene hid) and they layd great stones vpon the caues mouth, which remaine vntil this day.

Deut.21.23. chap.8.29.

28 ¶ And that same day Iosh̃ua tooke † Makkedah and smote it with the edge of the sworde, and the King thereof destroyed he with them, and all the soules that were therein, he let none remaine: for he did to the King of Makkedah * as he had done vnto the King of Iericho.

† Iosh̃ua taketh Makkedah.
* *Or, euery person.*
Chap.6.21.

29 Then Iosh̃ua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue it also & the King thereof into the hand of Israel: and he smote it with the edge of the sword, and all the * soules that were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho.

† Libnah is taken.
* *Or, persons.*

31 And Iosh̃ua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lorde gaue † Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

† Lachish is taken.

33 ¶ Then Horam King of † Gezer came vp to helpe Lachish: but Iosh̃ua smote him and his people, vntill none of his remained.

† The king of Gezer is slaine.

34 And from Lachish Iosh̃ua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it,

† Eglon is taken.

35 And they tooke it the same day, & smote it with the edge of the sword, and all the soules that were therein he vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Iosh̃ua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

† Hebron is taken.

37 And when they had taken it, they smote it with the edge of the sword, and the King thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Iosh̃ua returned, and all Israel with him to Debir, & fought against it.

39 And when he had taken † it, and the King thereof, and all the cities thereof, they smote them with the edge of the sworde, and vtterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron, so he did to Debir, and to the King thereof, as he had also done to Libnah, and to the King thereof.

† Debir is taken.

40 ¶ So Iosh̃ua smote all the hill countrees, and the South countrees, and the valleys, & the [i] hill sides, & all their Kings, and let none remaine, but vtterly destroyed euery soule, as the Lorde God of Israel had commanded.

i Some reade, Ashedoth, which signifieth the descents of the hilles.

41 And Iosh̃ua smote them fro Kadesh-barnea euen vnto Azzah, & all the countrey of Goshen, euen vnto Gibeon.

42 And all these Kinges, and their land did Iosh̃ua take at [k] one time, because † Lord God of Israel fought for Israel.

k In one battel.

43 Afterward, Iosh̃ua & all Israel with him returned vnto the campe in [l] Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

2 Diuers Kings and cities, and countreys ouercome by Iosh̃ua. 15 Iosh̃ua did all that Moses had commanded him. 20 God hardeneth the enemies hearttes that they might be destroyed.

1 AND when Iabin king of Hazor had heard this, then he [a] sent to Iobab king of Madon, & to the king of Shimron, & to the king of Achshaph,

a The more that Gods power appeareth, & more the wicked rage against it.

2 And vnto the kinges that were by the North in the mountaines, and plaines toward the Southside of [b] Chinneroth, and in the valleys, and in the borders of Dor Westward,

b Which the Euangelists call the lake of Gennezereth, or Tiberias.

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut.4.48.

4 And they came out and all their hosts with them, many people as the sande that is on the sea shore for multitude, with horses & charets exceeding many.

5 So all these kinges met together, and came & pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Iosh̃ua, Be not afraid for the: for to morow about this time will I deliuer them all slayne before Israel: thou shalt [d] hough their horses, & burne their charets with fire.

d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

7 Then came Iosh̃ua and all the men of warre with him against them by † waters of Merom suddenly, and fel vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, & chased them

e Which signifieth, hot waters, or,according to some, brine pits.

them vnto great Zidon, & vnto e Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntil they had none remaining of them.
9 And Iosh̃ua did vnto them as the Lord bade him: he houghed their horses,and burnt their chariots with fire.
10 ¶ At that time also Iosh̃ua turned backe,and tooke Hazor, and smote the King thereof with the sworde: for Hazor beforetime was the head of all those kingdomes.

f Both men, women and children.

11 Moreouer,they smote all the f persons that were therein with the edge of the sworde, vtterly destroying all, leaving none alive,& he burnt Hazor with fire.
12 So all the cities of those Kings,and al the Kings of them did Iosh̃ua take, and smote them with the edge of the sword,and vtterly destroyed them, * as Moses the seruant of the Lorde had commanded.

Nom.33.52. deut.7.2.

13 But Israel burnt none of the cities that stoode still in their strength, saue Hazor onely, that Iosh̃ua burnt.

g Which were strong by situation and not hurt by warre.

14 And all the spoyle of these cities and the cattel the children of Israel toke for their pray, but they smote euery h man with the edge of the sword, vntill they had destroyed them, not leauing one alive.

h All mankinde.

Exod.34.11. Deut.7.2.

15 ¶ As the Lord *had commanded Moses his seruant, so did Moses *command Iosh̃ua, and so did Iosh̃ua: he left nothing vndone of all that the Lord had commanded Moses.
16 So Iosh̃ua tooke all this land of the mountaines, and all the South,and all the land of Goshen,& the low countrey, and the plane,& the i mountaine of Israel,and the low countrey of the same,

i That is, Samaria.

k So called,because it was bare and without trees.

17 From the mount k Halak, that goeth vp to Seir,euen vnto l Baal-gad in the valley of Lebanon, vnder the mount Hermon: and all their Kings he tooke, and smote them,and slewe them.
18 Iosh̃ua made warre long time with al those Kinges,
19 Neither was there any city that made peace with the children of Israel, *saue those Hiuites that inhabited Gibeon: all other they tooke by battel.

l Or, the valley of Gad.

Chap.9.3.

l That is, to giue them ouer to themselues: and therefore they could not but rebel against God and seeke their owne destructiõ.

20 For it came of the Lorde, to l harden their hearts that they should come against Israel in battel to the intent that they should destroy them vtterly, and shewe them no mercie, but that they should bring them to nought: as the Lord had commanded Moses.
21 ¶ And that same season came Iosh̃ua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Judah, and out of all the mountaines of Israel: Iosh̃ua destroyed them vtterly with their cities.
22 There was no Anakim left in the land of the children of Israel: onely in Azzah, m in Gath, and in Ashdod, were they left.

m Out of the which came Goliath,1.Sam.17.4

23 So Iosh̃ua tooke the whole land, according to all that the Lord had said vnto Moses:and Iosh̃ua gaue it for an inheritance vnto Israel * according to their portions through their tribes: the the land was at rest without warre.

Nomb.26.53,55.

CHAP. XII.

1. 7 VWhat Kings Iosh̃ua and the children of Israel killed on both sides of Iorden, 24 VWhich were in nomber thirtie and one.

1 AND these are the Kings of the land, which the children of Israel smote and possessed their land, on the a other side Iorden toward the rising of the sunne,from the riuer Arnon, vnto mount Hermon, and al the plane Eastward.

a From Gilgal where Iosh̃ua camped.

2 * Sihon King of the Amorites, that dwelt in Hesbhon, hauing dominion from Aroer,which is beside the riuer of Arnon, & from the middle of the riuer, and from halfe Gilead vnto the riuer Jabbok,in the border of the children of Ammon.

Nomb.21.24. deut.3.6.

3 And from the plaine vnto ō sea of Cinneroth Eastward, & vnto the sea of the "plaine, euen the salt sea Eastward,the way to Bethiesimoth, and from the South vnder the "springs of *Pisgah.

b Or,wildernes.
c Or,hill sides.

4 ¶ They conquered also the coast of Og King of Bashan of the *remnant of the gyants,which dwelt at Ashtaroth, and at Edrei,

Deut.3.17.and 4.49. Deut.3.11. chap.13.12.

5 And reigned in mount Hermon, and in Salcah,and in all Bashan, vnto the border of the Geshurites,and the Maachathites, & halfe Gilead, euen the border of Sihon King of Hesbhon.
6 Moses the seruant of the Lord, and the children of Israel smote them: *Moses also the seruant of the Lorde gaue their land for a possession vnto ō Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

Nomb.32.29. deut.3.12. chap.13.8.

7 ¶ These also are the Kings of the countrey, which Iosh̃ua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Iosh̃ua gaue it vnto ō tribes of Israel for a possession,according to their portions:

b Reade Chap. 11.verse.17.

8 In the mountaines,and in the valleis, and in the plaines,and in the "hil sides, and in the wildernes, & in the South, where were the Hittites, the Amorites, and the Canaanites,the Perizzites,the Hiuites,and the Iebusites.

d Or,in Ashdoth.

9 ¶ *The King of Iericho was one: *the King of Ai,which is beside Beth-el,one:

Chap.6.2. Chap.8.29.

10 The *King of Ierusalem,one:the King of Hebron,one:

Chap.10.23.

11 The King of Iarmuth, one: the King of Lachish,one:
12 The King of Eglon, one: the *King of Gezer,one:

Chap.10.33.

13 The *King of Debir,one: the King of Geder,one:

Chap.10.39.

14 The King of Hormah, one: the King of Arad,one:

15 The

Chap.10.39,40.

Chap.10.28.

15 The * King of Libnah, one: the King of Adullam, one:
16 The * King of Makkedah, one: the King of Beth-el, one:
17 The King of Tappuah, one: the King of Hepher, one:
18 The King of Aphek, one: the King of Lasharon, one:

Chap.11.10.

19 The King of Madon, one: the * King of Hazor, one:
20 The King of Shimron-meron, one: the King of Achshaph, one:
21 The King of Taanach, one: the King of Megiddo, one:
22 The King of Kedesh, one: the King of Jokneam of [a] Carmel, one:
23 The King of Dor, in the countrey of Dor, one: the King of the * nations of Gilgal, one:
24 The King of Tirzah, one. All the Kings were thirtie and one.

[a] Or, neere unto Carmel. Gene.14.1.

CHAP. XIII.

1 The borders and coastes of the lande of Canaan. 8 The possessions of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slayne.

1 NOw when Iosua was olde, and striken in yeres, the Lord said vnto him, Thou art old and [a] growe in age, and there remaineth exceeding much land to be [b] possessed:
2 This is the lande that remaineth, all the [c] regions of the Philistims, and all Geshuri,
3 From [d] Nilus which is [e] in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, & the Ekronites, and the Anites:
4 From the South, all the lande of the Canaanites, and the [f] cauy that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:
5 And the lande of the Giblites, and all Lebanon, toward the sunne rising from [g] Bahal-gad vnder mount Hermon, vntill one come to Hamath.
6 All the inhabitants of the mountaynes from Lebanon vnto [h] Misrephothmaim, & all the Sidonians, I will cast them out from before the children of Israel: only deuide thou it by lot vnto [i] Israelites, to inherit, as I haue commanded thee.
7 Now therefore deuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.
8 For with halfe therof the Reubenites & the Gadites haue receiued their inheritãce, [k] which Moses gaue them beyond Iordan Eastward, euen as Moses the seruant of the Lord had giuen them,
9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the [l] riuer, and all the plaine of Medeba vnto Dibon,
10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

* Or, the plaine of Gad.

[h] Reade Chap. 11.8.

Nomb.32.33. deut.3.13. chap.22.4.

[k] Or, valley.

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and al mount Hermon, with all Bashan vnto Salcah:
12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

Deut.3.11. chap.12.4.

13 But the children of Israel [d] expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.
14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lorde God of Israel are [e] his inheritance, as he said vnto him.
15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.
16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:
17 Heshbon with all the cities thereof, that are in the plaine: Dibon and [m] Bamoth-baal, and Beth-baal-meon:
18 And Jahazah, and Kedemoth and Mephaath:
19 Kiriathaim also, and Sibmah, & Zereth-shahar in the mount of [n] Emek:
20 And Beth-peor, & * Ashdoth-pisgah, & Beth-iesimoth:
21 And all the cities of the plaine: and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.
22 And [f] Balaam the sonne of Beor the soothsaier did the children of Israel slay with the sworde, among them that were slaine.
23 And the border of the children of Reuben was Iordã with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.
24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.
25 And their coastes were Jazer, and all the cities of Gilead and halfe the lande of the children of Ammon vnto Aroer, which is before Rabbah:
26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir.
27 And in [p] valley Beth-aram, & Beth-nimrah, & Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Jordan and the borders euen vnto the Sea coast of Cinnereth, [s] beyonde Jordan Eastward.
28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also

[a] Because they destroyed not all as God had commanded, they that remained, were snares and prickes to hurt them, Nom.33.55. chap.23.13. iudges.2.3.

[e] Leui shall liue by the sacrifices, Nom.18.21.

[m] Or, the places of Baal.

[n] Or, the valley. Deut.3.17.

Nom.31.8.

[f] So that both they which obeyed wicked counsell and the wicked counseller perished by the iust iudgement of God.

[g] That is, in the land of Moab.

29 ¶ Also Moses gaue inheritance vnto
þ halfe tribe of Manasseh: and this he-
longed to the halfe tribe of the children
of Manasseh according to their fami-
lies.
30 And their border was from Mahana-
im, euen all Bashan, to wit, all the king-
dome of Og king of Bashan, and al the
townes of Iair which are in Bashan,
three score cities,
31 And halfe Gilead, and Ashtaroth, and
Edrei, cities of the kingdome of Og in
Bashan, *were giuen vnto the [b] childre
of Machir the sonne of Manasseh, to
halfe of the children of Machir after
their families.
32 These are the heritages, which Moses
did distribute in the plaine of Moab be-
yond Iordē, toward Iericho Eastward.
33 *But vnto þ tribe of Leui Moses gaue
none inheritance: for the Lorde God of
Israel is their inheritance, *as he said
vnto them.

Nomb.32.39.
h Meaning, his nephewes and posteritie.
Chap.18.7.
Nomb.18.20.

CHAP. XIIII.

*2 The lande of Canaan was deuided among the nine *tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.*

1 THese also are the places which the
children of Israel inherited in the
lande of Canaan, *which Eleazar the
Priest, and Ioshua the sonne of Nun &
the chiefe fathers of the tribes of þ chil-
dren of Israel, distributed to them,
2 * By the lot of their inheritance, as the
Lord had commanded by the hande of
Moses, to giue to the nine tribes, & the
halfe tribe.
3 For Moses had giuen inheritance vnto
[a] two tribes and an halfe tribe, beyond
Iorden: but vnto the Leuites he gaue
none inheritance among them.
4 For the children of Ioseph were [b] two
tribes, Manasseh and Ephraim: there-
fore they gaue no part vnto the Leuites
in the land, saue cities to dwell in, with
the suburbes of þ same for their beastes
and their substance.
5 *As the Lord had commanded Moses,
so the children of Israel did when they
deuided the lande.
6 ¶ Then the childre of Iudah came vn-
to Iosh in Gilgal: and Caleb þ sonne
of Iephunneh the Kenezite said vnto
him, Thou knowest what the Lord said
vnto Moses the man of God, concer-
ning [c] me and thee in Kadesh-barnea.
7 Fourtie peere olde was I, when Mo-
ses the seruant of the Lorde sent me frō
Kadesh barnea to espie the lande, and
I brought him woorde againe, as I
thought in mine heart.
8 But my [d] brethren that went by with
me, discouraged the heart of the people:
yet I followed stil the Lord my God.
9 Wherefore Moses sware the same day,
saying, Certainly the lande whereon
thy feete haue troden, shalbe thine inhe-
ritance, and thy children for euer, be-
cause thou hast followed constantly the
Lord my God.
10 Therefore behold now, the Lord hath
kept me aliue, as he promised: this is
the fourtie and fift peere since the Lord
spake this thing vnto Moses, while the
children of Israel wandred in the wil-
dernesse: and nowe lo, I am this daye
fourescore and fiue peere olde:
11 And yet am as *strong at this time, as
I was when Moses sent me: as strong
as I was then, so strong am I now, ei-
ther for warre, or for gouernement.
12 Now therfore giue me this mountaine
whereof the Lorde spake in that day (for
thou heardest in that day, howe the *A-
nakims were there, and the cities great
and walled) [e] if so be the Lorde will be
with me, that I may driue them out,
as the Lord said.
13 Then Iosh blessed him, and gaue
vnto Caleb þ sonne of Iephunneh, He-
bron for an inheritance.
14 * Hebron therefore became the inheri-
tance of Caleb the sonne of Iephunneh
the Kenezite, vnto this daye: because
he followed constantly the Lord God of
Israel.
15 And the name of * Hebron was before
time, Kiriath-arba: which Arba was a
[f] great man among the Anakims: thus
the lande ceased from warre.

Nomb.34.17.
Nomb.26.55. and 33.54.
a As Reuben & Gad and halfe the tribe of Manasseh, Nom. 32. 33.
b So though Leui lacked, yet were there still twelue tribes by this meanes.
Nom.35.2. chap.21.23.
c Which was, that they two only should enter into the land, Nomb. 14.24.
d Which were the ten other spies.
Ecclus. 46.9.
* Ebr. to go out & come in.
*Or, gyants.
e This he spake of modestie, and not of doubting.
Chap.31.33. 1.mac.2.56.
Chap.15.13.
f Either for his power or portion.

CHAP. XV.

1 The lotte of the children of Iudah, and the name of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

1 THis then was the lot of the tribe of
the children of Iudah by their fa-
milies: euen * to þ border of Edom
and the wildernesse of * Zin, South-
ward on the Southcoast.
2 And their South border was the salte
Sea coast, from [a] the point that looketh
Southwarde.
3 And it went out on the Southside to-
warde Maaleth-akrabbim, and went
along to Zin, and ascended by on the
Southside vnto Kadesh-barnea, and
went along to Hezron, and went by to
Adar, and fet a compasse to Karkaa.
4 From thence went it along to Azmon,
and reached vnto the riuer of Egypt, &
the end of that coast was on the West
side: this shalbe your Southcoast.
5 Also the Eastborder shall be the salte
Sea, vnto the [b] ende of Iorden: and the
border on the North quarter from the
point of the Sea, and from the ende of
Iorden.
6 And this border goeth vp to Beth-ho-
gla, and goeth along by the North side
of Beth-arabah: so the border frō thence
goeth vp to the [c] stone of Bohan the
sonne of Reuben.
7 Againe this border goeth vnto Debir
from the valley of Achor, and North-
warde, turning toward Gilgal, þ lieth
before the going vp to Adummim, which
is on þ Southside of the riuer: also this
border goeth vp to the waters of *En-
shemesh, and endeth at *En-rogel.

Nomb.34.3.
Nomb.33.36.
a The Ebrewe worde signifieth tongue, whereby is meant either the arme of the Sea that cōmeth into the land, or a rocke or cape that goeth into the Sea.
b Meaning, the mouth of the riuer where it rūneth into the salt Sea.
c Which was a marke to part their countreis.
*Or, the fountaine of the sunne.
1.King.1.9.

8 Then

8 Then this border goeth vp to the valley of the sonne of Ynnom, on the Southside of the Iebusites: the same is Ierusalem. also this border goeth vp to the top of the mountaine that lyeth before the valley of Ynnom Westward, which is by the end of the valley of the [m] giants Northward.

[m] Ebr. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, & goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is [n] Kiriath-iearim.

[n] Or, the citie of woodes.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto p side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the ends of this coast are to the [d] Sea.

[d] Meaning, toward Syria.

12 And the Westborder is to the great sea: so this border shalbe the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb p sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lorde commanded him, euen [o] Kiriath-arba of the father of Anak, which is Hebron.

[o] Chap. 14. 15.

14 And Caleb [e] drone thence three sonnes of Anak, Sheshai, & Ahiman, and Talmai, the sonnes of Anak.

[e] This was done after the death of Ioshua, Iudg. 1. 10, 20.

15 And hee went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the [p] brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

[p] Or, cousin.

18 And as she went in to him, she moued him, to aske of her father a field: [f] and she lighted of her asse, and Caleb saide vnto her, What wilt thou?

[f] Because her husband taryed too long.

19 Then she answered, [q] Giue me a blessing: for thou hast giuen me the South countrey: giue me also springs of water. And he gaue her the springs aboue and the springs beneath.

[q] Or, graunt me this petition.

20 This is the inheritance of p tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Yazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hezron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-pelet,

28 And Hazar-shual, and Beersheba, and Biziothiah,

29 Baalah, and Iim, and Ezem,

30 And Eltolad, and Chesil, [h] and Hormah,

h Which before was called Zephath, Iud. 1. 17.

31 And Ziklag, and Madmanna, & Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie and nine with their villages.

33 ¶ In the lowe countrey were Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, & Gederah, & Gederothaim: fourteene cities with their villages.

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Ioktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, & Kithlish,

41 And Gederoth, Beth-dagon, & Naamah, & Makkedah: sixteene cities with their villages.

42 Lebnah, and Ether, and Ashan,

43 And Iphtah, and Ashnah, & Nezib,

44 And Keilah, and Achzib, & Marehah: nine cities with their villages.

45 Ekron with her [r] townes and her villages.

[r] Ebr. daughters.

46 From Ekron, euen vnto the Sea, all that lyeth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, & the great Sea was their coast.

i Meaning Nilus, as chap. 13. 3.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-sannah, (which is Debir)

k Which is also called Kiriath-sepher, verse. 15.

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah, & [s] Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

[s] Chap. 14. 15.

55 Maon, Carmel, and Ziph, & Iuttah,

56 And Iezreel, and Iokdeam, & Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, & Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, & Rabbah: two cities with their villages.

61 ¶ In the wildernes were Beth-arabah, Middin, and Secacah,

62 And

62 And Nibshan, & the[1] citie of salt, and En-gedi: sixe cities with their villages.
63 Neuertheleſſe, the Iebuſites that were the inhabitants of Ieruſalem, couldc not the children of Iudah caſt [m]out, but the Iebuſites dwel with the children of Iudah at Ieruſalem vnto this day.

1 Of this citie the ſalt ſea hath his name.
m That is, vtterly, though they ſlew the moſt part, and burnt their citie, Iudg.1.8.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

1 AND the lot fell to the [a] children of Ioſeph from Iordan by Iericho vnto the water of Iericho Eaſtward, and to the wildernes that goeth vp from Iericho by p mount Beth-el:
2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiataroth,
3 And goeth downe Weſtward to the coaſt of Iaphleti, vnto p coaſt of Beth-horon the nether, and to Gezer: and the endes [b] thereof are at the Sea.
4 So the children of Ioſeph, Manaſſeh and Ephraim [c] tooke their inheritance.
5 ¶ Alſo the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eaſtſide, were Atroth Addar, vnto Beth-horon the vpper.
6 And this border goeth out to the Sea vnto Michmethah on the Northſide, and this border returneth Eaſtward vnto Taanath-ſhiloh, and paſſeth it on the Eaſtſide vnto Ianohah,
7 And goeth downe from Ianohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iordan.
8 And this border goeth from Tappuah Weſtward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.
9 And the [e] ſeparate cities for the children of Ephraim were among the inheritance of the children of Manaſſeh: all the cities with their villages.
10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and ſerued vnder tribute.

a That is, to Ephraim and his children: for Manaſſehs portion followeth. Iudg.1.26.
b Of their inheritance.
c Seuerally, firſt Ephraim, and then Manaſſeh.
d For ſo farre the coaſts reach.
e Becauſe Ephraims tribe was farre greater then Manaſſeh, therefore he had no cities.

CHAP. XVII.

2 The portion of the halfe tribe of Manaſſeh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manaſſeh and Ephraim require a greater portion of heritage.

1 THis was alſo the lot of the tribe of Manaſſeh: for he was the * firſt-borne of Ioſeph, to wit, of Machir the firſtborne of Manaſſeh, & the father of Gilead: nowe becauſe he was a man of warre, he had Gilead and Bashan.
2 And alſo * of the [a] reſt of the ſonnes of Manaſſeh by their families, euen of the ſonnes of Abiezer, and of the ſonnes of Helek, and of the ſonnes of Asriel, and of the ſonnes of Shechem, and of the ſonnes of Hepher, and of the ſonnes of Shemida: theſe were the males of Manaſſeh, the ſonne of Ioſeph according to their families.
3 ¶ *But Zelophehad the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, had no ſonnes, but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milchah & Tirzah:
4 Which came before Eleazar the Prieſt, and before Ioſhua the ſonne of Nun, and before the princes, ſaying, The Lord commanded Moſes to giue vs an inheritance among our [b] brethren: therefore according to the commandement of the Lorde, he gaue them an inheritance among the brethren of their father.
5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead & Bashan, which is on the other ſide Iordan,
6 Becauſe the daughters of Manaſſeh did inherit among his ſonnes: and Manaſſehs other ſonnes had the lande of Gilead.
7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lyeth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.
8 The lande of Tappuah belonged to Manaſſeh, but [d] Tappuah beſide the border of Manaſſeh belongeth to the ſonnes of Ephraim.
9 Alſo this border goeth downe vnto the * riuer Kanah Southward to the riuer: theſe cities of Ephraim are among the cities of Manaſſeh: and the border of Manaſſeh is on the Northſide of the riuer, and the ends of it are at the [e] Sea,
10 The South pertaineth to Ephraim, and the North to Manaſſeh, & the Sea is his border: and they met together in [f] Aſher Northward, and in Iſſachar Eaſtward.
11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean, & her townes, and Ibleam, and her townes, and the inhabitants of Dor with p townes thereof, and the inhabitants of En-dor with the townes thereof, & the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the ſame, euen three countreys.
12 Yet the children of Manaſſeh [g] couldc not deſtroy thoſe cities, but the Canaanites dwelled ſtill in that land.
13 Neuertheles, when the children of Iſrael were ſtrong, they put the Canaanites vnder tribute, but caſt them not out wholy.
14 Then the children of Ioſeph ſpake vnto Ioſhua, ſaying, Why haſt thou giuen me but one lot, and one portion to inherite, ſeeing I am a great people, for as much as the Lorde hath [h] bleſſed me hitherto?
15 Ioſhua then anſwered them, If thou bee much people, get thee vp to the wood, and cut trees for thy ſelfe there in the lande of the Perizzites, and of the gyants,

Gene.46.20. and 41.51. and 50.23. Numb.32.39.
Numb.26.29.
a For the other halfe tribe had their portion beyond Iorden.
Numb.26.33. and 27.1. & 36.2,11.
b Among them of our tribe.
c In the land of Canaan: ſiue to the males, and other ſiue to the daughters of Zelophehad.
d Meaning, the citie it ſelfe.
* Or, the brooke of reedes.
e That is, toward the maine ſea.
f In the tribe of Aſher, and tribe of Iſſachar.
g For at the firſt they lacked courage, and after agreed with the on condition, contrarie to Gods commandement.
h According to my father Iaakobs prophecie, Gene.48.19.

i If this mount be not large ynough, why doest not thou get more by destroying Gods enemies, as he hath cõmanded?

gnants, [i] if mount Ephraim be to narowe for thee.
16 Then the children of Ioseph said, The mountaine will not be ynough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, aswell they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.
17 And Iothua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.
18 Therfore the mountaine shalbe thine: for it is a wood, and thou shalt cutte it downe: and the ends of it shalbe thine, [k] and thou shalt cast out the Canaanites, though they haue yron charets, and though they be strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide the land to the other seuen tribes. 11 The lot of the children of Beniamin.

1 AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the [a] Tabernacle of the Congregation there, after the land was subiect vnto them.
2 Now there remained among the children of Israel seuen tribes, to whome [b] they had not deuided their inheritãce.
3 Therefore Iothua sayde vnto the children of Israel, How long are ye so slack to enter and possesse the lande which the Loude God of your fathers hath giuen you?
4 Giue from among you for euery tribe three men, that I map sende them, and that they map rise, & walke though the land, & distribute it according to [c] their inheritance, and returne to me.
5 And that they map deuide it vnto them into seuen partes, (Iudah shal abide in his coast at the South, and the house of Ioseph shall [d] stande in their coastes at the North)
6 Ye shal describe the land therefore into seuen parts, and shal bring them hither to mee, and I wil cast lots for you here before the [e] Lord our God.
7 But the Leuites shall haue no part among you: for the [f] Priesthode of the Lord is their inheritance: also Gad and Reuben and half the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastwarde, which Moses the seruant of the Lord gaue them.
8 ¶ Then the men arose, and went their wape: and Iothua charged them that went to describe the lande, saying, Depart, and go though the land, and [g] describe it, and returne to me, that I map here cast lottes for you before the Loude in Shiloh.
9 So the men departed, & passed though the lande, and described it by cities into seuen parts in a booke, and returned to Iothua into the campe at Shiloh.

a For they had now remoued it from Gilgal and set it vp in Shiloh

b As Eleazar, Iothua and the heads of the tribes had done to Iudah, Ephraim & halfe of Manasseh.

c That is, into seuen portions, to euery tribe one.

d For these had their inheritãce already appoynted.

e Before ye Arke of the Lord.

f That is, the sacrifices and offrings, Chap. 13. 14.

g By writing the names of euery countrey and citie.

10 ¶ Then Iothua [h] cast lots for them in Shiloh before the Loud, & there Iothua deuided the lande vnto the children of Israel, according to their portions:
11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay [i] between the children of Iudah, and the children of Ioseph.
12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the Northpart, and went vp though the mountaines Westward, and the ends thereof are in the wilderness of Beth-auen:
13 And this border goeth along frõ thence to Luz, euen to the Southside of Luz (the same is [k] Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lyeth on the Southside of Beth horon the nether.
14 So the border turneth, and cõpasseth the corner of the Sea Southward, from the mouit that lyeth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the Westquarter.
15 And the Southquarter is from the end of Kiriath-iearim, and this border goeth out [l] Westwarde, and commeth to the fountaine of waters of Nephtoah.
16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the [m] gyants Northward, and descendeth into the valley of Hinnom by the side of [n] Iebusi Southward, and goeth downe to En-rogel,
17 And compasseth from the North, and goeth forth to [l] En-shemesh, and streteheth to Geliloth, which is toward the going vp vnto Adummim, and goeth down to the [o] stone of Bohan the sonne of Reuben.
18 So it goeth along to the side ouer against the plaine Northwarde, & goeth downe into the plaine.
19 After, this border goeth along to the side of Beth-hoglah Northwarde: and the ends thereof, that is, of the border, reach to the point of [p] salt Sea Northward, & to the [m] end of Iorden Southward: this is the Southcoast.
20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Beniamin by the coastes thereof round about according to their families.
21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, & Beth-hoglah, and the valley of Keziz,
22 And Beth-arabah, and Zemaraim, and Beth-el,
23 And Auim, and Parah, and Ophrah,
24 And Chephar, Ammonai, & Ophni, & Gaba: twelue cities [q] & their villages.
25 Gibeon, and Ramah, and Beeroth,
26 And Mizpeh, & Chephirah, & Mozah,

h That euery one should be content with Gods appoinement.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

l Or, to the Sea.

m Or, Rephaim.

n Or, Ierusalem.

l Which is in the tribe of Ephraim. Chap. 15. 6.

m To the very strait, where the riuer runneth into the salt Sea.

h Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

27 And Rekem, and Irpeel, & Taralah,
28 And Zela, Eleph, and Iebusi, (which is h Ierusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritãce of the children of Beniamin according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.

1 AND the second lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in
a According to Iaakobs prophesie, that he should be scattered among the other tribes, Gen. 49. 7.
the a middes of the inheritance of the children of Iudah.
2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,
3 And Hazar shual, & Balah, and Azem,
4 And Eltolad, and Bethul, & Hormah,
5 And Ziklag, and Beth-marcaboth, & Hazar-susah,
6 And Beth-lebaoth, & Sharuhen: thirteene cities with their villages.
7 Ain, Remmon, and Ether, & Ashan: foure cities with their villages.
8 And all the villages that were rounde about these cities, vnto Baalath beer, & Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.
*Or, Ramathnegeb.
9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the parte of the children of Iudah was to b much for them: therfore the children of Simeon had their inheritãce within their inheritãce.
b But this large portion was giuen them by Gods prouidẽce to declare their increase in time to come.
10 ¶ Also the third lot arose for the childrẽ of Zebulun according to their families: and the coastes of their inheritãce came to Sarid,
11 And their border goeth vp c westward, euen to Maralah, and reacheth to Dabbasheth, & meeteth with the riuer that lyeth before Iokneam,
c Meaning, toward the great Sea.
12 And turneth frõ Sarid Eastward towarde the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,
13 And from thẽce goeth along Eastward towarde the sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah,
14 And this border compasseth it on the Northside to Hannathon, and the ends thereof are in the valley of Iiphtah-el,
15 And Kattath, & Nahallal, & Shimrõ, and Idalah, and d Beth-lehem: twelue cities with their villages.
d There was an other Beth-lehẽ in the tribe of Iudah.
16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.
17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.
18 And their coast was Iezreelah, & Chesulloth, and Shunem,
19 And Hapharaim, & Shion, and Anaharath,
20 And Rabbith, & Kishion, and Abez,
21 And Remeth, and e En gannim, and En haddah, and Beth-pazzez.
e There was an other citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were distincted by the tribe onely.
22 And this coast reacheth to Tabor, and Shahazimah, and Beth-themeth, and the ends of their coast reach to Iordan: fifteene cities with their villages.
23 This is the inheritãce of the tribe of the f children of Issachar, according to their families: that is, the cities, and their villages.
f Ioyneth to the tribe of Zebulun, which lay more Eastward.
24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.
25 And their coast was Helcath, & Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, & Misheal, and came to Carmel Westward, and to Shihor Libnath,
27 And turneth toward the sunne rising to Beth-dagon, and commeth to g Zebulun, and to the valley of Iiphtah-el, towarde the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul,
g Which was Tyrus a strong citie in the Sea.
28 And to Ebron, & Rehob, & Hammon, and Kanah vnto great Zidon.
29 Then the coaste turneth to Ramah and to the strong citie of h Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,
30 Ummah also & Aphek, & Rehob: two and twentie cities with their villages.
31 This is the inheritance of the tribe of the children of Asher according to their families: that is, these cities and their villages.
h These cities were in the coũtrey of Zaananim.
32 ¶ The sixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.
33 And their coast was from i Heleph, & from Allon in Zaananim, & Adaminnekeb, and Iabneel, euen to Lakum, and the ends thereof are at Iordan.
34 So this coast turneth Westwarde to Aznoth-tabor, & goeth out from thence to Hukkok, & reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, and to Iudah k by Iordan toward the sunne rising.
*Or, euen vnto Iorden.
35 And the strong cities are Ziddim, Zer, & Hammath, Rakkath, & l Cinnereth,
i Of the which the lake of Gennezareth had his name.
36 And Adamah, & Ramah, and Hazor,
37 And Kedesh, & Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.
40 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aiialon, and Ithlah,
43 And Elon, & Temnathah, & Ekron,

44 And

44 And Eltekeh, and Gibbethon, and Baalah,
45 And Iehud, and Bene-berak, and Gath-rimmon,
46 And Me-iarkon, and Rakkon, with the border that lieth before Iapho.
47 But the coastes of the children of Dan fell out too little for them: therefore the children of Dan went vp to [l] fight against Lethem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Lethem, *Dan, after the name of Dan their father.
48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.
49 ¶ When they had made an ende of deuiding the lande by the coastes thereof, then the children of Israel gaue an inheritance vnto Iosthua the sonne of Nun among them.
50 According to the worde of the Lorde they gaue him the citie which hee asked, euen *Timnath-serah in mount Ephraim: and he built the citie & dwelt therein.
51 *These are the heritages which Eleazar the Priest, and Iosthua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel deuided by lot in Shiloh before the Lorde at the doore of the Tabernacle of the Congregation: so they made an ende of deuiding the countrey.

k Called Ioppe.

l According as Iaakob had prophecied, Gen. 49. 17.

Iud. 18. 29.

Chap. 24. 30.

Numb. 34. 17.

CHAP. XX.

1 *The Lord commandeth Iosthua to appoint cities of refuge.* 3 *The vse thereof,* 7 *And their names.*

1 THe Lorde also spake vnto Iosthua, saying,
2 Speake to the children of Israel, and say, *Appoynt you cities of refuge, whereof I spake vnto you by the hande of Moses,
3 That the slayer that killeth anie person [a] by ignorance, and vnwittingly, maye flee thither, and they shalbe your refuge from the auenger of blood.
4 And he that doeth flee vnto one of those cities, shall stande at the entring of the gate of the citie, and shal shew his cause [b] to the Elders of the citie: and they shal receyue him into the citie vnto them, and giue him a place, that he may dwel with them.
5 And if the [b] auenger of blood pursue after him, they shal not deliuer the slaier into his hande because hee smote his neighbour ignorantly, neither hated he him beforetime:
6 But he shall dwel in that citie vntill he stand before the Cõgregation in [c] iudgement, * or vntil the death of the hie Priest that shalbe in those dayes: then shal the slayer returne, and come vnto his owne citie, and vnto his owne house, euen vnto the citie from whence he fled.
7 ¶ Then they appointed Kedesh in [d] Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountain of Iudah.
8 And on the other side Iordan towarde Iericho Eastwarde, they appointed *Bezer in the wildernes vpo the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [e] tribe of Manasseh.
9 These were the cities appointed for all the children of Israel, & for the stranger that sojourned among them, that whosoeuer killed anye person ignorantly, might flee thither, & not die by the hand of the auenger of blood, vntil he stood before the [e] Congregation.

Exod. 21. 13. Numb. 35. 6, 11, 14. deut. 19. 2.

a At vnwares, & bearing him no grudge.

* Ebr. in the eares of the Elders.

b That is, the neerest kinsman of him that is slaine.

c Till his cause were proued. Nom. 35. 25.

* Or, Galile.

Deut. 4. 43. 1. chro. 6. 78.

d Out of ye halfe tribe of Manasseh beyond Iordan.

e Before the iudges.

CHAP. XXI.

1 *The cities giuen to the Leuites, in number eight and fourtie.* 44 *The Lord according to his promise gaue the children of Israel rest.*

1 THen came the [a] principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosthua the sonne of Nun, and vnto the chief fathers of the tribes of the children of Israel,
2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbes thereof for our cattell.
3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement of the Lord these cities with their suburbes.
4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirtene cities.
5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, & out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.
6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, & out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirtene cities.
7 The children of Merari according to their families had out of the tribe of Reuben, & out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.
8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lord had commanded by the hand of Moses.
9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.
10 And they were the children of [d] Aaron being of the families of the Kohathites, & of the sonnes of Leui, (for theirs was the first lot)

* Or, the chiefe of the fathers.

Numb. 35. 2.

a By Moses, by whose ministerie God shewed his power.

b He meaneth them that were Priests: for some were but Leuits.

c Euerie tribe gaue mo or fewer cities according as their inheritance was great or little, Nom. 35. 8.

d For Aaron came of Kohath and therfore the Priests office remained in that familie.

11 So they gaue the Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with p suburbes of the same round about it.
12 (But the land of the citie, & the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)
13 ¶ Thus they gaue to the e children of Aaron the Priest, a citie of refuge for p slaier, euen Hebron with her suburbes, and Libnah with her suburbes,
14 And Iattir with her suburbes, and Eshtemoa, and her suburbes,
15 And Holon with her suburbes, & Debir with her suburbes,
16 And Ain with her suburbes, & Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of those two tribes.
17 And out of the tribe of Beniamin they gaue Gibeon with her f suburbes, Geba with her suburbes,
18 Anathoth with her suburbes, & Almon with her suburbes: foure cities.
19 All the cities of the children of Aaron Priests, were thirtene cities with their suburbes.
20 ¶ But to the families of the children of Kohath of the Leuites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)
21 They gaue them the citie of refuge for the slaier, h Shechem with her suburbs in mount Ephraim, & Gezer with her suburbes,
22 And Kibzaim with her suburbes, and Beth-horon with her suburbes: foure cities.
23 And out of the tribe of Dan, Elteke with her suburbes, Gibethon with her suburbes,
24 Aialon with her suburbs, Gath-rimmon with her suburbes: foure cities.
25 And out of the i halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbes: two cities.
26 All the cities for the other families of the children of Kohath were ten with their suburbes.
27 ¶ Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slaier, k Golan in Bashan with her suburbes, and Beshterah with her suburbes: two cities.
28 And out of the tribe of Issachar, Kishon with her suburbes, Dabereh with her suburbes,
29 Iarmuth with her suburbes, Engannim with her suburbes: foure cities.
30 And out of the tribe of Asher, Mishal with her suburbes, Abdon with her suburbes,
31 Helkah with her suburbes, and Rehob with her suburbes: foure cities.
32 And out of the tribe of Naphtali, the citie of refuge for the slaier, Kedesh in l Galil with her suburbes, and Yammoth-dor with her suburbes, & Kartan with her suburbes: three cities.
33 All the cities of the Gershonites according to their families, were thirtene cities with their suburbes.
34 ¶ Also vnto the families of the children of Merari the l rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbes, and Kartah with her suburbes,
35 Dimnah with her suburbes, Nahalal with her suburbes: foure cities.
36 And out of the tribe of Reuben, m Bezer with her suburbes, and Iahazah with her suburbes,
37 Kedemoth with her suburbes, and Mephaath with her suburbes: foure cities.
38 And out of the tribe of Gad they gaue for a citie of refuge for the slaier, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,
39 Heshbon with her suburbes, and Iazer with her suburbes: foure cities in all.
40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.
41 And all the cities of the Leuites n within the possession of the children of Israel, were eight and fourtie with their suburbes.
42 These cities laye euerie one seuerally with their suburbes round about them: so were all these cities.
43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.
44 Also the Lord gaue them rest round about according to all p he had sworne vnto their fathers: & there stoode not a man of all their enemies before them: for the Lord delivered all their enemies into their hande.
45 * There fayled nothing of all the good things, which the Lord had sayde vnto the house of Israel, but all came to passe.

Chap.14.14. 1.chron.6.56.
e That is, the Priest of the familie of the Kohathites, of whō Aaron was chief.
f The suburbes were a thousand cubites from the wall of the citie round about, Nomb.35.4.
g That were not Priestes.
h Hebron and Shechem were the two cities of refuge vnder ye Kohathites.
i Which dwelt in Canaan.
k Golan and Kedesh were the cities of refuge vnder the Gershonites.
l Or, Galile.
m They are here called the rest, because they are last nombred, & Merari was the yongest brother, Gene.46.11.
m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20.8.
n Thus according to Iaakobs prophecie, they were scattered throughout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.
Chap.23.14,15.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They builde an altar for a memoriall. 15 The Israelites reproue them. 21 Their answere for defence of the same.

1 THen a Iosh ua called the Reubenites, and the Gadites, & the halfe tribe of Manasseh,
2 And saide vnto them, Ye haue kept all that Moses the seruaunt of the Lorde b commanded you, and haue obeyed my voyce in all that I commanded you:
3 Ye haue not forsaken your brethren this log season vnto this day, but haue diligently kept the commandement of the Lord your God.

a After that the Israelites enioyed the land of Canaan.
b Which was to go armed before their brethren, Nom.32.29.

4 And

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therfore now returne ye and go to your tentes, to the lande of your possession, which Moses the seruant of the Lorde * hath giuen you beyond Jorden.

Nom.32.33. chap.13.8.

5 But take diligent heede, to do the commandement & lawe, which Moses the seruant of the Lorde commanded you: that is, * that ye c loue the Lorde your God, and walke in all his wayes, and keepe his commandementes, & cleaue vnto him, and serue him with all your heart and with all your soule.

Deut.10.12.

c He sheweth wherein consisteth the fulfilling of the law.

6 So Iosthua d blessed them & sent them away, and they went vnto their tents.

d He commended them to God and prayed for them.

7 ¶ Nowe vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: & vnto the other halfe therof gaue Iosthua among their brethren on this side Jorden Westward: therefore when Iosthua sent them awaye vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with siluer and with golde, with brasse and with yron, & with great abundace of rayment: deuide the spoyle of your enemies with your e brethren.

e Which remained at home & went not to the warre, Nomb.31. 27. 1.sam.30.24.

9 ¶ So the children of Reuben, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to go into the countrey of Gilead to the lande of their possession, which they had obtegned, according to the worde of the Lord by the hand of Moses.

10 ¶ And when they came vnto " the borders of Jorden (which are in the land of Canaan) then the children of Reuben, & the children of Gad, and the halfe tribe of Manasseh, buylt f there an altar by Jorden, a great altar to see to.

" Ebr. Geliloth, which country also was called Canaan, because the Amorites dwelling there were called Canaanites.

f That is, beyond Jorden: for sometime the whole countrey on both sides of Jorden is meant by Canaan.

11 ¶ When the childe of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue buylte an altar in the forefront of the lande of Canaan vpon the borders of Jorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe vp g to warre against them.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

13 Then the children of Israel sent vnto the children of Reuben, & to the children of Gad, & to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euerie chiefe house a prince, according to al the tribes of Israel: for euery one was chief of their fathers houshold among the " thousands of Israel.

"Or, multitude.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the lande of Gilead, and spake with them, saying,

16 Thus saith h the whole Cõgregation of h Not only of the princes, but also of the common people.
the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this daye fro the Lord, in that ye haue built you an altar for to rebel this day against the Lord?

17 Haue we to little for the wickednes * of Peor, wherof we are not i cleansed vnto this daye, though a plague came vpon the Congregation of the Lord?

Nom.25.4.

i Meaning, God is not fully pacified, forasmuch as no punishmẽt can be sufficient for such wickednes and idolatrie.

18 Ye also are turned awaye this day fro the Lorde: and seeing ye rebell to day against the Lorde, euen to morow he will be wroth with all the Congregation of Israel.

19 Notwithstanding if the lande of your possession be k vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lordes Tabernacle dwelleth, and take possession among vs: but l rebell not against the Lorde, nor rebell not against vs in building you an altar, besides the Altar of the Lord our God.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebel against God, 1.Sam.15.23. *Chap.7.1,15.*

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this mã alone m perished not in his wickednes.

m Signifying, that if many suffered for one mãs fault, for the fault of many all should suffer.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himself shall knowe: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to return awaye from the Lorde, eyther to offer thereon burnt offring, or meate offring, or to offer peace offrings theron, let the Lord n him selfe require it:

n Let him punish vs.

24 And if we haue not rather done it for feare of this thing, saying, In tyme to come your children might say vnto our children, What haue ye to do with the Lord God of Israel?

25 For the Lord hath made Jorden a border betweene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lorde: so shall your children make our children o cease from fearing the Lord.

o Or to turne backe from the true God.

26 Therefore we sayd, We wil now go about to make vs an altar, not for burnt offring, nor for sacrifice,

27 But it shalbe a * witnes betwene vs & you, and betweene our generations after vs, to execute the seruice of the Lord before him in our burnt offrings, & in our sacrifices, & in our peace offerings, and that your children shoulde not sayd to our children in time to come, Ye haue no part in the Lord.

Gen.31.48. chap.24.27. vers.34.

p They signifie a wonderfull care ỳ they bare towarde their posteritie, that they might liue in the true seruice of God.

28 Therefore sayd we, If so be that they shoulde so say to vs or to our p generations in time to come, then will we answere, Behold the facion of the altar of

the Lorde, which our fathe[r] made, not for burnt offring nor for sacrifice, but it is a witnes betwene vs and you.
29 God forbid, that we shoulde rebell against the Lord, & turne this day away fro the Lord to build an altar for burnt offring, or for meat offring, or for sacrifice, save the altar of the Lord our God, that is before his Tabernacle.
30 ¶ And when Phinehas the Priest, and the princes of the Cõgregation & heads ouer the thousandes of Israel which were with him, heard the wordes, that the children of Reuben, and children of Gad, & the children of Manasseh spake, "they were well content.
31 And Phinehas the sonne of Eleazar the Priest sayd vnto the childe of Reuben and to the children of Gad, and to the children of Manasseh, This day we perceine, that the Lorde is q among vs, because ye haue not done this trespasse against the Lorde: nowe ye r haue deliuered the children of Israel out of the hand of the Lord.
32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes returned from the children of Reuben, and from the childe of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answere.
33 And the saying pleased the children of Israel: and the children of Israel [n] blessed God, and "minded not to go against them in battel, for to destrope the lande, wherein the children of Reuben, and Gad dwelt.
34 Then the children of Reuben, and the children of Gad called the altar [o] Ed: for it shalbe a witnes betwene vs, that the Lord is God.

CHAP. XXIII.

2 Iosh. exhorteth the people, that they ioyne not themselues to the Gentiles. 7 That they name not their idoles. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

1 AND a lõg season after that the Lord had giuen rest vnto Israel from all their enemies rounde about, and Iosh. was old, and "striken in age,
2 Then Iosh. called all Israel, & their Elders, and their heads, & their iudges, and their officers, and sayde vnto them, I am olde, and striken in age.
3 Also ye haue seene al that the Lord your God hath done vnto all these nations [a] before you, how the Lorde your God himselfe hath fought for you.
4 Behold, I haue [b] deuided vnto you by lot these nations that remaine, to be an inheritaunce according to your tribes, from Iorden, with all the nations that I haue destroyed, euen into the great Sea "Westward.
5 And the Lord your God shal expel [b] these before you, and cast them out of your sight, & ye shal possesse their land, as the Lord your God hath said vnto you.
6 Be ye therfore of a valiant courage, to obserue and do al that is written in the booke of the Lawe of Moses, * that ye turne not therefrom to the right hande nor to the left,
7 Neither company with these nations: that is, with them which are [c] left with you, neyther * make mention of the name of their gods, [d] nor cause to swear by them, neither serue them nor bowe vnto them:
8 But stick fast vnto the Lord your God, as ye haue done vnto this day.
9 For the Lorde hath cast out before you great nations and mighty, and no man hath stand before your face hitherto.
10 *One man of you shal chase a thousãd: for the Lorde your God, he fighteth for you, as he hath promised you.
11 Take good heede therefore vnto your "selues, that ye loue [p] Lord your God.
12 Else, if ye go backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and thal "make marriages with them, and "go vnto them, and they to you,
13 Knowe ye for certaine, that the Lorde your God wil cast out no more of these natiõs from before you: * but they shall be a snare and destruction vnto you, & a whippe on your sides, and thornes in your [e] eyes, vntill ye perishe out of this good lande, which the Lorde your God hath giuen you.
14 And behold, this day do I [f] enter into the way of all the world, and ye knowe in all your s hearts & in all your soules, that *nothing hath failed of all the good things which the Lorde your God promised you, but al are come to passe vnto you: nothing hath fayled thereof.
15 Therfore as all [g] good things are come vpon you, which the Lorde your God promised you, so shall the Lorde bring vpõ you euery [n] euil thing, vntil he haue destroyed you out of this good land, which [p] Lord your God hath giue you.
16 When ye thal [h] transgresse the couenãt of the Lorde your God, which he commanded you, and thal ye, & serue other gods, and bowe your selues to them, then shall the wrath of the Lorde ware hote against you, & ye shal perish quickly out of the good lande which he hath giuen you.

CHAP. XXIIII.

2 Iosh. rehearseth Gods benefites. 14 & exhorteth the people to feare God. 25 The league renued betwene God & the people. 29 Iosh. dieth. 32 The bones of Ioseph are buryed. 33 Eleazar dyeth.

1 AND Iosh. assembled againe all the [a] tribes of Israel to Shechem, and called the Elders of Israel, & their heads, and their Iudges, and their officers, and they presented themselues before [b] God.
2 Then Iosh. said vnto all the people, Thus sayeth the Lorde God of Israel, *Your fathers dwelt beyond the [c] flood in olde tyme, euen Terah the father of Abraham, and the father of Nachor, and

[m] Ebr. it was good in their eyes.
q By preseruing vs and gouerning vs.
r Whome if ye had offended, he wold haue punished with you.
[n] Or, prayseth.
[o] Ebr. said.
[o] Or, witnes.
[m] Ebr. commeth into yeres.
a Your eyes bearing witnes.
[b] Or, ouerthrowen these nations.
[n] Ebr. at the sunne set.
b Which yet remaine and are not ouercome, as chap. 13. 2.
Deut. 5. 32. and 28. 14.
c And not yet subdued.
Psal. 16. 4.
d Let not the Iudges admit an othe, which any shal sweare by their idoles.
Leuit. 26. 8. deut. 32. 30.
[n] Ebr. soules.
[o] Or, be of their affinitie.
[p] Or, haue conuersation with them.
Exod. 23. 33. numb. 33. 55. deut. 7. 16.
e Meaning, they shalbe a cõtinual griefe vnto you, and so the cause of your destruction.
f I die according to the course of nature.
g Most certeinly
Chap. 21. 45.
[n] Or, promise.
[h] Or, threatnings, as chap. 24. 20.
h He sheweth that no euill can come vnto man, except he offend God by disobedience.
a That is, 9 nine tribes and the halfe.
b Before 9 Arke, which was brought to Shechem, whẽ they went to bury Iosephs bones.
Gen. 21. 31. Iudeth. 5. 6, 7.
c Euphrates in Mesopotamia, Gen. 11. 26.

and serued other gods.
3 And I tooke your father Abraham frõ beyond the flood, & brought him through all the land of Canaan, and multiplied his seed, and *gaue him Izhak.
Gen.21.2. Gen.25.26. Gen.36.8. Gen.46.6.
4 And I gaue vnto Izhak, *Iaakob & Esau: and I gaue vnto *Esau mount Seir, to possesse it: but *Iaakob & his children went downe into Egypt.
Exod.3.10.
5 *I sent Moses also & Aaron, and I plagued Egypt: And when I had so done among them, I brought you out.
Exod.12.37.
6 So I *brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto * the red Sea.
Exod.14.9.
7 Then they cried vnto the Lorde, and he put [n] a darknesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernes [k] a long season.
n Or, a cloude.
8 After I brought you into the lande of the Amorites, which dwelt beyõd Iorden,* and they fought with you: but I gaue them into your hand, & ye possessed their country, and I destroyed them out of your sight.
d Euen fourtie yeeres.
Nom.21.29.
9 *Also Balak the sonne of Zippor King of Moab arose & warred against Israel, and sent to call Balaam the sonne of Beor for to curse you.
Nom.22.5. deut.23.4.
10 But I would not heare Balaã: therefore ye blessed you, and I deliuered you out of his hand.
11 And ye went ouer Iorden, and came vnto Iericho, and the [e] men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, & the Hittites, and the Girgashites, the Hiuites and the Iebusites, and I deliuered them into your hand.
e Because it was the chiefe citie, vnder it the conteyneth all the countrey: else they of the citie fought not.
12 And I sent *hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy swoorde, nor with thy bow.
Exod.23.28. deut.7.20. chap.11.20.
13 And I haue giuen you a land, wherin ye did not labour, and cities which yee built not, and ye dwell in them, and eat of the vineyards & olive trees, which ye planted not.
14 Now therefore [f] feare the Lord, & serue him in vprightnes and in trueth, & put away the gods, which your fathers serued beyond the flood and in Egypt, and serue ye the Lord.
f This is ye true vse of Gods benefites, to learne thereby to feare and serue him w̃ an vpright conscience.
15 And [l] if it seeme euill vnto you to serue the Lord, choose you this day whome ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwel: but I and mine house will serue the Lord.
l Ebr. If it be euill in your sight.
16 Then the people answered & said, God forbid, that we should forsake the Lord, to serue other gods.
g This teacheth vs that if all the world would go from God, yet euerie one of vs particularly is bound to cleaue vnto him.
17 For the Lord our God, he brought vs and our fathers out of the lande of Egypt, from the house of bondage, and he did those great miracles in our sight, & preserued vs in all the way that we went, & among all the people through whom we came.
18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: therefore will we also serue the Lord, [h] for he is our God.
h How much more are we bound to serue God in Christ, by whome we haue receyued ye redemption of our soules.
19 And Iosuha said vnto the people, Ye can not serue the Lord: for he is an holie God: he is a iealous God: he will not pardon your iniquitie nor your sinnes.
Chap.23.15.
20 If ye forsake the Lorde & serue strange gods, *then he will returne and bring euill vpon you, and consume you, after that he hath done you good.
21 And the people said vnto Iosuha, Nay, but we will serue the Lord.
22 And Iosuha said vnto the people, Ye are witnesses [i] against your selues, that ye haue chosen you the Lorde, to serue him: and they said, We are witnesses.
i If you do the contrarie, your owne mouthes shal condemne you.
23 Then put away now, said he, ye strange [k] gods which are among you, & bowe your hearts vnto ye Lord God of Israel.
k Out of your heartes & otherwise.
24 And the people said vnto Iosuha, The Lord our God will we serue, & his voice will we obey.
25 So Iosuha [l] made a couenant with ye people the same day, and gaue them an ordinance and law in Shechem.
l By ioyning God & the people together: also he repeated the promises & threatnings out of the lawe.
26 And Iosuha wrote these wordes in the booke of the Lawe of God, & tooke a great stone, and pitched it there vnder an *Oke that was in the Sanctuarie of the Lord.
* Or, elme.
27 And Iosuha said vnto all the people, Behold, this stone shalbe a *witnes vnto vs: for it [m] hath heard all the wordes of the Lorde which he spake with vs: it shalbe therefore a witnes against you, lest ye deme your God.
Chap.13.17.
m Rather then mans dissimulation should not be punished, the dumme creatures shall crie for vengeance.
28 Then Iosuha let the people depart, euerie man vnto his inheritance.
29 And after these thinges Iosuha the sonne of Nun, the seruant of the Lorde dyed, being an hundrieth and ten yeres olde.
30 And they buried him in the border of his inheritaunce in * Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.
Chap.19.50. iudg.2.9.
31 And Israel [n] serued the Lord al ye daies of Iosuha, and all the dayes of the Elders that ouerliued Iosuha, and which had knowen all the workes of the Lord that he had done for Israel.
n Such are the people cõmonly as their rulers are.
32 And the *bones of Ioseph, which the children of Israel brought out of Egypt, burped they in Shechem in a parcel of ground which Iaakob bought of * the sonnes of Hamor the father of Shechem, for an hundrieth pieces of siluer, & the children of Ioseph had them in their inheritance.
Gen.50.25. exod.13.19. Gen.33.19.
33 Also Eleazar the sonne of Aaron died, whom they buried in [o] the hill of Phinehas his sonne, which was giuen him in mount Ephraim.
o Ebr. Gibeath Phinehas.

THE BOOKE OF IVDGES.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and heynous that can turne backe Gods loue from his Church. For nowe when the Israelites were entred into the landé of Canaan, and sawe the trueth of Gods promes performed, in stead of acknowledging his great benefites and giuing thankes for the same, they fell to most horrible obliuion of Gods graces, cōtrarie to their solemne promes made vnto Iosh ua, and so prouoked his vengeance (as much as in them stoode) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries and so call vnto him and be deliuered) So to shew that his mercies endure for euer, he raysed vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raysed vp, as it seemed best to God, for the gouernance of his people. They were fourtene in number besides Iosh ua, and gouerned from Iosh ua vnto Saul the first King of Israel. Iosh ua and these vnto the time of Saul ruled 377. yeres. In this booke are many notable poynts declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion agaynst idolatrie and superstition: next, what great danger that common welth is in, when as God giueth not a magistrate to reteyne his people in the purenesse of religion and his true seruice.

CHAP. I.

1 After Iosh ua was dead, Iudah was constitute captaine. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 19 The Canaanites are made tributaries, but not destroyed.

1 AFter that Iosh ua was dead, ẏ children of Israel [a] asked the Lord, saying, [b] Who shal go vp for vs against ẏ Canaanites, to fight first against them?

2 And the Lord sayde, Iudah shal go vp: behoide, I haue giuen the land into his hande.

3 And Iudah said vnto Simeō his [c] brother, Come vp with me into my lot, ẏ we may fight against the Canaanites: and I likewise wil go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, & the Lord deliuered the Canaanites & the Perizzites into their hands, & they slew of them in Bezek ten thousand men.

5 And they found [a] Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, & [d] cut of the thumbes of his handes and of his feete.

7 And Adoni-bezek said, Seuentie kings hauing the thumbs of their hands and of their feet cut of, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Now the childrē of Iudah had fought against Ierusalem, and had taken it & smitten it with the edge of the sworde, and had set the [e] citie on fire.)

9 ¶ Afterward also the children of Iudah went down to fight against the Canaanites, that dwelt in the mountaine, and towarde the South, & in the lowe countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slew [f] Sheshai, and Ahiman and Talmai. *Iosh.15.14.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb sayd, He that smiteth Kiriath-sepher, & taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz [g] Calebs ponger brother tooke it, to whome he gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, and she lighted of her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Gine me a blessing: for thou hast giuen me a South country, gine me also spings of water: and Caleb gaue her the spings aboue and the spings beneath.

16 ¶ And the children of [h] Keni Moses father in law went vp out of the citie of the palme trees with the childrē of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, & went and dwelt among the people.

17 And Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, & vtterly destroyed it, and called the name of the citie * Hormah. *Nom.21.3.

18 Also Iudah tooke [i] Azzah with the coastes thereof, and Askelon with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Iudah, & he possessed

a By the iudgement of Vrim: reade Exod.28.30. nom.27.21. 1.sam.28.6.
b Who shalbe our captaine?
c For the tribe of Simeon had their inheritāce within the tribe of Iudah, Iosh. 19.1.
a Or, the Lord of Bezek.
d This was Gods iust iudgement, as the tyrant himself cōfesseth, that as he had done, so did he receiue, Leuit.24.19,20.
e Which was afterward built againe, & possessed by the Iebusites, 2.Sam.5.6.
f These three were gyants, and the children of Anak.
g Reade Iosh. 15.18.
h This was one of the names of Moses father in law, read Nom. 10.29.
i These cities & others were afterward possessed of the Philistims, 1.Sam.6.17

possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwel with the children of Benjamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caused to bewe Beth-el (and the name of the citie beforetime was * Luz)

24 And the spies sawe a man come out of the citie, & they said vnto him, Shewe vs, we pray thee, l vnto the citie, * and we will shew thee mercie.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man & all his houshoide depart.

26 Then the man went into the lande of the Hittites, & built a citie, & called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroye Beth-shean with her townes, nor Taanach with her towns, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam w her townes, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled still in that land.

28 Neuertheless whē Israel was strōg, they put the Canaanites to tribute, & expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did m Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitantes of Accho, nor the inhabitantes of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the lande: for they did not driue them n out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheles the inhabitāts of Beth-shemesh, & of Beth-anath became tributaries vnto them.

34 And the Amorites o driue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley,

35 And the Amorites o dwelt still in mount Heres in Aialon, and in Shaalbim, & whē the p hand of Ioseph's famile prevailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from p Selah and vpward.

Nomb. 14. 24. Iosh. 14. 13. and 15. 14.

k For after that the tribe of Iudah had burnt it, they built it againe.

Gen. 28. 19.

Iosh. 2. 14.

l Wherefore God permitted the Canaanites to dwel still in ỳ land, reade, Chap. 3. 4.

Iosh. 16. 10.

m That is, the tribe of Zebulun, as is also to be vnderstand of the rest.

n But made thē pay tribute as ỳ others did.

o *Or, afflicted them.*

CHAP. II.

1 *The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatrie after Iosh uas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffred idolaters to remaine among them.*

1 AND an a Angel of the Lorde came vp from Gilgal to Bochim, and saide, I made you to go vp out of Egypt, & haue brought you vnto the lande which I had swoorne vnto your fathers, and said, I will neuer breake my couenant with you.

2 * Ye also shall make no couenant with the inhabitants of this land, * but shall breake down their altars: but ye haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also, I will not cast them out before you, but they shalbe * as thornes vnto your sides, and their gods shalbe your o destruction.

4 And when the Angel of the Lorde spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, o Bochim, and offred sacrifices there vnto the Lord.

6 ¶ Now when Iosh ua had b sent the people away, the children of Israel went euerie man into his inheritance to possesse the land.

7 And the people had serued the Lord all the dayes of Iosh ua, and all the dayes of the Elders that outliued Iosh ua, which had seene all the great c works of the Lord that he did for Israel.

8 But Iosh ua the sonne of Nun the seruant of the Lord dyed, when he was an hundreth and ten yeres olde:

9 And they buried him in the coastes of his inheritance, in d Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so al that generation was gathered vnto their fathers, & an other generation arose after them, which neither knewe the Lorde, nor yet the workes, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lorde, & serued e Baalim,

12 And forsooke the Lorde God of their fathers, which brought them out of the land of Egypt, & followed other gods, euen the gods of the people that were round about them, and bowed vnto them, & prouoked the Lord to anger.

13 So they forsooke the Lord, and serued * Baal, and f Ashtaroth.

35 And the Amorites o dwelt still in mount Heres in Aialon, and in Shaalbim, & whē the p hand of Ioseph's famile prevailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from p Selah and vpward.

o Or, would dwell.

o Meaning, whē he was stronger then they.

p Which was a citie in Arabia, or, as some read, from the rocke.

a That is, messenger, or prophet, as some thinke, Phinehas.

Deut. 7. 2.

Deut. 12. 3.

Iosh. 23. 13.

o *Or, snare.*

Or, weeping.

b After that he had diuided to euerie man his portion by lot, Iosh. 24. 28.

c Meaning, the wonders and miracles.

d Heres by turning the letters backward is Sereh, as Iosh. 24. 30.

e That is, al manner of idoles.

Chap. 10. 6.

f These were idoles, which had the forme of an ewe or sheepe among ỳ Sidonians.

14 And the wrath of the Lord was hote against Israel, & he [illegible] them into the hands of spoylers, [illegible] popled them, and he *sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 a Whitherfoeuer they went out, the b hande of the Lorde was sore against them, as the Lorde had said, and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lorde rayseb vp "Iudges, which "delivered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, & turned quickly out of the i way, wherein their fathers walked, obeying the commandements of the Lorde: they did not so.

18 And when the Lorde had raised them vp Iudges, the Lorde was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord "has compassion of their groanings, k because of them that oppressed them and tormented them)

19 Yet *when the Iudge was dead, they returned, and "did worse the their fathers, in following other gods to serue them & worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of ye Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, & hath not obeyed my voyce,

21 Therefore wil I no more cast out before them anie of the l nations, which Iosha left when he dyed,

22 That through them I may m proue Israel, whether they wil keepe the way of the Lorde, to walke therein, as their fathers kept it, or not.

23 So the Lorde left those nations, and drone them not out immediatly, neither deliuered them into the hande of Iosha.

Psal. 44.11. Isa. 50.1.

g In all their enterprises.
h The vengeance.

"*Or, Magistrates.*
"*Ebr. saued.*

i Meaning, from ye true religion.

"*Ebr. repented.*
k Seeing their crueltie.

Chap. 3.12.
"*Ebr. corrupt them selues.*

l As the Hiuites, Iebusites, Amorites, &c.
m So that both outward enemies and false prophets are but a tryal to proue our faith, Deut. 13.3. & Chap. 3.1.

CHAP. III.

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philistims.

1 These now are the nations which the Lorde left, that he might proue Israel by them (euen as manie of Israel as had not knowen all the a warres of Canaan,

2 Onely to make the generations of the children of Israel to knowe, & to teache them warre, which onelies their predecessors knew b not)

3 Fiue princes of the Philistims, & all the Canaanites, and the Sidonians, & the Hiuites that dwelt in mount Lebanō, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt amōg the Canaanites, the Hittites, & the Amorites, and the Perizzites, & the Hiuites, and the Iebusites,

6 And they tooke c their daughters to be their wives, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the childrē of Israel did wicked ly in the sight of the Lorde, and forgat the Lorde their God, and serued Baalim, and d Asheroth.

8 Therefore the wrath of the Lorde was kindled against Israel, & he solde them into the hand of Chushan rishathaim King of "Aram-naharaim, & the children of Israel serued Chushan rishathaim eight yeres.

9 ¶ And when the childrē of Israel cryed vnto the Lord, the Lorde stirred vp a sauiour to the children of Israel, & he saued them, euen Othniel the sonne of Kenaz, Calebs ponger brother.

10 And the e Spirit of the Lorde came vpō him, and he iudged Israel, & went out to warre: and the Lorde deliuered Chushan rishathaim King of "Aram into his hand, and his hand preuailed against Chushan rishathaim.

11 So the land had rest f fourtie yeres, & Othniel the sonne of Kenaz dyed.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lorde g strengthened Eglon King of Moab against Israel, because they had committed wickednes before the Lord.

13 And he gathered vnto him the childrē of Ammon, & Amalek, and went and smote Israel, & they possessed the citie of palme trees.

14 So the children of Israel serued Eglō King of Moab eighteene yeres.

15 But wh̄e the children of Israel cryed vnto the Lorde, the Lord stirred them vp a sauiour, Ehud the sonne of Gera the sonne of "Iemini, a man "lame of his right hand: and the children of Israel sent a present by him vnto Eglon King of Moab.

16 And Ehud "made him a dagger with two edges of a cubit length, and he did gird it vnder his rainment vpō his right thigh,

17 And he presented the gift vnto Eglon King of Moab (and Eglon was a verie fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe frō the h quarris, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe i silence: and all that stoode about him, went out from him.

a Which were atchieued by the hand of God, & not by ye power of man.
b For they trusted in God and he fought for them.

c Contrarie to Gods commandement, Deut. 7.3.
d Trees or woods ere ected for Idolatrie.

"*Or, Mesopotamia.*

e He was stirred vp by the Spirit of the Lord.
"*Or, Syria.*

f That is, 32 vnder Iosha, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer thē, but by Gods appointment.

"*Or, Beniamin.*
"*Or, left handed.*

"*Or, caused a dagger to be made.*

h Or, as some reade, from the places of idoles.
i Till all be departed.

20 Then Ehud came vnto him, (and he sate alone in a sommer parler, which he had) and Ehud said, I haue a message vnto thee from God. Then he arose out of his throne,
21 And Ehud put forth his left hand, & tooke the dagger from his right thigh, and thrust it into his belly,
22 So that the hafte went in after the blade, & the fat clo'sed about the blade, so that he could not drawe the dagger out of his bellie, but the dirt came out.
23 Then Ehud gate him out into the porch, and shut the doores of the parler vpon him, and locked them.
24 And when he was gone out, his seruants came: who seeing that the doores of the parler were locked, they saide, Surely he doeth his easement in his sommer chamber.
25 And they tarried till they were ashamed: & seeing he opened not the doores of the parler, they tooke the key, & opened them, and beholde, their loide was fallen dead on the earth.
26 So Ehud escaped (while they tarried) and was passed the quarries, and escaped vnto Seirath.
27 And when he came home, he blewe a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.
28 Then said he vnto them, Follow me: for the Loide hath delivered your enemies, euen Moab into your hand. So they went downe after him, and tooke the passages of Jordan toward Moab, and suffred not a man to passe ouer.
29 And they slewe of the Moabites the same time about ten thousand men, all fed men, and all were warriours, and there escaped not a man.
30 So Moab was subdued that day, vnder the hand of Israel: and the land had rest foure score yeres.
31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims sixe hundreth men with an ox goade, and he also delivered Israel.

CHAP. IIII.

1 Israel sinne and are given into the hands of Iabin. 4 Deborah iudgeth Israel and exhorteth Barak to deliuer the people. 15 Siserah fleeth, 17 and is killed by Iael.

1 And the children of Israel began again to do wicked ly in the sight of the Loid: wher Ehud was dead.
2 And the Loid solde them into the hand of a Jabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in b Harosheth of the Gentiles.
3 Then the children of Israel cried vnto the Loid: (for he had nine hundreth chariots of yron, and twenty yeeres he had vexed the children of Israel very sore)
4 ¶ And at ỳ time Deborah a Prophetesse ỳ wife of Lapidoth iudged Israel.
5 And ỳ Deborah dwelt vnder a palme tree, betwene Ramah & Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.
6 Then she sent & called Barak the sone of Abinoam out of Kedesh of Naphtali, & said vnto him, Hath not ỳ Loide God of Israel d commaded, saying, Go, & draw toward mount Tabor, & take vnto thee ten thousand men of the children of Naphtali & of the children of Zebulun:
7 And I wil draw vnto thee to the e riuer Kishon Sisera, the captaine of Jabins army vnto his charets, & his multitude, & wil deliver him into thine hande.
8 And Barak said vnto her, e If thou wilt go with me, I will go: but if thou wilt not go with me, I will not go.
9 Then she answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Loid shal sel Sisera into ỳ hand of a woman. And Deborah arose and went with Barak to Kedesh.
10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and he went vp on his feete with ten thousand men, & Deborah went vp with him.
11 (Now Heber the Kenite, which was of the f children of Hobab the father in law of Moses, was departed from the Kenites, & pitched his tent vntil ỳ plain of Zanaim, which is by Kedesh)
12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.
13 And Sisera called for all his charets, euen nine hundreth charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.
14 The Deborah said vnto Barak, g Vp: for this is the day that the Loide hath delivered Sisera into thyne hande. Is not the Loide gone out before thee? so Barak went downe from mount Tabor, and ten thousand men after him.
15 And the Loid destroyed Sisera and all his charets, and all his host with the edge of the sword, before Barak, so that Sisera lighted downe of his charet, & fled away on his feete.
16 But Barak pursued after the charets, and after the host vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the swoide: there was not a man left.
17 Howbeit, Sisera fled away on his feete to the tent of Iael the wife of h Heber the Kenite: (for peace was betwene Jabin the king of Hazor, and betwene the house of Heber the Kenite)
18 And Jael went out to meete Sisera, and said vnto him, Turne in, my loide, turne in to me: feare not. And when he had turned in vnto her into her tent, she couered him with a i mantell.
19 And he said vnto her, Give me, I pray thee, a litle water to drinke: for I am thirsty. And she opened k a bottel of milk and

a Deborah dwelt vnder a palme tree, betwene Ramah & Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.
d And reuciled vnto me by the spirit of prophecie. *Psalm. 33. 9, 10.*
e Fearing his owne weakenes and his enemies power, he desireth the prophetesse to go with him to assure him of Gods wil from time to time.
f Meaning, that he possessed a great part of ỳ countrey.
g She still encourageth him to his enterprise by assuring him of Gods fauour and aide.
h Whose ancitors were strangers, but worshipped the true God, and therefore were joyned with Israel.

Or, hak.
Ebr. he coueretb his face.
Or, caused the trumpet to be blown, Numb. 10. 2, 3.
Or, strong, and big bodied.
Ebr. humbled.
k Meaning, the Israelites.
l So that it is not the nomber, nor the meanes that God regardeth, when he will get the victorie.
Ebr. added, or continued to do euill.
a There was an other Iabin, who Iosbua killed & burnt his citie Hazor, Iosh. 11. 13.
b That is, in a wood, or strong place.
c By the spirit of prophecie, resoluing of controuersies, and declaring the will of God.
Or, blanket.
Chap. 5. 25.

and gaue him drinke, and couered him.
20 Againe he said vnto her, Stand in the
dooie of the tent, and when any man
doeth come and enquire of thee, saying,
i To wit, Sisera. Is i any man heere? thou shalt say,
Nay.
21 Then Iael Hebers wife tooke a naile
of the tent, and tooke an hammer in her
hande, and went softly vnto him, and
smote the naile into his temples, and
fastened it into the groud, (for he was
fast a sleepe, and weare) and so he died.
22 And behold, as Barak pursued after
Sisera, Iael came out to meete him, & &
sayd vnto him, Come, and I will shew
thee the man, whome thou seekest: and
when he came into her tent, beholde,
Sisera lay l dead, and the naple in his
temples.
23 So God brought downe Iabin the
King of Canaan that day before the
children of Israel.
24 And the hand of the children of Israel m prospered, and preuailed against
Iabin the King of Canaan, vntill they
had destroyed Iabin King of Canaan.

l So he sawe that a woman had the honour, as Deborah prophecied.

m Ebr. went and was strong.

CHAP. V.

1 The song and thankes giuing of Deborah and Barak after the victorie.

1 THen sang Deborah, and Barak
the sonne of Abinoam the same
day, saying,
2 Praise ye the Lord for the auenging of
Israel, and for the a people that offred
them selues willingly.
3 Heare, ye Kings, hearken ye princes:
I, euen I will sing vnto the Loide: I
will sing praise vnto the Loyd God of
Israel.
4 Loid, n when thou wentest out of Seir,
when thou departedst out of the fielde
of * Edom, the earth trembled, & the
heauens rained, the cloudes also droppped water.
5 * The mountaines melted before the
Loide, * as did that Sinai before the
Lord God of Israel.
6 In the dayes of * Shamgar the sone
of Anath, in the dayes of * Iael the hie
wayes were b vnoccupied, and the travelers walked through bywayes.
7 The townes were not inhabited: they
decaied, I say, in Israel, vntil I Deborah
came vp, which rose vp a c mother in
Israel.
8 They chose new gods: then was warre
in the gates. Was there a d shield or
speare seene among fourty thousand of
Israel?
9 Mine heart is set on the gouernours
of Israel, and on them that are willing
among the people: praise ye the Lord.
10 Speake ye that ride on white asses,
ye that dwell f by Middin, and that
walke by the way.
11 For the noyse of the archers appaised
among the g drawers of water: there
shall they rehearse the righteousnes of
p Lord, his righteousnes of his townes
in Israel: then did the people of the
Loid go downe to the gates.
12 Vp Deborah, vp, arise, and sing a song:
arise Barak, and leade h thy captiuitie
captiue, thou sonne of Abinoam.
13 For they that remaine, haue dominion ouer the mightie of the people: the
Loide hath giuen me dominion ouer
the strong.
14 Of Ephraim i their root arose against
Amalek: and after thee, Ben-iamin shal
fight against thy people, O Amalek: of
Machir came rulers, and of Zebulun
they that handle the pen of the k writer.
15 And the Princes of Issachar were
with Deborah, and l Issachar, and also
Barak: he was set on his feete in the
valley: for the diuisions of Reuben
were great m thoughtes of heart.
16 Why abodest thou among the sheepfoldes, to heare the bleatings of the
flockes? for the diuisions of Reuben
were great thoughts of heart.
17 n Gilead abode beyond Iorden: and
why doeth Dan remaine in shippes?
Asher sate on the sealhore, and tarryed
in his o decayed places.
18 But the people of Zebulun & Naphtali haue ieopard their liues vnto the
death in the hie places of the fielde.
19 The Kings came and fought: then
fought the Kings of Canaan in Taanach by the waters of Megiddo: they
receiued no gaine of p money.
20 They fought from heauen, euen the
starres in their courses fought against
Sisera.
21 The Riuer Kishon q swept them a-
way, that ancient riuer the riuer Kishon. O my soule, thou hast marched
valiantly.
22 Then were the horse hoofes broken
with the oft beating together of their
mightie men.
23 Curse ye r Meroz: (sayd the Angell of
the Lord) curse the inhabitants therof,
because they came not to helpe the
Loide, to helpe the Loide against the
mightie.
24 Iael the wife of Heber the Kenite
shall be blessed aboue other women:
blessed shall she be aboue women dwelling in tentes.
25 He asked water, and she gaue him
milke: she brought forth s butter in a
loidly dish.
26 She put her hand to the naile, & her
right hand to the workmans hammer:
with the hammer smote the Sisera:
she smote of his head, after thee had
wounded, and pearced his temples.
27 He bowed him downe at her feete,
fell downe, and lay still: at her feete he
bowed him downe, and fell: and whe
he had sunke downe, he lay there t dead.
28 The mother of Sisera looked out at a
windowe, and cryed through the latteste, Why is his charet so long a comming? why tarry the u wheeles of his
charets?

a To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.

Deut. 2. 1.

Psal. 97. 5. Exod. 19. 18.

Chap. 3. 31. Chap. 3. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them and deliuer them.

d They had no heart to resist their enemies.

e Ye gouernours.

f As in danger of your enemies.

g For now you may draw water without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Iosiua first fought against Amalek, & Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They marueiled, that they came not ouer Iorden to helpe them.

n She reproueth all them that came not to help their brethren in their necessity

o Either by beating of the Sea, or by mining.

p They wanne nothing, but lost all.

q As a besome doth the filth of the house.

r It was a city neere Tabor, where they fought.

s Some reade, churned milke in a great cup.

t Ebr. destroyed.

u Or feete.

29 Her wise ladies answered her, Yea.
t She answered her selfe with her owne wordes,
30 Haue they not gotten, & they deuide the spoyle: euery man hath a mayde or two. Sisera hath a pray of diuers coloured garmentes, a pray of sundue colours made of needle worke: of diuers colours of needle worke on both sides, u for the chyefe of the spoyle.
31 So let all thine enemies perish, O Lorde: but they that loue him, shall be as the x Sunne when he riseth in his might. and the lande had rest fourtie yeres.

t That is, she comforted her selfe.

u Because he was chiefe of the army.

x Shall grow daily more and more in gods fauour.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14. Gideon is sent to be their deliuerer. 37 He asketh a signe.

1 AFterward the children of Israel committed wickednes in the sight of y Lord, and the Lord gaue them into the hands of Midian seuen yeres.
2 And the hande of Midian preuayled against Israel, a & because of the Midianites the children of Israel made them dens in the mountaynes, and caues, & strong holdes.
3 When Israel had sowen, then came up the Midianites, the Amalekites, & they of the b East, and came vpon them,
4 And camped vp them, & destroyed the fruite of the earth, euen til thou come vnto c Azzah, & left no foode for Israel, neither sheepe, nor ore, nor asse.
5 For they went vp, & their cattel, & came with their tentes as grashoppers in multitude: so that they & their camels were without number: and they came into the land to destroy it.
6 So was Israel exceedingly impouerished by the Midianites: therfore the d children of Israel cryed vnto the Lord.
7 ¶ And when the children of Israel cryed vnto the Lord because of the Midianites,
8 The Lord sent vnto the children of Israel a Prophet, who sayd vnto them, Thus sayth the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,
9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.
10 And I sayd vnto you, I am the Lord your God: *feare not the gods of the Amorites in whose land you dwel: but you haue not obeyed my voyce.
11 ¶ And the Angel of the Lorde came, & sate vnder the oke which was in Ophrah, that perteined vnto Joash the father of the Ezrites, & his sonne Gideon threshed wheate by y winepresse, e to hide it from the Midianites.
12 Then the Angel of the Lord appeared vnto him, and sayd vnto him, The Lord is with thee, thou valiant man.

a For feare of the Midianites, they fled into y dennes of the mountaines.

*Or, of Kedem.

b Euen almost the whole countrey.

c This is the end of Gods punishments, to cal his to repentance that they may seeke for helpe of him.

*2. King. 17. 35. 38. Jere. 10. 2.

e *Or, to prepare his flight.*

13 To whome Gideon answered, f My
my Lorde, if the Lord be with vs, why
then is all this come vpon vs? & where
be all his miracles which our fathers
tolde vs of, and sayd, Did not the Lord
bring vs out of Egypt? but nowe the
Lorde hath forsaken vs, and deliuer-
red vs into the hand of the Midia-
nites.
14 And the g Lord looked vpon him, and
sayd, Go in this thy h might, and thou
shalt saue Israel out of the handes of
the Midianites: haue not I sent thee?
15 And he answered him, Alas my Lorde,
whereby shal I saue Israel? beholde,
my i father is poore in Manasseh, and
I am the least in my fathers house.
16 Then the Lord sayd vnto him, I will
therefore be with thee, and thou shalt
smite the Midianites, as one man.
17 And he answered him, I pray thee,
if I haue found fauour in thy sight,
then shew me k a signe, that thou tal-
kest with me.
18 Depart not hence, I pray thee, vntil
I come vnto thee, & bring mine offring,
& lay it before thee. And he sayd, I will
tarry vntill thou come agayne.
19 ¶ Then Gideon went in, and made
ready a kid, & vnleauened bread of an
l Ephah of floure, and put the flesh in a
basket, and put the broth in a pot, and
brought it out vnto him vnder the oke,
and presented it.
20 And the Angel of God said vnto him,
Take the flesh & the vnleauened bread,
and lay them vpon this stone, & powre
out the broth: and he did so.
21 ¶ Then the Angel of the Lord put forth
the end of the staffe that he held in his
hande, and touched the flesche and the
vnleauened breade: and there arose vp
fire m out of the stone, & consumed the
flesh and the vnleauened bread: so the
Angel of the Lorde departed out of his
sight.
22 And when Gideon perceiued that it
was an Angel of the Lorde, Gideō then
sayd, Alas, my Lord God: * for because
I haue seene an Angel of the Lord face
to face, I shall die.
23 And the Lorde sayd vnto him, Peace
be vnto thee: feare not, thou shalt not
die.
24 Then Gideon made an altar there
vnto the Lorde, and called it, n Jehouah
shalom: vnto this day it is in Ophrah,
of the father of the Ezrites.
25 ¶ And the same night the Lorde sayd
vnto him, Take thy fathers pong bul-
locke, and an other bullocke o of seuen
yeres old, and destroy the altar of Baal
that thy father hath, & cut downe the
groue that is by it,
26 And build an altar vnto the Lord thy
God vpon the top of this rocke, in a
plaine place: and take the second bul-
locke, and offer a burnt offring with
the wood of the p groue, which thou
shalt cut downe.

f This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified.

g That is, Christ appearing in visible forme.

h Which I haue giuen thee.

i *Or, familie.*

k So that we see how the flesche is enemie vnto Gods vocation, which cannot be perswaded without signes.

l Of Ephah, read Exod. 16. 36.

m By the power of God onely, as in the sacrifice of Helias, 1. King. 18. 38.

*Exod. 33. 20. chap. 13. 22.

n *Or, the Lord of peace.*

o That is, as the Chalde text writeth, fed seuen yeres.

p Which growed about Baals altar.

27 Then

27 Then Gideon tooke ten men of his seruants, & did as the Loyde bade him: but because he feared to doe it by day for his fathers houshold, & the men of the citie, he did it by night.
28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the [m] second bullocke offred vpon the aitar that was made.
29 Therefore they sayd one to another, Who hath done this thing? and when they inquired and asked, they sayd, Gideon the sonne of Ioash hath done this thing.
30 Then the men of the citie sayd vnto Ioash, Bring out thy sonne, that he may dye: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.
31 And Ioash sayd vnto al that stood by him, Will ye pleade Baals cause? or will ye saue him? [n] he that wil contend for him, let him dye or the morning. If he be God, let him pleade for himselfe against him, by hath cast down his altar.
32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himselfe because he hath broken down his altar.
33 Then al the Midianites & the Amalekites & they of the East, were gathered together, & went and pitched in the valley of Iezreel.
34 But the Spirit of the Loyde "came vpon Gideon,* & he blew a trumpet, & [o] Abiezer was iopned with him.
35 And he sent messengers throughout all Manasseh, which also was iopned with him, and he sent messengers vnto Asher, & to Zebulun and to Naphtali, and they came vp to meete them.
36 Then Gideon sayd vnto God, [p] If thou wilt saue Israel by mine hande, as thou hast sayd,
37 Beholde, I will put a fleece of wooll in the threshing place: if the dew come on the fleece onely, & it be drie vpon all the earth, then shal I be sure, that thou wilt saue Israel by mine hand, as thou hast sayd.
38 And so it was: for he rose vp early on the morow, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.
39 Agayne, Gideon sayd vnto God, Be not angry with me, that* I may speake once more: let me proue once agayne, I praye thee, with the fleece: let it nowe be drie onely vpon the fleece, & let dew be vpon all the ground.
40 And God did so that same night: for it was [q] drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

s The Lord commaunded Gideon to send away a great part of his companie. 22 The Midianites are discomfited by a wondrous sorte. 25 Oreb & Zeeb are slayne.

1 Then* Ierubbaal (who is Gideon) rose vp early and al the people that were with him, and pitched beside "the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of "Moreh.
2 And the Loyd said vnto Gideon, The people that are with thee, are to many for me to give [r] Midianites into their handes, lest Israel make their [a] vaunte against mee, and say, Mine hand hath saued me.
3 Now therefore proclaime in the audience of the people, & say, * Who [b] is timerous or fearefull, let him returne, & depart early from mount Gilead. And there returned of [s] people which were at mount Gilead, two & twentie thousand: so ten thousand remayned.
4 And the Loyde sayde vnto Gideon, The people are yet to many: bring them downe vnto the water, & I will [b] trie them for thee there: and of whom I say vnto thee, This man shall go with thee, the same shall go with thee: and of whomsoever I say vnto thee, This man shall not go with thee, the same shall not go.
5 So he brought down the people vnto the water. And the Loyd said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselues, and euery one that shal bow downe his knees to [c] drinke, put apart.
6 And the nomber of them that lapped by putting their hades to their mouthes, were three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.
7 ¶ Then the Loyde sayd vnto Gideon, By these three hundreth men that lapped, will I saue you, & deliuer the Midianites into thine had: & let al the other [d] people go euery man vnto his place.
8 ¶ So the people tooke vitailes "with them, and their trumpets: and he sent al the rest of Israel, euery man vnto his tent, [e] and retained the three hundreth men: and the host of Midian was beneath him in a valley.
9 ¶ And the same night the Loyde sayde vnto him, Arise, [c] get thee downe vnto the hoste: for I haue delivered it into thine hand.
10 But if thou feare to go downe, then go thou, and Phurah thy seruant downe to the hoste,
11 And thou shalt hearke, what they say, & so shall thine hands be strong to go down vnto [f] hoste. The went he down & Phurah his seruant vnto the outside of the souldiers that were in the hoste.
12 ¶ And the Midianites, and the Amalekites and all* they of the East, lay in the valley like grashoppers in multitude, and their camels were without nomber, as the sande which is by the seaside for multitude.

13 And

m Meaning, the fat bul, which was kept to be offred vnto Baal.

n Thus we ought to iustifie them, that are zelous of Gods cause, though all the multitude be against vs.

"Ebr. clad Gideon. Nom. 10.3. chap. 3.27.

o The family of Abiezer, wherof he was.

p This request proceded not of infidelitie, but that he might be confirmed in his vocation.

Gen. 18.32.

q Whereby he was assured that it was a miracle of God.

Chap. 1.35.

"Ebr. En-harod.

"Ebr. Hammoreh.

a God will not [b] any creature deprive him of his glorie. Deut. 20.8. 1. Mac. 3.56.

b wil giue thee a proof to know them, that shall go with thee.

c Let them depart, as vnmeete for this enterprise.

d That is, the one and thirtie thousand, and 700. looke vers. 3, 6.

"Ebr. in their hands.

*Or, incouraged.

e Thus the Lord by diuers means doth strengthen him that he faint not in so great an enterprise.

Chap. 6.33.

13 And when Gideon was come, behold, a man tolde a dreame vnto his neighbour, and said, Beholde, I dreamed a dreame, and loe, a [f] cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellowe answered, and saide, This is nothing else saue the sworde of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, & the interpretation of the same, he [g] worshipped, and returned vnto the hoste of Israel, and saide, Vp: for the Lorde hath deliuered into your hande the hoste of Midian.

16 And he deuided the three hundreth men into three bandes, and gaue euery man a trumpet in his hand & emptie pitchers, & [h] lapes within the pitchers.

17 And he said vnto them, Looke on me, & do likewise, when I come to the side of the hoste: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euery side of the hoste, and say, [i] For the Lord, & for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outside of the hoste in the beginning of the middle watch, and they raised vp the watchmen, and they blewe with their trumpets, and brake the pitchers that were in their handes.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left handes, & the trumpets in their right handes to blowe withal: and they cryed, The [k] sword of the Lord and of Gideon.

21 And they stoode, euery man in his place rounde about the hoste: and all the hoste [l] ran, and cryed, and fled.

22 And the three hundreth blewe with trumpets, and [m] the Lord set euery mãs sworde vpon his neighbour, and vpon all the hoste: so the hoste fled to Bethshittah in Zererah, and to the border of Abelmeholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, & take before them the [m] waters vnto Bethbarah, and Jorden. Then all the men of Ephraim gathered together, & tooke the waters vnto Beth-barah, & Jorde.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slewe Oreb vpon the rocke Oreb, and slewe Zeeb at [n] the winepresse of Zeeb, and pursued the Midianites, and brought the heades of Oreb and Zeeb to Gideon beyond Jorden.

f Some read, a trembling noyse of barly bread: meaning, that one of no reputation shoulde make their great armie to tremble.

g Or, gaue God thanks, as it is in the Chalde text.

*Or, firebrandes.

h These weake meanes God vsed, to signifie that the whole victorie came of him.

i That is, the victorie shalbe the Lords and Gideons his seruant.

k Shall destroy the enemies.

*Or, broke their away. Isa. 9. 4.

l The Lord caused the Midianites to kill one another.

m Meaning, the passages or the foordes, that they should not escape. Psal. 83. 11. Isa. 10. 26.

n These places had their names of the actes that were done there.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 3 Who appeaceth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth & Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes & of his death.

1 THen the men of Ephraim said vnto him, [a] Why hast thou serued vs thus that [b] calledst vs not, when thou wentest to fight with the Midianites? & they chode with him sharply.

2 To whom he said, What haue I now done in comparison of [b] you? is not [c] the gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? & wh̃ he had thus spoke, then their spirits abated towarde him.

4 ¶ And Gideon came to Jorden to passe ouer, he, and the three hundreth men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, [d] morsels of bread vnto the people "that follow me (for they be weary) that I may follow after Zebah, & Zalmuna kings of Midian.

6 And the princes of Succoth said, Are the [e] hands of Zebah and Zalmunna now in thine hands, that we shoulde giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lorde hath deliuered Zebah and Zalmunna into mine hand, I will "teare your flesh with thornes of the wildernes and with briẽars.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, When I come again [f] in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were [g] in Karkor, and their hostes with thẽ, about fifteene thousand, all that were left of all the hostes of them of the East: for there were slaine an hundreth and twentie thousand men, that drewe swordes.

11 ¶ And Gideon went through them that dwelt in [h] tabernacles on the Eastside of Nobah and Jogbehah, & smote p̃ hoste: for p̃ hoste was carelesse.

12 And when Zebah & Zalmunna fled, he followed after them, & tooke the two kings of Midian, Zebah & Zalmuna, and discomfited all the hoste.

13 ¶ So Gideon [i] some of Joash returned frõ battell, [i] the sunne being yet hie,

14 And tooke a seruant of p̃ men of Succoth, & inquired of him: and he [k] wrote to him the princes of Succoth & the Elders therof, euen seuentie & seuen men.

15 And he came vnto the men of Succoth, & said, Behold Zebah & Zalmunna, by whom ye vpbraided me, saying, Are the hãds of Zebah & Zalmuna already

a They began to cauill because he had the glory of the victory.

b Which haue slaine two princes, Oreb and Zeeb.

c This last acte of the whole tribe, is more famous, then the whole enterprise of one man of one family.

d Or, some small portion.

"Ebr. that are as my feete.

e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?

"Ebr. beate in pieces.

f Hauing gotten the victory.

g A citie Eastward beyond Iorden.

h He went by the wildernesse where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp.

*Or, described.

ready in thine hands, that we shoulde
giue bread vnto thy weary men?
16 Then he tooke the Elders of the city,
and thornes of the wildernesse and
briers, and "did teare the men of Succoth with them.
17 Also he brake downe the towre of
*Penuel, and slew the men of the citie.
18 ¶ Then said he vnto Zebah & Zalmuna, What maner of men were they,
whome ye slewe at Tabor? and they
answered, "As thou art, so were they:
every one was like the children of a
king.
19 And he said, They were my brethren,
even my k mothers children: as the
Lord liueth, if ye had saued their liues,
I would not slay you.
20 Then he said vnto Iether his first
borne sonne, Vp, and slay them: but
the boy drewe not his sworde: for he
feared, because he was yet yong.
21 Then Zebah and Zalmuna saide,
Rise thou, and fall vpon vs: for l as the
man is, so is his strength. And Gideon
arose and slewe Zebah and Zalmuna, and tooke away the ornaments,
that were on their camels neckes.
22 ¶ Then the men of Israel saide vnto
Gideon, Reigne thou ouer vs, both
thou, and thy sonne, and thy m sonnes
some: for thou hast deliuered vs out of
the hand of Midian.
23 And Gideon said vnto them, I will
not reigne ouer you, neither shall my
child reigne ouer you, but the Lord shall
n reigne ouer you.
24 Againe Gideon said vnto them, I
would desire a request of you, that you
would giue me euery man the earings
of his prayes (for they had golden
earings because they were Ismaelites)
25 And they answered, We will giue
them. And they spread a garment, and
did cast therein euery man the earings
of his pray.
26 And the weight of the golde earings
that he required, was a thousand and
seuen hundreth shekels of gold, beside
collers, "and iewels, and purple raiment
that was on the Kings of Midian, and
beside the chaynes that were about
their camels neckes.
27 And Gideon made an o Ephod thereof, and put it in Ophrah his citie: and
all Israel went a whoring there after
it, which was the destruction of Gideon and his house.
28 Thus was Midian brought low before the children of Israel, so that they
lift vp their heades no more: and the
country was in quietnes fourty yeres
in the dayes of Gideon.
29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.
30 And Gideon had seuentie sonnes
"begotten of his body: for he had many wiues.
31 And his concubine that was in Shechē: bare him a sonne also, whose name
he called Abimelech.
32 So Gideon the sonne of Ioash dyed
in a good age, & was buried in the sepulchre of Ioash his father in Ophrah,
of the p father of the Ezrites.
33 But when Gideon was dead, the
children of Israel turned away & went
a whoring after Baalim, and made
q Baal-berith their god.
34 And the children of Israel remembred not the Lord their God, which had
deliuered them out of the handes of all
their enemies on euerie side.
35 Neither r shewed they mercy on the
house of Ierubbaal, or Gideon, according to all the goodnesse which he had
shewed vnto Israel.

"Ebr. brake in pieces, as one threasheth corne. 1. King. 11. 15.

"Or, they were like vnto thee.

k We came all out of one belly: therefore I wil be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

m That is, thy posteritie.

n His intent was to shewe him selfe thankefull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

"Or, sweete ballet.

o That is, such things as pertained to the vse of the Tabercle. Of Ephod, looke more, Exo. 28. 4. 6. & 1. Sam. 2. 18. & 2. Sam. 6. 14. & chap. 17. 5.

"Ebr. which came out of his thigh.

p Which citie belonged to the familie of the Ezrites.

q That is, Baal, to whome they had bound themselues by couenant.

r They were vnmindefull of God and vnkind toward him, by whome they had receiued so great a benefite.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

1 THen Abimelech the sōne of Ierubbaal went to Shechem vnto his
a mothers brethren, and communed with them, and with all the family, and house of his mothers father,
saying,
2 Say, I pray you, in the audience of all
the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne
ouer you, either that one reigne ouer
you? Remember also, that I am your
b bone, and your flesh.
3 Then his mothers brethren spake of
him in the audience of all the men of
Shechem, all these wordes: and their
hearte were moued to followe Abimelech: for said they, He is our brother.
4 And they gaue him seuentie pieces of
siluer out of the house of Baal-berith,
wherewith Abimelech hired "vaine &
light fellowes which followed him.
5 And he went vnto his fathers house
at Ophrah, and c slewe his brethren, the
sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the
yongest sonne of Ierubbaal was left:
for he hid him selfe.
6 ¶ And all the men of Shechem gathered together with all the house of d Millo, and came & made Abimelech King
in the plaine, where the stone was erected in Shechem.
7 And when they tolde it to Iotham,
he went and stood in the top of mount
Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto
me, you men of Shechem, that God
may hearken vnto you.
8 e The trees went forth to anoint a
King ouer them, and saide vnto the
olue tree, Reigne thou ouer vs.
9 But the olue tree saide vnto them,
Should I leaue my fatnes, wherewith
by me they honour God and man, and
go

a To practise with his kinsfolkes for the atteining of the kingdome.

b Of your kinred by my mothers side.

"Or, idle fellowes and vagabonds.

c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. chron. 21. 4.

d Which was as ¶ towne house or common hall, which he calleth the tower of Shechem, ver. 49

e By this parable he declareth, that those that are not ambicious, are most worthy of honour, & that the ambicious abuse their honour both to their owne destruction and others.

go to aduance me aboue the trees?
10 Then the trees sayde to the figge tree,
Come thou, and be king ouer vs.
11 But the figge tree answered them,
Shoulde I forsake my sweetenes, and
my good fruite, and go to aduance me
aboue the trees?
12 Then sayde the trees vnto the Vine,
Come thou, and be king ouer vs.
13 But the Vine said vnto them, Should
I leaue my wyne, wherebyl I cheere
God and man, and go to aduance me
aboue the trees?
14 Then said al the trees vnto the[a] brable,
Come thou and reigne ouer vs.
15 And the bramble sayde vnto the trees,
If ye wil in deede anoint me king ouer
you, come, and put your trust vnder my
shadowe: and if not, the[f] fire shal come
out of the bramble, & consume the Ce-
dars of Lebanon.
16 Now therfore, if ye do truely & vnco-
ruptly to make Abimelech king, and if
ye haue dealt well with Ierubbaal and
with his house, & haue done vnto him
according to the deserving of his hands,
17 (For my father fought for you, and
[b] aduentured his life, and deliuered you
out of the hands of Midian.
18 And ye are risen vp against my fathers
house this daye, & haue slayne his chil-
dren, about seuentie persons vpon one
stone, & haue made Abimelech the sone
of his maid seruāt, king ouer the men of
Shechem, because he is your brother)
19 If ye then haue delt truely and purely
with Ierubbaal, & with his house this
day, then[g] reioyce ye with Abimelech,
and let him reioyce with you.
20 But if not, let a fire come out from A-
bimelech, and cōsume the men of She-
chem and the house of Millo: also let a
fire come forth from the men of She-
chem, and from the house of Millo, and
consume Abimelech.
21 And Iotham ran away, and fled, and
went to Beer and dwelt there for feare
of Abimelech his brother.
22 So Abimelech reigned thre yere ouer
Israel.
23 But God[h] sent an euill spirit betwene
Abimelech, and the men of Shechem:
and the men of Shechem brake their
promise to Abimelech,
24 That the crueltie toward the seuentie
sonnes of Ierubbaal and their blood
might come & be layd vpon Abimelech
their brother, which had slayne them, &
vpon the men of Shechem, which had
aided him to kill his brethren.
25 So the men of Shechem set men in
waite for him in the tops of the moun-
taines: who robbed all that passed that
way by them: & it was told Abimelech.
26 Then Gaal the sone of Ebed came
with his brethren, and they went to
Shechem: & the men of Shechem put
their confidence in him.
27 Therfore they[i] went out into the field,
and gathered in their grapes & troade
them, and made merry, & went into the
house of their gods, and did eate and
drinke, and cursed Abimelech.
28 Then Gaal the sonne of Ebed sayde,
Who is Abimelech? and who is Sy che-
chem, that we should serue him? Is he
not the sonne of Ierubbaal? and Zebul
is his officer? Serue rather the men of
Hamor the father of Shechem: for why
should we serue him?
29 Howe woulde God this people were
vnder mine hand: the would I put away
Abimelech. And he said to[k] Abimelech,
Increase thine army, and come out.
30 ¶ And when Zebul the ruler of the ci-
tie heard the wordes of Gaal the sonne
of Ebed, his wrath was kindled.
31 Therefore he sent messengers vnto A-
bimelech[l] priuily, saying, Behold, Ga-
al the sonne of Ebed and his brethren
be come to Shechem, and beholde, they
fortifie the citie against thee.
32 Now therfore arise by night, thou and
the people that is with thee, and lye in
waite in the field.
33 And rise early in the morning as soone
as the sunne is vp, and assault the citie:
and whē he and the people that is with
him, shall come out against thee, doe to
him "what thou canst.
34 ¶ So Abimelech rose vp, and all the
people that were with him by nyght:
and they lay in waite against Shechem
in foure bandes.
35 Then Gaal the sonne of Ebed went
out, and stode in the entring of the gate
of the citie: and Abimelech rose vp, and
the folke that were with him, from lys
ing in wayte.
36 And whē Gaal saw the people, he sayd
to Zebul, Beholde, there come people
downe frō the tops of the mountaines:
& Zebul said vnto him, The [l] shadow of
the mountaines seme men vnto thee.
37 And Gaal spake againe, and said, See,
there come folke downe" by the middle
of the land, & another band commeth by
the way of the plaine of[o] Meonenim.
38 Then said Zebul vnto him, Where is
nowe thy mouth, that sayd, Who is A-
bimelech, that we should serue him? Is
not this the people that thou hast despi-
sed? Go out now, I pray thee, and fight
with them.
39 And Gaal[m] went out before the men
of Shechem, & fought with Abimelech.
40 But Abimelech pursued him, and he
fled before him, and many were ouer-
throwen and wounded, euen vnto the
entring of the gate.
41 And Abimelech[n] dwelt at Arumah:
and Zebul thrust out Gaal and his
brethren that they shoulde not dwell in
Shechem.
42 ¶ And on the morow, the people went
out into the field: which was told Abi-
melech.
43 And he toke the[n] people, and deuided
them into three bands, and layd wayte
in the fieldes, and lookt, and beholde,

[a] Or, thistle, or brere.
[f] Abimelech shal destroy ý nobles of Shechem.
[b] Ebr. he cast his life farre from him
[g] That he is your king, & you his subiects.
[h] Because the people cōsented with the King in sheding innocēt blood: therefore God destroyeth both the one and the other.
[i] Before they were afraid of Abimelechs power, and durst not go out of the citie.
[k] Braggingly, as though he had bene present, or to his captaine Zebul.
[l] Ebr. craftily.
[l] Ebr. what thing hand can finde.
[l] Thou art afraid of a shadow
[o] Ebr. by the nauill
[o] Or, charmers.
[m] As their captaine.
[n] Which were of his companie.

the people were come out of the citie, and he rose vp against them, and smote them.
44 And Abimelech, and the bandes that were with him, rushed forwarde, and stoode in the entring of the gate of the citie: and the two other bandes ranne vpon all the people that were in the field and slewe them.
45 And when Abimelech had fought against the citie all that day, he toke the citie, & slew the people that was therin, & destroyed the citie & sowed [o] salt in it.
46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the house of the god [p] Berith.
47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.
48 And Abimelech gate him vp to mount Zalmon, he & all the people that were with him: and Abimelech tooke axes with him & cut downe boughs of trees and toke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue seene me do, make haste, and do like me.
49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, & set the holde on fire with them: so all the men of the towre of Shechem [q] died also, about a thousand men and women.
50 ¶ Then went Abimelech to Tebez, & besieged Tebez, and tooke it.
51 But there was a strong towre within the city, and thither fled all the men and women, and all the chiefe of the citie, & shut it to them, and went vp to the top of the towre.
52 And Abimelech came vnto the towre and fought against it, & went hard vnto the dore of the towre to set it on fire.
53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his brayne panne.
54 The Abimelech called hastily his page that bare his harneis, & said vnto him, Draw thy sword & slay me, that men say not of me, A woman slew him. And his page [r] thrust him through, & he dyed.
55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.
56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in slaying his seuentie brethren.
57 Also all the wicednesse of the men of Shechem did God bring vpon their heades. So vpon them came the [s] curse of Iotham the sonne of Ierubbaal.

o That it should be vnfruitefull & neuer serue to any vse.
p That is, of Baal-berith, as chap.8.33.
q Meaning, that al were destroyed, as well they in the towre as the other.
*Sam.11.21.
r Thus God by such miserable death taketh vẽgeance on tyrants euen in this life.
s For making a tyrant their King.

CHAP. X.

1 Tola dyeth. 5 Iair also dyeth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 And he hath pitie on them.

1 AFter Abimelech there arose to defend Israel, Tola, the sonne of Puah, the sonne of [a] Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.
2 And he [b] iudged Israel three & twentie yere & dyed, & was buryed in Shamir.
3 ¶ And after him arose Iair a Gileadite, and iudged Israel two & twentie yeere.
4 And he had thirtie sonnes that [a] rode on thirtie asseroits, and they had thirtie cities, which are called [b] Hauoth-Iair vnto this daye, and are in the lande of Gilead.
5 And Iair died, & was buried in Ramon
6 ¶ * And the children of Israel wrought wickednes againe in the sight of [p] Loid, and serued Baalim and * Ashtaroth, & the gods of Aram, and the gods of Zidon, and the gods of Moab, & the gods of the childe of Ammon, and the gods of the Philistims, and forsoke the Loid and serued not him.
7 Therefore the wrath of the Loide was kindled against Israel, & [c] he solde them into the hands of the Philistims, & into the hands of the children of Ammon:
8 Who from that yere vexed & oppressed the children of Israel eyghteene yeeres, [d] euẽ all the children of Israel that were beyonde Iordan, in the lande of the Amorites, which is in Gilead.
9 Moreouer, the children of Ammon wẽt ouer Iordan to fight against Iudah, and against Benianin, and against the house of Ephraim: so that Israel was fore tormented.
10 Then the children of Israel [e] cried vnto [p] Loid, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.
11 And the Loide [d] said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philistims?
12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cryed to me, & I saued you out of their handes.
13 Yet ye * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.
14 Goe, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.
15 And the children of Israel sayde vnto the Loid, We haue sinned: do thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs [e] this day.
16 Then they put away the strange gods from among them & [f] serued the Loide: and [h] his soule was grieued for the miserie of Israel.
17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in [h] Mizpeh.
18 And the people and princes of Gilead said one to another, Whosoeuer will beginne the battell against the children of Ammon, the same shalbe * head ouer all the inhabitants of Gilead.

a Or, gouerned.
a Signifying, they were men of autoritie.
b Or, the townes of Iair, as Deut.3.14.
Chap.2.11. & 3.7. and 4.1. and 6.1. and 13.1.
Chap.2.13.
p Or, Syria.
c Or, deliuered.
b As the Reubenites, Gadites, & half the tribe of Manasseh.
e They prayed to the Lorde and confessed their sinnes.
d By stirring the vp some Prophet, as Cha.6.8.
Deut.32.15.
Ierem.2.13.
e That is, from this present danger.
f This is true repentance, to put away the euill, & to serue God aright.
h Or, he pitied.
Chap.11.6.

CHAP.

CHAP. XI.

Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow. 32 He vaquisheth the Ammonites, 39 And sacrifiseth his daughter according to his vowe.

1 THen Gilead begate Iphtah, & Iphtah the Gileadite was "a valiant man, but he some of an "harlot.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a a strange woman.

3 Then Iphtah fled from his brethren, & dwelt in the land of b Tob: and there gathered idle fellowes to Iphtah, & went out with him.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And whē the children of Ammō fought with Israel, d the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah, e Come & be our captain, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and f expell me out of my fathers house? how then come ye vnto me nowe in time of your tribulation?

8 Then the Elders of Gilead saide vnto Iphtah, Therefore we turne againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and be our head ouer al the inhabitants of Gilead.

9 And Iphtah saide vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord give them before me, shal I be your head?

10 And the Elders of Gilead said to Iphtah, The Lord "be witnes between vs, if we do not according to thy woides.

11 Then Iphtah went with the Elders of Gilead, & the people made him head and captaine ouer them: and Iphtah rehearsed all his woides before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of ꝑ children of Ammō, saying, What hast thou to do with me, ꝑ thou art come against me, to fight in my land?

13 And the king of the children of Ammō answered vnto the messengers of Iphtah, * Because Israel tooke my lande, when they came vp from Egypt, from Arnō vnto Iabbok, & vnto Iordē: now therefore restore those landes" quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of ꝑ children of Ammon.

16 But when Israel came vp frō Egypt, & walked through the wildernes vnto the red Sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, go through thy land: but ꝑ king of Edom would not consent: & also they sent vnto ꝑ king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through ꝑ wildernes, and compassed the land of Edom, and the land of Moab, & came by the East side of the land of Moab, and pitched on the other side of Arnon, * and came not within ꝑ coast of Moab: for Arnon was the bozder of Moab.

19 Also Israel * sent messengers vnto Sihon, king of the Amoites, the king of Hesbhon, and Israel said vnto him, Let vs passe, we pray thee, by thy lande vnto our "place.

20 But Sihon g consented not to Israel, ꝑ he should go through his coast: but Sihon gathered al his people together, & pitched in Jahaz, & fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the handes of Israel, and they smote them: so Israel possessed all the lande of the Amoites, the inhabitants of that countrey:

22 And they possessed * all the coast of the Amoites, from Arnon vnto Jabbok, and from the wildernesse euen vnto Iozden.

23 Now therfore the Lord God of Israel hath cast out the Amoites before his people Israel, and thouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy God giueth thee to possesse? So whomsoeuer the h Lorde our God driueth out before vs, them will we possesse.

25 * And art thou now far better then Balak the sonne of Zippor king of Moab? did he not strive with Israel & fight against them,

26 When Israel dwelt in Hesbhon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeres? why did yee not then recouer i them in that space?

27 Wherefore, I haue not offended thee: but thou doest wee wrong to warre against me. The Lord the iudge be iudge this day betwene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto ꝑ woides of Iphtah, which he had sent him.

29 ¶ Then the l Spirit of the Lorde came vpon Iphtah, and he passed ouer to Gilead & to Manasseh, & came to Mizpeh in Gilead, & frō Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah m vowed a vow vnto the Lord, & said, If thou shalt deliuer ꝑ children of Ammon into mine handes,

31 Thē that thing that cometh out of the doores of mine house to meete me, when I come home in peace from the childē of Ammon, shall be the Lordes, and I will offer it for a burnt offring.

32 And so Iphtah went vnto the children

*Ebr. a man of mightie force.
"Or, vitailer.
a That is, of an harlot, as vers. 1.
b Where the gouernour of the countrey was called Tob.
c Ioyned w̄ him, as some thinke, against his brethren.
d Or, ambassadours, sent for that purpose.
e Men oft times are constrayned to desire helpe of them, whom before thei haue refused.
f Oft times those things, which men reiect, God chooseth to do great enterprises by.
"Ebr. be the heare.
Nom. 21. 13.
"Ebr. in peace.
Deut. 2. 9.
Nom. 20. 14. 20.
*Ebr. a vow of vnwitie force.
"Or, country.
g He trusted them not to go thorow his countrey.
h For we ought more to believe & obey god, thē thou thine idols.
Nom. 22. 2. deu. 23. 4 iosh. 24. 9.
i Meaning their townes.
k To punish the offender.
l That is, the spirit of strength and zeale.
m As the Apostle cōmendeth Iphtah for his worthie enterprise in deliuering the people Heb. 11. 32: lo by his rash vow and wicked performance of ỳ same, his victorie was defaced: & here we see that the sinnes of the godly do not verly extinguish of their fayth.

of Ammon to fight against them, & the Lord deliuered them into his handes.
33 And he smote them from Aroer euen tilthou come to Minnith, twēntie cities, and so forth to "Abel of the vineyardes, vb an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.
34 ¶ Now when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meet him with tymbrels & dances, which was his onely childe: he had none other sonne, nor daughter.
35 And when he sawe her, he n rent his clothes, and sayde, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not go backe.
36 And she sayd vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with me as thou hast promised, seeing that the Lorde hath auenged thee of thine enemies the children of Ammon.
37 Also she said vnto her father, Do thus much for me: suffer me two moneths, that I may go to the mountaines, & bewaile my virginitie, I and my felowes.
38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginitie vpon the mountaines.
39 And after the end of two moneths, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowne no man. And it was a custome in Israel:
40 The daughters of Israel went yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yere.

"Or, the plaine.

n According to the maner after the victorie.

o Being ouercome with blind zeale, and not cōsidering whether the vowe was lawful, or no.

p For it was counted as a shame in Israel, to die without children, & therefore they reioyced to be married.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 And Abdon.

1 AND the men of Ephraim gathered themselues together, & went a Northward & said vnto Iphtah, Wherefore wēnest thou to fight against the children of Ammon, & didst not call b vs to go with thee? we will therfore burne thine house vpon thee with fire.
2 And Iphtah sayde vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their handes.
3 So when I saw y ye deliuered me not, c I put my life in mine handes, & went vpon the children of Ammon: so the Lord deliuered them into mine handes. Wherefore then are ye come vpon me now to fight against me?
4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim d among the Ephraimites, & among the Manassites.
5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,
6 Then saide they vnto him, Say nowe e Shibboleth: and he said, Sibboleth: for he could not so pronounce: the they tooke him, & slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and fourtie thousand.
7 And Iphtah iudged Israel six yere: the died Iphtah the Gileadite, and was buried in one of the cities of Gilead.
8 ¶ After him f Ibzan of Beth-lehem f Some thinke that this was Boaz the husband of Ruth. iudged Israel,
9 Who had thirtie sonnes and thirtie daughters, which he sent out, & tooke m thirtie daughters from abroad for his sonnes. and he iudged Israel seuē yere.
10 Then Ibzan died, and was buried at Beth-lehem.
11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.
12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.
13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.
14 And he had fourtie sonnes and thirtie "nephues that rode on seuentie "asse colts: and he iudged Israel eight yeres.
15 Then died Abdon the sonne of Hillel h Pirathonite, and was buried in Pirathon, in the lande of Ephraim, in the Mount of the Amalekites.

"Ebr. sonnes sonnes
"Or, horse coltes.

CHAP. XIII.

1 Israel for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

1 BVt the children of Israel continued to commit *wickednes in the sight of the Lord, and the Lorde deliuered them into the handes of the Philistims fourtie yeres.
2 ¶ Then there was a man in Zorah of h familie of h Danites, named Manoah, whose wife was a barren, and bare not.
3 And the Angel of h Lord appeared vnto the woman, & said vnto her, Beholde now, thou art barren, & beareest not: but thou shalt conceiue, and beare a sonne.
4 And now therefore beware *that thou drinke no wine, nor strong drinke, neyther eate any vncleane thing.
5 For lo, thou shalt conceyue and beare a sonne, and no razor shall * come on his head: for the childe shall be a b Nazarite vnto God from his birth: and hee shal begin to saue Israel out of the hāds of the Philistims.
6 ¶ Then the wife came, & tolde her husband, saying, A man of God came vnto me, and the facion of him was like the facion of the Angel of God exceeding c feareful, but I asked him not whence he was, neither told he me his name,

Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

a Signifying that their deliuerāce came onely of God and not by mans power.

Nom. 6. 2, 3.

1. Sam. 1. 11.

b Meaning, he should be separate from the world and dedicate to God.

c If flesh be not able to abide the sight of an angel, how much lesse the presence of God?

7 But

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also agaynst Gideon, Chap. 8. 1.

c That is, I ventured my life, & when mans help fayled, I put my trust onely in God.

d Ye ran from vs, and chose Gilead, and now in respect of vs, ye are nothing.

7 But he sayd vnto mee, Beholde, thou shalt conceiue, & beare a sonne, & nowe thou shalt drinke no wine, nor strong drinke, neither eat any vncleane thing: for the childe shalbe a Nazarite to God from his birth to the day of his death.
8 Then Manoah d prayed to the Loyde & sayd, I pray thee, my Lord, let the man of God, whō thou lentest, come againe now vnto vs, & teach vs what we shall do vnto the child when he is borne.
9 And God heard the voice of Manoah, & the Angell of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.
10 ¶ And the wife made haste and ranne, and shewed her husband and said vnto him, Beholde, the man hath appeared vnto me, that came vnto me e to day.
11 And Manoah arose and went after his wife, & came to the f man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.
12 Then Manoah said, Nowe let thy saying come to passe: but howe shal we order the child, and do vnto him?
13 And the Angel of the Loyde sayde vnto Manoah, The woman must beware of all that I said vnto her.
14 She may eate of nothing that cōmeth of the vinetree: he shall not drinke wine nor strong drinke, nor eat any vncleane thing: let her obserue all that I haue commanded her.
15 Manoah then said vnto the Angell of the Loyde, I praye thee, let vs retayne thee, vntill we haue made readie a kid for thee.
16 And the Angel of the Loyde sayde vnto Manoah, Though ȳ make me abide, I wil not eate of thy bread, and if thou wilt make a burnt offring, offer it vnto the h Loyde: for Manoah knewe not that it was an Angel of the Loyde.
17 Againe Manoah said vnto the Angell of the Loyde, What is thy name, that when thy saying is come to passe, wee may honour thee?
18 And the Angel of the Loyde said vnto him, Why asketh thou thus after my name, which is [i] secret?
19 The Manoah tooke a kid with a meat offring, & offered it vpon a stone vnto the Loyde: and the Angel did [k] wonderously, whiles Manoah & his wife looked on.
20 For when the flame came vp towarde heauen from the altar, the Angel of the Loyde ascended vp in the flame of the altar, & Manoah and his wife beheldе it, and fell on their faces vnto the ground.
21 (So the Angel of the Loyde did no more appeare vnto Manoah and his wyfe) Then Manoah knewe that it was an Angel of the Loyde.
22 And Manoah said vnto his wife, We shall surely dye, because we haue seene God.
23 But his wyfe sayde vnto him, If the Loyde would kill vs, he would not haue receiued a burnt offring, and a meate offring of our hands, neither would he haue shewed vs all these thynges, nor would now haue told vs any such.
24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew, and the Loyde blessed him.
25 And the Spirit of the Loyde began to [l] strengthen him in the hoste of Dan, betwene Zorah, and Eshtaol.

d He sheweth himselfe ready to obey Gods will, & therefore desireth to know farther.

e It seemeth that the Angel appeared vnto her twise in one day.

f He calleth him mā, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

g Any thing forbidden by the Law,

h Shewing that he sought not his owne honor, but gods, whose messeger he was

i Or, marueilous?

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise. Exod. 33.20. chap. 6.22.

k These graces that we haue receiued of God, & his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

l Or, to come vpon him at diuers times.

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 He killeth a Lyon. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him and taketh another.

1 NOw Samson went down to Timnath, & saw a woman in Timnath of the daughters of ȳ Philistims,
2 And he came vp and tolde his father and his mother, and sayd, I haue seene a womā in Timnath of the daughters of the Philistims: now therefore [m] giue me her to wife.
3 Then his father & his mother said vnto him, Is there [a] neuer a wife among the daughters of thy brethren, & among al my people, that thou must go to take a wife of the vncircūcised Philistims? And Sāson sayd vnto his father, Giue me her, for she pleaseth me well.
4 But his father and his mother knewe not that it came of the Loyde, that he shoulde seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.
5 ¶ Then went Samson & his father and his mother down to Timnath, & came to the vinepardes at Timnath: and behold, a young lion roared vpon him.
6 And the Spirit of the Loyde [c] came vpō him, & he tare him, as one should haue rent a kid, and had nothing in his hād, neither tolde he his father nor his mother what he had done.
7 And he went downe, and talked with the woman which was beautiful in the eyes of Samson.
8 ¶ And within a few dayes, when he returned [n] to receiue her, he went aside to see the carkeis of the lion: and beholde, there was a swarme of bees, and honey in the body of the lyon.
9 And he tooke thereof in his handes, & went eating, and came to his father and to his mother, & gaue vnto them, and they did eate: but he told not them, that he had taken the honey out of the body of the lyon.
10 So his father went down vnto ȳ woman, and Samson made there a [d] feast: for so vsed the yong men to do.
11 And whē [e] they saw him, they brought thirtie companions to be with him.
12 Then Samson saide vnto them, I wil nowe put forth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and find it out, I will geue you thirtie sheetes, and thirtie [f] change of garments:
13 But if you can not declare it me, then

m Ebr. take her for me to wife.

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, vers. 4.

b To fight against them for the deliuerance of Israel.

c Whereby he had strength and boldenesse.

n Or, to take her to his wife.

d Meaning, whē he was maried.

e That is, her parents or friends.

f To weare at feastes, or solēne dayes.

shall ye giue me thirtie sheetes and thirtie change of garmentes. And they answered him, Put forth thy riddle, that we may heare it.
14 And he said vnto them, Out of the eater came meat, & out of the strong came swetenes: and they could not in three dayes expound the riddle.
15 And whē the seuenth day was come, they saide vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs [n] to possesse vs: is it not so?
16 And Samsons wife wept before him, and said, Surely thou hatest me, louest me not: for thou hast put forth a riddle vnto the [h] children of my people, & hast not tolde it mee. And he saide vnto her, Behold, I haue not tolde it my father, nor my mother, and shal I tell it thee?
17 Then Samsons wife wept before him [i] seue dayes, while their feast lasted: and when the seuenth daye came, he tolde her, because shee was importunate vpō him: so she told the riddle to the children of her people.
18 And the men of the citie said vnto him the seuenth day before the sunne went down, What is sweeter then a Lion? Then said he vnto thē, [k] If ye had not plowed with my heiffer, ye had not founde out my riddle.
19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slew thirtie men of them and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, & he went vp to his fathers house.
20 Then Samsons wife was giuen to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samson tyeth firebrands to the foxe tayles. 6 The Philistims burnt his father in law and his wife. 15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.

1 BVt within a while after, in the time of wheat harueſt, Sāson visited his wife with a kid, saying, I will [a] goe in to my wife into the chamber: but her father would not suffer him to go in.
2 And her father sayde, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her younger sister fayrer then thee? take her, I pray thee, in steade of the other.
3 Then Samson said vnto thē, Now am I more [b] blameless then the Philistims: therefore wil I do them displeasure.
4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them tayle to taile, and put a firebrande in the middes betwene two tailes.
5 And when he had set the brandes on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the [c] ricks and the standing corne with the vineyards and oliues.
6 Then the Philistims sayde, Who hath done this? And they answered, Sāson the sonne in law of [d] Timnite, because he had taken his wife, & giuen her to his companion. Then the Philistims came vp, & [e] burnt her & her father with fire.
7 And Samson said vnto them, Though ye haue done this, yet wil I be auenged of you, and then I wil cease.
8 So he smote them [m] hippe & thigh with a mightie plague: then he went & dwelt in the top of the rocke Etam.
9 ¶ Then the Philistims came vp, and pitched in Iudah, and [n] were spread abroade in Lehi.
10 And the men of Iudah sayd, Why are ye come vp vnto vs? And they answered, To [o] bind Samson are we come vp, & to do to him as he hath done to vs.
11 Then three thousande men of Iudah went to the top of the rocke Etam, and sayde to Samson, Knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered thē, As they did vnto me, so haue I done vnto them.
12 Againe they sayde vnto him, We are come to binde thee, & to deliuer thee into the hand of the Philistims. And Samson sayd vnto them, Sweare vnto mee, that ye wil not fall vpō me your selues.
13 And they answered him, saying, No, but we wil bind thee & [p] deliuer thee vnto their hande, but we will not kill thee. And they bounde him with two newe coardes, & brought him from the rocke.
14 When he came to Lehi, the Philistims shouted against him, & the Spirit of the Lorde came vpon him, and the cordes that were vpon his armes, became as flare that was burnt with fire: for the bandes loosed from his handes.
15 And he found a [i] newe iawebone of an asse, and put forth his hande, & caught it, and slew a thousand men therewith.
16 Then Samson said, With the iawe of an asse are heapes vpon heapes: with the iaw of an asse haue I slayne a thousand men.
17 And when he had left speaking, he cast away the iawebone out of his hande, & called that place, [q] Ramath-Lehi.
18 And he was sore a thirst, and [k] called on the Lord, and sayd, Thou hast giuen this great deliuerance into the hand of thy seruant: and nowe shall I dye for thirst, and fal into the handes of the vncircumcised?
19 Then God brake the cheeke tooth, that was in the iawe, and water came thereout: and when hee had drunke, his Spirite came agayne, and he was reuiued: wherefore the name thereof is called, [r] En-hakkore, which is in Lehi vnto this day.
20 And he iudged Israel in the dayes of the Philistims twentie yeres.

a That is, I will see her as my wife.
b For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.
c Or, drew nere: for it was the fourth day.
d Or, to impouerish vs.
e Vnto them which are of my nation.
f Or, to the seuenth day, beginning at the fourth.
g If ye had not vsed the helpe of my wife.
h Which was one of the fiue chiefe cities of the Philistims.
i Or, that which was reaped and gathered.
k Or, the citizen of Timnath.
l So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them.
m Or, horsemen and footemen.
n Or, camped.
o And so being our prisoner, to punish him.
p Such was their grosse ignorance, that they iudged gods great benefite to be a plague vnto them.
q Thus they had rather betray their brother, then vse the means that God had giuen for their deliueráce.
r That is, of an asse lately slayne.
s Or, the lifting vp of the iawe.
k Whereby appeareth, that he did these things in faith, and so with a true zeale to glorifie God and deliuer his countrey.
r Or, the fountaine of him that praied.

CHAP. XVI.

Samson carieth away the gates of Azzah. 18 He was deceived by Delilah. 30 He pulleth down the house vpon the Philistims, and dieth with them.

1 THen went Samson to [a] Azzah, and saw there [a] an harlot, [b] and went in vnto her.
2 And it was told to [b] Azzahites, Samson is come hither. And they wēt about and layd waite for hym all night in the gate of the citie, and were quiet all the night, saying, Abide [c] till the morning early, and we shall kill him.
3 And Samson slept til midnight, & arose at midnight, and tooke the doores of the gates of the citie, and the two postes & lift them away with the barres, & put them vpon his shoulders, and caried them vp to the toppe of the mountaine that is before Hebron.
4 ¶ And after this he loued a woman by the [d] riuer of Sorek, whose name was Delilah:
5 Vnto whom came the Princes of the Philistims, and saide vnto her, Entise him, and see wherein his great strength lyeth and by what meane we may ouercome him, that we may bind him, and punish him, & euery one of vs shall giue thee eleuen hundreth [e] shekels of siluer.
6 ¶ And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to do thee hurt.
7 Samson then answered vnto her, If they bind me with seuen [f] greene cordes, that were neuer dried, then shall I bee weake, and be as an other man.
8 And [g] princes of [g] Philistims brought her seuen greene cordes, that were not drie, and she bound him therewith.
9 (And she had [d] men lying in wait with her in the chamber) Then she sayd vnto him, The Philistims be vpō thee, Samson. And he brake the cordes, as a thrēd of towe is broken, when [e] it feeleth fire: so his strength was not knowen.
10 ¶ After Delilah said vnto Sāson, See, thou hast mocked me and told me lyes. I pray thee nowe, [f] tell me wherewith thou mightest be bound.
11 Then he answered her, If they bind me with new ropes that neuer were occupied, then shal I be weake, and be as an other man.
12 Delilah therfore tooke new ropes, and bound him therewith, and sayde vnto him, The Philistims be vpō thee, Samson: (and men lay in wayt in the chamber) & he brake them from his armes, as a thrēde.
13 ¶ Afterward Delilah sayd to Samson, Hitherto thou hast beguiled me, & tolde me lies: tell me howe thou mightest bee bound. & And he said vnto her, If thou plattedst seuen locks of mine head with the thrēdes of the woofe.
14 And she fastened it with a pinne, and sayd vnto him, The Philistims be vpō thee, Samson. And he awoke out of his slēepe, and went away with the [h] pinne of the w[illegible] and the woofe.
15 Against thy sa[illegible] vnto hym, How canst thou say, [i] I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde me wherein thy great strength lieth.
16 And because thee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.
17 Therefore hee tolde her all his [i] heart, and said vnto her, There neuer came razor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will go from me, and I shalbe weake, and be like all other men.
18 And when Delilah saw [p] he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come by once again: for he hath shewed me all his heart. Then the Princes of [h] Philistims came by vnto her, & brought the money in their handes.
19 And thee made him sleepe vpon her knees, and she called a man, and made him to shaue of the seuen lockes of his head, and she began to vexe him, and his strength was [k] gone from him.
20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out nowe as at other times, and shake my self, but he knew not that the Lord was departed from him.
21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bounde him with fetters: and he did grinde in the prison house.
22 And the heare of his heade began to [l] grow againe after that it was shauen.
23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they sayd, Our god hath delivered Samson our enemie into our handes.
24 Also when the people sawe him, they praysed their god: for they said, Our god hath delivered into our handes our enemie & destroyer of our countrey, which hath slaine many of vs.
25 And when their hearte were merie, they sayde, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he [m] was a laughing stocke vnto them, and they set him betwene the pillers.
26 Then Samson saide vnto the seruant that led him by the hand, Lead me, that I may touch the pillers that the house standeth vpon, and that I may leane to them.
27 (Now the house was ful of men & women, and there were al the princes of the Philistims: also vpon the roofe were about thrée thousande men and women that beheld while Samson [n] plaied)

a One of ‡ fiue chiefe cities of the Philistims.
[a] Or, vnt auiler.
b That is, he lodged with her.
[c] Or, to the light of the morning.
[d] Or, plaine.
e Of the value of a shekel, read Gen. 23, 15.
[f] Or, new withs.
d Certaine Philistims in a secret chamber.
e When fire cōmeth nere it.
f Though her falshode tended to make him lose his life, yet his affection so blinded him ‡ he could not beware.
g It is impossible, if we giue place to our wicked affections, but at length we shalbe destroyed
h Beame.
i For this Samson vsed to say, I loue thee.
i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them, who he should haue ruled.
k Not for the losse of his heare but for the contempt of the ordinance of God, which was the cause that God departed from him.
l Yet had he not his strength againe, till he had called vpō God, and reconciled himself e.
m Thus by gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faythfull.
[n] Or, was mocked.

28 Then Samson called vnto the Lorde, and sayde, O Lorde God, I praye thee, thynke vpon me: O God, I beseech thee, strengthen me at this tune only, that I may be "at once a auenged of the Philistins for my two eyes.

29 And Samson sayde holde on the two middle pillers whereupon the house stoode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, o Let me lose my life with the Philistins: & he bowed him with al his might, and the house fel vpon the princes, and vpon all the people that were therein. So the dead which he slew at his death were mo then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp & buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

"Ebr. take one vngeance.

a According to vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despaire, but humbling himself for neglecting his office & the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idoles. 5 He made his sonne a priest for his idoles, 10 And after he hired a Leuite.

1 THere a was a mã of mount Ephraim, whose name was Michah,

2 And he said vnto his mother, The eleuen hundreth shekels of siluer that were take from thee, for the which thou cursedst, and spakedst it, euen in mine hearing, behoide, the siluer is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundreth shekels of siluer to his mother, his mother said, I had dedicate the siluer to p Lord of mine hand for my sõne, to make b a grauen and molten image. Now therfore I wil giue it thee again.

4 And when he had restored the money vnto his mother, his mother tooke two hundreth shekels of siluer, & gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an *c Ephod, & *d Teraphim, and "consecrated one of his sonnes, who was his Priest.

6 *In those dayes there was no e king in Israel, but euery man did that, which was good in his owne eyes.

7 ¶ There was also a yong man out of Beth-lehem Iudah, f of the familie of Iudah: who was a Leuite, and soiourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwel where he coulde finde a place: and as he iourneyed, he came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and go to dwell where I maye finde a place.

10 Then Michah sayde vnto him, Dwell with me, and be vnto me a father and a Priest, and I will giue thee ten shekels of siluer by peere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was h content to dwel with the man, & the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord wil be i good vnto me, seeing I haue a Leuite to my Priest.

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediately after Iosha.

b Contrarie to the commandement of God & true religion practised vnder Iosha, they forsooke the Lord & fel to idolatry *Chap. 8. 27.*

c He wold serue both God and idoles. *Gen. 31. 19. hose. 3. 4.*

d By Teraphim, some vnderstãd certaine idoles, hauing the likenesse of a mã, but others vnderstãd thereby, all maner of things & instruments belonging vnto those, who sought for any answere at Gods handes, as Chap. 18. 5, 6.

"Ebr. filled the hand of one. *Chap. 32. 25.*

e For where there is no magistrate fearing God, there can be no true religion, nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in those daies the seruice of God was corrupt in al estates and the Leuites were not looked vnto.

h Not considering that he forsooke the true worshipping of God for to maintene his owne bellie.

i Thus the idolaters persuade themselues of Gods fauour, when in deede he doeth detest them.

CHAP. XVIII.

1 The children of Dan send men to search the land. 11 Then come the sixe hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They build it againe, 30 And set vp idolatrie.

1 IN those dayes there was no a king in Israel, and at the same tune the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, fiue mẽ out of their coasts, euen men expert in warre, out of Zorah and Eshtaol, to bewe the land & search it out, and saide vnto them, b Go, and search out the land. Then they came to mount Ephraim to the house of Michah and lodged there.

3 Whe they were in the house of Michah, they knew c p voice of the yong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what makest thou in this place? & what hast thou to do here?

4 And he answered them, Thus & thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counsell nowe of God, that we may knowe whether the way which we go, shall be prosperous.

6 And the Priest sayd vnto them, d Go in peace: for the Lord guideth your way which ye go.

7 Then the fiue men departed, and came to Laish, and saw the people that were therin, which dwelt carcles, after p maner of the Zidonians, quiet & sure, because no man made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, & had no business with other men.

8 ¶ So they came again vnto their brethren to Zorah & Eshtaol: and their brethren said vnto them, What haue ye done?

9 And they answered, Arise, that we may go vp against them: for we haue seene the lande, and sure p it is verie good, and

a Meaning, no ordinarie Magistrate, to punish vice according to Gods worde.

b For the portiõ which Iosha gaue them, was not sufficient for all their tribe.

c They knewe him by his speach that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delite in errors.

"Ebr. made them ashamed.

and c do ye sit still? be not slouthfull to
go & enter to possesse the land:
10 (When ye wil go, ye shal come vnto a care-
lesse people, and the countrey is large)
for God hath giuen it vnto your hand.
It is a place which doeth lacke nothing
that is in the world.
11 ¶ Then there departed thence of the
familie of the Danites, from Zorah &
from Eshtaol, six hundreth men ap-
pointed with instruments of warre.
12 And they went vp, and pitched in Kir-
iath-iearim in Iudah: wherfore they
called that place, Mahaneh-Dan vnto
this day: and it is behinde Kiriath-ie-
arim.
13 And they went thence vnto mount
Ephraim, and came to the house of
Michah.
14 Then answered the fiue men, that
went to spie out the countrey of Laish,
and said vnto their brethren, d Knowe
ye not, that there is in these houses an
Ephod, and Teraphim, and a grauen
and a molten image? Now therefore
consider what ye haue to do.
15 And they turned thitherward & came
to the house of the yong man the Le-
uite, euen vnto the house of Michah, &
saluted him peaceably.
16 And the six hundreth men appointed
with their weapons of warre, which
were of the children of Dan, stoode by
the entring of the gate.
17 Then the fiue men that went to spie
out the land, went in thither, & tooke
the e grauen image and the Ephod,
and the Teraphim, and the molten
image: and the Priest stoode in the en-
tring of the gate with the six hundreth
men, that were appointed with wea-
pons of warre,
18 And the other went into Michahs
house and fet the grauen image, the
Ephod, and the Teraphim, and the
molten image. Then said the Priest
vnto them, What do ye?
19 And they answered him, Hold thy
peace: lay thine hand vpon thy mouth,
and come with vs to be our father and
Priest. Whether is it better that thou
shouldest be a Priest vnto the house of
one man, or that thou shouldest be a
Priest vnto a tribe and to a familie in
Israel?
20 And the Priests heart was glad, and
he tooke the Ephod & the Teraphim, &
the grauen image, and went amōg the
h people.
21 And they turned and departed, & put
the children, and the cattell, & the sub-
stance i before them.
22 ¶ When they were farre off from the
house of Michah, the men that were in
ꝓ houses neere to Michahs house, ga-
thered together, & pursued after ꝓ chil-
dren of Dan,
23 And cryed vnto the children of Dan:
who turned their faces, and sayd vnto
Michah, What aileth thee, that thou
makest an outcrie?
24 And he said, Ye haue taken away my
k gods, which I made, and the Priest,
and go your ways: and what haue I
more? how then say ye vnto me, What
aileth thee?
25 And the childrē of Dan said vnto him,
Let not thy voyce be heard among vs,
least "angrie fellowes runne vpon thee,
and thou lose thy life with the lives of
thine houshold.
26 So the children of Dan went their
ways: & when Michah sawe that they
were to strong for him, he turned, and
went backe vnto his house.
27 And they tooke the l things which
Michah had made, & the Priest which
he had, & came vnto Laish, vnto a quiet
people and without mistrust, & smote
them with the edge of the sword, and
burnt the citie with fire:
28 And there was none to m helpe, be-
cause m Laish was farre from Zidon, &
they had no busines with other men:
also it was in the valley that lieth by
Beth-rehob. After, they built the citie,
and dwelt therein,
29 * And called the name of the citie Dan,
after the name of Dan their father
which was borne vnto Israel: how-
beit the name of the citie was Laish at
the beginning.
30 Then the children of Dan set them vp
the n grauen image: and Ionathan the
sonne of Gershom, then sonne of Ma-
nasseh and his sonnes were the Priests
in the tribe of the Danites vntil the day
of the o captiuitie of the land.
31 So they set them vp the grauē image,
which Michah had made, all the while
the house of God was in Shiloh.

CHAP. XIX.

r *A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25 At Gibeah she was most vilenously abused to the death. 29 The Leuite cutteth her in pieces and sendeth her to the twelue tribes.*

1 ALso in those daies, * whē there was
no King in Israel, a certaine Leuite
dwelt on the side of mount Ephra-
im, & tooke to wife a * concubine out of
Beth-lehem Iudah,
2 And his concubine plaied the whore
"there, and went away from him vn-
to her fathers house to Beth-lehem
Iudah, and there continued the space
of foure moneths.
3 And her husband arose and went after
her, to speake "friendly vnto her, and
to bring her againe: he had also his ser-
uant with him, and a couple of asses:
and she brought him vnto her fathers
house, and when the yong womans
father sawe him, he reioyced "of his
comming.
4 And his father in lawe, the yong wo-
mans father retained him: & he abode
with him three dayes: so they did eat &
drinke, & lodged there.

5 ¶ And

a Lose ye this good occasion through your slouthfulnes?

b Or, the tents of Dan.

c So superstition blinded them, ꝓ they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robberie they did take them away.

d This declareth what opinion the idolaters haue of their idoles.

e Meaning, the idoles, as verse 18.

f Or, deliuer them.

g Which after was called Cesarea Philippi.

h Thus in steade of giuing glorie to God, they attributed the victorie to their idoles, and honoured them therefore.

i That is, til the Arke was taken, 1. Sam. 5. 1.

k Chap. 17. 5. & 18. 2

l Gen. 25. 6.

m Ebr. who haue their heart bitter.

n Ebr. besides him: to wit, with others.

o Ebr. to her heart.

p Or, at his meeting.

5 ¶ And when the fourth day came, they arose early in the morning, and "he prepared to depart: then the pong womans father said vnto his sonne in lawe, "Comfort thyne heart with a morsel of bread, and then go your way.

6 So they sate downe, and did eate and drinke both of them together. And the [a]pong womans father sayd vnto the man, Be content, I pray thee, and tarie all night, and let thyne heart be merie.

7 And when the man rose vp to depart, his father in law "was earnest: therefore he returned, and lodged there.

8 And he arose vp early the fifth day to depart, and the pong womans father saide, [b] Comfort thyne heart, I pray thee: and they taried vntill after midday, and they both did eat.

9 Afterward when the man arose to depart with his concubine & his seruant, his father in lawe, the pong womans father said vnto him, Beholde now, the day "draweth toward euen: I pray you, tarie all night: beholde "the sunne goeth to rest: lodge here, that thine heart may be merie, and to morowe get you early vpon your way, and go to thy [c] tent.

10 But the man would not tarie, but arose and departed, & came ouer against Iebus, (which is Ierusalem) and his two asses laden, & his concubine were with him.

11 When they were neere to Iebus, the day "was ioie spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, & lodge all night there.

12 And his master answered him, [d] We wil not turne into the citie of strangers that are not of the children of Israel, but we wil go forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon the neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to go in and lodge in Gibeah: & when he came, he sate him downe in a streete of ye citie: for there was no man that "toke them into his house to lodging.

16 And behold, there came an olde man from his work out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: & the men of the place were the children of [e] Iemini.

17 And when he had lift vp his eyes, he saw a "wayfaring man in the streetes of the citie: then this olde man sayd, Whither goest thou, & whence camest thou?

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth lehem Iudah, & go now to the [f] house of the Lord: and no man receiueth me to house,

19 Although we haue strawe & prouander for our asses, & also bread and wine for me and thine handmaid, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man said, "Peace be with thee: as for all that thou lackest, shalt thou finde with me: only abide not in the streete all night.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merie, behoide, the men of the citie, "wicked men beset the house round about, and [g] smote at the doore, and spake to this old man the master of the house, saying, Bring forth the man that came into thyne house that we may know him.

23 And * this man the master of ye house went out vnto them, and sayd vnto them, Nay my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, do not this villenie.

24 Behold, here is my daughter, a virgine, and his concubine: them will I bring out now, [h] and humble them, and do with them what seemeth you good: but to this man do not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her go.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lord was, till the light day.

27 And her "lorde arose in the morning, and opened the doores of the house, & went out to go his way, & beholde, the woman his concubine was "dead at the doore of the house and her handes lay vpon the thresholde.

28 And he said vnto her, Vp and let vs go: but she answered not. Then he tooke her vp vpon the asse, and the man rose "vp, and went vnto his [k] place.

29 And when he was come to his house, he tooke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her through all quarters of Israel.

30 And all that sawe it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP.

"Ebr. rose vp.

"Or, strengthen.

a That is, his concubines father.

"Or, compelled him.

b Meaning, that he should refresh him selfe with meat, as vers. 5.

"Ebr. is weake.

"Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

"Or, went downe.

d Though in these daies there were most horible corruptions, yet verie necessitie coulde not compel thē to haue to do w̄ them that professed not the true God.

"Or, gathered them.

e That is, of the tribe of Beniamin.

"Or, a man walking.

f To Shiloh or Mizpeh, where the Arke was.

"Or, Be of good comfort.

"Ebr. men of Belial, that is, given to all wickednes.

g To the intent they might breake it.

Gene. 19. 6.

h That is, abuse them, as gen. 19. 8.

i She fel downe dead, as vers. 27.

"Or, husband.

"Or, fallen.

k Meaning, home vnto mount Ephraim.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

CHAP. XX.

a The Israelites assemble in Mizpeh, to whome the Leuite declareth his wrong. 13 They sent for them that did the villenie. 15 The Israelites are twise ouercome, 46 And at length get the victory.

1 THen a al the childre of Israel went out, and the Congregation was gathered together as a one man, from Dan to Beersheba, with the land of Gilead, vnto the b Lord in Mizpeh.
2 And the c chiefe of al the people, and al the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that e drewe sworde.
3 (Nowe the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, Yow is this wickednes committed?
4 And the same Leuite, the womans husband that was slame, answered, & saide, I came vnto Gibeah that is in Beniamin with my cocubine to lodge,
5 And the f men of Gibeah arose against me, and beset the house rounde about vpon me by night, thinking to haue slame me, & haue forced my concubine that he is dead.
6 The I tooke my concubine, and cut her in pieces, and sent e her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.
7 Behold, ye are all children of Israel: giue your aduice, and counsell herein.
8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his f house.
9 But nowe this is that thing which we will do to Gibeah: we will go vp by lot against it,
10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, & a thousand of ten thousand to bring g vitaile for the people that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.
11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man.
12 And the tribes of Israel sent men through all the h tribe of Beniamin, saying, What wickednes is this that is committed among you?
13 Nowe therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil fro Israel: but the children of Beniamin i would not obey the voyce of their brethren the children of Israel.
14 But the children of Beniamin gathered them selues together out of the cities vnto Gibeah, to come out & fight against the children of Israel.
15 ¶ And the children of Beniamin were nombred at that time out of the cities fire and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were nombred seuen hundreth chosen men.
16 Of all this people were seue hundreth chosen men, being * left handed: all these could sling stones at an heare breadth, and not faile.
17 ¶ Also the men of Israel, beside Beniamin, were nombred foure hundreth thousand men that drew sworde, euen all men of warre.
18 And the children of Israel arose, & went vp k to the house of God, & asked of God, saying, Which of vs shall go vp first to fight against the children of Beniamin? And the Lord said, Iudah shalbe first.
19 Then the children of Israel arose vp early and camped against Gibeah.
20 And the men of Israel went out to battel against Beniamin, and the men of Israel put them selues in aray to fight against them beside Gibeah.
21 And the children of Beniamin came out of Gibeah, and slewe downe to the ground of the Israelites that day l two and twentie thousand men.
22 And the people, the men of Israel plucked vp their hearts, and set their battel again in aray in the place where they put them in aray the first day.
23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shal I go againe to battel against the children of Beniamin my brethren? and the Lord said, Go vp against them)
24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.
25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the childre of Israel againe eightene thousand men: * all they could handle the sword.
26 Then all the children of Israel went vp & all the people came also vnto the house of God, and wept and sate there before the Lord and fasted that day vnto the euening, & offred burnt offrings and peace offrings before the Lord.
27 And the children of Israel asked the Lord (for m there was the Arke of the couenant of God in those dayes,
28 And Phinehas the sonne of Eleazar, the sonne of Aaron n stoode before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethre, or shal I cease? And the Lorde said, Go vp: for to morrow I wil deliuer them into your hand.
29 And Israel set men to lie in waite round about Gibeah.
30 And the children of Israel went vp against the children of Beniamin the third day, and put them selues in aray against Gibeah, as at other times.
31 Then the children of Beniamin coming out against the people, were o drawen from the citie: & they began to smite

Hosc. 10. 9.

a That is, all with one cõsent.
b To aske counsell.
c *Ebr. corners.*

e Meaning, men able to handle their weapon.

d To ye Leuite.

f *Or, chiefe, or lords.*

e That is, her pieces, to euery tribe a piece, chap. 19, 29.

f Before we haue reuenged this wickednes.

g These onely should haue the charge to prouide for vitaile for the rest.

h That is, euery familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euil, and therefore were alliustly punished.

Chap. 3. 15.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

l This God permitted, because the Israelites partly trusted to much in their strength, & partly God would by this meanes punish their sinnes.

m Ebr. al they drawing the sworde.

m To wit, in Shiloh.

n Or, serued in the Priestes office at those dayes: for the Iewes write, that he liued three hundreth yeres.

o By the policie of the children of Israel.

smite of the people and kill as at other
times, euen by the wayes in the fielde
(whereof one goeth vp to the house of
God, and the other to Gibeah) vpon a
thirty men of Israel.
32 (For the children of Beniamin saide,
They are falle before vs, as at the first.
But the children of Israel said, Let vs
flee and plucke them away from the
citie vnto the hie [p] wayes)
33 And all the men of Israel rose vp out
of their place, and put them selues in
arap at Baal-tamar: and the men that
lap in wait of the Israelites came forth
of their place, euē out of the medowes
of Gibeah,
34 And they came ouer against Gibeah,
ten thousand chosen men of al Israel, &
the battel was sore: for they knewe not
that the [q] euill was neere them.
35 ¶ And the Lord smote Benamin be-
fore Israel, and the children of Israel
destroyed of the Beniamites [p] same day
fiue & twenty thousand & an hundreth
men: all they could handle the swoide.
36 So the children of Beniamin sawe
that they were stricken downe: for the
men of Israel gaue place to the Benia-
mites, because they trusted to the men
that lap in waite, which they had lapd
beside Gibeah.
37 And they [p] lap in wait hasted, & brake
forth towarde Gibeah, and the em-
bushment [r] drewe them selues along,
and smote all the citie with the edge of
the swoide.
38 Also the men of Israel had appointed
a certaine time with the embushmēts,
that they should make a great flame, &
smoke rise vp out of the citie.
39 And when the men of Israel retired
in the battel, Beniamin began to smite
& kill of the men of Israel about thirtie
persons: for they said, Surely they are
stricken downe before vs, as in the first
battel.
40 But whē the flame began to arise out
of the citie, as a piller of smoke, the Be-
iamites looked backe, & behold, [p] flame
of [p] citie began to aleend vp to heauen.
41 Then the men of Israel turned [t] a-
gaine, and the men of Beniamin were
astonied: for they sawe that euill was
neere vnto them.
42 Therefore they fled before the men of
Israel vnto the way of the wildernes,
but the battell ouertooke them: also
they which came out of the cities, slewe
them [u] among them.
43 Thus they [u] compassed the Beniamites
about, and chased them [u] at ease, and o-
uerranne them, euen ouer against Gi-
beah on the Eastside.
44 And there were slaine of Beniamin
eighteene thousand men, which were
all men of warre.
45 And they turned and fled to the wil-
dernes vnto the rocke of Rimmon: &
the Israelites [x] slaiued of them by the
way fiue thousand men, and pursued
after them vnto Gidom, and slewe two
thousand men of them,
46 So that all that were slaine that day
of Beniamin, were [y] fiue and twenty
thousand men that drew swoid, which
were all men of warre:
47 * But fre hundreth men turned and
fled to the wildernes vnto the rocke of
Rimmon, and abode in the rocke of
Rimmon foure moneths.
48 Then the men of Israel returned vn-
to the children of Beniamin, and smote
them with the edge of the swoide from
the men of the citie vnto the beastes, &
all that came to hand: also they set on
fire all the [z] cities that they could come
by.

p Meaning crosswayes or paths to diuers places.

q They knew not, that Gods iudgement was at hand to destroy them.

r Retired, to drawe them after.

*Or, made a long sound with a trumpet.

s For they were waxen hardy by the two former victories.

t And withstood their enemies.

u For they were compassed in on euery side.

*Or, droue them from their rest.

x They slewe them by one and one, as they were scattered abroad.

y Besides eleuen hundreth that had bene slaine in the former battels.

Chap. 21. 13.

z If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

1 MOreouer, [p] men of Israel [a] sware
in Mizpeh, saying, None of vs
shall giue his daughter vnto the
Beniamites to wife.
2 And the people came vnto the house
of God, and abode there till euen be-
fore God, and lift vp their voices, and
wept with great lamentation,
3 And said, [b] O Lord God of Israel, why
is this come to passe in Israel, that
this day one tribe of Israel should wār?
4 ¶ And on the morowe the people rose
vp and made there an [b] altar, and offred
burnt offrings and peace offrings.
5 Then the children of Israel said, Who
is he among all the tribes of Israel,
that came not vp with the Congrega-
tion vnto the Lord? for they had made
a great oth concerning him that came
not vp to the Lord to Mizpeh, saying,
Let him die the death.
6 And the children of Israel [c] were sorie
for Beniamin their brother, & said, There
is one tribe cut of from Israel this day.
7 How shall we doe for wiues to them
that remaine, seeing we haue swoine
by the Lord, that we will not giue them
of our daughters to wiues?
8 Also they saide, Is there any of the
tribes of Israel that [d] came not vp to
Mizpeh to the Lord? and beholde, there
came none of Iabesh Gilead vnto the
hoste & to the Congregation.
9 For when the people were reuiewed, be-
hold, none of the inhabitāts of Iabesh
Gilead were there.
10 Therefore the Congregation sent thi-
ther twelue thousand me of the [*] most
valiant, and commanded them, saying,
Go, and smite the inhabitants of Ia-
besh Gilead with the edge of the swoide,
both women and children.
11 * And this is it that ye shall do: ye
shall vtterly destroy all the males & all
the women that haue lien by men.
12 And they found among the inha-
bitants of Iabesh Gilead foure hun-
dreth

a This oth came of rashnes, and not of iudgemēt: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth, vers. 15.

d Condemning them to be fautours of vice, which woulde not put their hand to punish it.

*Ebr. children of strength.

Numb. 31. 17.

dieth maides, virgins that had known no man by lying with any male: & they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

c To wit, about foure moneths after the discom fiture, Chap. 20. 47.

13 ¶ Then the whole Congregation c sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called [a] peaceably vnto them:

[a] Or, friendly.

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Iabesh Gilead: but they had not [f] so enough for them.

f For there lacke I two hundreth,

15 And the people were sorie for Beniamin, because [g] the Lord had made a breach in the tribes of Israel.

g Beniamin must be reserued to haue the twelfe portion in the inheritance of Iaakob.

16 Therefore the Elders of the Congregation said, How shall we do for wiues to the remnant for the women of Beniamin are destroyed.

17 And they said, There must be [g] an inheritance for the that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Beniamin.

19 Therefore they said, Beholde, there is a feast of the Lorde euerie yere in Shiloh in a place, which is on the [h] Northside of Beth-el, & on the Eastside of the way that goeth by Sichem, and on the South of Lebonah.

h Meaning, the Lord.

20 Therefore they commanded the children of Beniamin, saying, Go, & lye in waite in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and catch you euerie man a wife of the daughters of Shiloh, and go into the land of Beniamin.

22 And [i] when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pitie on them for our sakes, because we reserued not to ech man his wife in the warre, & because ye haue not giuen vnto them hitherto, ye haue sinned.

i Though they thought hereby to persuade men that they kept their oth, yet before God it was broken.

23 And the children of Beniamin did so, and tooke wiues of them that dances according to their [k] number: which they tooke, & went away, and returned to their inheritance, and repaired the cities & dwelt in them.

k Meaning, two hundreth.

24 So the children of Israel departed thence at that time, euerie man to his tribe, and to his family, and went out from thence euerie man to his inheritance.

25 * In those dayes there was no king in Israel, but euerie man did that which was good in his eyes.

Chap. 17. 6. and 18. 1. and 19. 1.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifolde afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with pacience till God deliuer vs out of troubles. Herein also is described howe Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lorde Iesus did vouchsaue to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, & ioyned with his people, & that there should be but one sheepefolde, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

1 IN the time that the iudges [m] ruled, there was a dearth in [a] land, & a man of Bethlehem [b] Iudah went for to sourn in the countrey of Moab, he, & his wife, and his two sonnes.

[m] Ebr. iudged.

a In the land of Canaan.
b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in [y] tribe of Zebulun.

2 And the name of the man was Elimelech, & the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech [y] husband of Naomi dyed, and she remained with her two sonnes,

4 Which tooke the wiues of the [c] Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

c By this wonderfull prouidence of God Ruth became one of Gods houshold, of whom Christ came.

5 And Mahlon & Chilion dyed also both twaine: so [y] woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lorde had [d] visited his people, & giuen them bread.

d By sending them plentie againe.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 The Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: the Lord shew fauour vnto you, as ye haue done

with

with the dead, and with me.
9 The Lorde graunt you, that you may
e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the bodie then to ye comfort of the soule.
finde e rest, either of you in the house of her husbãd. And when she kissed them, they lift vp their voice and wept.
10 And they said vnto her, Surely we
Or, more then you.
wil returne with thee vnto thy people.
11 But Naomi said, Turne againe, my
daughters: for what cause will you go
with me? are there ane mo sonnes in
my wombe, that they may be your
husbands?
12 Turne againe, my daughters: go your
way: for I am to olde to haue an hus-
band. If I should say, I haue hope, &
if I had an husband this night: yea, if
I had borne sonnes,
13 Would ye tarie for them, til they were
of age? would ye be deferred for them
from taking of husbands? nay my
daughters: for it greieth me much
for your sakes that the hand of ye Lord
is gone out against me.
14 Then they lift vp their voyce & wept
again, & Orpah f kissed her mother
in law, but Ruth abode still with her.
f Whe she tooke leaue and departed.
15 And Naomi said, Behoide, thy sister in
law is gone backe vnto her people &
vnto her gods: g returne thou after
thy sister in lawe.
g No persuasions can preuaile to turne them backe from God whom he hath chosen to be his.
16 And Ruth answered, Intreat me not
to leaue thee, nor to depart from thee:
for whither thou goest, I will go: and
where thou dwellest, I will dwell: thy
people shall be my people, and thy God
my God.
17 Where thou dyest, will I dye, & there
will I be buried. the Lord do so to me &
more also, if ought but death departe
thee and me.
18 ¶ When she sawe that she was sted-
fastly minded to go with her, she left
speaking vnto her.
19 So they went both vntill they came
to Beth-lehem: and when they were
come to Beth-lehem, it was h noised of
them through all the citie, & they said,
Is not this Naomi?
h Whereby appeareth that the was of a great familie and of good reputatiõ.
20 And she answered them, Call me not
i Naomi, but call me k Mara: for the
Almighrie hath giuen me much bite-
ternes.
i Or beautifull.
k Or, bitter.
21 I went out ful, & the Lord hath caused
me to returne emptie: why call ye me
Naomi, seeing the Lord hath humbled
me, & the Almighrie hath brought me
vnto aduersitie?
22 So Naomi returned and Ruth the
Moabitesse her daughter in law with
her, when she came out of the countrey
of Moab: and they came to Beth-lehe
in the beginning of l barly harueſt.

CHAP. II.

1 Ruth gatheretb corne in the fields of Boaz. 8 The gentlenes of Boaz toward her.

1 THen Naomis husband had a kins-
man, one of great a power of the fa-
milie of Elimelech, & his name was
Boaz.
a Both for vertue, authoritie and riches.
2 And Ruth ye Moabitesse said vnto Na-
omi, I pray thee, let me go to the field,
and b gather eares of corne after him,
in whose sight I finde fauour. And she
said vnto her, Go my daughter.
b This her humilitie declareth her great affection toward her mother in lawe, forasmuch as she spareth no painefull diligence to get both their liuings.
3 ¶ And she went, & came and gleaned
in the field after the reapers, & it came
to passe, that she met with the portion
of the fielde of Boaz, who was of the
familie of Elimelech.
4 And behoide, Boaz came from Beth-
lehem, & said vnto ye reapers, The Lord
be with you: & they answered him, The
Lord blesse thee.
5 Then said Boaz vnto his seruant that
was appointed ouer ye reapers, Whose
maide is this?
6 And the seruant that was appointed
ouer the reapers, answered, & sayd, It
is the Moabitish maid, that came with
Naomi out of the countrey of Moab:
7 And she said vnto vs, I pray you, let
me gleane and gather after the reapers
m among the sheaues: so she came, and
hath continued from that time in the
morning vnto now, saue that she tarried
a litle in the house.
m Or, certaine handfuls.
7 ¶ Then said Boaz vnto Ruth, Hearest
thou, my daughter? go to none other
fielde to gather, neither go from hence:
but abide here by my maidens.
9 c Let thine eyes be on the fielde that
they do reape, and go thou after the
maidens. Haue I not charged the ser-
uants, that they touch thee not? More-
ouer when thou art a thirst, go vnto
the vessels, & drinke of that which the
seruants haue drawen.
c That is, take heede in what field they do reape.
10 Then she fell on her face, and bowed
her selfe to the ground, & said vnto him,
Howe haue I found fauour in thine
eies, that thou shouldest know me,
seeing I am d a stranger?
d Euen of the Moabites, which are enemies to Gods people.
11 And Boaz answered, & said vnto her,
All is told & shewed me that thou hast
done vnto thy mother in lawe, since the
death of thine husband, and how thou
hast left thy father and thy mother, &
the land where thou wast borne, & art
come vnto a people which thou knew-
est not in time past.
12 The Lord recompence thy worke and
a full reward be giuen thee of the Lord
God of Israel, vnder whose e wings
thou art come to trust.
e Signifiyng, ye shee shall neuer want any thing if shee put her trust in God and liue vnder his protection.
13 Then she said, Let me finde fauour in
thy sight, my lorde: for thou hast com-
forted me, and spoken comfortably vn-
to thy maide, though I be not like to
one of thy maides.
14 And Boaz said vnto her, At the meale
time come thou hither, & eat of ye bread,
and dip thy morsel in the vineger. And
she sate beside the reapers, & he reached
her parched corne: and she did eat, and
was sufficed, and f left thereof.
f Which shee brought home to her mother in lawe.
15 ¶ And when she arose to gleane, Boaz
commanded his seruants, saying, Let
her gather among the sheaues, and do
not rebuke her.

16 Also let fall some of the sheaues for her, and let it lie, that she may gather it vp, and rebuke her not.
17 So she gleaned in ye field vntil euening, and the threshed that she had gathered, and it was about an *Ephah of barly.
18 ¶ And she tooke it vp, and went into the citie, and her mother in lawe sawe what she had gathered: Also she stooke forth, and gaue to her that which she had reserued, when she was sufficed.
19 Then her mother in lawe saide vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knewe thee. And she shewed her mother in law, with whom she had wrought, and said, The mans name wh whome I wrought to day, is Boaz.
20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for he ceaseth not to do good to the liuing and to the b dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.
21 And Ruth the Moabitesse saide, He said also certainly vnto me, Thou shalt be with my seruants, vntil they haue ended all mine harnest.
22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, ye thou go out with his maids, that they *meete thee not in an other field.
23 Then she kept her by the maides of Boaz, to gather vnto the end of barley harnest and of wheat harnest, & *dwelt with her mother in law.

Exo. 16. 36.

g To wit, of her bagge, as in the Chalde text.

h To my husband and children, when they were alive, and nowe to vs.

*Or, fall vpon thee.

*Or, returned to her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 She sleepeth at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

1 AFterwarde Naomi her mother in lawe said vnto her, My daughter, shall not I seeke a rest for thee, that thou maist prosper?
2 Now also is not Boaz our kinsman, with whose maides thou wast? behold he winoweth barly to night in ye *floore.
3 Wash thy selfe therefore, and anoint thee, and put thy rainment vpon thee, & get thee downe to the floore: let not the b man knowe of thee, vntil he haue left eating and drinking.
4 And when he shall sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.
5 And she answered her, All that thou biddest me, I will doe.
6 ¶ So she went downe vnto the floore, and did according to all that her mother in lawe bade her.
7 And when Boaz had eaten and drunken, and c cheered his heart, he went to lie downe at the end of the heape of corne, and she came softly, and vncouered the place of his feete, & lay downe.
8 And at midnight the mã was afraid *and caught holde: and lo, a woman lay at his feete.
9 Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spreade therefore the wing of thy garment ouer thine handmaide: for thou art the kinsman.
10 Then said he, Blessed bee thou of the Lord, my daughter: thou hast d shewed more goodnes in the latter end, then at the beginning, in as much as thou followedst not yong men, were they poore or rich.
11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doth know, that thou art a vertuous woman.
12 And nowe, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.
13 Tarie to night, and when morning is come, if he e will doe the duetie of a kinsman vnto thee, well, let him doe the kinsmans duetie: but if he will not doe the kinsmans part, then will I doe the duetie of a kinsman, as the Lord liueth: sleepe vntill the morning.
14 ¶ And she lay at his feete vntill the morning: & she arose before one could knowe another: for he said, Let no man know that a womã came into ye floore.
15 Also he said, Bring the *sheete that thou hast vpon thee, and holde it. And when she held it, he measured sixe measures of barly, and laid them on her, and went into the citie.
16 And when shee came to her mother in lawe, shee sayde, f Who art thou, my daughter? And she tolde her all that the man had done to her,
17 And said, These sixe measures of barly gaue he mee: for he sayde to mee, Thou shalt not come emptie vnto thy mother in lawe.
18 Then sayde she, My daughter, sit still, vntill thou knowe howe the thing will fall: for the man will not be in rest, vntill he hath finished the matter this same day.

a Meaning, that she would prouide her of an husbande, with whome shee might liue quietly.

*Or, in the barne.

b Boaz, nor yet any other.

c That is, had refreshed him selfe among his seruants.

*Or, turned him selfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If he wil take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25. 5.

*Or, mantel.

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman, touching her mariage. 7 The ancient custome in Israel. 10 Boaz marieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

1 THen went Boaz vp to the a gate, & sate there, & beholde, the kinsman of whome Boaz had spoken, came by: and he said, b Ho, such one, come, sit downe here. And he turned, and sate downe.
2 Then he tooke ten men of the Elders of the citie, and said, Sit ye downe here. And they sate downe.
3 And he said vnto the kinsman, Naomi, that is come againe out of ye countrey of Moab, will sell a parcel of lande, which was our brother Elimelechs.
4 And I thought to aduertise thee, saying, Bye it before the *assistants, and before ye Elders of my people. If thou wilt redeeme it, redeeme it; but if thou wilt

a Which was the place of iudgement.

b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person: as we say, Ho, ferray, or, ho, such one.

*Or, inhabitants.

wilt not redeeme it, tell me: for I know that there is none [e] besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou byest the field of the hand of Naomi, thou must also bye it of Ruth the Moabitesse the wife of ye dead, to stirre vp ye name of the dead, vpon his [d] inheritance.

6 And the kinseman answered, I can not redeeme it, lest I destroy mine own inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke of his shoe, and gaue it his neighbour, and this was a sure [e] witnes in Israel.

8 Therefore the kinsman said to Boaz, Bye it for thee: & he dieweo of his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and al that was Chiliõs & Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse the wife of Mahlon, haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his [f] place: ye are witnesses this day.

11 And all the people that were in ye gate, and the Elders said, We are witnesses: the Lorde make the wife that commeth into thine house, like Rahel and like Leah, which twaine did buylde the house of Israel: & that thou mayest do worthiyp in [g] Ephrathah, and bee famous in Beth-lehem,

12 And that thine house be like the house of Pharez (whom Thamar bare vnto Iudah) of the seede which the Lord shal giue thee of this yong woman.

13 ¶So Boaz tooke Ruth, and she was his wife: and when he went in vnto her, the Lord gaue, that she conceiued, & bare a sonne.

14 And the women saide vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsmã, & [h] his name shalbe continued in Israel.

15 And this shall bring thy life againe, and cherishe thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and she is better to thee then [i] seuen sonnes.

16 And Naomi tooke the childe, & layed it in her lap, & became nourse vnto it.

17 And the womẽ her neighbours gaue it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶These nowe are the generations of *[k] Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Aminadab,

20 And Aminadab begate Nahshon, & Nahshon begate Salmah,

21 And Salmon begate Boaz, & Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

e For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25.9.

f Or, of the citie where he remained.

g Ephrathah & Beth-lehem are both one. Gen. 35.19.

h He shall leaue a continuall posteritie.

i Meaning many sonnes.

1. Chron. 2.4. mat. 1.3.

k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God had ordeined Deuter. 17.14, that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demaunded a King, to the intent they might be as other nations & in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defende them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroade. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friendes, and dissembling flatterers are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

a The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren & praied to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

1 There was a man of one of ye two [a] Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the Lord of hostes in [b] Shiloh, where

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, ye learned men & prophets.

Deut. 16.16.

b For the Arke was there at that time.

where were the two sonnes of Eli, Hophni and Phinehas Priestes of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthie portion: for he loued Hannah, and the Lord had made her baren.

e Some reade, a portion with an heauie cheare.

6 ¶ And her aduersarie vexed her sore, for asmuch as he vpbraided her, because the Lord had made her baren.

7 (And so did he yere by yere) and as oft as she went vp to the house of the Lord, thus he vexed her, that she wept and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten d sonnes?

d Let this suffice thee, that I loue thee no lesse, thē if thou haddest many children.

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (& Eli the Priest sate vpon a stole by one of the postes of the e Temple of the Lord)

e That is, of the house, where the Arke was.

10 And she was troubled in her minde, and prayed vnto the Lorde, and wept sore:

11 Also she vowed a vowe, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaide, & remember me, and not forget thine handmaid, but giue vnto thine handmaid a man-child, then I wil giue him vnto f Lord all the dayes of his life, * and there shall no rasor come vpon his head.

Numb. 6. 5. Iudg. 13. 5.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lippes did mone onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away "thy drunkennes from thee.

"Ebr. thy wine.

15 Then Hannah answered & said, Nay my lord, but I am a woman "troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

"Ebr. of an hard spirit. Psal. 42. 5.

16 Count not thine handmaide "for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

"Ebr. for a daughter of Belial.

17 Then Eli answered, and said, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said, Let me, let thine handmaide finde g grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

f That is, pray vnto the Lord for me.

19 Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knewe Hannah his wife, and the Lord g remembred her.

g According to her petition.

20 For in process of time Hannah conceued, and bare a sonne, and she called his name Samuel, Because, said she, I haue asked him of the Lord.

21 ¶ So the man h Elkanah and all his h This Elkanah was a Leuite, 1. Chro. 6. 27. and as some write, once a yere they accustomed to appeare before the Lord with their families.

house went vp to offer vnto the Lord the yere'p sacrifice, and his vowe:

22 But Hannah went not vp: for she said vnto her husband, I will tary vntill the childe be weined, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her, Do what seemeth thee best: tary vntill thou hast weined him: onely the Lord accomplish his i word. So the woman abode, and gaue her sonne suck vntil she weined him.

i Because her prayer tooke effect, therefore it was called the Lords promes. Exod. 16. 36.

24 ¶ And when she had weined him, she tooke him with her with three bullocks and an * Ephah of floure and a bottell of wine, & brought him vnto the house of the Lord in Shiloh, and the childe was "yong.

"Ebr. a childe.

25 And they slew a bullocke, and brought the childe to Eli.

26 And the said, Oh my lord, as thy k soule liueth, my lord, I am the woman that stoode with thee here praying vnto the Lord.

k That is, most certainely.

27 I prayed for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue "giuen him vnto the Lord: as long as he liueth he shalbe giuen vnto the Lord: and he l worshipped the Lord there.

"Ebr. lent.

l Meaning, Eli gaue thankes to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli, wicked. 13 The new custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophete to Eli. 31 Eli is menaced for not chastising his children.

1 AND Hannah a prayed, and said, Mine heart reioyceth in the Loyde, mine b horne is exalted in the Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluation.

a After that she had obteined a sonne by prayer, she gaue thanks. b I haue recouered strength and glory by the benefite of the Lord. c I can answere them, y reproue my barennesse.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no God like our God.

3 Speake d no more presumptuously: let not arrogacie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

d In that ye cōdemne my barēnes, ye shewe your pride against God.

4 The bow and the mightie men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired forth for e bread, and the hungrie are no more hired, so that the baren hath borne f seuen: and she that had many children, is feeble.

e They sel their labours for necessarie food.

f Or, many. Deut. 32. 39. wisd. 16. 13. Iob. 15. 2.

6 * The Lord killeth and maketh aliue: bringeth downe to the grave and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth lowe, and exalteth.

8 * He raiseth vp the poore out of the dust, and lifteth vp the begger from the doung-

Psalme 113. 7.

f He preferreth to honour and putteth downe according to his own will, though mans iudgement be contrarie.
g Therefore he may dispose all thinges according to his will. *Chap.7.10.*
h She grounded her prayer on Iesus Christ which was to come.
i In all that Eli commanded him.
k That is, they neglected his ordinance.
[a] *Or, sonne.*

doumghil, to set them among f princes, and to make them inherite the seate of glorie: for the pillars of the earth are the g Lords, and he hath set the world vpon them.
9 He will keepe the feete of his Saintes, and the wicked shall keepe silence in darcknes: for in his owne might shall no man be strong.
10 The Lordes aduersaries shall be destroyed, & out of heauen shall he * thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his h King, and exalt the horne of his Anointed.
11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord i before Eli the Priest.
12 ¶ Now the sonnes of Eli were wicked men and k knew not the Lord.
13 For the Priestes custome toward the people was this: when any man offred sacrifice, the Priestes [a] boy came, while the flesh was seething and a flesh hooke with three teeth in his hand,
14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: l all that the flesh hooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.
15 Yea, before they burnt the m fat, the Priestes boy came and said to the man that offred, Giue me flesh to roste for the Priest: for he will not haue sodden flesh of thee, but rawe.
16 And if any man said vnto him, Let them burne the fatte according to the n custome, then take as much as thine heart n desireth: then he would answere, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.
17 Therefore the sinne of the young men was very great before the Lord: for men o abhorred the offring of the Lord.
18 ¶ Now Samuel being a young childe ministred before the Lord, girded with a linen p Ephod.
19 And his mother made him a little coate, & brought it to him from yere to yere, when she came vp with her husband, to offer the yerely sacrifice.
20 And Eli blessed Elkanah & his wife, and said, The Lord giue thee seed of this woman, for [a] the petition that she asked of the Lord: and they departed vnto their place.
21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, and two daughters. And the child Samuel grewe before the Lord.
22 ¶ So Eli was very old, and heard all that his sonnes did vnto all Israel, and how they lay with the women that q assembled at the dore of the tabernacle of the Congregation.
23 And he said vnto them, Why doe ye such thinges? for of all this people I heare euil reportes of you.
24 Do no more, my sonnes: for it is no

[a] *Or, for the thing that she hath lent to the Lord: to wit, Samuel.*
p Which was (as the Ebrewes write) after their trauel, whē they came to be purified, reade Exod. 38.8. Leuit. 12.6.

good report that I heare, which is, that ye make the Lords people to r trespasse.
25 If one man sinne against another, the iudge shal iudge it: but if a man sinne against the Lord, who wil plead for him? Notwithstanding they obeyed not the voyce of their father, because the Lord s would slay them.
26 ¶ (Now the childe Samuel profited and grewe & was in fauour both with the Lord, and also with men)
27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plamely appeare vnto the house of thy t father, when they were in Egypt in Pharaohs house?
28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, & * I gaue vnto u house of thy father all u offrings made by fire of the children of Israel.
29 Wherefore haue you t kicked against my sacrifice and mine offring, which I commanded in my Tabernacle, and honourest thy children aboue me, to make your selues fat of the first fruites of all the offrings of Israel my people?
30 Wherefore the Lord God of Israel saith, I said, that thine house and the house of thy father should walke before me for euer: but now the Lord saith, * It shal not be so: for them that honour me, I will honour, and they that despise me, shalbe despised.
31 Behold, the dayes come, that I will cut of thine x arme, and the arme of thy fathers house, that there shall not be an old man in thine house.
32 And thou y shalt see thine enemie in the habitation of the Lord in all thinges wherewith God shall blesse Israel, and there shall not be an olde man in thine house for euer.
33 Neuertheless, I wil not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: & all the multitude of thine house shall [a] die when they be men.
34 And this shalbe a signe vnto thee, that shal come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.
35 And I will stere me vp a z faithfull Priest, that shall doe according to mine heart and according to my minde: and I will build him a sure house, & he shall walke before mine Anointed for euer.
36 And all that are left in thine house, shal come and a bowe downe to him for a piece of siluer and a morsell of bread, and shal say, Appoint me, I pray thee, to one of the Priestes offices, that I may eat a morsel of bread.

q Because they contemne their duetie to God, vers.17.
r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.
s To wit, Aaron.
Leuit.10.14.
t Why haue you contemned my sacrifices, and as it were, trod them vnder foote?
u Gods promises are onely effectual to such as he giueth constancie vnto, to feare and obey him.
x Thy power and authoritie.
y Thy posteritie shall see the glorie of the chiefe Priest translated to another, whō they shall enuie, 1.King.2.27.
[a] *Or, when they come to mans age.*
z Meaning, Zadok, who succeded Abiathar, & was the figure of Christ.
a That is, shalbe inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

1 Now

1 NOw the childe Samuel ministred vnto the Lord [a] before Eli: and the word of the Lord was [b] precious in those dayes: for there was no manifest vision.
2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not see.
3 And yet the [d] light of God went out, Samuel slept in the Temple of ye Lord, where the Arke of God was.
4 Then the Lorde [e] called Samuel: and he said, Here I am.
5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: goe againe and sleepe. And he went and slept.
6 And the Lorde called once agayne, Samuel. And Samuel arose, and went to Eli, & said, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: go againe and sleepe.
7 Thus did Samuel, before he knew [f] ye Lorde, and before the word of the Lorde was reuealed vnto him.
8 And the Lorde called Samuel againe the thirde time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli [g] perceiued that the Lord had called the childe.
9 Therefore Eli said vnto Samuel, Go and sleepe: and if he call thee, then saye, Speake Lorde, for thy seruant heareth. So Samuel went, and slept in his place.
10 ¶ And the Lord came, and stoode, and called as at other times, Samuel, Samuel. The Samuel answered, Speake, for thy seruant heareth.
11 ¶ Then the Lord said to Samuel, Behold, I will do a thing in Israel, whereof whosoeuer shal heare, his two *eares shall [h] tingle.
12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an ende.
13 And I haue tolde him ye I will iudge his house for euer, for [i] iniquitie which he knoweth, because his sonnes came into a slander, and he stayed them not.
14 Howe therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice nor offring [k] for euer.
15 Afterward Samuel slept vntil ye morning, and opened the doores of ye house of the Lord, and Samuel feared to shew Eli the vision.
16 ¶ Then Eli called Samuel, & said, Samuel my sonne. And he answered, Here I am.
17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God [k] do so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.
18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.
19 ¶ And Samuel grewe, and the Lorde was with him, & let none of his words [l] fall to the ground.
20 And all Israel from Dan to Beersheba knewe [m] that faithfull Samuel was the Lords Prophet.
21 And ye Lord appeared againe in Shiloh: for the Lord reuealed him selfe to Samuel in Shiloh by [n] his word.

a The Chalde text readeth, whiles Eli liued.
b Because there were verie fewe Prophets to declare it.
c In ye court next to ye Tabernacle.
d That is, the lampes which burnt in the night.
e Iosephus writeth that Samuel was twelue yeere old when the Lord appeared to him.
f By vision.
g Such was the corruption of those times that the chiefe priest was become dul and negligent to vnderstand the Lords appearing.
9. Kings. 21. 12.
h God declareth what sudde feare shal come vpon men when they shal heare that the Arke is take & also see Elies house destroyed.
i Meaning, that his posteritie should neuer enioye the chiefe Priests office.
k God punishe thee after this & that sort, except thou tell me truth, Ruth. 1. 17.
l The Lord accomplished whatsoeuer he had said.
m Or, that Samuel was the faithfull Prophet of the Lord.
n Ebr. by the word of the Lord.

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They do fet the Arke, wherefore the Philistims do feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

1 AND Samuel spake vnto all Israel: † & Israel went out against ye Philistims to battell and pitched beside [a] Eben-ezer: and the Philistims pitched in Aphek.
2 And the Philistims put themselues in array against Israel: and when they ioyned the battel, Israel was smitten downe before the Philistims: who slewe of the armye in ye field about foure thousand men.
3 So when the people were come into the campe, the Elders of Israel sayde, [a] Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of ye Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.
4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of ye Lord of hostes, who [b] dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, & Phinehas, with the Arke of the couenant of God.
5 And when the Arke of the couenant of the Lorde came into the host, all Israel shouted a mightie shout, so that ye earth rang againe.
6 And when the Philistims heard the noyse of ye shout, they said, What meaneth the sound of this mightie shout in the hoste of the Ebrewes? and they vnderstood, that the Arke of the Lord was come into the hoste.
7 And the Philistims were afraide, and said, God is come into the hoste: therefore saide they, [c] Wo vnto vs: for it hath not bene so heretofore.
8 Wo vnto vs, who shall deliuer vs out of the hande of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the [d] wildernesse.
9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, *as they have serued you: be valiant therefore, and fight.
10 And the Philistims fought, & Israel was smitten down, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell

a For it may seeme that this warre was vnder taken by Samuels commandement.
b For he vsed to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant, Exod. 25. 17.
c Before we fought against men, and nowe God is come to fight against vs.
d For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues. Iudg. 5. 12.

e Dauid alluding to this place, Psalm. 78. 63. saieth they were consumed with fire: meaning they were suddenly destroyed.

f In token of sorrowe and mourning.

g Lest it shoulde be taken of the enemies.

of Israel e thirtie thousand footemen.
11 And the Arke of God was taken, and the two sonnes of Eli, Hophni & Phinehas died.
12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes f rent, and earth vpon his head.
13 And when he came, lo, Eli sate vpon a seate by the wayside, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.
14 And when Eli heard the noise of the crying, he saide, What meaneth this noise of the tumult? and the man came in hastily, and tolde Eli.

Chap. 3. 2.

15 (Now Eli was fourescore & eighteene yeere olde, and *his eyes were dimme that he could not see)
16 And the man saide vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?
17 Then the messenger answered & saide, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of GOD is taken.

h According as God had afore said.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an old man and heauie: and he had i iudged Israel fourtie yeeres.

i Or, gouerned.

19 And his daughter in lawe Phinehas wife was with childe nere k her trauell: and when she heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, she l bowed her selfe, and traueled: for her paines came vpon her.

k Or, to crie out.

l And setled her body toward her trauell.

20 And about the time of her death, the women that stoode about her, saide vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.
21 And she named the childe m Ichabod, saying, The glorie is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

m Or, No glorie, or, where is the glorie?

22 She saide againe, k The glorie is departed from Israel: for the Arke of God is taken.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which Idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

1 THen the Philistims tooke the Arke of God and caried it from Eben-ezer vnto a Ashdod,
2 Euen the Philistims tooke the Arke of God, and brought it into the house of b Dagon, and set it by Dagon.
3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and they tooke vp Dagon, and set him in his place againe.
4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and the head of Dagon and the two palmes of his hands were cut of vpon the threshold: onely the stumpe of Dagon was left to him.
5 Therefore the Priestes of Dagon, and al that come into Dagons house c tread not on p threshold of Dagõ in Ashdod, vnto this day.

c Thus in steade of acknowledging y true God by this miracle, they fall to a farther superstitiõ. Psalm. 78. 66.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with * emerods, both Ashdod, and the coastes thereof.
7 And when the men of Ashdod sawe this, they saide, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.
8 They sent therefore and gathered all the princes of p Philistims vnto them, and said, d What shall we doe with the Arke of the GOD of Israel? And they answered, Let the Arke of the GOD of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing god turned to their destruction and his glorie.

9 And when they had caried it about, the hand of the Lorde was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret partes.
10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites criedout, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.
11 Therefore they sent, and gathered together all the princes of the Philistims and said, Send e away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of GOD was very sore there.

e The wicked, when they feele the hand of god, grudge & reiect him, where the godly humble themselues and crie for mercie.

12 And the men that died not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are striken for loking into the Arke.

1 SO the Arke of the Lorde was in the countrey of the Philistims a seuen moneths.
2 And the Philistims called the priestes and the southsayers, saying, What shal we

a They thought by continuance of time y plague would haue ceased, and so would haue kept the Arke still.

we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they said, If you sende away the Arke of the God of Israel, send it not away empty, but giue vnto it [b] a sinne offering: then shall ye be healed, and it shalbe known to you, why his hande departeth not from you.

4 Then said they, What shalbe the sinne offring, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the nomber of the Princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherfore ye shal make the similitudes of your emerods, and the similitudes of your mise that destroy the land: so ye shal giue glorie vnto the God of Israel, that he may take his hande from you, and from your [c] gods, and from your land.

6 Wherefore then should ye harden your heartes, as the Egyptians and Pharaoh hardened their heartes, when he wrought wonderfully among them, * did they not let them go, and they departed?

7 Now therefore make a new cart, and take two milche kyne, on whom there hath come no yoke: and tye the kyne to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, & set it vpon the cart, and put the [d] iewels of gold which ye giue it for a sinne offring in a coffer by the side thereof, and sende it away, that it may go.

9 And take hede, if it go vp by the way of his owne coast to Beth-shemesh, it is [e] he that did vs this great euil: but if not, we shall know then, that it is not his hand that smote vs, but it was a [f] chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tyed them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mise of gold, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, & kept one path & lowed as they went, and turned neither to the right hand nor to the left: also the princes of [h] Philistims went after [g] them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harueste in the valley, and they lift vp their eyes, & spied the Arke, and reioyced when they sawe it.

14 ¶ And the cart came into the field of Iosh ua a Beth-shemite, and stoode still there. there was also a great stone, and [h] they clane the wood of the carre, and offred the kine for a burnt offring vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, & the coffer that was with it, wherein the iewels of gold were, and put them on the great stone, and the men of Beth shemesh offred burnt offring, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue Princes of [h] Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offring to the Lord: for [i] Ashdod one, for Gaza one, for Asklelon one, for Gath one, and for Ekron one,

18 And golden mise, according to [h] nomber of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of [n] Abel, wheron they set the Arke of the Lord: which stone remaineth vnto this day in the field of Iosh ua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they [k] had looked in the Arke of the Lord: he slue euen among the people fifte thousand men & three score and ten men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go from vs?

21 And they sent messengers to the inhabitants to Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

1 THen the men of [a] Kiriath-iearim came and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord:

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeres) and all the house of Israel lamented [b] after the Lord.

3 ¶ Then Samuel spake vnto al [h] house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your heartes vnto the Lord, and serue him *only, and he shal deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord only.

5 And Samuel said, Gather al Israel to [c] Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and [d] drew water and powred it out

P iii,

b The idolaters confesse there is a true God, who punitheth sinne iustly.

c This is Gods iudgement vpon the idolaters, [h] knowing the true God they worship him not aright. *Exod.12.31.*

d Meaning the golden emerods and the golden mise.

e The God of Israel.

f The wicked attribute almost all things to fortune & chance, where as in deed there is nothing done without Gods prouidece and decree.

g For the trial of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

a A cicie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15.60.

b Lamented for their sinnes and followed [h] Lord. *Iosh.24.15.23. Iudg.2.13. Deu.6.4.mat.4.10*

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

i These were the fiue principall cities of the Philistims which were not all conquered vnto the time of Dauid.

n *Or, the plant, or lamentation.*

k For it was not lawfull to any either to touch or to see it, saue only to Aaron and his sonnes, Nom.4. 15, 20.

out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: & when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to e crie vnto the Lord our God for vs, that he may saue vs out of the hande of the Philistims.

9 Then Samuel tooke a sucking lambe, and offred it all together for a burnt offring vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offred the burnt offring, the Philistims came to fight against Israel: but the Lord f thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone & pitched it betwene Mizpeh and g Shen, & called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistims al the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was peace betweene Israel and the h Amorites.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an i altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, who followe not his steps. 5 The Israelites aske a king. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

1 When Samuel was now become old, he a made his sonnes iudges ouer Israel.

2 (And the name of his eldest sonne was b Joel, and the name of the second Abiah) euen iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and *tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

5 And said vnto him, Behold, thou art olde, and thy sonnes walke not in thy wayes: *make vs now a King to iudge vs like all nations.

6 But the thing d displeased Samuel, whē they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shal say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

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

9 Now therefore hearken vnto their voice: howbeit yet e testifie vnto them, and shewe them the maner of the King that shall reigne ouer them.

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

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

12 Also he will make them his captaines ouer thousandes, and captaines ouer fifties, and to eare his grounde, and to reape his harueste, and to make instruments of warre, and the thinges that serue for his charets.

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

14 And he will take your fields, and your vineyardes, and your best Oliue trees, and giue them to his seruants.

15 And he wil take the tenth of your seed, and of your vineyardes, and giue it to his g Eunuches, and to his seruants.

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

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

18 And ye shall crie out at that day, because of your King, whom ye haue chosen you, and the Lord wil not s heare you at that day.

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

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

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

22 And the Lord said to Samuel, h Hearken vnto their voice, and make them a King. And Samuel said to the men of Israel, Go euery man vnto his citie.

CHAP.

e Signifiying that in the prayers of the godly there ought to be a vehement zeale.

f According to the prophecie of Hannah Samuels mother, cha. 2.10

g Which was a great rock ouer against Mizpeh.

h Meaning, the Philistims.

i Which was not contrarie to the Lawe: for as yet a certaine place was not appointed.

a Because he was not able to beare ỳ charge.

b Who was also called Vashni, 1. Chro. 6.28.

Deut. 16.19.

c For there his house was, Chap 7.17. *Ose. 13.10. act. 13.21.*

d Because they were not cōtent with the order that God had appointed, but would be gouerned as were the Gentiles.

e To prooue if they will forsake their wicked purpose.

f Not that kings haue this autoritie by their office, but ỳ such as reigne in gods wrath should vsurpe this ouer their brethren contrary to the law, Deut. 17.20.

g *Or, chiefe officers.*

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

h *Or, graunt their request.*

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoynt him King. 22 Samuel bringeth Saul to the feast.

1 THere was nowe a man of Beniamin [a] mightie in power named * Kish ye sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, ye sonne of Aphiah, the sonne of a man of Ieremim.

2 And he had a sonne called Saul, a [b] goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpward he was hier then any of the people.

3 And the asses of Kish Sauls father were lost: therefore Kish saide to Saul his sonne, Take nowe one of the seruantes with thee, and arise, goe, and [c] seeke the asses.

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

5 When they came to ye land of [d] Zuph, Saul saide vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of asses, & take thought for vs.

6 And he said vnto him, Behold now, in this citie is a man of God, and he is an honorable man: all that he saith commeth to passe: let vs nowe goe thither, if so be that he can shewe vs what way we may goe.

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

8 And ye seruant answered Saul againe, and saide, beholde, I haue found about me the fourth part of a [e] shekel of siluer: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus he spake, Come, and let vs goe to the [f] Seer: for he that is called nowe a Prophet, was in the old time called a Seer)

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

11 ¶ And as they were going vp the hie way to ye citie, they found maides that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and saide, Yea: loe, he is before you. make haste nowe, for he came this day to the citie: for there is an [g] offering of the people this day in the hie place.

13 When ye shall come into the citie, ye shal finde him straight way per he come vp to the hie place to eate: for the people will not eare vntill he come, because he will [h] bless the sacrifice: and then eate they that be bidden to the feast: nowe therefore goe vp: for euen nowe shall ye finde him.

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

15 ¶ *But the Lord had reuealed to Samuel * secretly (a day before Saul came) saying,

16 To morowe about this time I will send thee a man out of the land of Beniamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may [i] saue my people out of the handes of the Philistims: for I haue looked vpon my people, and their crie is come vnto me.

17 When Samuel therefore sawe Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

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

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

20 And as for thine asses that were lost three dayes ago, care not for them: for they are found. and [l] on whome is set all the desire of Israel? is it not vpon thee and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I the sonne of Ieminim of the smallest tribe of Israel? and my family is the least of all ye families of the tribe of Beniamin. Wherefore then speakest thou so to me?

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

23 And Samuel said vnto ye cooke, Bring forth the portion which I gaue thee, & whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And Samuel sayd, Behold, that which is left, set it before thee and eat: for hitherto hath it beene kept for thee, saying, Also I [o] haue called ye people. So Saul did eat with Samuel that daye.

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

26 And when they arose early about the spring of the day, Samuel called Saul to the [p] top of ye house, saying, Vp, that

Y iiii, I may

a That is, both valiant and rich. *Chap. 14. 51. 1. chron. 8. 33.*

b So that it might seeme that God approued their request in appointing out such a person.

c All these circumstances were meanes to serue vnto Gods prouidence, wherby Saul (though not approued of God) was made King.

d Where was Ramath-Zophim the citie of Samuel.

" *Or, vitailes*

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

f So called, because he foresaw things to come.

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

h That is, gine thankes, and distribute ye meate according to their custome.

i Notwithstanding their wickedues, yet God was euer minded full of his inheritance.

k Meaning, all that thou desirest to knowe.

l Whom doeth Israel desire to be their King but thee?

m Where the feast was.

n That is, the shoulder with ye breast, which the Priest had for his familie in all peace offrings, Leuit. 10. 14.

o That both by the assembling of the people, & by the meat prepared for thee, thou mightest vnderstand that I knewe of thy comming.

p To speake with him secretly: for the houses were flat aboue.

I may send thee away. And Saul arose, and they went out, both he, & Samuel.
27 And when they were come downe to the end of p̃ citie, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou still nowe, that I may shewe thee q̃ the word of God.

q Gods commandement as concerning thee.

CHAP. X.

6 Saul is anointed King by Samuel. 9 God changeth Sauls heart and he prophecieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kinges office.

1 THen Samuel tooke a viole of [a] ople and powred it vpon his head, and kissed him, and saide, Hath not the Lorde anointed thee to be gouernour ouer his inheritance?
2 When thou shalt depart from me this day, thou shalt finde two men by * Rahels sepulchre in the border of Beniamin, euen at Zelzah, & they wil say vnto thee, The [b] asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, & sorowth for you, saying, What shall I doe for my sonne?
3 Then shalt thou goe forth from thence and shalt come to the [n] plane of Tabor, and there shal meete thee three men going vp to God to Beth-el: one carying three kiddes, and another carying three loaues of bread, and another carying a bottle of wine:
4 And they will aske thee " if all be well, and will give thee the two loaues of bread, which thou shalt receiue of their handes.
5 After that shalt thou come to the [c] hill of God, where is the garrisons of the Philistins: and when thou art come thither to the citie, thou shalt meete a companie of Prophetes comming downe from the hie place with a viole, and a tymbrel, and a pipe, and an harpe before them, and they shall prophecie.
6 Then the Spirit of the Lord will come vpon thee, and thou shalt prophecie with them, and shalt be turned into another man.
7 Therefore when these signes shal come vnto thee, doe as occasion shall serue: for God is with thee.
8 And thou shalt goe downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offrings, and to sacrifice sacrifices of peace. * Tarry for mee seuen daies, till I come to thee and thewe thee what thou shalt do.
9 And when he had turned his " backe to goe from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.
10 ¶ And when they came thither to the hil, behold, the companie of Prophetes meete him, and the Spirit of God came vpon him, and he [e] prophecied among them.

a In the Lawe this anointing signified ỹ gifts of the holy Ghost, which were necessarie for them that should rule.
Gene.35.20.
b Samuel confirmeth him by these signes that God hath appointed him King.
n Or, Oke.
" Ebr. of peace.
c Which was an hie place in the citie Kiriath-iearim, where the Arke was, chap.7.1.
Chap.13.8.
" Ebr. shoulder.
d He gaue him such vertues as were meete for a King.
e Or, sang prayses.

11 Therefore all the people that knewe him before, when they saw that he prophecied among the Prophets, said eche to other, What is come to the sonne of Kish? * is Saul also among the Prophets? Chap.19.24.
12 And one of the same place answered, and saide, But who is their [e] father? Therefore it was a prouerbe, Is Saul also among the [f] Prophets?
13 And when he had made an end of prophecying, he came to the hie place.
14 And Sauls vncle saide vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when we sawe p̃ they were no where, we came to Samuel.
15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.
16 Then Saul saide to his vncle, He tolde vs plainely that the asses were found: but concerning the kingdome wherreof Samuel spake, told he him not.
17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,
18 And he sayd vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of al kingdomes that troubled you.
19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, No, but appoynt a King ouer vs. Nowe therefore stand ye before the Lorde according to your tribes, and according to your thousandes.
20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [h] taken.
21 Afterward he assembled the tribe of Beniamin according to their families, and the familie of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he couldе not be found.
22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lorde answered, Beholde, he [i] hath hid himselfe among the stuffe.
23 And they ranne, and brought him thence: and when he stood among the people, he was hier then any of p̃ people from the shoulders vpward.
24 And Samuel saide to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and sayde, " God saue the King.
25 Then Samuel tolde the people [k] the diuetie of the kingdome, and wrote it in a booke, and laide it vp before the Lord, and Samuel sent all the people away euery man to his house.
26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

e Meaning, that prophecie cometh not by succession, but is giuen, to whom it pleaseth God.
f Noting thereby him that frō lowe degree commeth suddenly to honour.
g Both to declare vnto them their fault in asking a King, and also to shewe Gods sentence therein.
h That is, by casting of lot.
i As though he were vnworthy and vnwilling.
" Ebr. let the king liue.
k As it is written in Deut. 17.15.&c.

27 But

27 But ye wicked men said, How shal he saue vs? So they despised him, and brought him no presents: but he heide his tongue.

f Both to auoyd sedition, and also to winne them by pacience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

1 THe Nahash the Ammonite [a] came vp, and beseiged Iabesh Gilead: & all the men of Iabesh sayde vnto Nahash, Make a couenant with vs, & wee will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may e thrust out all your [b] right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh sayde, Giue vs seuen dayes respet, that wee may send messengers vnto al the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came folowing the cattell out of the fielde, and Saul sayde, What aileth the people, that they wepe? And they tolde him the tydings of the men of Iabesh.

6 Then the Spirit of God [c] came vpon Saul, when he heard those tidings, and he was exceeding angrie,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul, and after [d] Samuel, so shall his oxen be serued. And the feare of the Lorde fell on the people, and they came out [*] with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Iudah thirtie thousand.

9 Then [e] they sayde vnto the messengers that came, So saye vnto the men of Iabesh Gilead, To morowe by the time the sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morowe we will come out vnto [f] you, and ye shall doe with vs all that pleaseth you.

11 ¶ And when the morowe was come, Saul put the people in three bands, & they came in vpon the hoste in the morning watche, and slew the Ammonites vntill the heate of the day: and they that remayned, were scattered, so that two of them were not left together.

12 Then the people sayde vnto Samuel, [g] Who is he that sayde, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul sayde, There shall no man [h] die this day: for to day the Lorde hath saued Israel.

14 ¶ Then sayde Samuel vnto the people, Come, that we may go to Gilgal, & renue the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offred [i] peace offrings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12.

b This declareth, that the more neere that tyrants are to their destructiõ, the more cruel they are.

c God gaue him the spirit of stregth and courage to goe against this tyrant.

d He addeth Samuel, because Saul was not yet approued of all.

[*] *Ebr. as one man.*

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of ayde.

g By this victorie the Lorde wonne ye hearts of the people to Saul.

h By shewing mercie hee thought to ouercome their malice.

i In signe of thankesgiuing for the victorie.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

1 SAmuel then said vnto al Israel, Beholde, I haue [a] hearkened vnto your voyce in al that ye said vnto me, and haue appointed a king ouer you.

2 Now therefore behold, your king walketh [b] before you, and I am olde & grayheaded, and behold, my sonnes are with you: and I haue walked before you fro my childhode vnto this day.

3 Beholde, here I am: [*] beare record of me before the Lord and before his Anointed, [c] Whose ox haue I taken? or whose asse haue I take? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I received ame bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they sayd, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lorde is witnes against you, and his [d] Anointed is witnesse this day, that ye haue found nought in mine handes. And they answered, He is witnesse.

6 Then Samuel said vnto the people, It is the Lord that [*] made Moses and Aaron, and that brought your fathers out of the lande of Egypt.

7 Now therefore stand still, that I may reason with you before the Lorde according to all the [*] righteousnesse of the Lorde, which he shewed to you and to your fathers.

8 *After that Iaakob was come into Egypt, and your fathers cried vnto the Lord, then the Lord* sent Moses & Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 *And whē they forgate the Lord their God, he sold them into the hand of Sisera [e] captaine of the hoste of Hazor, & into the hande of the Philistins, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lorde, and said, We haue sinned, because we forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the handes of our enemies,

a I haue granted your petition.

b To gouerne you in peace and warre.

c God would that this confession should be a paterne for all them that haue anie charge or office.

d Your King, who is anointed by the commandement of the Lord.

[*] *Or, exalted.*

[*] *Or, benefites.*

Gene. 46. 5, 6.

Exod. 4. 16.

Iudg. 4. 2.

e Captaine of Iabins hoste king of Hazor.

nies, and we will serue thee.
11 Therefore the Lorde sent Ierubbaal and * Bedan and * Iphtah, and * Samuel, & deliuered you out of the handes of your enemies on euerie side, and ye dwelled safe.
12 Notwithstãding when you saw, that Nahash the king of the children of Ammon came against you, ye saide vnto me, § No, but a king shall reigne ouer vs: when yet the Lorde your God was your king.
13 Now therefore beholde the king whõ ye haue chosen, and whom ye haue desired: lo therefore, the Lord hath set a king ouer you.
14 If ye will feare the Lorde & serue him, and heare his voyce, and not disobeye the word of the Lorde, both ye, and the king that reigneth ouer you, shall [h] followe the Lord your God.
15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your [i] fathers.
16 Nowe also stande and see this great thing which the Lorde will doe before your eyes.
17 Is it not now wheat harueste? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickednes is [k] great, which ye haue done in the sight of the Lord in asking you a king.
18 Then Samuel called vnto the Lord, & the Lord sent thunder and raine the same day: and al the people feared the Lorde and Samuel exceedingly.
19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lorde thy God, that we die not: for we haue sinned in asking vs a king, beside [l] all our other sinnes.
20 ¶ And Samuel saide vnto the people, Feare not. ye haue in deede done all this wickednesse, [m] yet depart not from following the Lord, but serue the Lorde with all your heart,
21 Neither turne ye backe: for that should be after vaine things which can not profite you, not deliuer you, for they are but vanitie)
22 For the Lorde wil not forsake his people for his great Names sake: because it hath pleased the Lorde to make you [n] his people.
23 Moreouer God forbid, that I should sinne against the Lorde, and cease praying for you, but I will shewe you the good and right way.
24 Therefore feare you the Lorde & serue him in the truth with al your [o] hearts, and consider how great things he hath done for you.
25 But if ye do wickedly, ye shall perish, both ye, and your king.

f That is, Samson, Iudg. 13. 25. *Iudg. 11. 1. Chap. 4. 1.*

g Leauing God to seeke help of man, chap. 8. 5.

h Ye shalbe preserued as they that follow the Lordes will.

i Meaning, the gouernours.

k In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shalbe forgiuen, if the sinner turne againe to God.

n Of his free mercie, and not of your merits, and therefore he wil not forsake you.

o Vnfainedly, & without hypocrisie.

CHAP. XIII.

1 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that he shall not reigne. 19 The great slauerie wherein the Philistims kept the Israelites.

1 SAul now had bene king [a] one yeere, and he reigned [b] two yeeres ouer Israel.
2 Then Saul chose him three thousande of Israel: and two thousand were with Saul in Michmash, & in mount Bethel, and a thousande were with Ionathan in Gibeah of Benianin: and the rest of the people he sent euerie one to his tent.
3 And Ionathan smote the garison of the Philistims, that was in the [c] hill: and it came to the Philistims eares: & Saul blewe the [d] trumpet throughout all the land, saying, Heare, O ye Ebrewes.
4 And all Israel heard be saye, Saul hath destroyed a garison of the Philistims: wherfore Israel was had in abomination with the Philistims: & the people gathered together after Saul to Gilgal.
5 ¶ The Philistims also gathered them selues together to fight with Israel, thirtie thousand charets, and sixe thousand horsmen: for the people was like the sand which is by the seas side in multitude, and came vp, & pitched in Michmash Eastwarde from [e] Beth-auen.
6 And when the men of Israel sawe that they were in a straite (for the people were in distresse) the people hid themselues in caues, and in holdes, and in rockes, and in towres, and in pittes.
7 And some of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare folowed him.
8 And he tarried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] scattered from him.
9 And Saul said, Bring a burnt offring to me and peace offrings: and he offred a burnt offering.
10 And assone as he had made an end of offring the burnt offring, beholde, Samuel came: and Saul went forth to meete him, to [*] salute him.
11 And Samuel sayde, What hast thou done? Then Saul saide, Because I sawe that the people was [h] scattred from me, and that thou camest not within the dayes appointed, and that the Philistims gathered them selues together to Michmash,
12 Therfore sayd I, The Philistims wil come downe now vpon me to Gilgal, and I haue not made supplication vnto the Lord. I was bolde therefore and offred a burnt offring.
13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy [i] God, which he commanded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.
14 But now thy kingdome shal not continue:

a Whiles these things were done.

b Before hee tooke vpon him the state of a king.

c Of Kiriath-iearim, where the Arke was, Chap. 10. 5.

d That euerie one should prepare themselues to warre.

e Which was also called Bethel, in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

[*] *Ebr. blesse him.*

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

i Who willed thee to obey him and rest vpon the wordes spoken by his Prophet.

k That is, David.

tinue: the Lord hath sought him a k man after his his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal m[l] Gibeah of Benianmin: and Saul nombred p people that were found q him, about sixe hundreth men.

l And went to his citie Ramah.

16 And Saul and Ionathan his sonne, and the people that were founde with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmah.

17 And there came out of the hoste of the Philistims [m] three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way of Beth-horon, and the [n] thirde band turned toward the way of the coast that loketh toward the valley of Zeboim, toward the wildernesse.

m Or, the destroyer: so wit, the captain came out with three bands.

19 Then there was no smith found throwout all the land of Israel: for the Philistims sayde, Least the Ebrewes make them swordes or speares.

n So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe and his weeding hooke.

21 Yet they had a file for the shares, and for the mattockes, & for the pickforkes, and for the axes, and for to sharpen the goades.

22 So when the day of battel was come, there was neither [o] swrde nor speare found in the hands of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

o To declare that the victorie onely came of God and not by their force.

23 And the garison of p Philistims came out to the passage of Michmah.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people with an othe, not to eate till euening. 32 The people eate with the blood, 38 Saul would put Ionathan to death. 45 The people deliuer him.

1 THen on a day Ionathan the sonne of Saul sayd vnto the pong man that bare his armour, [a] Come and let vs goe ouer toward the Philistims garison, that is ponder on the other side, but he tolde not his father.

a By this example God would declare to Israel that the victorie did not consist in multitude or armour, but onely came of his grace. *Chap. 4. 21.*

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about six hundreth men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan sought to go ouer to the Philistims garison, there was a [b] sharpe rocke on the one side, & a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from p North toward Michmah, and the other was from the South toward Gibeah.

6 And Ionathan sayd to the pong man that bare his armour, Come, and let vs goe ouer vnto the garison of these [b] vncircumcised: it may be that the Lord will worke with vs: for it is not hard to the Lord * to saue with many, or with few.

7 And he that bare his armour, sayd vnto him, Doe all that is in thyne heart: go where it pleaseth thee: behold, [c] I am with thee as thyne heart desireth.

8 Then sayd Ionathan, Behold, we go ouer vnto those men, and will shewe our selues vnto them.

9 [d] If they say on this wise to vs, Tarie vntil we come to you, then we will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

11 So they both shewed them selues vnto the garison of the Philistims: and the Philistims sayd, See, the Ebrewes come out of the [e] holes wherein they had hid themselues.

12 And the men of the garison answered Ionathan, and his armour bearer, and sayd, Come vp to vs: for we will shewe you a thing. Then Ionathan sayd vnto his armour bearer, Come vp after me: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and some fel before Ionathan, and his armour bearer slewe others after him.

14 So p s first slaughter which Ionathan & his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to spoyle, were afraide them selues: and the earth [h] trembled: for it was striken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and beholde, the multitude was discomfited, & limitten as they went.

17 Therefore said Saul vnto the people that were with him, Search nowe, and see, who is gone from vs. And when they had nombred, behold, Ionathan and his armour bearer were not there.

18 And Saul sayd vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto p priest, the noyse, that was in the hoste of the Philistims, sprd farther abroad, and encreased: therefore Saul said vnto the Priest,

b To wit, the Philistims.

* Or, none can let the Lord. 2. Chro. 14. 11.

c I wil followe thee whither so euer thou goest.

d This he spake by the Spirit of prophecie, forasmuch as hereby God gaue him assurance of the victorie. 1. Mac. 4. 30.

e Thus they spake contemptuously, and by derision.

f That is, he crept vp, or went vp with all haste.

g The second was when they slewe one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

i Let the Ephod alone: for I haue no leasure nowe to aske counsell of God, Nomb. 27.21. *Iudg.7.21,22. 2.chro.20.23.*

k Though before for feare of the Philistians they declared them selues as enemies to their brethren.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policy ȳ which God had giuen by the hand of Ionathan.

*Ebr.bread.

m That is, the punishment, if they brake their othe.

n Which were dimme before for wearines and hunger.

*Or,weare.

o By making this cruel lawe.

Priest, i Withdrawe thine hand.
20 And Saul was assembled with all the people that were with him, & thei came to the battel: and beholde, *euery mans sword was against his fellow, & there was a very great discomfiture.
21 Moreouer, the Ebrewes that were with the Philistins before time, and were come with them into all partes of the hoste, euen they also turned to bee with the k Israelites that were with Saul and Ionathan.
22 Also all the men of Israel which had hid them selues in mount Ephraim, when they heard that the Philistins were fled, they followed after them in the battel.
23 And so the Lord saued Israel that day: and the battel continued vnto Bethauen.
24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, l Cursed be the man that eateth *" foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.
25 And all they of ȳ land came to a wood, where hony lay vpon the ground.
26 And the people came into the wood, and behold, the hony droppeed, and no man moued his hand to his mouth: for the people feared the m othe.
27 But Ionathan heard not when his father charged the people with the oth: wherefore he put forth the ende of the rod that was in his hand, and dipt it in an hony combe, & put his hand to his mouth, and his n eyes receiued sight.
28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were *" faint.
29 Then said Ionathan, My father hath o troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this hony:
30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene nowe a greater slaughter among the Philistins?
31 ¶ And they smote the Philistins that day, from Michmash to Ahalon: and the people were exceeding faint.
32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calues, and slewe them on the ground, and the people did eate them *with the blood.
33 Then men told Saul, saying, Behold, the people sinne against ȳ Lord, in that they eate with the blood. And he saide, Ye haue trespassed: p roule a great stone vnto me this day.
34 Againe Saul said, Go abroad among the people, & bid them bring me euery man his ore, and euery man his sheepe, and slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his ore in his hand that night and slewe them there.
35 Then Saul made an altar vnto the Lord, & that *was the first altar that he made vnto the Lord.
36 ¶ And Saul said, Let vs goe downe after the Philistins by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they say, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs drawe neere hither vnto God.
37 So Saul asked of God, saying, Shal I goe downe after the Philistins? wilt thou deliuer them into the handes of Israel? But he answered him not at that time.
38 ¶ And Saul sayde, *All ye " chiefe of the people, come ye hither, and know, and see by whom this sinne is done this day.
39 For as the Lord liueth, which saueth Israel, though it be done by Ionathan my sonne, he shall dye the death. But none of all the people answered him.
40 Then he sayd vnto all Israel, Be ye on one side, and I and Ionathan my sonne wil be on the other side. And the people sayd vnto Saul, Doe what thou thinkest best.
41 Then Saul sayd vnto the Lord God of Israel, Giue r a perfite lot. And Ionathan and Saul were taken, but the people escaped.
42 And Saul said, Cast lot betweene me and Ionathan my sonne. And Ionathan was taken.
43 Then Saul sayd to Ionathan, Tel me what thou hast done. And Ionathan tolde him, and sayd, I tasted a litle hony with the ende of the rod, that was in mine hand, and loe, I must die.
44 Againe Saul answered, God doe so and more also, vnles thou die the death, Ionathan.
45 And the people said vnto Saul, s Shal Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shal not one heare of his head fal to the ground: for he hath wrought with God this day. So ȳ people deliuered Ionathā that he died not.
46 Then Saul came vp from the Philistins: and the Philistins went to their owne place.
47 ¶ So Saul held the kingdome ouer Israel, and fought against al his enemies on euery side, against Moab, & against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistins: and whither soeuer he went, he *handled them as wicked men.
48 He gathered also an hoste and smote t Amalek, & deliuered Israel out of the hands of them that spoyled them.
49 Now the sonnes of Saul were Ionathan, u and Ishui, and Malchishua: and the names of his two daughters, the elder

*Leuit.7.26. & 19.26. deut.12.16.

p That ȳ blood of the beastes that shalbe slain, may be pressed out vpon it.

*Or, of that stone began he to build an altar.

q To aske counsel of him.

*Iudg.20.2.

*" Ebr.corners.

r Cause the lot to fall on him ȳ hath broken the oth: but he doth not consider his presumption in commanding the same othe.

s The people thought it their duetie to rescue him, who of ignorance had but broken a rashe law, & by whom they had receiued so great a benefite.

*Or,ouercame them.

t As the Lorde had comanded, Deut.25.17.

u Called also Abinadab, chap. 31.2.

elder was called Merab, and the ponger was named x Michal.
50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chefe captaine was y Abner the sonne of Ner, Sauls vncle.
51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.
52 And there was sore warre against the Philistims all the dayes of Saul: and z whomsoever Saul sawe to be a strong man, and meete for the warre, he tooke him vnto him.

x Which was the wife of Dauid, Chap. 18. 27.

y Whom Ioab the captaine of Dauid slewe, 2. Sam. 3. 27.

z As Samuel had foretwarned, Chap. 8. 11.

CHAP. XV.

1 Saul is commanded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

1 AFterwarde Samuel saide vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: nowe therefore a obey the voyce of the woordes of the Lord.
2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, * howe they laid waite for them in the way, as they came vp from Egypt.
3 Now therefore goe, and smite Amalek, and destroy pe all that pertenerth vnto them, & haue no compassion on them, but b slay both man and woman, both infant & suckling, both oxe, and sheepe, both camell, and asse.
4 And Saul assembled the people, and c nombred them in Telaim, two hundrieth thousand footemen, and ten thousande men of Iudah.
5 And Saul came to a citie of Amalek, d and set watch at the riuer.
6 And Saul said vnto the e Kenites, Go, depart, & get pou downe from among the Amalekites, lest I destroy pou with them: for pe shewed f mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.
7 So Saul smote the Amalekites from Hauilah as thou comest to Shur, that is before Egypt,
8 And tooke Agag the king of the Amalekites aliue, and destroyed all the people with the edge of the sword.
9 But Saul & the people spared Agag, & the better sheepe, and the oxen, and the fat beastes, and the lambes, and all that was good, and they would not destroye them: but euery thing that was vile & nought worth, that they destroyed.
10 ¶ Then came the woyde of the Lorde vnto Samuel, saying,
11 I g repenteth me that I haue made Saul King: for he is turned from me, and hath not performed my commandements. And Samuel was mouued, & cryed vnto the Lord all night.
12 And whe Samuel arose early to meete Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.
13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the h comandement of the Lord.
14 But Samuel said, What meaneth thē the bleating of ye sheepe in mine eares, and the lowing of the oxen which I heare?
15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lord thy God, & the remnant haue we destroyed.
16 Againe Samuel sayde to Saul, Let me tell thee what the Lorde hath said to me this night. And he saide vnto him, Say on.
17 Then Samuel saide, When thou wast i little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lorde anointed thee King ouer Israel.
18 And the Lord sent thee on a iourney, & said, Go, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.
19 Now wherefore hast thou not obeyed the voyce of the Lorde, but hast turned to the praye, and hast done wickedly in the sight of the Lord?
20 And Saul sayd vnto Samuel, Yea, I k haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.
21 But the people tooke of the spoyle, sheepe, and oxen, and the chiefest of the thinges which shoulde haue bene destroyed, to offer vnto the Lord thy God in Gilgal.
22 And Samuel said, Hath the Lorde as great pleasure in burnt offrings and sacrifices, as when the voice of the Lord is obeyed? behoide, * to obey is better then sacrifice, and to hearken is better then the fatte of rammes.
23 For l rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the woyde of the Lord, therefore he hath cast away thee from being king.
24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the cōmandement of the Lord, & thy woydes, because I feared the people, and obeyed their voyce.
25 Now therfore, I pray thee, take away my m sinne, and turne againe with me, that I may worship the Lord.
26 But Samuel saide vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord, & the Lorde hath cast away thee, that thou shalt not be king ouer Israel.
27 And as Samuel turned him selfe to

Chap. 9. 16.

a Because hee hath preferred thee to this honour, thou art bounde to obey him.

Exod. 17. 14. numb. 24. 20.

b That this might be an example of Gods vengeace against them that deale cruelly with his people.

c *Or, knewe their nomber by the lambes, which they brought.*

d *Or, fought in the valley.*

e Which were the posteritie of Iethro Moses father in lawe.

d For Iethro came to visite them, and gaue them good counsel, Exod. 18. 19.

e God in his eternall counsell neuer changeth nor repenteth, as vers. 29, though he seemeth to vs to repent, when any thing goeth contrarie to his temporal election.

f This is the nature of hypocrits to be impudent against ye truth, to condemne others, and iustifie them selues.

g Meaning, of base condicion, as Chap. 9. 21.

h He slandeth most impudently in his owne defence both against God and his owne conscience.

Eccles. 4. 17. hose. 6. 6, 7. mat. 9. 13. & 12. 7.

i God hateth nothing more then the disobedience of his cōmaundement, though the intent seeme neuer so good to man.

k This was not true repentance, but dissimulatiō, fearing the losse of his kingdom.

go away, he caught the lap of his coate, and it rent.
28 Then Samuel said vnto him, The Loꝛd hath rent the kingdome of Israel from thee this day, and hath giuen it to thy [l] neighbour, that is better then thou.
29 Foꝛ in deede the [m] strength of Israel will not lie noꝛ repent: foꝛ he is not a man that he should repent.
30 Then he saide, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne agame with me, that I maye worshipp thy God.
31 ¶ So Samuel turned againe, & followed Saul: & Saul worshipped the Loꝛde.
32 Then said Samuel, Bring ye hither to me Agag the King of the Amalekites: and Agag came vnto him [n] pleasantly, and Agag saide, Truely the [o] bitternes of death is passed.
33 And Samuel saide, [p] As thy swoꝛde hath made women childless, so shal thy mother be childeles among other women. And Samuel hewed Agag in pieces before the Loꝛd in Gilgal.
34 ¶ So Samuel departed to [q] Ramah, and Saul went vp to his house to Gibeah of Saul.
35 And Samuel came no more to [r] see Saul vntill the day of his death: but Samuel mourned for Saul, & the Loꝛd [s] repented that he made Saul King ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

1 THe Loꝛd then saide vnto Samuel, Howe long wilt thou mourne foꝛ Saul, [a] seeing I haue cast him away fro reigning ouer Israel? fill thine horne with oyle and come, I will sende thee to Jshai the Bethlehemite: foꝛ I haue prouided me a King among his sonnes.
2 And Samuel said, How can I goe? foꝛ if Saul shall heare it, he will kill me. Then the Loꝛd answered, Take an heifer [t] with thee, and say, I am come [b] to do sacrifice to the Loꝛd.
3 And call Jshai to the sacrifice, and I will shewe thee what thou shalt do, and thou shalt anoint vnto me him whome I name vnto thee.
4 So Samuel did that the Loꝛde bade him, and came to Beth-lehem, and the Elders of the towne were [c] astonied at his comming, and said, Commest thou peaceably?
5 And he answered, Yea: I am come to do sacrifice vnto the Loꝛd: sacrifie your selues, and come with me to the sacrifice. And he sanctified Jshai & his sonnes, and called them to the sacrifice.
6 And when they were come, he looked on Eliab, and saide, Surely the Loꝛdes [d] Anointed is before him.
7 But the Loꝛd said vnto Samuel, Looke not on his countenance, noꝛ on [p] height of his stature, because I haue refused him: foꝛ God seeth not as man seeth: foꝛ mã loketh on the outward appearãce, but the Loꝛd beholdeth the [*] heart.
8 Then Jshai called Abinadab, & made him come before Samuel. And he said, Neither hath the Loꝛd chosen this.
9 Then Jshai made Shammah come. And he said, Neither pet hath the Loꝛd chosen him.
10 Againe Jshai made his seuen sonnes to come before Samuel: and Samuel saide vnto Jshai, The Loꝛd hath chosen none of these:
11 Finally, Samuel saide vnto Jshai, [u] Are there no more children but these? And he said, There remaineth pet a little one behind, that keepeth the sheepe. Then Samuel sayd vnto Jshai, Send and fet him: foꝛ we will not sit downe, till he be come hither.
12 And he sent, & brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Loꝛde said, Arise, and anoint him: foꝛ this is he.
13 Then Samuel tooke the horne of oyle, and anointed him in the middes of his brethren. And the [*] Spirit of the Loꝛd [x] came vpon Dauid, from that day foꝛward: then Samuel rose vp, and went to Ramah.
14 ¶ But the Spirit of the Loꝛd departed from Saul, and an [e] euil spirite sent of the Loꝛd vexed him.
15 And Sauls seruantes saide vnto him, Beholde nowe, the euill spirit of God vexeth thee.
16 Let our Loꝛde therefoꝛe commande thy seruants, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euil spirit of God commeth vpon thee, he may play with his hande, and thou mayest be eased.
17 Saul then said vnto his seruãts, Yoꝛnide me a man, I pray you, [f] can playe well, and bring him to me.
18 Then answered one of his seruantes, and said, Behold, I haue seene a [f] sonne of Jshai, a Bethlehemite, that can play, and is strong, valiant and a man of warre and wise in matters, & a comely person, and the Loꝛd is with him.
19 ¶ Wherefoꝛe Saul sent messengers vnto Jshai, and said, Send me Dauid thy sonne, which is with the sheepe.
20 And Jshai tooke an asse laden with breade, and a flagon of wine & a kidde, and sent them by the hande of Dauid his sonne vnto Saul.
21 And Dauid came to Saul, and [*] stoode before him: and he loued him very wel, and he was his armour bearer.
22 And Saul sent to Jshai, saying, Let Dauid now remaine with me: foꝛ he hath found fauour in my sight.
23 And so whē the euil spirit of God came vpon Saul, Dauid tooke an harpe and played

l That is, to Dauid.
m Meaning God, who maintaineth and preferreth his.

1. Chro. 28. 9. iere. 11. 20. and 17. 10. and 20. 12. psal. 7. 10.

n *Or, in bonds.*
o He suspected nothing lesse the death, or as some write, he passed not for death.
Exod. 17. 11. numb. 14. 45.
p Where his house was.
q Though Saul came where Samuel was, Chap. 19. 22.
r As vers. 11.

1 Sam. 7. 8. psal. 78. 72. and 89. 21.

s Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whom he casteth of.
t Ebr. in thine hand.
b That is, to make a peace offring, which might be done though Saul were not there.
c Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither.
d Thinking, that Eliab had bene appointed of God to be made King.

u Or, seruãts.
x Though Dauid was now anointed King by the Prophet, yet God would exercise him in sudry sorts before he had the vse of his kingdom.

Act. 7. 46. & 13. 22.
y Or, prospered.
e The wicked spirites are at Gods commandement to execute his will against the wicked.

z Ebr. are the children ended?

a Or, seruãd him.

g God would that Saul should receiue this benefite as at Dauids more euident, for his

played with his hand, & Saul was refreshed, and was eased: for the euil spirite departed from him.

hand, that his condemnation might be the cruel hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lord saueth not by sworde nor speare. 50 Dauid killeth Goliath and the Philistims flee.

1 NOwe ᵖ Philistims gathered their armies to battel, and came together to Shochoh, which is in Iudah, & pitched betweene Shochoh and Azekah, [a] in the coast of Dammim.

[a] *Or, in Ephesdammim.*

2 And Saul, and the men of Israel assembled, and pitched in the valley [b] of Elah, and put themselues in battel arap to meete the Philistims.

[b] *Or, of the oke.*

3 And the Philistims stoode on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

4 ¶ Then came a man betweene them [a] both out of the tents of ᵖ Philistims, named Goliath of Gath: his height was six cubites and an hand breadth,

a Betweene the two campes.

5 And had an helmet of brasse vpon his head, and [a] brigandine vpon him: and the weight of his brigandine was fiue thousand [b] shekels of brasse.

[a] *Or, coat of plate.*

b That is, 156. lib. 4. ounces, after half an ounce ᵖ shekel: and 600 shekels weight amounteth to 18 lib. 3. quarters.

6 And he had [a] bootes of brasse vpon his legges, and a shield of brasse vpon his shoulders.

[a] *Or, greaues.*

7 And the shaft of his speare was like a weauers beame: & his speare head weyed six hundreth shekels of yron: and one bearing a shield went before him.

8 And he stood, & cryed against the hoste of Israel, and sayd vnto them, Whyr are ye come to set your battel in arap? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and [a] kill me, then will we be your seruants: but if I ouercome him, & kil him, then shall ye be our seruants, and serue vs.

[a] *Ebr. smite me.*

10 Also the Philistim sayde, I defie the hoste of Israel this day: giue me a man, that we may fight [a] together.

[a] *Or, hand to hand.*

11 When Saul and all Israel heard those wordes of the Philistim, they were discouraged and greatly afraid.

12 ¶ Nowe the Dauid was the [a] sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and [b] this man was taken for an olde man in the dayes of Saul.

[a] *Chap. 16. 1.*

[b] *Or, he was counted among them that bare office.*

13 And the three eldest sonnes of Ishai went and followed Saul to the battel: and the names of his three sonnes that went to battel, were Eliab the eldest, and the nert Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

c To seruе Saul [a] chap. 16. 19.

15 Dauid also [c] went, but hee returned from Saul to feed his fathers sheepe in Beth-lehem.

16 And the Philistim drewe neere in the morning, and euening, and continued fourtie dayes.

17 And Ishai said vnto Dauid his sonne, [d] Take now for thy brethren an Ephah of this parched corne, & these ten cakes, and runne to the hoste to thy brethren.

d Though Ishai meant one thing, yet Gods prouidence directed Dauid to another end.

18 Also carie these ten fresh cheese vnto the captaine, and looke howe thy brethren fare, & receiue their [e] pledge.

e If they haue laid any thing to gage for their necessity, redeme it out.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, & came within the compasse of the hoste: and the hoste went out in arap, and shouted in the battel.

21 For Israel & the Philistims had put the selues in arap, arme against arme.

22 And Dauid left the thinges, which he bare, vnder ᵖ hands of the keeper of the [a] carriage, and rane into the host, & came, and asked his brethren [b] how they did.

[a] *Ebr. vessels.*

[b] *Ebr. of peace.*

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the [a] armie of the Philistims, & spake [f] such wordes, and Dauid heard them.

[a] *Or, vallei.*

f As are aboue rehearsed. vers. 8. and 9.

24 And all the men of Israel, when they sawe the man, ran away from him, and were sore afraid.

25 For euery man of Israel sayd, Sawe ye not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his [a] daughter, yea, and make his fathers house [g] free in Israel.

[a] *Iosh. 15. 16.*

g From taxes, and payments.

26 ¶ Then Dauid spake to the men that stood with him, and sayd, What shalbe done to the man that killeth this Philistim, & taketh away the [h] shame from Israel? for who is this vncircumcised Philistim, that he should reuile the host of the liuing God?

h This dishonor that he doth to Israel.

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angrie with Dauid, and said, Why camest thou downe hither? and vp whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battel.

29 Then Dauid sayd, What haue I now done? Is there not a [i] cause?

i For his fathers sending was a iust occasion, and also he felt him selfe inwardly moued by Gods Spirit.

30 And he departed from him into the presence of another, & spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard ᵖ wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayd to Saul, Let no mans heart

heart fake him, because of him: thy seruant wil goe and fight with this Philistim.
33 And Saul said to Dauid, Thou art not [k] able to goe against this Philistim to fight with him: for thou art a boye, and hee is a man of warre from his youth.
34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, & there came a [l] lyon, and likewise a beare, and tooke a sheepe out of the flocke,
35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slue him.
36 So thy seruant slue both the lyon, and the beare: therefore this vncircumcised Philistim shalbe as one of them, seeing he hath railed on the host of the liuing God.
37 ¶ Moreouer Dauid said, The Loyd that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he wil deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, [m] Goe, and the Loyd be with thee.
38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.
39 Then girded Dauid his sworde vpon his raiment, and [n] began to goe: for he neuer proued it: and Dauid sayd vnto Saul, I can not goe with these: for I am not accustomed, wherefore Dauid put them of him.
40 Then tooke he his [n] staffe in his hand, and chose him fiue smooth stones out of a brooke, and put them in his sheepheards bag or scrippe, and his sling was in his hand, and he drew neere to the Philistim.
41 ¶ And the Philistim came and drewe neere vnto Dauid, & the man that bare the shield went before him.
42 Now when the Philistim looked about and saw Dauid, he disdeined him: for he was but yong, ruddie and of a comely face.
43 And the Philistim said vnto Dauid, Am I a dog, that thou commest to me with staues? And the Philistim [o] cursed Dauid by his gods.
44 And the Philistim saide to Dauid, Come to mee, and I wil giue thy flesh vnto the foules of the heauen, and to the beastes of the field.
45 ¶ Then said Dauid to the Philistim, Thou commest to me with a sworde, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whom thou hast rayled vpon.
46 This [p] day shall the Lord close thee in mine hand, and I shal smite thee, and take thine head from thee, and I will giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, and to the beastes of the earth, that all the world may know that Israel hath a God,
47 And that all this assemblie may know, that the Loyde saueth not with sworde nor with speare (for the battel is the Loydes) and he will giue you into our handes.
48 And when [q] Philistim arose to come and drawe neere vnto Dauid, Dauid [q] hasted and ranne to fight against the Philistim.
49 And Dauid put his hand in his bag, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.
50 So Dauid [r] ouercame the Philistim with a slung and with a stone, & smote the Philistim, and slue him, when Dauid had no sworde in his hand.
51 Then Dauid ranne, and stood vpon the Philistim, and tooke his sword & drew it out of his sheath, and slue him, and cut of his head therewith. So when the Philistims saw, that their champion was dead, they fled.
52 And the men of Israel and Iudah arose, and shouted, & followed after the Philistims, vntil they came to the [s] valley, and vnto the gates of Ekron: and the Philistims fel down wounded by the way of Shaaraim, euen to Gath and to Ekron.
53 And the children of Israel returned from pursuing the Philistims, & spoyled their tents.
54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his [t] tent.
55 ¶ When Saul sawe Dauid goe forth against the Philistim, he sayd vnto Abner the captaine of his hoste, Abner, [u] whose sonne is this yong man? And Abner answered, As thy soule liueth, O king, I can not tel.
56 Then the King sayd, Enquire thou whose sonne this yong man is.
57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.
58 And Saul sayd to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the prayse that the women gaue him. 11 Saul would haue slaine Dauid. 17 He promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

1 AND when he had made an ende of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

k Here Satan prouoketh Dauids faith, by the infidelitie of Saul.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

m For by these examples he saw that the power of God was with him.

n *Or, assayed.*

n To the intent that by these weake meanes, God might onely be knowen to be the authour of this victorie.

o He sware by his gods, that he would destroy him.

p Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistims.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

r *Ecclus 47.4. 1 Maccab. 4.30.*

s *Or, Gai the citie.*

t *Or, house* at Bethlehem.

u That is, of what familie and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefit by him.

a His affection was fully bent toward him.

2 And Saul toake him that day, and would not let ym returne to his fathers house.
3 Then Jonathan and Dauid made a couenant: for he loued ym as his owne soule.
4 And Jonathan put of the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sworde, and to his bowe, and to his girdle.
5 And Dauid went out whithersoeuer Saul sent ym, and behaued himselfe [b] wisely: so that Saul set ym ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.
6 ¶ When they came againe, and Dauid returned from the slaughter of [c] Philistim, the women came out of all cities of Israel, singing and dauncing to meet King Saul, with tymbrels, with instruments of ioy, and with rebeckes.
7 And [p] women sang by course in their play, and sayd, * Saul hath slaine his thousand, and Dauid his ten thousand.
8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, & to me they haue ascribed but a thousand, & what can he haue more saue the kingdome?
9 Wherefore Saul [d] had an eye on Dauid from that day forward.
10 ¶ And on the morowe, the euill spirite of God came vpon Saul, and he [e] prophecied in the middes of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.
11 And Saul toake a speare, and saide, I wil smite Dauid through to [p] wall. But Dauid auoided twi ce out of his presence.
12 And Saul was afraeyd of Dauid, because the Lord was with him, and was departed from Saul.
13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went [f] out and in before the people.
14 And Dauid behaued himselfe wisely in all his wayes: for [p] Lord was with him.
15 Wherefore when Saul sawe that he was very wise, he was afraid of him.
16 For all Israel & Judah loued Dauid, because he went out and in before them.
17 ¶ Then Saul said to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, and [g] fight the Lordes battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shalbe vpon him.
18 And Dauid answered Saul, What am I? and what is my life, or the familie of my father in Israel, that I should be sonne in law to the King?
19 Howbeit when Merab Sauls daughter should haue beene giuen to Dauid, [h] was giuen vnto Adriel a Meholathite to wife.

b That is, hee prospered in all his doings.
c To wit, Goliath.
* Sbr. answered, playing. Chap. 21. 11. & 29. 5. ecclus. 47. 6, 7.
d Because he bare him enuie and hatred.
e That is, spake as a man beside himselfe: for so the people abused this worde, when they could not vnderstand.
f Meaning, he was captaine ouer the people.
g Fight against them that warre against Gods people.
h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.
21 Therefore Saul said, I will giue him her, that she may be a [i] snare to him, & that the hand of the Philistims may be against him. Wherefore Saul sayd to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.
22 And Saul commanded his seruants, Speake with Dauid secretly, & say, Beholde, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.
23 And Sauls seruauntes spake these words in the eares of Dauid. And Dauid said, [k] Seemeth it to you a light thing to be a Kings sonne in lawe, seeing that I am a poore man and of small reputation?
24 And then Sauls seruantes brought him word againe, saying, Such words spake Dauid.
25 And Saul said, This wise shall ye say to Dauid, The King desireth no dowrie, but an hundreth foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the handes of the Philistims.
26 And when his seruantes tolde Dauid these words, it pleased Dauid wel, to be the [l] Kings sonne in law: and the dayes were not expired.
27 Afterward Dauid arose & his men, and went and slewe of the Philistims two hundreth men: & Dauid brought their foreskinnes, and [m] they gaue them wholy to the King that he might be the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.
28 Then Saul saw, and vnderstoode that the Lord was with Dauid, and that Michal the daughter of Saul loued him.
29 Then Saul was more and more [n] afraeyd of Dauid, and Saul became alway Dauids enemie.
30 And when the Princes of the Philistims went forth, at their going forth [o] Dauid behaued himselfe more wisely then all the seruantes of Saul, so that his name was much set by.

i So his hypocrisie appeareth for vnder pretence of fauour he sought his destruction.
k Meaning, that he was not able to endowe his wife with riches.
l Because he thought himself able to compasse the Kings request.
m Meaning, Dauid and his souldiers.
n To be deprived of his kingdome.
o That is, Dauid had better successe against the Philistims than Sauls men.

CHAP. XIX.

Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirite of prophecie commeth on Saul.

1 THen Saul spake to Jonathan his sonne, and to all his seruants, that they should [a] kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.
2 And Jonathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take hede vnto thy selfe vnto a morning, & abide in a secrete place, and hide thy selfe.
3 And I wil go out, and stand by my father in the field where thou [b] art, & will commune with my father of thee, and

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open cruelte.
b That I may giue thee warning what to do,

I will see what he saith, and will tell thee.
4 ¶ And Jonathan spake good of Dauid
unto Saul his father, & said vnto him,
Let not the King sinne against his ser-
uant, against Dauid: for he hath not
sinned against thee, but his workes
haue bene to thee very good.
5 For he did* put his life in danger, and
slew the Philistim, & the Lord wrought
a great saluation for all Israel: thou
sawest it, and thou reioycedst: wherfore
then wilt thou sinne against innocent
blood, and slay Dauid without a cause?
6 Then Saul hearkened vnto the voyce
of Jonathan, and Saul c sware, As the
Lord liueth, he shal not die.
7 So Jonathan called Dauid, & Jona-
than shewed him all those words, and
Jonathan brought Dauid to Saul, and
he was in his presence as in times past.
8 ¶ Against the warre began, and Dauid
went out and fought with the Phili-
stims, & slew them with a great slaugh-
ter, and they fled from him.
9 ¶ And the euill spirit of the Lord was
vpon Saul, as he sate in his house ha-
uing his speare in his hand, and Dauid
d played with his hand.
10 And Saul intended to smite Dauid to
the wall with the speare: but he turned
aside out of Sauls presence, & he smote
the speare against the wall: but Dauid
fled, and escaped the same night.
11 Saul also sent messengers vnto Dauids
house, to watch him, and to slay him in
the morning: and Michal Dauids wife
told it him, saying, If thou saue not thy
selfe this night, to morow thou shalt be
slaine.
12 So Michal e let Dauid downe through
a window: and he went, and fled, and
escaped.
13 Then Michal tooke an image, & layed
it in the bed, and put a pillowe stuffed
with goates heare vnder the head of it,
and couered it with a cloth.
14 And when Saul sent messengers to
take Dauid, the said, He is sicke.
15 And Saul sent the messengers againe
to see Dauid, saying, Bring him to me
in the f bed, that I may slaye him.
16 And when the messengers were come
in, behold, an image was in the bed, with
a pillow of goates heare vnder the head
of it.
17 And Saul said vnto Michal, Why
hast thou mocked me so, and sent away
mine enemie, that he is escaped? And
Michal answered Saul, He said vnto
me, Let me go, or els I will kill thee.
18 ¶ So Dauid fled, and escaped, & came
to Samuel to Ramah, and told him all
that Saul had done to him: and he and
Samuel went and dwelt in g Naioth.
19 But one tolde Saul, saying, Behold,
Dauid is at Naioth in Ramah.
20 And Saul sent messengers to take
Dauid: and when they saw a companie
of Prophets prophecying, & Samuel
standing h as appointed ouer them, the
Spirit of God fell vpon the messengers
of Saul, and they also i prophecied.
21 And when it was tolde Saul, he sent
other messengers, and they prophecied
likewise: againe Saul sent the thirde
messengers, and they prophecied also.
22 Then went he himselfe to Ramah,
and came to a great well that is in Se-
chu, and he asked, and said, Where are
Samuel and Dauid? and one said, Be-
holde, they be at Naioth in Ramah.
23 And he k went thither, euen to Naioth
in Ramah, & the Spirit of God came
vpon him also, and he went prophec-
ing vntil he came to Naioth in Ramah.
24 And he stript of his l clothes, and he
prophecyed also before Samuel, and fel
m downe naked all that day and al that
night: therefore they say, ¶ Is Saul al-
so among the Prophets?

Ebr. lia put his soule in his hand. Iudg. 12. 3. chap. 28. 21. Psal. 119. 109.

c Whatsoeuer he pretended outwardly, yet his heart was ful of malice.

d He plaied on his harpe to mitigate the rage of the euil spirit, as Chap. 16. 23.

e Thus God moued both the sonne & daughter of this tyrant to fauour Dauid against their father.

f Beholde, how the tyrants to accomplish their rage neither regarde o the nor friendship, God nor man.

g Naioth was a schoole where the worde of God was studied neere to Ramah.

h Being their chiefe instructer.

i Changed their minds and praised God.

k With a minde to persecute them.

l His kingly apparel.

m He humbled himselfe as other did.

Chap. 10. 11.

CHAP. XX.

1 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

1 AND Dauid a fled from Naioth in
Ramah, and came and said before
Jonathan, What haue I done?
what is mine iniquitie? and what sinne
haue I committed before thy father,
that he seeketh my life?
2 And he said vnto him, God forbid,
thou shalt not dye: beholde, my father
wil doe nothing great nor small, but he
wil "shewe it me: and why should my
father hide this thing from me? he will
not do it.
3 And Dauid sware againe & said, Thy
father knoweth that I haue founde
grace in thine eyes: therefore he think-
eth, Jonathan shal not know it, lest he
be sorie: but in deed, as the Lord liueth,
and as thy soule liueth, there is but a
b steppe betwene me and death.
4 Then saide Jonathan vnto Dauid,
Whatsoeuer thy soule "requireth, that
I wil do vnto thee.
5 And Dauid said vnto Jonathan, Be-
hold, to morowe is the c first day of the
moneth, and I should sit with the King
at meat: but let me go, that I may hide
my selfe in the fieldes vnto the third day
at euen.
6 If thy father make mention of mee,
then say, Dauid asked leaue of me, that
he might go to Beth-lehem to his own
citie: for there is a d peeredy sacrifice for
all that familie.
7 And if he say thus, It is well, thy ser-
uant shall haue peace: but if he be an-
gry, be sure that wickednes is conclu-
ded of him.
8 So shalt thou shewe mercie vnto thy
seruant: * for thou hast ioyned thy ser-
uant into a couenant of the Lord with
thee, and if there be in me iniquitie, slay
thou me: for why shouldest thou bring
me to thy father?
9 ¶ And Jonathan answered, God keepe
that

a For Saul was stayed, and prophecyed a day & a night by Gods prouidence, that Dauid might haue time to escape.

"Ebr. reueile it in mine eare.

b I am in great danger of death.

"Ebr. sayeth.

c At what time there should be a solemne sacrifice, Nom. 28. 11. to the which they added peace offrings and feastes.

d Reade Chap. 1. 21.

** Chap. 18. 3. and 23. 18.*

that from thee: for if I knew that wickednes were [e] concluded of my father to come vpo thee, would not I tell it thee?
10 Then said Dauid to Ionathan, Who [f] shall tell me? howe shall I knowe, if thy father answere thee cruelly?
11 And Ionathan said to Dauid, Come and let vs goe out into the fielde: and they twaine went out into the fielde.
12 Then Ionathan said to Dauid, O Lord God of Israel, when I haue groped my fathers mind to morow at this time, or within this three daies, and if it be well with Dauid, and I then send not vnto thee, and shewe it thee,
13 The Lord [g] do so and much more vnto Ionathan: but if my father haue mind to doe thee euill, I will shewe thee also, and send thee away, that thou maist go in peace: and the Lord be with thee as he hath bene with my father.
14 Likewise I require not whiles I liue: for I doubt not but thou wilt shewe me the mercie of the Lord, [h] that I die not.
15 But I require that thou cut not of thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.
16 So Ionathan made a bond with the house of Dauid, saying, Let the Lord require it at [i] hands of Dauids enemies.
17 And againe Ionathan sware vnto Dauid, because he loued him (for he loued him as his owne soule)
18 Then saide Ionathan to him, To morowe is the first day of the moneth: and thou shalt be [k] looked for, for thy place shalbe emptie.
19 Therefore thou shalt hide thy selfe three dayes, then thou shalt go downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone [l] Ezel.
20 And I will shoote three arrowes on the side therefof, as though I shot at a marke.
21 And after I will send a boy, saying, Go, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side ther, bring them, and come thou: for it is [m] well with thee and no hurt, as the Lord liueth.
22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the [n] Lorde hath sent thee away.
23 As touching the thing which thou and I haue spoken of, beholde, the Lord be betweene thee and me for euer.
24 ¶ So Dauid hid him selfe in the fielde: and when the first day of the moneth came, the King sate to eate meate.
25 And the King sate, as at other times vpo his seate, euen vpo his seate by the wall: and Ionathan arose, & Abner sate by Sauls side, but Dauids place was emptie.
26 And Saul saide nothing that day: for he thought, Some thing hath befallen him, though he were [k] cleane, or els because he was not purified.
27 But on the morowe which was the second day of p moneth, Dauids place was emptie agame: and Saul said vnto Ionathan his sonne, Wherefore commeth not the sonne of [l] Ishai to meate, neither yesterday nor to day?
28 And Ionathan answered vnto Saul, Dauid required of me, that he might go to Beth-lehem.
29 For he said, Let me go, I pray thee: for our familie offereth [m] a sacrifice in the citie, and my brother hath sent for me: therefore nowe if I haue found fauour in thine eyes, let me go, I pray ther, and see my [n] brethren: this is the cause that he commeth not vnto the kings table.
30 Then was Saul angrie with Ionathan, & saide vnto him, Thou [o] sonne of the wicked rebellious woman, doe not I knowe, that thou hast chosen p sonne of Ishai to thy confusion and to the confusion and shame of thy mother?
31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he [p] shall surely die.
32 And Ionathan answered vnto Saul his father, and saide vnto him, Wherefore shall he [q] die? what hath he done?
33 And Saul cast a speare at him to hit him, whereby Ionathan knew, that it was determined of his father to slay Dauid.
34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorie for Dauid, and because his father had reuiled him.
35 On the next morning therefore Ionathan went out into the fielde, [r] at the time appointed with Dauid, and a litle boy with him.
36 And he said vnto his boy, Runne now, seeke the arrowes which I shoote, and as the boy ranne, he shot an arrowe beyond him.
37 And when the boye was come to the place where the arrowe was that Ionathan had shot, Ionathan cried after the boy, and said, Is not the arrow beyonde thee?
38 And Ionathan cried after p boy, [s] Make speede, haste & stand not still: and Ionathans boye gathered vp the arrowes, and came to his master,
39 But the boy knew nothing: onely Ionathan and Dauid knewe the matter.
40 Then Ionathan gaue his [t] bow and arrowes vnto the boy that was with him, and sayd vnto him, Go, carry them vnto the citie.
41 ¶ Assone as the boy was gone, Dauid arose out of a place that was towarde the [u] South, and fell on his face to the ground, & bowed him selfe three times: and they kissed one another, and wept

[e] That he were fully determined.
[f] If thy father do fauour me.
[g] The Lord punish me most grieuously.
[h] I know that if thou werest now preferred to the kingdome, thou wouldest not destroy me, but shewe thy selfe friendly to my posteritie.
[i] Or, mentioned.
[k] Yet he might haue some business to let him.
[l] Thus he speaketh contemptuously of Dauid.
[m] That is, a peace offring.
[n] Meaning, all his kinsfolke.
[o] Thou art euer contrary vnto me as thy mother is.
[p] For it were to great tyrannie to put one to death and not to shew the cause why.
[q] For this was the third day, as it was agreed vpon, verse. 5.
[r] By these words he admonished Dauid what he ought to do.
[s] It seemeth that he had shot on the northside of the stone, lest the boy should haue espied Dauid.
[t] Ebr. of the way, because it serued as a signe to shew the way to them that passed by.
[u] Ebr. peace.
[f] The Lord is the authour of thy departure.
[e] Ebr. instrument.

both twaine, till Dauid exceeded.
42 Therefore Ionathan saide to Dauid, Go in peace: that which we haue [c] swoone both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede & betweene thy seede, let it stand for euer.
43 And he arose and departed, and Ionathan went into the citie.

c Which oth he calleth in the eight verse the couenant of the Lord.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 And there faineth himselfe mad.

1 THen came Dauid to [a] Nob, to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and saide vnto him, Why art thou alone, and no man with thee?
2 And Dauid saide to Ahimelech the Priest, The [b] King hath commanded me a certaine thing, and hath said vnto me, Let no man knowe whereabout I send thee, and what I haue commanded thee, and I haue appointed my seruants to such and such places.
3 Nowe therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.
4 And the Priest answered Dauid, and said, There is no common bread vnder mine hand, but here is *halowed bread, if the yong men haue kept themselues, at least from [c] women.
5 Dauid then answered the Priest, and said vnto him, Certeinely women haue bene separate from vs these two or three dayes since I came out: and the [d] vessels of the yong men were holie, though the way were prophane, and how much more then shal euery one [e] be sanctified this day in the vessell?
6 So the Priest gaue him halowed bread: for there was no bread there, saue the shewe bread that was taken from before the Lord, to put hote bread there, the day that it was taken away.
7 (And there was the same day one of the seruants of Saul [f] abiding before the Lord, named Doeg the Edomite, the [*] chiefest of Sauls heardmen)
8 And Dauid saide vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine harnes with me, because the Kinges businesse required haste.
9 And [h] Priest said, The sword of Goliath the Philistim, whom thou slewest in the *valley of Elah, beholde, it is wrapt in a cloth behinde the [g] Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid saide, There is none to that, giue it me.
10 And Dauid arose & fled the same day from the [h] presence of Saul, and went to Achish the King of Gath.

a Where the Arke then was, to aske counsell of the Lord.

b These infirmities that we see in the saintes of God, teache vs that none hath his iustice in himselfe, but receiueth it of Gods mercie.

Exod.25.30. leuit.24.5. mat.12.3,4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shalbe more careful to keepe his vessell holie, when he shall haue eaten of this holy foode.

f Tarying to worship before the Arke.

**Or, master of them that kept Sauls cattell.*

Chap.17.2.

g Behind that place, where the hie Priests garment lay.

h That is, out of Sauls dominion.

11 And the seruantes of Achish said vnto him, Is not this Dauid the * King of the land? did they not sing vnto him in dauntes, saying, * Saul hath slaine his thousand, & Dauid his ten thousands?
12 And Dauid [*] considered these words, and was sore afraid of Achish the King of Gath.
13 And he changed his behauiour before them, and faned him selfe mad in their hands, and [i] scrabled on the doores of the gate, and let his spettell fall downe vpon his beard.
14 Then said Achish vnto his seruantes, Loe, ye see the man is beside him selfe, wherefore haue ye brought him to me?
15 Haue I neede of mad men, that ye haue brought this fellow to play the madde man in my presence? [k] shall he come into mine house?

Chap.27.9.

Chap.18.7. and 29.5.

ecclus.47.6.

** Ebr. put these wordes in his heart.*

i By making markes & toies.

k Is he meete to be in a kinges house?

CHAP. XXII.

1 Dauid hideth him selfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

1 DAuid therefore departed thence, and saued him selfe in the caue [a] of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.
2 And there gathered vnto him all men that were in trouble and all men that were in det, and all those that were vexed in mind, and he was their [*] prince, and there were with him about foure hundieth men.
3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and saide vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, til I know what God will do for me.
4 And he [c] brought them before the King of Moab, and they dwelt with him all the while that Dauid was in [d] the hold.
5 And the Prophet Gad saide vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah. Then Dauid departed and came into [e] forest of Hareth.
6 ¶ And Saul heard that Dauid was [e] discouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stoode about him.
7 And Saul said vnto his seruantes that stood about him, Heare now, ye sonnes [f] of Iemini, will the sonne of Ishai giue euery one of you fields and vineyards: will he make you all captaines ouer thousandes, and captaines ouer hundiethes:
8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a couenant with the sonne of Ishai: and there is none of you that is sorie for me, or sheweth me, that my [g] sonne hath stirred vp my seruant to lie in waite against me, as appeareth this day.

a Which was in the tribe of Iudah and neere to Beth-lehem.

**Or, captaine.*

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong hold.

e That a great brute went on him.

f Ye that are of my tribe and linage.

g Hereby he would persuade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

9 ¶ Then

9 ¶ Then answered Doeg the Edomite (who was appointed ouer ꝑ seruants of Saul) and said, I sawe the sonne of Ishai when he came to Nob, to Ahimelech the sonne of Ahitub,
10 Who asked counsel of the Lord for him and gaue him vitaile, and he gaue him also the sword of Goliath ꝑ Philistim.
11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, to wit, [b] the Priestes that were in Nob: and they came all to the King.
12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.
13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitaile, and a sword, and hast asked counsell of God for him, that he should rise against me, and lie in waite as appeareth this day?
14 ¶ And Ahimelech answered the King, and said, Who is so faithful among all thy seruants as Dauid, being also the Kings sonne in lawe, and goeth at thy commandement, and is honourable in thine house?
15 [i] Haue I not at this day first begun to aske counsel of God for him? be it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knewe nothing of all this, lesse nor more.
16 Then the King said, Thou shalt surely die, Ahimelech, thou, and al thy fathers house.
17 And the King said vnto the [a] sergeants that stode about him, Turne, and slay the Priestes of the Lord, because their hand also is with Dauid, and because they knew when he fled, and shewed it not vnto me. But the seruantes of the King [k] would not moue their handes to fall vpon the Priests of the Lord.
18 Then the King said to Doeg, Turne thou and fall vpon the Priestes. And Doeg the Edomite turned, & ran vpon the Priestes, and slewe that same day fourtie score and fiue persons that did weare a linen Ephod.
19 Also Nob the citie of ꝑ Priests smote he with the edge of the sword, both man and woman, both childe and suckeling, both oxe and asse, and sheepe with the edge of the sword.
20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) [l] escaped & fled after Dauid.
21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priestes.
22 And Dauid said vnto Abiathar, I knewe it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.
23 Abide thou with me, and feare not: for [m] he that seeketh my life, shal seeke thy life also: for with me thou shalt be in safegard.

b Which were the remnant of the house of Eli, whose house God threatned to punish.

i Haue I not at other times also when he had great affaires, consulted with the Lordfor him?

a Or, footemen.

k For thei knew that they ought not to obey the wicked commãdement of the king in slaying the innocents.

l This was Gods prouidence, who according to his promes preserued some of the house of Eli, Chap. 2. 33.

m Or, he that taketh thy life, shall take mine also.

CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernes of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterprise is broken in pursuing Dauid.

1 THen they tolde Dauid, saying, Behold, the Philistims fight against [a] Keilah, and spoile the barnes.
2 Therefore Dauid asked counsell of the Lord, saying, Shal I go and smite these Philistims? And the Lord answered Dauid, Go and smite the Philistims, and saue Keilah.
3 And Dauids men said vnto him, See, we be afraied here in [b] Judah, howe much more if we come to Keilah against the hoste of the Philistims?
4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I wil deliuer the Philistims into thine hand.
5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.
6 (And when Abiathar the sonne of Ahimelech [c] fled to Dauid to Keilah, hee brought an [c] Ephod with him)
7 ¶ And it was tolde Saul that Dauid was come to Keilah, & Saul said, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a citie that hath gates and barres.
8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.
9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, said to Abiathar the Priest, [d] Bring the Ephod.
10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.
11 Will the lords of Keilah deliuer me vp into his hande? and will Saul come downe, as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.
12 Then said Dauid, Will the [e] lordes of Keilah deliuer me vp and the men that are with me, into the hande of Saul? And the Lord said, They will deliuer thee vp.
13 Then Dauid and his men, which were about six hundreth, arose, and departed out of Keilah, and went whither they could. And it was told Saul, that Dauid was fled from Keilah, and he left of his iourney.
14 And Dauid abode in the wildernes in [f] holdes, and remained in a mountaine in the wildernes of Ziph. And Saul sought him euery day, but God [g] deliuered him not into his hand.

a Which was a citie in the tribe of Iudah, Iosh. 15. 44.

b That is, in the mids of Iudah, much more when we come to the borders against our enemies.

c Chap. 22. 20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

d Ebr. in his hand.

d To consulte with the Lord by Vrim and Thummim.

e Or, gouernours.

f Or, to and fro, & hauing no certaine place to go to.

g Or, strong places.

e No power nor policie can preuaile against Gods children, but when he appointeth the time.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernes of Ziph in the wood.
16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted "him in God,
17 And said vnto him, Feare not: for the hande of Saul my father shall not finde thee, and thou shalt be [f] King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.
18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.
19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holds, in the wood in the hill of Hachilah, which is on the right side "of Iesimon?
20 Now therefore O King, come downe according to all that thine heart can desire, and our part shalbe to deliuer him into the kings hands.
21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassiõ on me.
22 Go, I pray you, and prepare yet better: know and see his place where he "hanteth, & who hath seene him there: for it is said to me, He is subtile, and crafte.
23 See therefore, and knowe all the secret places where he hideth himselfe, and come ye againe to me with the certaintie, and I will go with you: and if he be in the [h] lande, I will searche him out throughout all the thousands of Iudah.
24 Then they arose & went to Ziph before Saul, but Dauid and his men were in the wildernes of Maon, in the plaine on the right hand of Iesimon.
25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore he came downe vnto a rock, and abode in the wildernes of [i] Maon. And when Saul heard that, he followed after Dauid in the wildernes of Maon.
26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.
27 But there came a [k] messenger to Saul, saying, Haste thee, & come: for the Philistims haue inuaded the land.
28 Wherefore Saul returned from pursuing Dauid, & went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

"Ebr. his hand.

f Ionathan assureth Dauid, that God wil accomplish his promes and that his father strieth against his owne conscience.

"Or, of the wilderness.

g The Lord recompence this friendlship.

"Ebr. where his foote hath bene.

h In your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15. 55.

k Thus ye Lorde can pull backe the bridle of the tyrants, and deliuer his out of the lions mouth.

l That is, the stone of diuision, because there they deuided them selues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul, 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauourable to his.

1 AND Dauid went thence, and dwelt in [a] holds at En-gedi.
2 When Saul was returned from the Philistims, they told him, saying, Behold, Dauid is in the wildernes of [b] En-gedi.
3 Then Saul tooke three thousande chosen men out of Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.
4 And he came to the sheepe coates by the way where there was a caue, and Saul went in "to do his easement: and Dauid and his men sate in the "inward parts of the caue.
5 And the men of Dauid said vnto him, See, the day is [c] come, wherof the Lord said vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou shalt do to him as it shall seeme good to thee. Then Dauid arose and cut of the lappe of Sauls garment priuily.
6 And afterward Dauid [d] was touched in his heart, because he had cut of the lappe which was on Sauls garment.
7 And he said vnto his men, The Lord keepe me from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.
8 So Dauid ouercame his seruãts with these words, and suffred them not to arise against Saul: so Saul rose vp out of the caue and went away.
9 ¶ Dauid also arose afterward, & went out of the caue, & cried after Saul, saying, O my lord [h] King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.
10 And Dauid said to Saul, [e] Wherefore giuest thou an eare to mens wordes, that say, Behold, Dauid seeketh euil against thee?
11 Behold, this day thine eyes haue seen, that the Lorde had deliuered thee this day into mine hand in the caue, & some bade me kil thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords Anointed.
12 Moreouer my father, behold: behold, I say, the lappe of thy garment in mine hand: for when I cut of the lappe of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednes in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.
13 The Lord be iudge betwene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.
14 According as the "old proueribe saith, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.
15 After whom is [i] King of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?
16 The Lord therefore be iudge, and iudge betwene thee & me, and see, and pleade my cause, and "deliuer me out of thine hand.
17 When Dauid had made an ende of speaking these wordes to Saul, Saul said,

a That is, in strong places, which were defeced by nature.

b A citie of Iudah, Iosh. 15. 62.

"Ebr. to couer his feete.

"Ebr. in the sides.

c Here we see how readie we are to hasten Gods promes, if the occasion seruе neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

"Or, the proueribe of an ancient man.

"Ebr. iudge.

said, f Is this thy voyce, my sonne Dauid? And Saul lift vp his voice, & wept,
18 And saide to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.
19 And thou hast shewed this day, that thou hast dealt wel with me: forasmuch as when g God had closed me in thine hands, thou killedst me not.
20 For who shall finde his enemie, and let him depart "free? wherefore the Lord render thee good for that thou hast done vnto me this day.
21 For now behold, I s know that thou shalt be King, and that the kingdome of Israel shalbe stablished in thine hand.
22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolithe my name out of my fathers house.
23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

f Though he was a most cruel enemie to Dauid, yet by his great gentlenes his conscience compelled him to yelde.

"Ebr. a good way.

g Though this tyrant sawe and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

1 THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his a owne house at Ramah. And Dauid arose and went downe to the wildernes of Paran.
2 Now in b Maon was a man, who had his possession in Carmel, and the man was exceeding mightie and had three thousand sheepe, & a thousand goates: and he was shering his sheepe in Carmel.
3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautifull, but the man was churlish, and euill conditioned, and was of the familie of Caleb.
4 And Dauid heard in the wildernesse, that Nabal did shere his sheepe.
5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Go vp to Carmel, and goe to Nabal, and aske him in my name "how he doeth.
6 And thus shal ye say c "for salutation, Both thou, and thine house, and all that thou hast, be in peace, welth and prosperitie.
7 Beholde, I haue heard, that thou hast sherers: now thy shepherds were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.
8 Aske thy seruants and they wil shewe thee. Wherefore let these yong men find fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer d commeth to thine hand vnto thy seruants, and to thy sonne Dauid.
9 ¶ And when Dauids yong men came, they told Nabal all those words in the name of Dauid, and held their peace,
10 Then Nabal answered Dauids seruants, and saide, Who is Dauid? and who is the e sonne of Ishai? there be many seruantes nowe a daies, that breake away euery man from his master.
11 Shall I then take my bread, and my water, and my flesche that I haue killed for my sherers, and giue it vnto men, whom I know not whence they be?
12 ¶ So Dauids seruantes turned their way, and went againe, and came, and tolde him all those thinges.
13 And Dauid saide vnto his men, Girde euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the "carriage.
14 Now one of the seruants told Abigail Nabals wife, saying, Beholde, Dauid sent messengers out of the wildernes to salute our master, and he "railed on them.
15 Notwithstanding the men were very good f vnto vs, and we had no displeasure, neither missed we ame thing as long as we were conuersant with them, when we were in the fieldes.
16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe.
17 Now therefore take heede, & see what thou shalt do: for euil "will surely come vpon our master, and vpon all his familie: for he is so wicked that a man can not speake to him.
18 ¶ Then Abigail made haste, and tooke two hundreth "cakes, and two bottels of wine, and fiue sheepe readie dressed, and fiue measures of parched corne, & an hundreth h frailes of raisins, and two hundreth of figges, and laded them on asses.
19 Then she said vnto her seruants, Goe ye before me: behold, I will come after you: yet she tolde s not her husband Nabal.
20 And as she rode on her asse, she came downe by a secret place of the mountaine, and beholde, Dauid and his men came downe against her, and she met them.
21 And Dauid said, In deede I haue kept all in vaine that this fellowe had in the wildernes, so that nothing was missed of all that pertained vnto him: for he hath requited me euill for good.
22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all p he hath, by the dawning of the day, anie that i pisseth against p wal.
23 And when Abigail sawe Dauid, shee hasted and lighted of her asse, and fell before Dauid on her face, and bowed her selfe to the ground,
24 And fell at his feete, and sayd, Oh, my lord, I haue committed the iniquitie, and I praye thee, let thine handmaide

M. iiii. speake

Chap. 28. 3. ecclus. 46. 13, 20.

a That is, among his own kindred.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

"Ebr. of peace.

c Some reade, so maiest thou liue in prosperitie the next yeere, both thou, &c.

"Ebr. for life.

d Whatsoeuer thou hast readie for vs.

e Thus the conueious wretches in steade of releuing the necessitie of Gods children, vse to reuile their persons and condemne their cause.

"Ebr. vessell.

"Ebr. drone them away.

f When we kept our sheepe in ý wildernes of Paran.

"Ebr. is accomplished.

"Ebr. bread.

"Or, clusters.

g Because she knewe his crooked nature, that he would rather haue perished, then consented to her enterprise,

h Meaning by this prouerbe, that he would destroy both small and great.

speake " to thee , and heare thou the
wordes of thyne handmaid.
25 Let not my lord , I pray thee, regard
this wicked man Nabal : for as his
name is, so is he: " Nabal is his name,
and folie is with him: but I thine hand-
maid saw not the pong men of my lord
whom thou sentest.
26 Now therefore my lord , as the Lord
liueth, and as thy soule liueth (the Lord,
I say , that hath withholden thee from
comming to shed blood, and that [i] thine
hand should not saue thee) so now thine
enemies shalbe as Nabal , and they
that intend to doe my lord eull.
27 And now, this " blessing which thine
handmaid hath brought vnto my lord,
let it be giuen vnto the pong men , that
" follow my lord.
28 I pray thee, forgiue [p] tresp as of thine
handmaid: for the Lord will make my
lord a [k] sure house: because my lord fig-
teeth the battels of the Lorde, and none
euill hath bene found in thee" in all thy
life.
29 Yet [l] a man hath risen vp to persecute
thee, and to seeke thy soule, but the soule
of my lord shalbe bound in the [m] bundel
of life with the Lord thy God: and the
soule of thine enemies shal God cast out,
as out of the middle of a sling.
30 And when the Lord shall haue done to
my lord all the good that he hath pro-
mised thee, and shal haue made thee ru-
ler ouer Israel,
31 Then shal it be no griefe vnto thee, nor
offence of mind vnto my lord , that he
hath not shed blood causelesse, nor that
my lord hath [n] not preserued himselfe:
and when the Lord shal haue dealt well
with my lord , remember thine hand-
maid.
32 Then Dauid saide to Abigail, Blessed
be the Lord God of Israel , which sent
thee this day to meete me.
33 And blessed be thy counsell, and bles-
sed be thou , which hast kept me this
day from comming to shed blood, [o] and
that mine hand hath not saued me.
34 For in deede as the Lord God of Is-
rael liueth, [p] who hath kept me backe
from hurting thee, except thou haddest
hasted and met me, surely there had not
bene left vnto Nabal by the dawning
of the day, anie that pisseth against the
wall.
35 Then Dauid receiued of her hand that
which he had brought him, and said to
her, Goe vp in peace to thine house: be-
hold, I haue heard thy voyce, and haue
" granted thy petition.
36 ¶ So Abigail came to Nabal, and be-
hold, he made a feast in his house, like
the feast of a King , and Nabals heart
was merp within him, for he was verp
drunken; wherefore she tolde him [q] no-
thing, neither lesse nor more, vntill the
morning arose.
37 Then in the morning when the wine
was gone out of Nabal, his wife tolde
him those wordes , and his heart died
within him, and he was like a [r] stone.
38 And about ten daies after, the Lorde
smote Nabal, that he dyed.
39 ¶ Now when Dauid heard, that Na-
bal was dead, he said, Blessed be [s] Lord
that hath " iudged the cause of my re-
buke of the hand of Nabal , and hath
kept his seruant from euil: for the Lord
hath recompensed the wickednesse of
Nabal vpon his owne head. Also Da-
uid sent to commune with Abigail to
[t] take her to his wife.
40 And whē the seruants of Dauid were
come to Abigail to Carmel , they spake
vnto her, saying, Dauid sent vs to thee,
to take thee to his wife.
41 And she arose , and bowed her selfe on
her face to the earth, and said, Beholde,
let thine handmaid be a seruāt to wash
the feete of the seruants of my lord.
42 And Abigail hasted , and arose, & rode
vpon an asse, and her fiue maides " fol-
lowed her, & she went after the messen-
gers of Dauid, and was his wife.
43 Dauid also tooke Ahinoam of* Iezreel,
and they were both his wiues.
44 Howe Saul had giuen* Michal his
daughter Dauids wife to Phalti the
sonne of Laish, which was of [t] Gallim.

CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims.
12 Dauid taketh away Sauls speare, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

1 AGaine the Ziphims came vnto
Saul to Gibeah, saying, * Doeth
not Dauid hide him selfe " in the hill
of Hachilah before " Iesh imon?
2 Then Saul arose, and went downe to
the wildernes of Ziph , hauing three
thousand [a] chosen men of Israel with
him, for to seeke Dauid in the wildernes
of Ziph.
3 And Saul pitched in the hill of Hachi-
lah, which is before Iesh imon by the
way side. Howe Dauid abode in [p] wil-
dernesse, and he sawe that Saul came
after him into the wildernes.
4 (For Dauid had sent out spies, and vn-
derstood, that Saul was come " in verp
deede)
5 Then Dauid arose , and came to the
place where Saul had pitched , & when
Dauid beheld [b] place where Saul lay,
and * Abner the sonne of Ner which
was his chiefe captaine, (for Saul laye
in the foste , & the people pitched round
about him)
6 Then spake Dauid , and saide to Ahi-
melech the [b] Hittite, and to Abishai the
sonne of Zeruiah , brother to [c] Ioab,
saying, Who will goe downe with me
to Saul to the host ? Then Abishai said,
I will goe downe with thee.
7 So Dauid and Abishai came downe
to the people by night : and beholde,
Saul lay sleeping within the foste, & his
speare

i That is, that thou shouldest not be reuenged of thine enemie.
[l] Or, present.
k Confirme his kingdome to his posteritie.
[m] Ebr. from thy dayes.
l To wit, Saul.
m God shal preserue thee long in his seruice , & destroy thine enemies.
n That he hath not auenged him selfe, which things would haue tormented his conscience.
o Reade vers. 26.
p He attributeth it to the Lordes mercie, and not to him selfe that he was stayed.
q For he had no reason either to consider, or to giue thankes for this great benefite of deliuerance.
r For feare of the great danger.
s For he had experience of her great godlines, wisedome, and humilitie.
t Which was a place bordering on the countrey of the Moabites.
a That is, of the most skilfull and valiāt souldiers.
b Who was a stranger and not an Israelite.
c Who afterward was Dauids chiefe captaine.

[r] Ebr. in thine eyes.
[s] Or, foole.
[t] Ebr. walke at the feete.
[u] Ebr. received thy face.
[v] Ebr. from thy feete.
[w] Ebr. went at her feete.
[x] Or, in Gibeah.
[y] Or, the wilderness.
[z] Or, to a certaine place.
[a] Or, reuenged.
[b] Ioth. 15. 56.
[c] 2. Sam. 3. 14, 15.

speare did sticke in the grounde at his [a] head: and Abner and the people laye
[a] Or, bolster.
rounde about him.
8 ¶ The said Abishai to Dauid, God hath
closed thyne enemie into thyne hãd this
day: now therefore, I pray thee, let me
smite him once [b] a speare to the earth,
and I will not smite him [c] againe.
[b] Meaning, he woulde make him sure at one stroke.
[c] To wit, in his owne priuate cause: for Iehu sleweth two kings at Gods appointment, 2. King. 9. 24.
9 And Dauid saide to Abishai, Destroye
him not: for who can lay his hand [e] on
the Lords anointed, and be giltless?
10 Moreouer Dauid said, As the Lord li-
ueth, either the Lorde shall smite him, or
his day shall come to dye, or he shal dec-
cend into battel, and perish.
11 The Lorde keepe me from laying mine
hand vpon the Lords anointed: but, I
pray thee, take now the speare that is at
his head, and the pot of water, and let
vs go hence.
12 So Dauid toke the speare & the pot of
water from Sauls head, and they gate
them away, & no man sawe it, nor mar-
ked it, neither did anie awake, but they
were all a sleepe: for [m] the Lorde sent a
dead sleepe vpon them.
[e] Ebr. answereth.
[m] Ebr. the heauie sleepe of the Lord was fallen vpon them.
13 Then Dauid went into the other side,
& stood on the toppe of an hill afarre of,
a great space being betweene them.
14 And Dauid cried to the people, and to
Abner the sonne of Ner, saying, [n] Hea-
rest thou not Abner? Then Abner an-
swered, & said, Who art thou that cryest
to the King?
15 ¶ And Dauid said to Abner, Art not [p]
a [f] man: and who is like thee in Israel?
wherefore then hast thou not kept thy
lord the King? for there came one of the
folke in to destroy the King thy lord.
[n] Ebr. answerest.
[f] Esteemed most valiant, & meete to saue the king.
16 This is not well done of thee: as the
Lord liueth, ye are [o] worthie to die, be-
cause ye haue not kept your master the
Lords Anointed: and nowe see where [p]
Kings speare is, and the pot of water
that was at his head.
[o] Eb sonnes of death.
17 And Saul knew Dauids voyce, & said,
Is this thy voyce, [q] my sonne Dauid?
And Dauid saide, It is my voyce, my
lorde O King.
[q] Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrarie to his promes.
18 And he saide, Wherefore doeth my
lorde thus persecute his seruant? for
what haue I done? or what euill is in
mine hande?
19 Nowe therefore, I beseeche thee, let
my lord the King heare the wordes of
his seruant. If the Lorde haue stirred
thee vp against me, [h] let him smell the
sauour of a sacrifice: but if the children
of men haue done it, cursed be they be-
fore the Lord: for they haue cast me out
this daye from abiding in the inheri-
tance of the Lorde, saying, Goe, serue o-
ther [i] gods.
[h] Let his anger toward vs be pacified by a sacrifice.
[i] As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.
20 Now therefore let not my blood fall to
the earth before the face of the Lorde: for
the King of Israel is come out to seeke
a flea, as one would hunt a partriche in
the mountaines.
21 Then said Saul, I haue sinned: come
again, my sonne Dauid: for I will doe
thee no more harme, because my soule
was [k] precious in thine eyes this daye:
beholde, I haue done foolishly, & haue
erred exceedingly.
[k] Because thou sauedst my life this day.
22 Then Dauid answered, and saide, Be-
holde the Kings speare, let one of the
yong men come ouer and fet it.
23 And let the Lorde reward euerie man
according to his [l] rightcousnes & faith-
fulnes: for the Lord had deliuered thee
into mine hands this day, but I would
not lay mine hande vpon the Lordes
Anointed.
[l] Thus he protesteth his innocencie towarde Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 143. and 130. 3.
24 And beholde, like as thy lyfe was
much set by this day in mine eyes: so
let my life be set by in the eyes of the
Lorde, that he may deliuer me out of al
tribulation.
25 Then Saul saide to Dauid, Blessed
art thou, my sonne Dauid: for thou
shalt do great thynges, and also preuaile.
So Dauid went his way, and Saul re-
turned to his [m] place.
[m] To Gibeah of Beniamin.

CHAP. XXVII.

1 Dauid fleeth to Achish King of Gath, who giueth him Ziklag. 5 Dauid destroyeth certeyne of the Philistims. 10 Achish is deceyued by Dauid.

1 AND Dauid saide in his hearte, I
shall nowe [a] perishe one day by the
hande of Saul: is it not better for
me that I saue my selfe in the lande of
the Philistims, & that Saul maye haue
no hope of me to seeke me anie more in
all the coastes of Israel, and so escape
out of his hande?
[a] Dauid distrusteth Gods protection, & therefore fleeth vnto [b] idolaters, who were enemies to Gods people.
2 Dauid therefore arose, and he, and the
sixe hundrieth men that were with him,
went vnto Achish the sonne of Maoch
King of Gath.
3 And Dauid [b] dwelt with Achish at
Gath, he, and his men, euery man with
his housholde, Dauid with his two
wiues, Ahinoam the Iezreelite, and A-
bigail Nabals wife the Carmelite.
[b] Thus God by his prouidence changeth the enemies hearts, & maketh them to fauour his, in their necessitie.
4 And it was told Saul that Dauid was
fled to Gath: so he sought no more for
him.
5 And Dauid saide vnto Achish, If I
haue nowe founde grace in thine eyes,
[c] let them giue me a place in some other
citie of the countrey, that I may dwell
there: for why shouldi thy seruant dwel
in the head citie of the kingdome with
thee?
[c] Let thine officers appoint me a place.
6 Then Achish gaue him Ziklag [p] same
day: therefore Ziklag pertaineth into
the Kings of Iudah vnto this day.
7 ¶ And [q] the time that Dauid dwelt in
the countrey of the Philistims, was
foure monethes and certaine dayes.
[q] Ebr. the number of the dayes.
8 The Dauid and his men went vp, and
inuaded the [d] Geshurites, and the Gir-
zites and the Amalekites: for they in-
habited the lande from the beginning,
from the way, as thou goest to Shur, eue
vnto the lande of Egypt.
[d] These were the wicked Canaanites, whome God had appointed to be destroyed.

9 And

9 And Dauid smote the land, and left neither man nor woman alue, and tooke sheepe, and oxen, and asses, and camels, and apparel, and returned and came to Achish.

10 And Achish said, [h]Where haue ye bene a roaing this day? And Dauid answered, Against the South of Iudah, and against [i] South of [j] [e] Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither mã nor woman alue, to bring them to Gath, saying, Lest they should tell on vs, and say, So did Dauid, and so wilbe his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, [k]He hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

[h] *Or, against whom.*

[i] Which were a familie of the tribe of Iudah, 1. Chro. 2. 9.

[j] *Or, he doeth surely abhorre his people.*

CHAP. XXVIII.

a Dauid hath the chuse charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 VVho declareth his ruine.

1 NOwe at that time the Philistims assembled their bandes and armie to fight with Israel: therefore Achish saide to Dauid, [a] Be sure, thou shalt go out with me to [b] battel, thou, & thy men.

2 And Dauid saide to Achish, Surely thou shalt knowe what thy seruant can do. And Achish saide to Dauid, Surely I will make thee keeper of mine heade for euer.

3 *(Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: & Saul had [b] put away the sorcerers, and the soothsayers out of the land)

4 Then the Philistims assembled themselues, and came, and pitched in Shunem: and Saul assembled all Israel, & they pitched in Gilboa.

5 And when Saul sawe the hoste of the Philistims, he was afraid, & his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lorde answered him not, neither by dreames, nor by [c] Vrim, nor yet by Prophets.

7 ¶ Then said Saul vnto his seruantes, Seeke me a woman that hath a familiar spirit, that I may goe to her, & aske of her. And his seruantes saide to him, Beholde, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed him selfe, & put on other raiment, and he went, and two men with him, & they came to the woman by night: and he said, I pray thee, coniecture vnto me by the familiar spirit, and bring me him vp whom I shall name vnto thee.

9 And the woman saide vnto him, Beholde, thou knowest what Saul hath done, howe he hath destroyed the sorcerers, & the soothsayers out of the lande: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lorde, saying, As the Lorde liueth, no [l] harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring me vp [e] Samuel.

12 And when the woman sawe Samuel, shee cryed with a loude voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for [f] art Saul.

13 And the King said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I sawe [g] gods ascending vp out of the earth.

14 Then he said vnto her, What facion is he of? And she answered, An olde man commeth vp lapped in a mantell: and Saul knewe that it was [f] Samuel, and he enclined his face to the ground, and bowed him selfe.

15 ¶ And Samuel saide to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against me, and God is departed from me, and answereth me no more, neither [m] by Prophetes neither by dreames: therefore I haue called thee, [n] thou maiest tel me what I shall do.

16 Then saide Samuel, Wherefore then doest thou aske of mee, seeing the Lorde is gone from thee, and is thine enemie?

17 Euen the Lorde hath done to [o] him, as he spake *by mine [m] hande: for the Lorde will rent the kingdome out of thine hande, and giue it thy neighbour Dauid.

18 Because thou obeydest not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord will deliver Israel with thee into the hands of the Philistims: [h] and to morowe shalt thou & thy sonnes be with me, and the Lorde shall give the hoste of Israel into the hands of the Philistims.

20 Then Saul fell streight way all along on the earth, and was sore [i] afraid because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, & saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and [k] I have put my soule in mine hand, and haue obeyed thy words which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me set a morsell of breade before thee, that thou maiest eat and get thee strength, and go on thy iourney.

23 But

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him. *Chap. 25. 2.*

b According to the commandement of God, Exod. 22. 18. deut. 18. 10, 11.

c Meaning, the hie Priest, Exod. 28. 30.

d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

[e] He speaketh according to his grosse ignorance not considering the state of the saintes after this life, and how Satan hath no power ouer them.

[f] *Or, an excellent person.*

f To his imagination, albeit it was Satan, who to blind his eies tooke vpon him the forme of Samuel, as he can do of an Angel of light.

[m] *Ebr. by the hande of Prophets.*

g That is, to Dauid. *Chap. 15. 28.*

[n] *Or, ministerie.*

h Ye shalbe dead, Chap. 31. 6

i The wicked, when they heare Gods iudgemẽts tremble and despaire, but can not seeke for mercie by repẽtance.

k I haue ventured my life.

23 But he refused, and said, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.
24 Nowe the woman had a fatte calfe in the house, and she hasted, and killed it, and tooke flowre and kneaded it, and baked of it [l] vnleauened bread.
25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stood vp, & went away the same night.

l Because it required haste.

CHAP. XXIX.

4 *The princes of the Philistims cause David to be sent backe from the battel against Israel, because they distrusted him.*

1 SO the Philistims were gathered together with all their armes in Aphek: and the Israelites pitched [b] by the fountaine, which is in Jzreel.
2 And the [a] princes of the Philistims went forth by [a] hundreths and thousands, but Dauid and his men came behinde with Achish.
3 Then saide the princes of the Philistims, What doe these Ebrewes here? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the king of Israel, who hath bene with me these daies, [b] or these yeres, & I haue found nothing in him, since he" dwelt with me vnto this day?
4 But the princes of [b] Philistims were wroth with him, and the princes of the Philistims sayd vnto him, * Send this fellow backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battel, least that in the battel he be an aduersarie to vs: for wherewith should he obtaine the fauour of his master? should it not be with the [c] heads of these men?
5 Is not this Dauid, of whom they sang in daunces, saying, * Saul slewe his thousand, and Dauid his ten thousand?
6 ¶ Then Achish called Dauid, and sayd vnto him, As the Lord liueth, thou hast bene vpright & good in my sight, when thou wentest out and in with me in the host, neither haue I founde euill with ther, since thou caniest to me vnto this day, but " the princes doe not fauour thee.
7 Wherefore nowe returne, and goe in peace, that thou displease not the princes of the Philistims.
8 ¶ And Dauid sayd vnto Achish, But what haue I done? and what hast thou found in my seruant as long as I haue bene with thee vnto this day, that I may [e] not goe and fight against the enemies of my lord the king?
9 Achish then answered, and said to Dauid, I know thou pleasest me, as an Angel of God: but the princes of the Philistims haue saide, Let him not goe vp with vs to battel.
10 Wherefore nowe rise vp early in the morning with thy [f] masters seruants that are come with thee: and when ye be vp early, assoone as ye haue light, depart.
11 So Dauid and his men rose vp early to depart in the morning, & to returne into the land of the Philistims: and the Philistims went vp to Jzreel.

* Or, in Ain.
[a] Or, captaines.
a According to their bands, or ensignes.
b Meaning, a long time, that is, foure moneths & certain daies, Chap. 27.7. " Ebr. sel, as Gen. 25.18. 1. Chro. 22.29.
c Would not Saul receiue him to fauour, if he could betray vs? Chap. 18.7. and 21.11.
d That is, was conuersant with me. " Ebr. thou art not good in the eyes of the princes.
e This dissimulation cannot be excused: for it grieued him to goe against the people of God.
f With them that fled vnto thee from Saul.

CHAP. XXX.

1 *The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people weulde stone him. 8 He asketh counsel of the Lord, and pursuing his enemies recouereth the pray. 24 He deuideth it equally, 26 And sendeth part to his friends.*

1 BUt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, & had [b] burnten Ziklag, and burnt it with fire,
2 And had taken the women that were therein, prisoners, both smal and great, and slewe not a man, but carped them away, and went their ways.
3 ¶ So Dauid and his men came to the citie, and behold, it was burnt with fire, and their [c] wiues, and their sonnes, & their daughters were taken prisoners.
4 Then Dauid and the people that was with him, lift vp their voices and wept, vntil they could weepe no more.
5 Dauids two wiues were taken prisoners also, Ahinoam the Jzreelite, and Abigail the wife of Nabal [b] Carmelite.
6 And Dauid was in great sorow: for the people [d] entended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted him selfe in the Lord his God.
7 ¶ And Dauid sayde to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.
8 Then Dauid asked counsel at the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and [e] recouer all.
9 ¶ So Dauid and the fire hundreth men that were with him, went, and came to the riuer Besor, where a part of them abode:
10 But Dauid and foure hundreth men followed (for two hundreth abode behinde, being to wearie to goe ouer the riuer Besor)
11 And they found an Egyptian in the field, and brought him to Dauid, & gaue him [f] bread and he did eate, & they gaue him water to drinke.
12 Also they gaue him a fewe figges, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in three daies, and three nights.
13 ¶ And Dauid said vnto him, To whom belongest

a After that he departed from Achish.
b That is, destroyed the citie.
c For these onely remained in the citie, when the men were gone to warre.
d Thus we see, that in troubles & aduersitie we doe not consider gods prouidēce, but like raging beastes forget both our owne dutie & contēne Gods appointment ouer vs.
e Though God seeme to leaue vs for a time, yet if we trust in him, we shalbe sure to finde comfort.
f God by his prouidence doth prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

belongest thou? and whence art thou? And he said, I am a pong man of Egypt, and seruant to an Amalekite: and my master left me thee dayes agoe, because I fell sicke.

14 We roued vpon the South of Cheretth, & vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this company? and he said, [g] Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, & I will bring thee to this company.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroad vpon all the earth, [h] eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening [i] of the next morow, so that there escaped not a man of them, saue foure hundreth yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 ¶ And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, & they drawe them before his cattel, and said, This is Dauids [k] pray.

21 ¶ And Dauid came to [p] two hundreth men [l] were so weare for to follow Dauid: whom they had made also to abide at the riuer Besor: & they came to meet Dauid, & to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euil & wicked of the men that went with Dauid, and said, Because they went not with vs, therefore wil we giue them none of the pray, that we haue recouered, saue to euery mã his [l] wife & his children: therefore let them carie them away & depart.

23 Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the companie that came against vs, into our hands.

24 For who wil obey you in this matter? but as his part is that goeth downe to the battel, so shall his part be, that tarryeth by the stuffe: they shall part alike.

25 [m] So from that day forward he made it a statute & a lawe in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, & to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, & to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-asan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

n Shewing him selfe mindful of their benefits towardes him.

CHAP. XXXI.

4 Saul killeth him selfe. 6 His children are slaine in the battel. 12 The men of Iabesh tooke downe his body, which was hanged on the wall.

1 NOwe the * Philistims fought against Israel, and the men of Israel fledde away from the Philistims, and they fell downe [o] wounded in mount Gilboa.

2 And the Philistims preassed sore vpon Saul and his sonnes, and slewe Ionathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battel went sore against Saul, the archers & bowmen [p] hit him, & he was sore [p] wounded of the archers.

4 Then said Saul vnto his armour bearer, [q] Draw out thy sword, and thrust me through therewith, least the vncircumcised come & thrust me through and mocke me: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword and fel vpon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon his sworde, and dyed with him.

6 So Saul dyed, & his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they of the other side [c] Iorden saw that the men of Israel were put to flight, & that Saul & his sonnes were dead, then they left the cities, & ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut of his head, and stripped him out of his armour, & sent into the land of [p] Philistims on euery side, that they should [d] publish it in the temple of their idoles, and among the people.

10 And they laid vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, & tooke the bodie of Saul, and the bodies of his sonnes, from the wal of Beth-shan, and came to Iabesh, and [r] burnt them there,

13 And tooke their bones & * buried them vnder a tree at Iabesh, & [f] fasted seuen dayes.

*1 Chro. 10. 1.

[o] Or, slaine.

[p] Ebr. found him.

[q] Or, sey vnto me.

a So we see that his cruel life had a desperate end, as is commonly seene in the that persecute [p] children of God.

b Neere to Gilboa.

c The tribes of Reuben and Gad & halfe the tribe of Manasseh.

d In tokens of victorie and triumph.

e Whom he had deliuered from their enemies, Chap. 11. 11.

*Ierem. 34. 5.

*2 Sam. 2. 4.

f According to the custome of mourners.

g For other were in all ages had in moste reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgement of God, which is the at hande to smite them.

i Some reade, & vnto the morrow of [y] two *euenings*: that is, three dayes.

k Which the Amalekites had taken of others, & Dauid fro them besides [y] goods of Ziklag.

l Vnder these are comprehended [y] cattel and goods, which appertained to euery mã.

m Some referre these wordes to Dauid, that he alledged an olde custome and lawe, as if it were written, It is both nowe and hath bene euer.

THE SECOND BOOKE of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they conteine the conception, natiuitie and the whole courſe of his life, and alſo the liues and acts of two Kings, to wit, of Saul and Dauid, whom he anointed and conſecrated Kings by the ordinance of God. And as the firſt booke conteineth thoſe things, which God brought to paſſe among this people vnder the gouernement of Samuel and Saul: ſo this ſeconde booke declareth the noble acts of Dauid, after the death of Saul, when he began to reigne, vnto the ende of his kingdome: and howe the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſteined both within his houſe & without: what horrible and dangerous inſurrections, vproares, & treaſons were wrought againſt him, partly by falſe coſiſelers, fained friends & flatterers, and partly by ſome of his own children and people: & how by Gods aſſiſtance he ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth forth Chriſt Ieſus the chief King, who came of Dauid according to the fleſh, and was perſecuted on euery ſide with outward and inward enemies, as well in his own perſon, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie againſt all power both ſpirituall and temporall: and ſo reigneth with them, King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 He cauſeth him to be ſlaine that brought the tydings. 19 He lamenteth the death of Saul and Ionathan.

1 After the death of Saul, whē Dauid was returned frō the *ſlaughter of ye Amalekites & had bene two dayes in Ziklag,

*e Sam.30.17.

2 Beholde, a man came the third day out of the hoſte from Saul with his [a]clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeiſance.

a Seeming to lament the ouerthrow of the people of Iſrael.

3 Then Dauid ſaide vnto him, Whence commeſt thou? And he ſaide vnto him, Out of the hoſte of Iſrael I am escaped.

4 And Dauid ſaide vnto him, What is done? I pray thee, tel me. Then he ſaid, that the people is fled from the battel, & many of the people are ouerthrowen, & dead, and alſo Saul and Ionathan his ſonne are dead.

5 And Dauid ſaide vnto the yong man that tolde it him, Howe knoweſt thou that Saul and Ionathan his ſonne be dead?

6 Then the yong man that tolde him, anſwered, [b]As I came to mount Gilboa, behold, Saul leaned vpon his ſpeare, & lo, the chariots and [b]horſemen followed hard after him.

b As I fled in the chaſe. [b]Or, Captaines.

7 And whē he looked backe, he ſaw me, & called me. And I anſwered, Here am I.

8 And he ſaide vnto me, Who art thou? And I anſwered him, I am an [c]Amalekite.

c He was an Amalekite borne, but renounced his countrey and joyned with the Iſraelites.

9 Then ſaide he vnto me, I prae thee, [d]come vpon me, & ſlay me: for anguiſh is come vpon me, becauſe my [d]life is yet whole in me.

[d]Ebr. I ſtande vpon me. d I am ſorie, becauſe I am yet aliue. [d]Ebr. I ſtoode vpon him.

10 So I came vpon him, and ſlew him, and becauſe I was ſure that he coulde not liue, after that he had fallen, I toke the crowne that was vpon his head, & the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke hold on his clothes, * and rent them, and likewiſe all the me that were with him.

*Chap.3.31.and 13.31.

12 And they mourned and wept, & faſted vntil euen, for Saul and for Ionathan his ſonne, & for the people of the Lorde, and for the houſe of Iſrael, becauſe they were ſlaine with the ſword.

13 ¶ [e]Afterward Dauid ſaid vnto ye yong man that told it him, Whence art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

e After the lamentation he examined him againe. *Pſal.105.15.*

14 And Dauid ſaide vnto him, * Howe waſt thou not afraid, to put forth thine hande to deſtroye the Anointed of the Lorde?

15 Then Dauid called one of the yong men, and ſaid, Go neere, and fall vpon him. And he ſmote him that he died.

16 Then ſaide Dauid vnto him, [f]Thy blood be vpon thine owne head: for thine own mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lordes Anointed.

f Thou art iuſtly punished for thy faute.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his ſonne,

18 (Alſo he bade them teache the childre of Iudah to [g]ſhoote, as it is written in the booke of * [h]Iaſher)

g That they might be able to match their enemies the Philiſtims in that arte. *Ioſh.10.13.*

19 O noble Iſrael, [h]he is ſlayne vpon thy hie places: howe are the mightie ouerthrowen!

[h]Or, righteous. h Meaning Saul. *Micah 1.10.*

20 * Tell it not in Gath, nor publiſh it in the ſtreetes of Aſhkelon, leſt the daughters of the Philiſtims reioyce, leaſt the daughters of the vncircumciſed triumph.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor be there fields of offringe: for there the ſhield of the mightie is caſt downe, the ſhielde of Saul, as though he had not bene anointed with oyle.

4 Let their fertile fields be barren, and bring forth no fruite to offer to the Lorde.

22 The

22 The bowe of Ionathan neuer turned backe, neither did the sworde of Saul returne emptie from the blood of the slaine, and from the fat of the mightie.
23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] deuided: they were swifter then egles, they were stronger then lions.
24 Ye daughters of Israel, weepe for Saul, which clothed you in scarlet, [l] with pleasures, and hanged ornaments of golde vpon your apparel.
25 Howe were the mightie slaine in the midst of the battell? O Ionathan, thou wast slaine in thine hie places.
26 Woo is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderful, passing the loue of [m] women: how are the mightie ouerthrowne, and the weapons of warre destroyed?

k They died both together in Gisboa.

l As riche garments, and costly iewels.

m Either towarde their husbands, or their children.

CHAP. II.

4 Dauid is anointed King in Hebron. 9 Abner maketh Ishbosheth King ouer Israel. 15 The battel of the seruants of Dauid and Ishbosheth. 32 The burial of Asahel.

1 After this, Dauid [a] asked counsell of the Lord, saying, Shall I goe vp vnto anie of the cities of Iudah? And the Lord said vnto him, Go vp. And Dauid said, Whither shal I go? Ye the answered, Vnto [b] Hebron.
2 So Dauid went vp thither, & his two wives also, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.
3 And Dauid brought vp the men that were with [c] him, euerie man with his housholde, and they dwelt in the cities of Hebron.
4 ¶ Then the men of Iudah came, and there they anointed Dauid King ouer the house of Iudah. And they told Dauid, saying, [*] that the men of Iabesh Gilead buried Saul.
5 And Dauid sent messengers vnto the men of Iabesh Gilead, and saide vnto them, Blessed are ye of the Lord, that ye haue shewed such kindnes vnto your lord Saul, that you haue buried him.
6 Therefore now the Lord shewe mercie and [d] trueth vnto you: and I will recompence you this benefite, because ye haue done this thing.
7 Therefore nowe let your handes be strong, and be ye valiant: albeit your master Saul be dead, yet neuertheleſſe the house of Iudah hath anointed me [e] King ouer them.
8 ¶ But Abner the sonne of Ner that was captaine of Sauls host, tooke Ishbosheth the sonne of Saul, and brought him to Mahanaim,
9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Iezreel, & ouer Ephraim, and ouer Beniamin, & ouer [f] all Israel.
10 Ish-bosheth Sauls sonne was fourtie yere olde when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.
11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yere and sixe [g] moneths)
12 ¶ And Abner the sonne of Ner, and the seruantes of Ish-bosheth the sonne of Saul wet out of Mahanaim to Gibeo.
13 And Ioab the sonne of Zeruiah, and the seruantes of Dauid went out and met one another by the pole of Gibeo: and they sat downe, the one on the one side of the pole, and the other on the other side of the pole.
14 Then Abner saide to Ioab, Let the yong men nowe arise, and [h] play before vs. And Ioab said, Let them arise.
15 Then there arose & went ouer twelue of Beniamin by number, which pertained to Ish-bosheth the sonne of Saul, & twelue of the seruantes of Dauid.
16 And euery one caught [i] his felowe by the head, and thrust his sword in his felowes side, so they fell downe together: wherefore the place was called [l] Helkath-hazzurim which is in Gibeon.
17 And the battell was ereeding sore that same day: for Abner and the men of Israel [k] fell before the seruantes of Dauid.
18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.
19 And Asahel followed after Abner, and in going he turned neither to the right hande nor to the left from Abner.
20 Then Abner looked behinde him, and saide, Art thou Asahel? And he answered, Yea.
21 Then Abner said, Turne thee either to the right hande or to the left, and take one of the yong men, and take thee his [m] weapons: but Asahel would not depart from him.
22 And Abner said to Asahel, Depart from me: [l] wherefore should I smite thee to the grounde? howe then shoulde I be able to holde vp my face to Ioab thy brother?
23 And when he would not departe, Abner with the hinder ende of the speare smote him vnder the [n] fifth ryb, that the speare came out behinde him: and he fell downe there, and died in his place. And as many as came to the place where Asahel fel downe and died, stode still.
24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernesse of Gibeon.
25 And the children of Beniamin gathered them selues together after Abner, & were on an heape and stode on the top of an hill.
26 Then Abner called to Ioab, and said, Shall the [n] sworde deuoure for euer? knowest thou not, that it wil be bitternes in the latter ende? howe long then shal

a By the meanes of the hie Priest, as 1.Sam.23.2. & 2.Sam.5.19.

b Which citie was also called Kiriath-arba, Iosh.14.15.

c In the time of his persecution.

*1.Sam.31.13.

d According to his promes, which is to recompence them that are merciful.

e So that you shall not want a captaine and a defender.

f Ouer the eleuen tribes.

g After this time was expired, hee reigned ouer all the countrey 33. yeres, Chap. 5.5.

h Let vs see howe they can handle their weapons.

i Meaning, his aduersarie.

l *Or, the field of strong men.*

k After that these foure and twentie were slaine.

m *Or, Spoile.*

l Why doest thou prouoke me to kil thee?

n Some read, in those partes, wheras the liuely parts lye: as the heart, the lungs, the liuer, the milt, and the galle.

n Shal we not make an end of murthering?

shal it be, or thou bid the people returne
from following their brethren?
27 And Ioab said, As God liueth, if thou
haddest not [o] spoken, surely euen in the
morning the people had departed euery
one backe from his brother.
28 ¶ So Ioab blewe a trumpet, and all
the people stood still, and pursued after
Israel no more, neither fought they a-
ny more.
29 And Abner and his men walked all
that night through the [n] plane, & went
ouer Iordan, and past through all Bi-
thron till they came [o] to Mahanaim.
30 Ioab also returned backe from Ab-
ner: and when he had gathered all the
people together, there lacked of Dauids
seruants nineteene men and Asahel.
31 But the seruants of Dauid had smit-
ten of Beniamin, and of Abners men,
so that there [p] hundreth and three score
men died.
32 And they tooke vp Asahel, and buried
him in the sepulchre of his father, which
was in Beth-lehem: and Ioab and his
men went all night, and when they came
to Hebron, the day arose.

o If thou hadst not prouoked them to battel, as verse. 14.

[n] Or, wildernes.

[o] Or, to the tentes.

p Thus GOD would confirme Dauid in his kingdom by the destruction of his aduersaries.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

1 THere was then [a] long warre be-
twene the house of Saul and the
house of Dauid: but Dauid waxed
stronger, and the house of Saul waxed
weaker.
2 ¶ And vnto Dauid were children borne
in Hebron: & his eldest sonne was Am-
non of Ahinoam the Iezreelite,
3 And his second, was [b] Chileab of Abi-
gail the wife of Nabal the Carmelite:
and the thirde, Absalom the sonne of
Maacah the daughter of Talmai the
king of Geshur,
4 And the fourth, Adoniiah the sonne of
Haggith, and the fifth, Shephatiah the
sonne of Abital,
5 And the sixt, Ithream by Eglah Da-
uids wife: these were borne to Dauid in
[c] Hebron.
6 ¶ Nowe while there was warre be-
twene the house of Saul and the house
of Dauid, Abner made al his power for
the house of Saul.
7 And Saul had a concubine named
Rizpah, the daughter of Aiah. And Ish-
bosheth sayd to Abner, Wherefore hast
thou gone in to my fathers concubine?
8 Then was Abner very wroth for the
wordes of Ish-bosheth, and said, Am I
a [d] dogs head, which against Iudah do
the we mercie this day vnto the house
of Saul thy father, to his brethren, and
to his neighbours, and haue not deli-
nered thee into the hand of Dauid, that
thou chargest me this day with a fauite
concerning this woman?
9 [e] So doe God to Abner, and more also,
except, as the Lord hath sworne to Da-
uid, euen so I doe to him,

a That is, without intermission induring two yeeres, which was the whole reigne of Ish-bosheth.

b Who is called also Daniel, 3. Chro. 3. 1.

c Within seuen yeeres and sixe moneths.

d Doest thou esteeme me no more then a dog, for al my seruice done to thy fathers house?

e We see howe the wicked can not abide to be admonished of their fautes, but seeke their displeasure, which goe about to bring them fro their wickednes.

10 To remoue the kingdome from the
house of Saul, that the throne of Dauid
may be ordeined ouer Israel, and ouer
Iudah, euen from Dan to Beer sheba.
11 And he durst no more answere to Ab-
ner: for he feared him.
12 ¶ Then Abner sent messengers to Da-
uid [n] on his behalfe, saying, Whose is the
land? who should also say, Make cone-
nant with me, & behold, mine hand shall
be with thee, to bring al Israel vnto thee.
13 Who sayd, Wel, I will make a cone-
nant with thee: but one thing I require
of thee, that is, that thou see not my face
except [p] bring Michal Sauls daugh-
ter when thou commest to see me.
14 ¶ Then Dauid sent messengers to Ish-
bosheth Sauls sonne, saying, Deliuer
me my wife Michal, which I mariyed
for [q] an hundreth foreskins of the Phi-
listims.
15 And Ish-bosheth sent, and tooke her
from her husband [r] Phaltiel the sonne
of Laish.
16 And her husband went with her, and
came weeping behind her, vnto Bahu-
rim: then sayde Abner vnto him, Goe,
and returne. So he returned.
17 ¶ And Abner had [s] communication
with the Elders of Israel, saying, Ye
sought for Dauid in times past, that he
might be your king.
18 Nowe then doe it: for the Lorde hath
spoken of Dauid, saying, By the hand
of my seruant Dauid I will saue my
people Israel out of the hands of the
Philistims, and out of the hands of all
their enemies.
19 Also Abner spake [t] to Beniamin, and
afterward Abner went to speake with
Dauid in Hebron, concerning al that Is-
rael was content with, and the whole
house of Beniamin.
20 So Abner came to Dauid to Hebron,
hauing twenty men with him, and Da-
uid made a feast vnto Abner, and to the
men that were with him.
21 Then Abner said vnto Dauid, I will
rise vp, & goe gather all Israel vnto my
lorde the King, that they may make a
conenant with thee, and that thou may-
est reigne ouer all that thine heart de-
sireth. Then Dauid let Abner depart,
who went [u] in peace.
22 ¶ And beholde, the seruants of Dauid
and Ioab came [h] from the campe, and
brought a great prey with them (but
Abner was not with Dauid in Hebron:
for he had sent him away, and he de-
parted in peace)
23 When Ioab, and al the host that was
with him were come, men tolde Ioab,
saying, Abner the sonne of Ner came to
the King, and he hath sent him away,
and he is gone in peace.
24 Then Ioab came to the King, & sayd,
[i] What hast thou done? beholde, Abner
came vnto thee, why hast thou sent him
away, and he is departed?
25 Thou knowest Abner the sonne of
Ner:

[n] Or, secretly.

q Or, a hundreth foreskins of the Philistims.

r 1. Sam. 18. 25, 27.

s Rather for malice that he bare toward Ish-bosheth, the for loue he bare to Dauid.

t 1. Sam. 25. 44.

[u] Ebr. in the eares of Beniamin.

g Who chalenged the kingdome, because of their father Saul.

[u] Or, without harme.

h From warre against ye Philistims.

i Here appeareth the malicious minde of Ioab, who would haue had the King to slaye Abner for his priuate grudge.

Ner: for he came to deceiue thée, and to know thy outgoing & ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which brought him againe from the wel of Sirirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, *Ioab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fift rib, that he died, for the blood of [a] Asahel his brother.

28 ¶ And when afterward it came to Dauids eare, he said, I and my kingdome are [b] guiltles before the Lorde for euer, concerning the blood of Abner [p] sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fal on the swoorde, or that lacketh bread.

30 (So Ioab and [l] Abishai his brother slewe Abner, because he had slaine their brother Asahel at Gibeon in battel)

31 And Dauid said to Ioab, and to al the people that were with him, Rent your clothes, and put on sackcloth, & mourne [m] before Abner: and King Dauid him selfe followed the beare.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and said, Dyed Abner [n] as a foole dyeth?

34 Thine hands were not bound, nor thy feete tyed in fetters of brasse: but as a man falleth before wicked men, so didest thou fall. And all the people wept againe for him.

35 Afterward al the people came to cause Dauid eate [o] meate while it was yet daye, but Dauid sware, saying, So doe God to me and more also, if I taste bread, or ought else till the sunne be downe.

36 And all the people knew it, & it [p] pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israel vnderstode that day, how that it was not the Kings deede that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Knew ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anointed King: and these men the sonnes of Seruiah be to [q] hard for me: the Lord reward the doer of euil according to his wickednes.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slaine.

1 AND when Sauls [a] sonne heard that Abner was dead in Hebron, then his hands were [b] feeble, and all Israel was afraid,

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, & the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin. (for [c] Beeroth was reckened to Beniamin,

3 Because the Beerothites [d] fled to Gittaim, & sojourned there, vnto this day.)

4 And Ionathan Sauls sonne had a sonne that was lame on his feete: he was fiue yere olde when the tidings came of Saul and Ionathan out of Israel: then his nourse tooke him, and fled away. And as she made haste to flee, the childe fell, and began to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, as they [e] would haue wheat, and they [f] smote him vnder the fift rib, and fledde.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slewe him, and beheaded him, & tooke his head, and gate them away through the [g] plane all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and sayde to the King, Beholde the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lorde the King this day of Saul and of his seede.

9 Then Dauid answered Rechab & Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath delivered my soule out of all aduersitie,

10 When one *tolde me, and sayde that Saul was dead, (thinking to haue brought good tidings) I tooke him and slewe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 Howe much more, when wicked men haue slaine a righteous person in his owne house, and vpon his bed? shall I not nowe therefore require his blood at your hand, & take you from the earth?

12 Then Dauid commanded his yong men, and they slewe them, and cut of their hands and their feete, and hanged them vp ouer the pole in Hebron: but they tooke the head of Ish-bosheth, and buryed it in the sepulchre of *Abner in Hebron.

CHAP. V.

3 Dauid is made King ouer all Israel. 7 He taketh the fort of Zion. 10 He asketh counsel of the Lord, 20 And ouercommeth the Philistims twise.

1 Then *came all the tribes of Israel to Dauid vnto Hebron, and sayde thus, Beholde, we are thy [a] bones and thy flesh.

2 And

1. King. 2. 5.
[a] Or, secretly.
Chap. 2. 23.
k The Lorde knoweth that I did not consent to his death.
l Abishai is sayd to slay him with Ioab, because he consented to the murther.
m Meaning, before the corps.
n He declareth that Abner dyed not as a wretche or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.
o According to their custome, which was to banket at burials.
p It is expedient sometime not onely to conceiue inward sorow, but also ẏ it may appeare to others, to the intent that they may be satisfied.
q Or, cruell.
a That is, Ishbosheth.
b Meaning, that he was discouraged.
c The citie Beeroth was in the tribe of Beniamin, Iosh. 18. 25.
d After the death of Saul, for feare of the Philistims.
e They disguised them selues as marchants, which came to bye wheat.
f There is nothing so vile and dãgerous, which the wicked will not enterprise in hope of lucre & fauour.
g Or, wildernesse.
Chap. 1. 15.
g For as much as neither the example of him that slewe Saul, nor duetie to their maister, nor the innocencie of the person, nor reuerence of the place, nor time did mooue them, they deserued most grieuous punishmẽt.
Chap. 3. 32.
1. Chron. 11. 1.
a We are of thy kinred, and most neere ioyned vnto thee.

2 And in time past when Saul was our
king, thou leddest Israel m & out: and
the Lord hath said to thee, * Thou shalt
feede my people Israel, and thou shalt
be a capteine ouer Israel.
Psal.78.71.
3 So al the Elders of Israel came to the
king to Hebron: and king Dauid made
a couenant with them in Hebron b be-
fore the Lord: and they anointed Dauid
king ouer Israel.
b That is, taking the Lord to witnes: for the Arke was as yet in Abinadabs house.
4 ¶ Dauid was thirtie yeere olde when he
began to reigne: and he regned fourtie
yeere.
5 In Hebron he reigned ouer Iudah * seu-
ten yeere, and tire monethes: and in Je-
rusalem he reigned thirtie & three yeere
ouer al Israel and Iudah.
Chap.2.11.
6 ¶ The king also and his men went to
Ierusalem unto the Iebusites, the in-
habitants of the lande: who spake unto
Dauid, saying, Except thou take away
the c blinde and the lame, thou shalt not
come in hither: thinking that Dauid
could not come thither.
c The children of God called idoles blind and lame guides: therefore the Iebusites meant, that they should proue that their gods were neither blinde nor lame.
7 But Dauid toke the fort of Zion: this
is the citie of Dauid.
8 Now Dauid had sayde the same day,
Whosoever smiteth the Iebusites, and
getteth up to the gutters & smiteth the
lame & blinde, which Dauids soule ha-
teth, I will preferre him: * therefore they
sayd, The blinde and the lame shall not
d come into that house.
1.Chron.11.6.
d The idoles should enter no more into that place.
9 So Dauid dwelt in that fort, & called it
the citie of Dauid, & Dauid built round
about it, from e Millo, and inward.
e He built from the towne house round about to his owne house, 1.Chro.11.8.
10 And Dauid prospered and grewe: for
the Lord God of hostes was with him.
11 ¶ Hiram also king of *Tyrus sent mes-
sengers to Dauid, and cedar trees, and
carpeters, and masons for walles: and
they built Dauid an house.
**Ebr.Zor.*
12 Then Dauid knew, that the Lorde had
stablished him king ouer Israel, & that
he had exalted his kingdom for his peo-
ple Israels sake.
13 And Dauid toke him mo * concubines
& wives out of Ierusalem, after he was
come from Hebron, and mo sonnes and
daughters were borne to Dauid.
1.Chro.3.9.
14 * And these be the names of the sonnes
that were borne unto him in Ierusa-
lem: Shammua, and Shobab, and Na-
than, and Salomon,
1.Chro.3.5.
15 And Ibhar, and Elishua, & Nepheg,
and Iaphia,
16 And Elishama, & Eliada, & Eliphalet.
17 * But whē the Philistims heard that
they had anointed Dauid king ouer
Israel, all the Philistims came up to
seeke Dauid: and when Dauid heard, he
went downe to a fort.
1.Chron.14.8. and 11.16.
18 But the Philistims came, & spred the-
selues in the valley of Rephaim.
19 Then Dauid f asked counsel of the Lord,
saying, Shall I goe up to the Philis-
tims? wilt thou deliuer them into mine
hands? And the Lord answered Dauid,
Go up: for I will doubtles deliuer the
Philistims into thine handes.
f By Abiathar the priest.
20 ¶ * Then Dauid came to Baal-pera-
zim, & smote them there, and sayd, The
Lord hath deuided mine enemies asun-
der before me, as waters be deuided a-
sunder: therefore he called the name of
that place, "Baal-perazim.
Isa.28.21.
**Or, the playne of diuisions.*
21 And there they left their images, and
Dauid and his men * burnt them.
1.Chro.14.15.
22 Againe p Philistims came up, & spred
themselues in the valley of g Rephaim.
g Meaning, the valley of giants, which Dauid called Baal-perazim because of his victorie.
23 And when Dauid asked counsel of the
Lorde, he answered, Thou shalt not goe
up, but turne about behinde them, and
come upon them ouer against the mul-
berie trees.
24 And when thou hearest the noyse of
one going in the toppes of the mulbe-
rie trees, then remoue: for then shall the
Lord go out before thee, to smite the host
of the Philistims.
25 Then Dauid did so as the Lorde had
commanded him, and smote the Phil-
istims from Geba, untill thou come to
h Gazer.
h Which was in the tribe of Benjamin, but the Philistims did possesse it.

CHAP. VI.

1 The Arke is brought forth of the house of Abinadab. 7 Vzzah is strikē, and dyeth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

1 A Came Dauid gathered together all
the "chosen men of Israel, euen thir-
tie thousand,
**Or, chiefe.*
2 * And Dauid arose & went with all the
people that were with him a frō Baale
of Iudah to bring up frō thence p Arke
of God, whose name is called by the
Name of the Lord of hostes, that dwel-
leth vpon it betweene the Cherubins.
1.Chro.13.5,6.
a This was a citie in Iudah called also Kiriath-iearim, Iosh.15.9.
3 And they put the Arke of God vp on a
newe cart, & brought it out of the house
of Abinadab that was in b Gibeah.
And Vzzah and Ahio the sonnes of A-
binadab did drine the newe cart.
b Which was an hie place of the citie of Baale
4 And whē they brought p Arke of God
out of p house of * Abinadab, that was
at Gibeah, Ahio went before the Arke,
1.Sam.7.2.
5 And Dauid and all the house of Israel
c played before the Lord on all instrumēts
made of firre, and on harpes, and on
Psalteries, and on timbrels, & on cor-
nets, and on cymbals.
c Praised God, & sang Psalmes.
6 ¶ * And when they came to Nachons
threshing floore, Vzzah put his hand to
the Arke of God, & held it: for the oxen
did shake it.
1.Chro.13.10.
d Here we see what danger it is to folow good intentions, or to do any thing in Gods seruice without his expresse word.
7 And the Lorde was very wroth with
Vzzah, & God d smote him in the same
place for his fault, and there he dyed by
the Arke of God.
8 And Dauid was displeased, because the
Lorde had "smitten Vzzah: and he cal-
led the name of the place "Perez Vzzah
untill this day.
**Ebr. made a breache.*
"Or, the diuision of Vzzah.
9 Therefore Dauid that daye feared the
Lorde, and said, Howe shall the Arke of
the Lord come to me?
10 So Dauid would not bring the Arke
of the Lorde vnto him into the citie of
Dauid, but Dauid carried it into the
house of Obed-edom e a Gittite.
e Who was a Leuite, and had dwelt in Gittaim, 1.Chron. 15.21.

11 And the Arke of the Loyd continued in the house of Obed-edom the Gittite, three moneths, and the Loyd blessed Obed-edom, and all his housholde.
12 ¶ And one tolde king Dauid, saying, * The Loyd hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore Dauid went and [f] brought the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnesse.
13 And when they that bare the Arke of the Loyde had gone sixe paces, he offred an ore, and a fat beast.
14 And Dauid dauuced before the Loyde with all his might, & was girded with a linen [g] Ephod.
15 So Dauid and all the house of Israel, brought the Arke of the Loyde with shouting, and sound of trumpet.
16 And as the Arke of the Loyd came into the citie of Dauid, Michal Sauls daughter loked through a windowe, and sawe king Dauid leape, and dance before the Loyd, and she [h] despised him in her heart.
17 And when they had brought in the Arke of the Loyd, they set it in his place, in the middes of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offrings, & peace offrings before the Loyd.
18 And assone as Dauid had made an ende of offring burnt offringes & peace offringes, he * blessed the people in the Name of the Loyd of hostes,
19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euery one to his house.
20 ¶ Then Dauid returned to [i] blesse his house, & Michal the daughter of Saul came out to meete Dauid, and sayd, O howe glorious was the king of Israel this day, which was uncouered to day in the eyes of the maydens of his seruants, as a * foole uncouereth himselfe!
21 Then Dauid said unto Michal, [k] It was before the Loyd, which chose me rather then thy father, & all his house, & commanded me to be ruler ouer the people of the Loyd, euen ouer Israel: and therefore will I play before the Loyd,
22 And yet be more vile then thus, and will be lowe in mine owne sight, & of the very same maydeservants, which thou hast spoken of, shal I be had in honour.
23 Therefore Michal the daughter of Saul had [l] no child, unto the day of her death.

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

1 Afterward * when [n] king sate in his house & the Loyd had giuen him rest round about from all his enemies,
2 The king said unto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth with in the [a] curtaines.
3 Then Nathan sayd unto the king, Go, and do all that is in thine heart: for the Loyd is with thee.
4 ¶ And the same night the woyde of the Loyd came unto Nathan, saying,
5 Go, and tell my seruant Dauid, Thus sayth the Loyd, [b] Shalt thou buylde me an house for my dwelling?
6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt unto this dape, but haue walked in a tent and tabernacle.
7 In al the places wherin I haue walked with all the children of Israel, spake I one * word with any of the tribes of Israel whē I comanded the Iudges to feed my people Israel: or said I, Why build ye not me an house of cedar trees?
8 Now therefore so say unto my seruant Dauid, Thus saith the Loyde of hostes, * I tooke thee from the sheepecote following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.
9 And I was with thee whersoever thou hast walked, & haue destroied al thine enemies out of thy sight, and haue made thee a [d] great name, like unto the name of the great men that are in the earth.
10 (Also I will appoynt a place for my people Israel, & will plant it, that they may dwell in a place of their owne, and moue [e] no more, neyther shall wicked people trouble them any more as beforetime,
11 And since the tyme that I set Iudges ouer my people of Israel) and I wyll giue thee rest from al thine enemies: also the Loyde telleth thee, that hee will make thee an house.
12 * And when thy daies be fulfilled, thou shalt sleepe with thy fathers, and I wil set up thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.
13 * He shal build an house for my Name, & I will stablish the throne of his kingdome for euer.
14 * I will be his father, and he shalbe my sonne: and * if he sinne, I will chasten him with the [f] rod of men, and with the plagues of the children of men.
15 But my mercie shal not depart away from him, as I tooke it from Saul whome I haue put away before thee.
16 And thine house shalbe stablished & thy kingdome for euer before thee, euen thy throne shalbe stablished for euer.
17 According to all these wordes, and according to al this vision, Nathan spake thus unto Dauid.
18 Then king Dauid went in, & sate before the Loyde, and saide, Who am I, O Loyde God, & what is mine house, that thou hast brought me hitherto?
19 And this was yet a small thing in thy sight, O Loyde God, therefore thou hast spoken

a Within the Tabernacle couered with skinnes, Exo.26.7

b Meaning, he should not: yet Nathā speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.

d I haue made thee famous through all the worlde.

e He promiseth them quietnes, if they wil walke in his feare and obedience.

f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon as a figure, but accomplished in Christ.

1.Chron.15.25.

f Meaning, he caused the Leuites to beare it, according to the Lawe.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God, to prayse God by all manner of meanes.

1.Chron.16.2.

i That is, to pray for his house, as he had done for the people.

* Or, vaine man.

k It was for no worldly affectō, but only for that zeale that I bare to Gods glory.

l Which was a punishment, because she mocked the seruant of God.

2.Chro.17.2.

1.Sam.16.12.
psal.78.70.

1.King.1.21.

1.King.1.5. & 6.
12. 1.chro.22.10.

Hebr.1.5.
Psal.89.31,32.

spoken also of thy seruants house for a great while: but "doth this apperteine to man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy wordes sake, and according to thine owne heart hast thou done all these great thinges, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all ᵖ we haue heard with our eares.

23 ᵃ And what one people in the earth is like thy people, like Israel? whose God went & redeemed thē to himselfe, ᵖ they might be his people, and that he might make him a name, and do for ᵖ you great things, and terrible for thy ᵏ lande, O Lorde, euen for thy people, whom thou redeemedst to thee out of Egypt, frō the ˡ nations, and their gods?

24 For thou hast ᵐ ordeined to thy selfe thy people Israel to be thy people for euer: & thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and do as thou hast sayd.

26 And let thy Name be magnified for euer by them that shall say, The Lord of hostes is the God ouer Israel: and let the ⁿ house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant "bin bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnesse vnto thy seruant)

29 Therefore nowe let it please thee to bless the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast ᵒ spoken it: and let the house of thy seruāt be blessed for euer, with thy blessing.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.

1 After ᵖ this nowe, Dauid smote the Philistims, & subdued them, & Dauid tooke "the bridle of bondage out of ᵃ the hand of the Philistims.

2 And he smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with ᵇ two cordes to put them to death, and with one full corde to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob king of Zobah as hee went to "recouer his border at the riuer "Euphrates.

4 And Dauid tooke of them a thousand & seuen hundreth horsmen, and twentie thousand footemen, and Dauid "destroyed all the chariots, but he reserued an hundreth chariots of them.

5 ¶ Then came "the Aramites of "Damnesek to succour Hadadezer king of Zobah, but Dauid slew of ᵖ Aramites two and twentie thousand men.

6 And Dauid put a garison in ᶜ Aram of Dammesek: and the Aramites became seruants to Dauid, ᵈ and brought gifts. And the Lorde saued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruāts of Hadadezer, & brought them to ᵉ Ierusalem.

8 And out of Betah, & Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of "Hamath heard how Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, "to salute him, and to "ᶠ reioyce ᵖ him because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who "brought with him vessels of siluer, & vessels of gold and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of "Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, & had slaine of the Aramites in the "valley of salt eighteene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruāts: and the Lorde kept Dauid "whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, & ᵍ executed ᵖ iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iosaphat the sonne of Ahilud was "recorder.

17 And Zadok the sonne of Ahitub, & Ahimelech the sonne of Abiathar were the Priestes, and Seraiah the scribe.

18 And Benaiah the sonne of Iehoiada "and the ʰ Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profite of his landes.

1 And Dauid sayde, Is there yet any man left of the house of Saul, that I may shew him mercie for ᵃ Ionathans sake?

2 And there was of the household of Saul a seruant whose name was Ziba,

"Ebr. is this the law of man?

b Commeth not this rather of thy free mercie, then of any worthinesse that can be in man?

Deut. 4. 7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians & their idoles.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people,

n This prayer is most effectual, when we chiefly seeke Gods glorie, and the accomplishment of his promes.

"Ebr. found his heart disposed.

o Therefore I firmely beleeue it shall come to passe.

1. Chro. 18. 1. psal. 60. 2.

ᵃ Or, Methegammah.

a So that they payed no more tribute.

b He slew two partes, as it pleased him and reserued the third.

ᶜ Or, enlarge.

"Ebr. Perath.

"Or, bought the horses of the chariots.

"Or, the Syrians.

"Or, of Damascus: that is, which dwelt nere Damascus.

c In that part of Syria, where Damascus was.

d They payed yerely tribute.

e For the vse of the temple.

"Or, Antiochia.

"Ebr. to aske peace.

"Ebr. blesse him.

f For seeing Dauid victorious, he was glad to intreat of peace.

"Ebr. in his hand.

"Or, Syria, or Coelosyria.

"Or, in Ge-melah.

"Or, in al his enterprises.

g He gaue iudgement in controuersies, and was merciful toward the people.

"Or, writer of Chronicles.

"Or, was ouer the Cherethites.

h The Cherethites and Pelethites were as the kings garde, and had charge of his person.

a Because of mine oth & promes made to Ionathan, 1. Sam. 20. 15.

and whē they had called him vnto Dauid, the king sayde vnto him, Art thou Ziba? And he said, I thy seruant am he.
3 Then the king sayd, Remaineth there yet none of the house of Saul, on whom I may shew the [b] mercy of God? Ziba then answered the king, Ionathan hath yet a sonne * lame of his feete.
4 Then the king said vnto him, Where is he? And Ziba said vnto the king, Behoilde, he is in the house of Machir the sonne of Ammiel of Lo-debar.
5 ¶ Then king Dauid sent, & tooke him out of the house of Machir the sonne of [c] Ammiel of Lo-debar.
6 Nowe when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, hee fell on his face, and did reuerence. And Dauid saide, Mephibosheth? And he answered, Behoilde thy seruant.
7 Then Dauid said vnto him, Feare not: for I will surely shewe thee kindnesse for Ionathan thy fathers sake, and will restore thee all the * fieldes of Saul thy father, and thou shall eate bread at my table continually.
8 And he bowed himself, and said, What is thy seruant, that thou shouldest looke vpon such [d] a dead dog as I am?
9 Then the king called Ziba Sauls seruant, and said vnto him, I haue giuen vnto thy masters * sonne all that pertained to Saul and to all his house.
10 Thou therefore and [e] thy sonnes and thy seruants shall til the land for him, & bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fiftene sonnes, and twentie seruants)
11 Then said Ziba vnto the king, According to all that my loide the king hath commanded his seruant, so shal thy seruant do, [f] that Mephibosheth may eate at my table, as one of the kings sonnes.
12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.
13 And Mephibosheth dwelt in Ierusalem: for hee did eate continually at the Kings table, and was lame on both his feete.

b Such mercie, as shalbe acceptable to God. Chap. 4. 9.

c Who was also called Eliam, the father of Bathsheba Dauids wife.

* Or, landes.

d Meaning, a despised person.

* Or, nephew.

e Be ye prouident ouerseers & gouerners of his landes that they may be profitable.

f That Mephibosheth may haue all things at commandement as becometh a Kings sonne.

CHAP. X.

4 The messengers of Dauid are villainously entreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

1 Chron. 19. 2.

1 AFter this, the * king of the children of Ammon died, and Hanun his sonne reigned in his stead.
2 Then said Dauid, I will shew kindnes vnto Hanun [a] sonne of Nahash, as his father * shewed kindnes vnto me. And Dauid sent his seruāts to comfort him for his father. So Dauids seruāts came into the lād of the children of Ammon.
3 And the Princes of the children of Ammon sayde vnto Hanun their loid, * Thinkest thou [b] Dauid doth honour thy father, that hee hath sent cōfoyters to thee? hath not Dauid rather sent his seruants vnto thee, [b] to search the citie, and to spie it out, & to ouerthrow it?
4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttockes, & sent them away.
5 ¶ When it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king saide, Tarie at Iericho, vntil your beardes bee growen, then returne.
6 ¶ And when the children of Ammon saw that they [c] stanke in the sight of Dauid, the children of Ammon sent and hired the * Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, & of king Maacah a thousande men, and of Ish-tob twelue thousand men.
7 And when Dauid heard of it, hee sent Ioab, and all the hoste of the strong men.
8 And the children of Ammon came out, and put their armie in array at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, & of Ish-tob, and of Maacah were by them selues in the field.
9 When Ioab saw that the front of the battell was against him before and behinde, he chose of all the choice of Israel, and put them in araye against the Aramites.
10 And the rest of the people he delivered into the hande of Abishai his brother, that he might put them in array against the children of Ammon.
11 And he sayd, If the Aramites be stronger then I, thou shalt helpe me, & if the children of Ammon be too strong for thee, I will come and succour thee.
12 Be strong and let vs bee valiant for [e] our people, & for the cities of our God, and let the Lord doe that which is good in his eyes.
13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.
14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie. So Ioab returned from the children of Ammon, and came to Ierusalem.
15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.
16 And * Hadareser sent, and brought out the Aramites that were beyond the * Riuer: and they came to Helam. and Shobach the captaine of the host of Hadareser went before them.
17 When it was shewed Dauid, then he gathered [f] al Israel together, & passed ouer Iordan and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him:
18 And the Aramites fled before Israel: and

a The children of God are not vnmindfull of a benefit receiued.

* Ebr. in thine eies doth Dauid.

b Their arrogāt malice woulde not suffer them to see the simplicitie of Dauids heart: therfore their counsel turned to the destruction of their countrey.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

* Or, Syrians.

d These were diuers partes of the countrey of Syria, wherby appeareth that the Syrians serued, where they might haue enterteinment, as now the Sweitzers do.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion & Gods people.

* Or, Hadadezer.

* Or Euphrates.

f Meaning, the greatest part.

g Which were the chiefest and most principall: for in all he destroyed 7000, as 1. Chro. 19. 18: or, the souldiers which were in 700. charets.

and Dauid destroyed g seuen hundreth charets of the Aramites, & fortie thousand horsemen, and smote Shobach the captaine of his hoste, who dyed there.
19 And when all the Kings, that were seruants to Hadarezer, sawe that they fell before Israel, they made peace with Israel, & serued them. and the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marryeth Bath-sheba.

a The yere following about the spring time. *1. Chro. 20. 1.*

1 AND when the yere was a expired in the time when Kings go forth to battell, Dauid sent * Ioab, and his seruantes with him, & all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.
2 ¶ And when it was euening tide, Dauid arose out of his b bed, and walked vpon the roofe of the Kings palace: and from the roofe he sawe a woman washing her selfe: and the woman was very beautiful to looke vpon.
3 And Dauid sent & inquired what woman it was: and one saide, Is not this Bath sheba the daughter of Eliam, wife to Vriah the c Hittite?
4 Then Dauid sent messengers, & tooke her away: and shee came vnto him and he lay with her: (now the was *purified from her vncleannes) and she returned vnto her house.
5 And the woman conceiued: therefore shee sent and d tolde Dauid, and sayd, I am with childe.
6 ¶ Then Dauid sent to Ioab, saying, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.
7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and howe the people fared, and howe the warre prospered.
8 Afterward Dauid sayd to Vriah, e Go downe to thine house, & washe thy feete. So Vriah departed out of the Kings palace, and the King sent a present after him.
9 But Vriah slept at the dore of p kings palace with all the seruants of his lord, and went not downe to his house.
10 Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid sayde vnto Vriah, Comest thou not from thy iourney? why didst thou not go downe to thine house?
11 Then Vriah answered Dauid, f The Arke & Israel, & Iudah dwell in tents: and my lord Ioab & the seruants of my lord abide in the open fields: shal I then go into mine house to eat & drinke, & lye with my wife? by thy life, and by the life of thy soule, I will not do this thing.
12 Then Dauid sayd vnto Vriah, Tarye yet this day, and to morow I will send thee away. So Vriah abode in Ierusalem that day, and the morow.

b Whereupon he vsed to rest at after noone, as was read of Ishbosheth, Chap. 4. 7.

c Who was not an Israelite borne, but conuerted to ye true religion. *Leuit. 15. 19. & 18. 19.*

d Fearing least she should be stoned according to the Law.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

f Hereby God would touche Dauids conscience, that seeing the fidelitie and religion of his seruãt, he would declare himselfe so forgetfull of God & iniurious to his seruant.

13 Then Dauid called him, & he did eate and drinke before him, & hee made him drunke: & at euen he went out to lie on his couche with the seruãts of his lord, but went not downe to his house.
14 And on p morow Dauid wrote a letter to Ioab, & sent it by the hand of Vriah.
15 And he wrote "thus in the letter, h Put ye Vriah in the forefront of the strength of the battel, and recule ye backe from him, that he may be smitten, and die.
16 ¶ So when Ioab besieged the citie, he assigned Vriah into a place, where he knew that strong men were.
17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruantes of Dauid, and Vriah the Hittite also dyed.
18 Then Ioab sent and told Dauid al the things concerning the warre,
19 ¶ And he charged p messenger, saying, When thou hast made an end of telling all the matters of p war vnto the king,
20 "And if the Kings anger arise, so that he say vnto thee, Wherefore approched ye vnto the citie to fight? knewe ye not that they would hurle from the wall?
21 Who smote Abimelech sonne of i Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, & he dyed in Thebez? why went you nye the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.
22 ¶ So p messenger wẽt, & came & shewed Dauid all p Ioab had sent him for.
23 And the messenger sayde vnto Dauid, Certainly the mẽ preuailed against vs, and came out vnto vs into the field, but we "pursued them vnto the entring of the gate.
24 But the shooters shot from the wall against thy seruants, & some of the kings seruants be dead: and thy seruant Vriah the Hittite is also dead.
25 Then Dauid sayd vnto the messenger, k Thus shalt thou saye vnto Ioab, Let not this thing trouble thee: for p sword deuoureth "one as well as an other: make thy battell more strong against p citie & destroy it, & encourage thou him.
26 ¶ And when the wife of Vriah heard e that her husband Vriah was dead, shẽ mourned for her husband.
27 So whẽ the mourning was past, Dauid sent & tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done, "displeased the Lord.

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lien by his wife. "*Ebr. saying.*

h Except God continually vphold vs with his mighty spirit, the most perfect fall headlõg into all vice and abomination.

"*Or, thou shalt do thus, if.*

i Meaning, Gideon, Iudg 9. 52, 53.

"*Ebr. were against them.*

k He dissembleth with the messenger, to ye intent that neither his cruell commandemẽt, nor Ioabs wicked obedience might be espied. "*Ebr. so and so.*

"*Ebr. was euill in the eyes of the Lord.*

CHAP. XII.

1 Dauid reproued by Nathan confesseth his sinne. 18 The child conceiued in adulterie, dieth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grieuously punished.

1 THen the Lorde a sent Nathan vnto Dauid, who came to him, and sayd vnto him, There were two men in

a Because Dauid lay now drowned in sinne, the louing mercie of God, which suffreth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.

one citie, the one rich, & the other poore.
2 The riche man had exceeding many
sheepe and oxen:
3 But the poore had none at all, saue one
litle sheepe which he had bought, and
nourished vp: and it grew vp with him,
and with his children: also, and did eate
of his owne morsels, and dranke of his
owne cup, and slept in his bosome, and
was vnto him as his daughter.
4 Now there came a [a] stranger vnto the
riche man, who [b] refused to take of his
owne sheepe, and of his owne oxen to
dresse for the strauger that was come
vnto him, but tooke the poore mans
sheepe, and dressed it for the man that
was come to him.
[a] Or, wayfaring man.
[b] Or, spared.
Then [c] Dauid was exceeding wroth
with the man, & said to Nathan, As the
Lorde liueth, the man that hath done
this thing, [d] shal surely dye,
6 And he shall restore the lambe * foure
fold, because he did this thing, and had
no pitie thereof.
[c] Ebr. The anger of Dauid was kindled.
[d] Ebr. is the child of death. Exod.22.2.
7 Then Nathan sayde to Dauid, Thou
art the man. Thus sayth the Lord God
of Israel, * I anointed thee king ouer
Israel, & delivered thee out of the hand
of Saul,
1.Sam.16.13.
8 And gaue thee thy lordes [b] house, and
thy lords [c] wives into thy bosome, and
gaue thee the house of Israel, & of Iu-
dah, and woulde moreouer, if that had
bene to litle) haue giuen thee [d] such and
such things.
b For Dauid succeeded Saul in his kingdome.
c The Iewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.
d That is, greater thinges then these: for Gods loue and benefites increase toward his, if by their ingratitude they stay him not.
9 Wherfore hast thou despised the com-
mãdement of the Lord, to do euil in his
sight? thou hast killed Uriah the Hittite
with the sword, & hast taken his wife to
be thy wife, and hast slaine him with the
sword of the [e] children of Ammon.
e Thou hast most cruelly giuen him into the handes of Gods enemies.
10 Now therefore the sworde shal neuer
depart from thine house, because thou
hast despised mee, and taken the wife of
Uriah the Hittite to be thy wife.
Deut.28.30. chap.16.22.
11 Thus sayth the Lorde, Behoide, I will
raise vp euill against thee out of thine
owne house, & will * take thy wives be-
fore thine eyes, and giue them vnto thy
neighbour, and hee shall lye with thy
wives in the sight of this [f] sunne.
f Meaning, openly as at noone dayes.
12 For thou diddest it secretly: but I will
do this thing before all Israel, & before
the sunne.
Eccles.14.11.
13 The Dauid said vnto Nathã, * I haue
sinned against the Lorde. And Nathan
sayde vnto Dauid, The Lorde also hath
put away thy sinne, thou shalt not die.
g For the Lord seeketh but that the sinner would turne to him.
14 Howbeit because by this deede thou
hast caused the enemies of the Lorde to
[h] blaspheme, the child that is borne vnto
thee shal surely die.
h In saying, that the Lord hath appointed a wicked mã to raigne ouer his people.
15 ¶ So Nathã departed vnto his house:
& the Lord stroke the child that Uriahs
wife bare vnto Dauid, and it was sicke.
16 Dauid therefore besought God for the
childe, and fasted and [i] went in, and lay
all night vpon the earth.
i To wit, to his priuie chamber.
17 Then the [k] Elders of his house arose to
come vnto him, and to cause him to rise
from the grounde: but he woulde not,
neither did he eate [k] meate with them.
k Thinking by his instant praier that God would haue restored his child, but God had otherwise determined.
18 So on the seuenth day the childe dyed:
and the seruants of Dauid feared to tel
him that the childe was dead: for they
said, Behold, while the child was aliue,
we spake vnto him, and he would not
hearken vnto our voyce: how then shall
we say vnto him, The child is dead, [l] to
vere him more?
[l] Ebr. and he will do himselfe euil.
19 But when Dauid saw that his seruãts
whispered, Dauid perceyued that the
childe was dead: therefore Dauid saide
vnto his seruantes, Is the childe dead?
And they said, He is dead.
20 Then Dauid [l] arose from the earth, & [l] Shewing that our lamentatiõs ought not to be excessiue, but moderate: and that we must praise God in all his doings.
washed and anointed himselfe, and
changed his apparell, and came into
the house of the Lorde, and worshipped,
and afterward came to his own house,
and bad had that they shoulde set bread be-
fore him, and he did eat.
21 Then said [m] his seruãts vnto him, What
thing is this, that thou hast done? thou
diddest fast & weepe for the childe, while
it was aliue, but when the childe was
dead, thou diddest rise vp, and eat meat.
m As they which considered not God granteth many things to the sobbes and teares of the faithful.
22 And he said, While the childe was yet
aliue, I fasted, & wept: for I said, Who
can tell whether God wil haue mercy on
me, that the child may liue?
23 But now being dead, wherfore should
I now fast? [n] Can I bring him agayne
any more? I shal go to him, but he shall
not returne to me.
n By this consideration he appeased his sorow
24 ¶ And Dauid comforted Bath-sheba
his wife, and went in vnto her, and lay
with her, * and she bare a sonne, [o] and he
called his name Salomon: also the Lord
loued him.
Mat.1.6.
o To wit, the Lord, 1.Chro.22.9.
25 For the Lord had sent * by Nathan the
[p] prophet: therefore [q] * he called his name
Iedidiah, because the Lord loued him.
* Ebr. by the hand of.
p To call him Salomon.
26 ¶ Then Ioab fought against Rabbah
of the children of Ammon, & tooke the
[r] citie of the kingdome.
q Meaning, David. 1.Chro.22.9.
r Or, the chief citie.
27 Therfore Ioab sent messengers to Da-
uid, saying, I haue fought against Rab-
bah, & haue taken the citie of [s] waters.
s That is, the chiefe citie, and where all ye conduites are, is as good as taken.
28 Now therefore gather the rest of the
people together, and besiege the citie,
that thou mayst take it, least [t] the victo-
rie be attributed to me.
t Ebr. my name be called vpon it. 1.Chro.20.2.
29 So Dauid gathered all the people to-
gether, and went against Rabbah, and
besieged it, and tooke it.
30 * And he tooke their kings crowne frõ
his head, (which waped a talent of gold,
with precious stones) and it was set on
Dauids head: and he brought away
the spoyle of the citie in exceeding great
abundance.
s That is, three score pound after the weight of the common talent.
31 And he cayred away the people that
was therein, & put them vnder [u] sawes,
and vnder yron harowes, and vnder
axes of yron, and cast them into the tyle-
kylne: euen thus did he with all the ci-
ties of the children of Ammon. Then
Dauid and all the people returned vnto
Ierusalem.
u Signifying, that as they were malicious enemies of God, so he put them to cruell death.

CHAP.

CHAP. XIII.

14 Amnon Dauds sonne defileth his sister Tamar. 19 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

1 NOw after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was [a] Tamar, Amnon [b] sonne of Dauid loued her.
2 And Amnon was so soze vexed, that he fel sick for his sister Tamar: for [b] he was a [b] virgin, and it seemed hard to Amnõ to do any thing to her.
3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: & Ionadab was a verie subtil mã.
4 Who said vnto him, Why art thou the kings sonne so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.
5 And Ionadab said vnto him, [c] Lie down on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.
6 ¶ So Amnõ lay down, & made himselfe sicke: & when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, & make me a couple of [d] cakes in my sight, that I may receyue meat at her hand.
7 Then Dauid sent home to Tamar, saying, Go nowe to thy brother Amnons house, and dresse him meate.
8 ¶ So Tamar went to her brother Amnons house, and he lay downe: and she tooke [e] flowre, and knead it, and made cakes in his sight, & did bake the cakes.
9 And she tooke a pan, and [e] powred the out before him, but he would not eate. Then Amnon said, Cause ye euery man to go out from [f] me: so euery man went out from him.
10 The Amnon said vnto Tamar, Bring the meat into the chamber, that I may eate of thine hande. And Tamar tooke the cakes which thee had made, and brought them into the chamber to Amnon her brother.
11 And when she had set them before him to eate, he tooke her, and sayd vnto her, Come, lie with me, my sister.
12 But she answered him, Nay, my brother, do not force me: for no such thing [g] ought to be done in Israel: commit not this follie.
13 And I, [h] whither shall I cause my shame to go? and thou shalt bee as one s of the fooles in Israel: now therefore, I pray thee, speake to the King, for hee will not denie me vnto thee.
14 Howbeit he would not hearken vnto her voyce, but being stronger then shee, forced her, and lay with her.
15 Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnon said vnto her, Vp, get thee hence.
16 And she answered him, [i] There is no cause: this euil (to put me away) is greater then the other that thou didst vnto me: but he would not heare her,
17 But called his [k] seruãt that serued him, and said, Put this woman nowe out from me, and locke the dooze after her.
18 (And shee had a garment of [h] diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the dooze after her.
19 And Tamar put ashes on her head & rent the garment of diuers colours which was on her, and laid her hãd on her head, and went her way crying.
20 And Absalom her brother said vnto her, Hath Amnon thy brother bin with thee? Now pet be [l] still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remayned desolate in her brother Absaloms house.
21 ¶ But when king Dauid heard al these things, he was verie wroth.
22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.
23 ¶ And after the time of two yeres, Absalom had sheepherders in [m] Baal hazor, which is beside Ephraim, and [n] Absalõ called all the kings sonnes.
24 And Absalom came to the King and sayde, Beholde nowe, thy seruant hath sheepherders: I pray thee, that the king with his seruants woulde go with thy seruant.
25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not go all, least we be chargeable vnto thee. Yet Absalom say soze vpon him: howbeit he would not go, but [o] thanked him.
26 Then said Absalom, But, I pray thee, shall not my brother [l] Amnon go with vs? And the king answered him, Why should he go with thee?
27 But Absalom was instant vpon him, and he sent Amnon with him, & all the kings children.
28 ¶ Now had Absalom cõmanded his seruãts, saying, Marke now when Amnons heart is merie with wine, & when I say vnto you, Smite Amnon, kil him, feare not, for haue not [m] I commanded you? be bold therefore, & play the men.
29 And the seruants of Absalom did vnto Amnon, as Absalom had commanded: and al the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.
30 ¶ And while they were in the way, tydings came to Dauid, saying, Absalom hath slaine all the kings sonnes, & there is not one of them left.
31 Then the king arose, and tare his garments, and lay on the [n] ground, & al his seruantes stoode vp with their clothes rent.

a Tamar was Absaloms sister both by father and mother, and Amnons onely by father.
b And therfore kept in her fathers house, as virgins were accustomed.
c Here we see ye there is no enterprise so wicked, that can lacke counsel to further it.
d Meaning, some delicate & daintie meate.
e Or, paste.
e That is, she serued them on a dish.
f For ye wicked are ashamed to do that before men, which they are not afrayd to commit in the sight of God.
g Leuit. 18. 9.
h Or, how shal I put away my shame.
g As a lewd and wicked person.
i For thy cause.
k Or, boye.
h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.
l For though he coceyued sudden vengeance in his heart, yet he dissembled it til occasion serued, & comforted his sister.
m Or, in the plaine of Hazor.
k To wit, to a banket, thinking thereby to fulfill his wicked purpose.
o Ebr. blessed.
l Pretending to the king, that Amnõ was most deare vnto him.
m Such is the pride of the wicked masters, that in all their wicked commandemẽts they think to be obeyed.
n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12. 10.

32 And Jonadab the ſonne of Shimeah Dauids brother anſwered, and ſaid, Let not my Loyde ſuppoſe that they haue ſlain all the yong men the kings ſonnes: for Amnon only is dead, " becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Now therfore let not my loyd the king " take the thing ſo grieuouſly, to thynke that all the kings ſonnes are dead: "for Amnon only is dead.

34 ¶ Then Abſalom fled: and the yong man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill ſide " behynde him.

35 And Jonadab ſaid vnto the king, Behold, the kings ſonnes come: as thy ſeruant ſaid, ° ſo it is.

36 And aſſoone as hee had left ſpeaking, behold, the kings ſonnes came, and lift vp their voices, and wept: and the king alſo and all his ſeruantes wept exceedingly ſore.

37 But Abſalom fled away, and went to p Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fled, & went to Geſhur, and was there three yeres.

39 And king Dauid " deſired to goe forth vnto Abſalom, becauſe he was pacified cõcerning Amnon, ſeeing he was dead.

CHAP. XIIII.

2 Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the kings face. 25 The beautie of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

1 THen Joab the ſonne of Zeruiah perceyued, that the kings [a] heart was toward Abſalom,

2 And Joab ſent to Tekoah, & brought thence a" ſubtile woman, and ſayd vnto her, I pray thee, faine thy ſelfe to mourne, & nowe put on mourning apparel, and [b] anoint not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and ſpeake on this maner vnto him (for Joab " taught her what ſhe ſhould ſay)

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fel downe on her face to the ground, and did obeiſance, & ſaid, " Helpe, O king.

5 Then the king ſaide vnto her, What ayleth thee? And ſhe anſwered, I am in deed a " widow, and mine huſbande is dead:

6 And thine handmaid had two [c] ſonnes, & they two ſtroue together in the field: (and there was none to part them) ſo the one ſmote the other, and ſlew him.

7 And beholde, the whole family is riſen againſt thine handmaid, and they ſaid, Deliuer him that ſmote his brother, that we may kill him for the ſoule of his brother whom he ſlew, that we may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine huſband neither name nor posteritie vpon the earth.

8 And the king ſaid vnto the woman, Go to thine houſe, and I will giue a charge for thee.

9 Then the woman of Tekoah ſaid vnto the king, My loyd, O king, this [e] treſpas be on me, and on my fathers houſe, and the king and his throne be " guiltleſſe.

10 And the king ſaide, Bring him to mee that ſpeaketh againſt thee, and he ſhall touch thee no more.

11 Then ſaid ſhe, I pray thee, let the King [f] remember ye Lord thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And he anſwered, As the Lord liueth, there ſhal not one heare of thy ſonne fall to the earth.

12 Then the woman ſayde, I pray thee, let thine handmaide ſpeake a worde to my loyd the king. And he ſaid, Say on.

13 Then the woman ſaide, Wherefore then haſt thou thought ſuch a thing againſt the people of God? [g] for why doeth the king, as one which is fautie, ſpeake this thing, that he wil not bring againe his banished?

14 For we muſt needes die, and we are as water ſpilt on the grounde, which can not be gathered vp againe: neither doth God " ſpare any perſon, yet doeth he appoint [h] meanes, not to caſt out frõ him, him that is expelled.

15 Now therefore [i] I am come to ſpeake of this thing vnto my loyd the king, the cauſe is, that the people [k] haue made me afrayde: therefore thine handmaid ſaid, Now will I ſpeake vnto ye king: it may be that the king will perfourme the requeſt of his handmaid.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would deſtroy me, & alſo my ſonne from the inheritance of God.

17 Therfore thine handmaide ſaid, The word of my loyd the king ſhall nowe be " comfortable: for my loyd the king is euen as an [l] Angel of God in hearing of good and bad: therfore the Loyd thy God be with thee.

18 Then the king anſwered, and ſaid vnto the womã, Hide not from me, I pray thee, the thing that I ſhal aſke thee. And the woman ſayd, Let my loyd the King now ſpeake.

19 And the king ſayd, Is not [l] the hande of Joab with thee in all this? Then the woman anſwered, and ſayde, As thy ſoule liueth, my loyd the king, I wil not turne to the right hande nor to the left, from ought that my loyd the king hath ſpoken: for euen thy ſeruant Joab bade me, & he put all theſe wordes in the mouth of thine handmaid.

20 For to the intente that I ſhoulde [m] change the fourme of ſpeach, thy ſeruant Joab hath done this thing: but my lo. is King.

a That the king fauoured him.

" Or, wiſe.

b In token of mourning: for they vſed anointing to ſeeme cheerefull.

" Ebr. put wordes in her mouth.

" Ebr. Saue.

" Ebr. a widowe woman.

c Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom.

d Becauſe he hath ſlaine his brother, he ought to be ſlaine according to the law, Gen. 9. 6. Exod. 21. 12.

" Ebr. becauſe it was put in Abſaloms mouth.

" Or, take it to heart.

" Or, but.

" Or, one after another.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

" Or, ceaſed.

e As touching the breach of y law which puniſheth blood, let me beare the blame.

" Or, innocent.

f Sweare that they ſhal not reuenge y blood, which are many in number.

g Why doeſt thou giue contrarie ſentence in thy ſonne Abſalom?

" Or, accept.

h God hath prouided wayes (as ſanctuaries) to ſaue them oft times, whome man iudgeth worthie death.

i For I thought they would kill this mine heire.

" Ebr. reſt.

k Is of great wiſedome to diſcerne right from wrong.

l Haſt not thou done this by the counſel of Ioab?

m By ſpeaking rather in a parable then plainly.

" Or, none can hide ought from the King.

is wiſe according to the wiſdome of an Angel of God to vnderſtand all things that are in the earth.

21 ¶ And the King ſayd vnto Ioab, Beholde nowe, I haue [n] done this thing: goe then, and bring the yong man Abſalom againe.

22 And Ioab fel to the ground on his face, & bowed himſelf, & "thanked the King. Then Ioab ſayd, This day thy ſeruant knoweth, ẏ I haue foūd grace in thy ſight, my lorde the King, in that the king hath fulfilled the requeſt of his ſeruant.

23 ¶ And Ioab aroſe, and went to Geſhur, & brought Abſalō to Ieruſalem.

24 And the King ſayd, Let him [o] turne to his owne houſe, & not ſee my face. So Abſalom turned to his owne houſe, & ſaw not the Kings face.

25 Now in all Iſrael there was none to be ſo much prayſed for beautie as Abſalom: from the ſole of his foote euen to the toppe of his head there was no blemiſh in him.

26 And whē he polled his head, (for at euery yeeres ende he polled it: becauſe it was to heauie for him, therefore he polled it) he weighed the heare of his head at two hundreth [p] ſhekels by the Kings weight.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeres in Ieruſalem, and ſawe not the Kings face.

29 Therefore Abſalom ſent for Ioab to ſend him to the King, but he would not come to him: and when he ſent again, he would not come.

30 Therefore he ſayd vnto his ſeruants, Behold, Ioab hath a "field by my place, & hath barley therein: go, & ſet it [q] on fire: and Abſaloms ſeruants ſet the field on fire.

31 Then Ioab aroſe, & came to Abſalom vnto his houſe, & ſaid vnto him, Wherefore haue thy ſeruants burnt my field with fire?

32 And Abſalom anſwered Ioab, Behold, I ſent for thee, ſaying, Come thou hither, & I wil ſend thee to the King for to ſay, Wherefore am I come from Geſhur? It had bene better for me to haue bene there ſtill: now therefore let me ſee the Kings face: and [r] if there be any treſpaſſe in me, let him kil me.

33 Then Ioab came to the King, & told him: and he called for Abſalom, who came to the King, & bowed himſelfe to the ground on his face before the King, and the King kiſſed Abſalom.

[n] I haue grāted thy requeſt.

" Ebr. bleſſed.

[o] Couering here by his affection, & ſhewing ſome part of iuſtice to pleaſe the people.

[p] Which weyed 6 li. 4 ounces after halfe an ounce the ſhekel.

" Or, poſſeſsion.

[q] The wicked are impatient in their affections, and ſpare no vnlawfull meanes to compaſſe them.

[r] If I haue offended by reuenging my ſiſters diſhonour: thus the wicked iuſtifie them ſelues in their euil.

CHAP. XV.

2 The practiſes of Abſalō to aſpire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Huſhai is ſent to Abſalom to diſcouer his counſell.

1 After this, Abſalom "prepared him charets & horſes, and fiftie men to [a] runne before him.

2 And Abſalō roſe vp early, & ſtood hard by the entring in of ẏ gate: & euery mā that had any "matter, and came to the King for iudgement, him did Abſalom call vnto him, and ſayd, Of what citie art thou? And he anſwered, Thy ſeruaunt is of one of the [b] tribes of Iſrael.

3 Then Abſalom ſaid vnto him, See, thy matters are good & righteous, but there is no man deputed of the king to heare thee.

4 Abſalom ſayd moreouer, [c] Oh that I were made iudge in the land, that euery man which hath any matter or controuerſie, might come to me, that I might do him iuſtice.

5 And when any mā came neere to him, and did him obeiſance, he put forth his hand, and tooke him, and kiſſed him.

6 And on this maner did Abſalom to al Iſrael, that came to the king for iudgement: ſo Abſalom [d] ſtale the heartes of the men of Iſrael.

7 ¶ And after [e] forty yeres, Abſalō ſayde vnto the king, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy ſeruant vowed a vowe when I remayned in Geſhur, in Arā, ſaying, If ẏ Lord ſhal bring me againe in deede to Ieruſalem, I will [f] ſerue the Lord.

9 And ẏ king ſaid vnto him, Go in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalō ſent ſpies throughout all the tribes of Iſrael, ſaying, When ye heare the ſound of the trumpet, ye ſhal ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundreth men out of Ieruſalem, that were [g] called: and they went in their ſimplicitie, knowing nothing.

12 Alſo Abſalom ſent for Ahithophel the Gilonite Dauids counſeller, from his citie Giloh, while he offred ſacrifices: & the treaſon was great: for the people "encreaſed ſtill with Abſalom.

13 ¶ Then came a meſſenger to Dauid, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then Dauid ſayde vnto all his ſeruantes that were with him at Ieruſalem, Vp, & let vs flée: for we ſhal not eſcape from [h] Abſalom: make ſpeede to depart, leſt he come ſodeinly & take vs, and bring euil vpon vs, & ſmite the citie with the edge of the ſworde.

15 And the kings ſeruāts ſaid vnto him, Behold, thy ſeruants are ready to do according to al that my lord the king ſhal "appoint.

16 So the king departed & al his houſehold "after him, & the king left ten concubines to keepe the houſe.

17 And the king went forth and all the people after him, & taried in a "place [i] farre of.

18 And al his ſeruants went about him, and al the [k] Cherethites and al the Pelethites & al ẏ Gittites, euen ſix hūdreth men which were come after him from Gath,

" Ebr. made him.

[a] Which were as a garde to ſet forth his eſtate.

" Or, controuerſie.

[b] That is, noting of what citie or place he was.

[c] Thus by ſlander, flatterie & faire promiſes ẏ wicked ſeeke preferment.

[d] By intiſing them from his father to him ſelfe.

[e] Counting frō the time that ẏ Iſraelites had aſked a king of Samuel.

[f] By offring a peace offring, which was lawful to do in anie place.

[g] And bid to his feaſt in Hebron.

" Ebr. went & increaſed.

[h] Whoſe heart he ſaw that Satā had ſo poſſeſſed, that he would leaue no miſchiefe vnattempted.

" Ebr. chuſe.

" Ebr. at his feete.

" Or, houſe.

[i] To wit, from Ieruſalem.

[k] Theſe were as the kings garde, or as ſome write his counſelers.

Gath, went before the king.
19 Then sayd the king to l Ittai the Gittite, Wherfore commest thou also with vs? Returne and abide with the king, for thou art a stranger: departe thou therefore to thy place.
20 Thou camest yesterday, & should I cause thee to wander to day & go with vs? I wil go whither I can: therefore returne thou, & carp agame thy m brethren: mercy and n truth be with thee.
21 And Ittai answered the king, & said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely wil thy seruant be.
22 Then Dauid sayde to Ittai, Come, & gne forward. And Ittai the Gittite went, and all his men, & all the children that were with him.
23 And al o countrey wept with a loud voyce, & o all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernes.
24 ¶ And loe, Zadok also was there, and al the Leuites with him, p bearing the Arke of the couenant of God: and they set downe the Arke of God, & Abiathar went vp until the people were al come out of the citie.
25 Then the king said vnto Zadok, Carp the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he wil bring me agame, and shew me both it, & the q Tabernacle thereof.
26 But if he thus say, I haue no delite in thee, behold, r here am I, let him do to me as seemeth good in his eyes.
27 The king said agame vnto Zadok p Priest, Art not thou a s Seer? returne into p citie in peace, & your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.
28 Behold, I will tarry in the fieldes of the wildernes, until there come some word from you to be told me.
29 Zadok therefore and Abiathar caried the Arke of God againe to Jerusalem, and they caried there.
30 And Dauid went vp the mounte of oliues, & wept as he went vp, & had his head t couered, & went barefooted: and al the people that was with him, had euery man his head couered, & as they went vp, they wept.
31 Then one told Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: & Dauid sayd, O Lorde, I prayee thee, turne the u counsel of Ahithophel into foolishnes.
32 ¶ Then Dauid came to the toppe of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.
33 Vnto whome Dauid said, If thou go with me, p shalt be a burthen vnto me.
34 But if thou returne to the citie, & say vnto Absalom, I wil be thy s seruant, O king, (as I haue bene in tyme past thy fatyers seruant, so wil I nowe be thy seruaunt) then thou mayst bring me p counsel of Ahithophel to nought.
35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore what so euer thou shalt heare out of the kinges house, thou shalt shew to Zadok and Abiathar the Priests.
36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, & Jonathan Abiathars sonne: by them also shalye send me euery thing that ye can heare.
37 So Hushai Dauids friend went into the citie: & Absalom came into Jerusalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsel of Ahithophel for the concubines.

1 When Dauid was a little past the a top of the hill, behold, Ziba the seruant of Mephibosheth mette him with a couple of asses ladled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of a dyed figges, and a bottel of wine.
2 And the king said vnto Ziba, What meanest thou by these? And Ziba said, They be b asses for p kings houshold to ride on, & bread and dyed figges for the yong men to eat, & wine, that the faint may drinke in the wildernes.
3 And the king sayde, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Jerusalem: for he said, This day shal the house of Israel restore me the kingdom of my father.
4 The said p king to Ziba, Behold, thine are all p pertained vnto Mephibosheth. And Ziba said, "I beseech thee, let me find grace in thy sight, my lord, O king.
5 ¶ And when king Dauid came to c Bahurim, behold, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.
6 And he cast stones at Dauid, & at al the seruants of king Dauid: and al the people, & all the men of warre were on his d right hand, and on his left.
7 And thus said Shimei whe he cursed, Come forth, come forth thou murtherer, and wicked man.
8 The Lord hath brought vpon thee all the e blood of p house of Saul, in whose stead thou hast reigned: and the Lorde hath deliuered the kingdome into the hand of Absalom thy sonne: & behold, thou art taken in thy wickednes, because thou art a murtherer.
9 Then said Abishai the sonne of Zeruiah vnto the king, Why doth this f dead dog curse my lorde the king? let me go, I prayee thee, and take away his head.
10 ¶ But the king sayd, What haue I to doe with you, ye sonnes of Zeruiah: for

l Who, as some write, was the kings sonne of Gath.

m Meaning, the of his familie.
n God requite thee thy friendship and fidelitie.

o To wit, the six hundreth men.

p Which was the charge of the Kohathites, Nomb. 4.4.
q To stand by the Arke.

r Or, *hu tabernacle.*

r The faithful in al their afflictions shew them selues obedient to Gods will.
1. Sam. 3.9.

s With ashes & dust in signe of sorow.

t The counsel of the crafty world lings doth more harme then the open force of the enemie.
u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

a Which was the hil of oliues, Chap. 15.30.

s Or, *figge cakes.*

b Commonly there are no vilier traitors then they, which vnder pretence of friendship accuse others.

t Ebr. *I worship.*

c Which was a citie in the tribe of Beniamin.

d That is, round about him.
t Ebr. *man of blood.*
u Ebr. *man of Belial.*

e Reproching him as though by his meanes Ish-bosheth and Abner were slaine.
1. Sam. 24.15. and chap. 3.8.

f Dauid felt that this was the iudgement of God for his sinne, and therefore humbleth him selfe to his rod.

for he cursedth, euen because the Loyde hath [f] bidden him curse Dauid: who dare then say, Wherefore hast ye done so?
11 And Dauid said to Abishai, and to all his seruants, Beholde, my sonne which came out of mine own bowels, seeketh my life: then howe much more now may this sonne of Iemini? Suffer him to curse: for the Loyd hath bidden him.
12 It may be that the Loyd will looke on [g] mine affliction, and doe me good for his cursing this day.
13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine over against him, and cursed as he went, and threwe stones against him, and cast dust.
14 Then came the King and all the people that were with him weary, and refreshed themselues [h] there.
15 ¶ And Absalom, and all the people, the men of Israel came to Ierusalem, and Ahithophel with him.
16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, [m] God saue the King. God saue the King.
17 Then Absalō said to Hushai, Is this thy kindnes to thy [i] friend? Why wiltest thou not with thy friend?
18 Hushai then answered vnto Absalō, Nay, but whom ye Loyd, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.
19 And [n] moreouer vnto whome shall I do seruice? not to his sōne? as I serued before thy father, so will I before thee.
20 ¶ Then spake Absalom to Ahithophel, Give counsell what we shall doe.
21 And [k] Ahithophel said vnto Absalom, Go in to thy fathers cōcubines, which he hath left to keepe the house: & when all Israel shall heare, that thou art abhorred of thy father, the handes of all that are with thee shalbe strong.
22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers cōcubines in the sight of all Israel.
23 And the counsell of Ahithophel which he counseled in those daies, was like as one had asked [l] counsell at the oracle of God: so was al the counsel of Ahithophel both with Dauid and with Absalom.

[e] Or, my teares.

g Meaning, that the Lorde will send comfort to his when they are oppressed.

h To wit, at Bahurim.

[m] Ebr. Let the King liue.

i Meaning, Dauid.

[n] Ebr. the second time.

k Suspecting the change of the kingdome, and so his owne ouerthrowe, he giueth such cōsel as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in hiest authoritie.

l It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsel is ouerthrowen by Hushai. 14 The Lord had so ordeined. 19 The Priestes sonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth him selfe. 27 They bring vitailes to Dauid.

1 MOreouer Ahithophel said to Absalom, [a] Let me chuse out now twelue thousand men, and I wil vp & follow after Dauid this night,
2 And I will come vpon him: for he is weary, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the King onely,
3 And I will bring againe all the people vnto thee, and whe all shall returne, ([b] the man whome thou seekest being slaine) all the people shalbe in peace.
4 And the saying [o] pleased Absalom well, and all the Elders of Israel.
5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise [p] what he sayeth.
6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath [q] spoken thus: shal we do after his saying, or no? tell thou.
7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath geuen, is not [c] good at this time.
8 For, saide Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde, as a beare robbed of her whelpes in ye field: also thy father is a valiant warriour, & will not [r] lodge with the people.
9 Beholde, he is nid now in some caue, or in some place: and though some of them be ouerthrowē at the first, yet the people shall heare, and say, The people that folow Absalom, be [s] ouerthrowē.
10 Then he also that is valiant whose heart is as the heart of a lion, shall [t] shrinke & faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.
11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sande of the sea in nomber, and that thou go to battell in thine owne person.
12 So shall we come vpon him in some place, where we shall finde him, & [u] we wil vpon him as the dew falleth on the ground: and of all the men that are with him, we wil not leaue him one.
13 Moreouer if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntill there be not one small stone found there.
14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Loyd had [x] determined to destroy the [d] good counsell of Ahithophel, that the Loyd might bring euill vpon Absalom.
15 Then said Hushai vnto Zadok and to Abiathar the Priestes, Of this and that maner did Ahithophel and the Elders of Israel counsel Absalom: & thus and thus haue I counseled.
16 Nowe therefore sende quickely, and shewe Dauid, saying, Tarie not this night in the fields of the wildernes, but rather get thee ouer, lest the King be deuoured & al the people that are with him.
17 ¶ Nowe Ionathan and Ahimaaz abode by [y] En-rogel: (for they might not be seene to come into the citie) and a maide went, and tolde them, & they went and shewed King Dauid.
18 Nevertheleste

[a] The wicked are so greedie to execute their malice, that they leaue none occasion, that may further the same

[o] Or, gaue.

[p] Ebr. what is in his mouth.

[q] Or, given such counsel.

b Meaning, Dauid.

c Hushai sheweth him selfe faithfull to Dauid, in that he reproueth this wicked counsel & purpose.

[r] Or, tary all night.

[s] Ebr. haue a breach, or ruine.

[t] Ebr. melt.

[u] Or, we will campe against him.

[x] Or, commanded.

d That counsell which seemed good at the first to Absalom, verse 4.

e For by ye counsel of Hushai he went to the battel where he was destroyed.

f That is, ouer Iorden.

[y] Or, the well of Rogel.

g Meaning, the message fro their

18 Neuertheleſſe a yong man ſaw them, and tolde it to Abſalom. therefore they both departed quickely, and came to a mans houſe in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and ſpred a couering ouer the welles mouth, & ſpred grounde corne thereon, that the thing ſhould not be knowen.

20 And when Abſalloms ſeruants came to the wife into the houſe, they ſaide, Where is Ahimaaz and Jonathan? And the woman anſwered them, They be gone ouer the [i] brooke of water. And whē they had ſought them, & could not finde thē, they returned to Jeruſalem.

21 And aſſone as they were departed, the other came out of the well, & went and tolde King Dauid, and ſaid vnto him, Vp, and get you quickely ouer the water: for [k] ſuch counſell hath Ahithophel giuen againſt you.

22 Then Dauid arose, and all the people that were with him, & they went ouer Jorden [l] untill the dawning of the day, ſo that there lacked not one of them, that was not come ouer Jorden.

23 ¶ Nowe when Ahithophel ſawe that his counſel was not followed, he ſadled his aſſe, and arose, and he went home vnto his citie, & put his houſhold in order, and [m] hanged himſelfe, and dyed, & was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Abſalom paſſed ouer Jorden, he, and all the men of Jſrael with him.

25 And Abſalom made Amaſa captaine of the hoſte in the ſtead of Joab: which Amaſa was a mans ſonne named Jethra an Jſraelite, that went into Abigal the daughter of [n] Nahath, ſiſter to Zeruiah Joabs mother.

26 So Jſrael and Abſalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the ſonne of Nahaſh out of Rabbah of the children of Ammon, and Machir the ſōne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 [o] Brought beds, and baſens, & earthen veſſels, and wheat, and barly, & floure, & parched corne, and beanes, & lentiles, and parched corne.

29 And they brought honie, and butter, and ſheepe, and cheeſe of kine for Dauid and for the people that were with him, to eate: for they ſaide, The people is hungrie, and wearie, and thirſty in the wildernes.

CHAP. XVIII.

2 Dauid deuideth his armie into three partes. 9 Abſalom is hanged, ſlaine, and caſt in a pit. 33 Dauid lamenteth the death of Abſalom.

1 THen Dauid [a] nombred the people that were with him, and ſet ouer them captaines of thouſands and captaines of hundreths.

2 And Dauid ſent forth the thirde part of the people vnder the hand of Joab, and the third part vnder the hand of Abiſhai Joabs brother the ſonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. and the King ſaide vnto the people, I will goe with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not regarde vs, neither will they paſſe for vs, though halfe of vs were ſlaine: but thou [b] art nowe worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of ō citie.

4 Then the King ſaid vnto them, What ſemeth you beſt, that I will do. So the King ſtoode by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the King commanded Joab and Abiſhai, and Ittai, ſaying, Entreat the yong man Abſalom gently for my ſake. and all the people heard when the King gaue all the captaines charge cōcerning Abſalom.

6 So the people went out into the fielde to meete Jſrael, and the battell was in the [c] wood of Ephraim:

7 Where the people of Jſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, euen of twenty thouſand.

8 ¶ For the battel was ſcattred ouer all the countrey: and the wood deuoured much more people that day, then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpō a mule, and the mule came vnder a great thick oke: and his head caught holde of the oke, and he was taken vp ‖ betwene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſaw it, tolde Joab, ſaying, Beholde, I ſawe Abſalom hanged in an oke.

11 Then Joab ſaide vnto the man that told him, And haſt thou ſeene? why then diddeſt not thou there ſmite him to the ground, and I would haue giuen thee ten *ſhekels of ſilver, and a girdle?

12 Then ō man ſaid vnto Joab, Though I ſhould [*] receiue a thouſand ſhekels of ſilver in mine hand, yet woulde I not lay mine hand vpon the Kings ſonne: for in our hearing ō King charged thee, and Abiſhai, & Ittai, ſaying, Beware, leſt any touch the yong man Abſalom.

13 If I had done it, it had bene [*] the danger of my life: for nothing can be hid from the King: yea, ō thy ſelfe woulddeſt haue bene againſt me.

14 Then ſaid Joab, I will not thus tarry with thee. And he tooke three dartes in his hand, and thruſt them [*] through Abſalom, while he was yet alive in the middes

h Thus God ſendeth ſuccour to his in their greateſt dangers

i The Chalde text readeth, now they haue paſſed the Iorden.

k To wit, to purſue thee with all haſte.

l They trauailed all night, and by morning had all their companie paſſed ouer.

m Gods iuſt vengeance euen in this life is powred on them, which are enemies, traitours, or perſecuters of his Church.

n Who was alſo called Iſhai Dauids father.

o God ſheweth him ſelfe moſt liberall to his, when they ſeeme to be vtterly deſtitute.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the inſolencie of the ſōne againſt the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernour ought to be ſo deare vn to his people, that they will rather loſe their liues then that ought ſhould come vnto him.

c So called, because ȳ Ephraimites (as ſome ſay) fed their cattel beyond Iorden in this wood.

‖ This is a terrible example of Gods vengeance againſt the that are rebels or diſobedient to their parents.

Gen. 23. 15.

[*] Ebr. weigh vpon mine hand.

[*] Ebr. a lye against my ſoule.

[*] Ebr. in the heart of Abſalom.

middes of the oke.
15 And ten seruants that bare Ioabs armour, compassed about & smote Absalom, and slew him.
16 Then Ioab [d] blewe the trumpet, & the people returned from pursuing after Israel: for Ioab held backe the people.
17 And they tooke Absalom, & cast him into a great [e] pit in the wood, & layed a mighty great heape of stones vpō him: & all Israel fled euery one to his tent.
18 Now Absalom in his liue time had taken & reared him vp a piller, which is in the [f] kings dale: for he said, I haue no sonne to keepe my name in remembrance: and he called the piller after his owne name, and it is called vnto this day, Absaloms place.
19 ¶ Then saide Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the king tidings that the Loude hath [g] delivered him out of the hand of his enemies.
20 And Ioab sayde vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.
21 Then said Ioab to Cushi, Go, tel the king, what thou hast seene. And Cushi bowed him selfe vnto Ioab, and ran.
22 Then said Ahimaaz the sonne of Zadok againe to Ioab, What, I pray thee, if I also runne after Cushi? And Ioab said, Wherefore nowe wilt thou runne, my sonne, seeing that thou hast no tidings to bring?
23 Yet what if I runne? Then he sayd vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cushi.
24 Now Dauid sate betwene the two [h] gates. And the watchman went to ye roppe of the gate vpon the wall, & lift vp his eies, and sawe, & beholde, a man came running alone.
25 And the watchman cryed, & tolde the king. And the king said, If he be alone, [i] he bringeth tidings. And he came apace, and drew nere.
26 And the watchman sawe an other man running, & the watchman called vnto the porter, and said, Beholde, another man runneth alone. And the king said, He also bringeth tidings.
27 And the watchman said, [k] Me thinketh the running of the foremost is like ye running of Ahimaaz the sonne of Zadok. The the king said, He is a [l] good man, & commeth with good tidings.
28 And Ahimaaz called, and said vnto the king, Peace be with thee: and he fel down to the earth vpon his face before the king, and said, Blessed be the Loude thy God, who hath [m] shut vp the men that lift vp their handes against my loide the king.
29 And the king said, Is the yong man Absalō safe? And Ahimaaz answered, When Ioab sent the kings [k] seruant, & me thy seruant, I sawe a great tumult, but I knewe not what.
30 And the king said vnto him, Turne aside, & stand here. so he turned aside & stode still.
31 And behold, Cushi came, and Cushi said, [n] Tidings, my loid the king: for the Loude hath delivered thee this day out of the hande of all that rose against thee.
32 Then the king said vnto Cushi, Is the yong man Absalō safe? And Cushi answered, The enemies of my loid the king, and al that rise against thee to do thee hurt, be as that yong man is.
33 And the king was [l] moued, & went vp to the chamber ouer the gate, & wept: & as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalō: would God I had died for thee, O Absalom, my sonne, my sonne, my sonne.

d For he had pitie of the people, which was seduced by Absaloms flatterie.
e Thus God turned his vaine glorie to shame.
Gene. 14. 17.
f It seemeth that God had punished him, in taking away his children, Chap 14. 27.
[m] Ebr. iudged.
g For Ioab bare a good affection to Ahimaaz, and douted how Dauid would take the reporte of Absaloms death
h He sate in the gate of the citie of Mahanaim.
[i] Ebr. tidings are in his mouth.
[k] Ebr. I see the running.
[l] He had had experience of his fidelitie, Chap. 17. 21.
[n] Or, delivered vp.
k To wit, Cushi, who was an Ethiopian.

CHAP. XIX.

Ioab encourageth the King. 8 Dauid is restored. 23 Shimeiu pardoned. 24 Mephibosheth meeteth the King. 39 Barzillai departeth. 41 Israel striueth with Iudah.

1 AND it was told Ioab, Behold, the king weepeth and mourneth for Absalom.
2 Therefore the [a] victorie of that day was turned into mourning to all the people: for ye people heard say that day, The king soroweth for his sonne.
3 And the people went that day into the citie [b] secretly, as people confounded hide the selues when they flee in battel.
4 So the king [c] hidde his face, and the king cried with a loude voice, My sonne Absalom, Absalom my sonne, my sonne.
5 ¶ Then Ioab came into [d] the house to the king & said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, & the liues of thy sonnes and of thy daughters, and the liues of thy wives, & the liues of thy concubines,
6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy [e] princes nor seruants: therefore this day I perceiue, that if Absalom had liued, and we al had dyed this day, that then it would haue [f] pleased thee wel.
7 Now therefore vp, come out, & speake [g] comfortably vnto thy seruants: for I sweare by the Loude, except thou come out, there will not tarie one man with thee this night: and that will be worse vnto thee, then all the euil that fell on thee from thy youth hitherto.
8 Then the king arose, and sate in the [h] gate: and they tolde vnto all the people, saying, Beholde, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euerie man to his tent.
9 ¶ Then all the people were at [i] strife throughe-

7 Ioab encourageth the King. 8 Dauid is restored. 23 Shimeiu pardoned. 24 Mephibosheth meeteth the King. 39 Barzillai departeth. 41 Israel striueth with Iudah.
[a] Ebr. saluation, or deliverance.
[b] Or, by stealth.
c As they do that mourne.
d At Mahanaim.
[e] Or, captaines.
[f] Ebr. bene right in thine eyes.
[g] Ebr. to the heart of thy seruants.
h Where the most resort of ye people hanted.
i Euerie one blamed an other and stroue who should first bring him home.

throughout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.
10 And Absalom, whome we anointed ouer vs, is dead in battel: therefore why are ye so slowe to bring the king again?
11 But king Dauid sent to Zadok and to Abiathar the [e] Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behinde to bring the king again to his house, (for the saying of all Israel is come vnto the king, euen to his house)
12 Ye are my brethren: my bones & my flesh are ye: wherefore then are ye the last that bring the king again?
13 Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the hoste to me for euer in the [f] roume of Ioab.
14 So he bowed the hearts of al the men of Iudah, as of one mã: therefore they sent to the king, saying, Returne thou with all thy seruants.
15 So the king returned, and came to Iorden. And Iudah came to Gilgal, for to go to meete the king, & to conduct him ouer Iorden.
16 ¶ And [g] Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,
17 And a thousand men of Beniamin with him, & *Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: & they went ouer Iorden before the king.
18 And there went ouer a boate to carie ouer the Kings houshold, & to do him pleasure. Then Shimei the sonne of Gera fel before the king, when he was come ouer Iorden,
19 And said vnto the king, Let not my lord impute * wickednes vnto me, nor remember the thing that thy seruant did [h] wicked ly when my lord the king departed out of Ierusalem, that the king should take it to his heart.
20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of [i] Ioseph, that am come to go downe to meete my lord the king.
21 But Abishai the sonne of Zeruiah answered, and said, Shal not Shimei die for this, because he cursed the Lords anointed?
22 And Dauid said, What haue I to do with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shal there anie man dye this day in Israel? for do not I know, that I am this day king ouer Israel?
23 Therfore the king said vnto Shimei, Thou shalt [k] not die, & the king ware vnto him.

e That they should reproue the negligence of the Elders, seeing the people were so forward

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of al the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15.

h For in his aduersitie he was his most cruel enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

i By Ioseph he meaneth Ephraim, Manasseh, & Beniamin (whereof he was) because these three were vnder one standerd Num. 2. 18.

k By my hands, or during my life, as reade 1. King. 2. 8, 9.

24 ¶ And Mephibosheth the sonne of Saul came down to meete the king, & had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntil he returned in peace.
25 And when [l] he was come to Ierusalem, & met the king, the king said vnto him, Wherefore wentest not thou with me, Mephibosheth?
26 And he answered, My lorde the king, my seruãt deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon for to go with the king, because thy seruant is lame.
27 And he hath * accused thy seruant vnto my lord the king: but my lord the king is as an [m] Angel of God: do therefore thy pleasure.
28 For al my fathers house were [n] but dead men before my lorde the king, yet didest thou set thy seruant among the that did eate at thine owne table: what right therefore haue I yet to crye anie more vnto the king?
29 And the king said vnto him, Why speakest thou anie more of thy matters? I haue sayd, Thou, and Ziba deuide the [o] lands.
30 And Mephibosheth saide vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.
31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.
32 Now Barzillai was a very aged mã, euen fourescore yere olde, & he had prouided the king of sustenance, while he lay at Mahanaim: for he was a man of verie great substance.
33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.
34 And Barzillai sayde vnto the king, [p] How long haue I to liue, that I should go up with the king to Ierusalem?
35 I am this day fourescore yere olde: & can I discerne betwene good or euil? Hath thy seruãt any taste in that I eat or in that I drinke? Can I heare anie more the voyce of singing men & women? wherefore then should thy seruant be any more a [p] burthen vnto my lord the king?
36 Thy seruant will go a litle way ouer Iorden with the king, and why wil the king recompence it me with such a reward?
37 I pray thee, let thy seruãt turne backe againe, that I may die in mine owne citie, & be buried in the graue of my father and of my mother: but behold thy seruant [q] Chimham, let him go with my lorde the king, and do to him what shall please thee.
38 And the king answered, Chimham shal go with me, and I will do to him that thou shalt be content with: & whatsoeuer thou shalt [r] require of me, that will I do

l When Mephibosheth being at Ierusalem had met the king.

Chap. 16. 3.

m Able for his wisdome to iudge in all matters.

n Worthie to die for Sauls cruelties towards thee.

o Dauid did euil in taking his lands from him before he knewe the cause, but much worse, that knowing the trueth, he did not restore the.

p Ebr. how manie dayes are the yeres of my life?

p He thought it not meete to receiue benefites of him to whom he was not able to do seruice againe.

q My sonne.

r Or, chuse.

I do for thée.

39 So all the people went ouer Iordan: and the King passed ouer: & the King kissed Barzillai, and [a] blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to [r] Gilgal, & Chimham went with him, and all the people of Iudah conducted the King, & also halfe the people of [f] Israel.

41 And behold, all the men of Israel came to the King, & said vnto the King, Why haue our brethren the men of Iudah stolne thée away, & haue brought the king and his houshold, and all Dauids men with him ouer [r] Iordan?

42 And all the men of Iudah answered the men of Israel, Because the king is nére of kin to vs: and wherefore now be ye angrie for this matter? haue we eaten of the kings coll, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and saide, We haue ten partes in the king, and haue also more right to Dauid then ye, Why then did ye despise vs, [a] that our aduice shoulde not be first had in restoring our king? And the wordes of the men of Iudah were frercer then the wordes of the mé of Israel.

[a] Or, bade him fare well.

[r] Where the tribe of Iudah ranied to receiue him.

[f] Which had taken part with the king.

[r] Toward Ierusalem.

[a] Or, haue not we first spoken to bring home the King? vers. 11.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

1 THen there was come [a] thither a wicked man (named Sheba the sonne of Bichri, a man of Ieminn) and he blewe the trumpet, & saide, We haue no part in [b] Dauid, neither haue we inheritance in the sonne [c] of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, from [d] Iordan eué to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king toke the ten women his * concubines, that he had left behind him to kee ye the house, and put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhoode.

4 ¶ Then said the king to [e] Amasa, Assemble me the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he tarried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Nowe shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy Lordes seruants & follow after him, lest he get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mightie men: and they departed out of Ierusalem, to

[b] Ebr. peace.

[c] Ebr. doubled not his stroke.

[d] Vnto the citie Abel, which was nere to Bethmaachah.

[e] That is, he went about to ouerthrowe it.

[f] Either them which had beene vnder Ioab, or Dauids men. Chap. 1. 38.

follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment, that he had put on, was girded vnto him, & vpon it was a sworde girded, which hanged on his loynes in the sheath, & as he went, it vied to fall out.

9 And Ioab said to Amasa, Art thou in [h] health, my brother? And Ioab toke Amasa by the beard with the right hand to kisse him.

10 But Amasa toke no heede to the sworde that was in Ioabs hand: for therewith he smote him in the fifth, & shed out his bowels to the ground, and [i] smote him not the second time: so he died. then Ioab & Abishai his brother followed after Sheba sonne of Bichri.

11 And one of Ioabs men [k] stoode by him, and saide, He that fauoureth Ioab, and he that is of Dauids parte, let him go after Ioab.

12 And Amasa wallowed in blood in the middes of the way: and when the man saw that all the people stoode stil, he remoued Amasa out of the way into the field, and cast a cloth vpon him, because he saw that euery one that came by him, stoode stil.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to folow after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel vnto Abel, and [i] Bethmaachah and all places of Berim: & they gathered together, & went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, & the people thereof stoode on the ramper, and all the people that was with Ioab, [k] destroyed and cast downe the wall.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came nére vnto her, the woman said, Art thou Ioab? And he answered, Yea. And she said to him, Heare the wordes of thine handmaid. And he answered, I doe heare.

18 Then she spake thus, [l] They spake in the old time, saying, They should aske of Abel, and so haue they continued.

19 I am [m] one of them, that are peaceable & faithfull in Israel: and thou goest about to destroy a citie, & a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and saide, God forbid, God forbid it me, that I should deuoure, or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hande against the King, euen against Dauid: deliuer vs him only, & I wil depart fro the citie. And the woman said vnto Ioab, Behold, his head shalbe throwe to

[g] Which was his coat, that he vsed to weare in ye warres.

[h] Ebr. peace.

[i] He stoode by Amasa at Ioabs appointment.

[k] That is, he went about to ouerthrowe it.

[l] She sheweth that the old custome was not to destroy a citie, before peace was offred, Deut. 20. 10, 11.

[m] She speaketh in the name of the citie.

[n] Hearing his fault told him, he gaue place to reason, and required onlyhim that was author of the treason.

the

the ouer the wall.
22 Then the woman went vnto all the
people with her wisdome, and they cut
off the head of Sheba the sonne of Bi-
chri, & cast it to Joab: then he blew the
trumpet, and "they retired from the
citie, euery man to his tent: and Joa-
b returned to Jerusalem vnto the
King.
23 ¶ * Then Joab was ouer all the hoste
of Israel, and Benaiah the sonne of Je-
hoiada ouer the Cherethites and ouer
the Pelethites,
24 And Adoram ouer the tribute, and
Jeshaphat the sonne of Ahilud the re-
corder,
25 And Sheia was scribe, and Zadok &
Abiathar the Priestes,
26 And also Ira the Jarite was ° chiefe
about Dauid.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

1 THen there was a famine in the
dayes of Dauid, ther peeres "to-
gether: and Dauid "asked coun-
sell of the Lord, and the Lord answered,
It is for Saul, and for his bloodie house,
because he slewe the [a] Gibeonites.
2 Then the King called the Gibeonites,
and said vnto them (Nowe the Gibeo-
nites were not of the childre of Israel,
but * a remnant of the Amorites, vnto
whome the children of Israel had
sworne: but Saul sought to slay them
for his zeale towarde the children of
Israel and Judah)
3 And Dauid said vnto the Gibeonites,
[b] What shall I do for you, and where-
with shall I make the atonement, that
ye may bless the inheritance of the
Lord?
4 The Gibeonites then answered him,
We wil haue no siluer nor gold of Saul
nor of his house, neither for vs shalt
thou kill [c] any man in Israel. And he
said, What ye shall say, that will I doe
for you.
5 Then they answered the King, The
man that consumed vs, and that ima-
gined euil against vs, so that we are de-
stroyed from remaining in any coast of
Israel,
6 Let seuen men of his [d] sonnes be deli-
uered vnto vs, and we will hang them
vp [e] vnto the Lord in Gibeah of Saul,
the Lordes chosen. And the King sayd,
I will giue them.
7 But the King had compassion on Me-
phibosheth the sonne of Jonathan the
sonne of Saul, because of the * Lordes
othe, that was betwene them, euen be-
twene Dauid and Jonathan the sonne
of Saul.
8 But the King tooke the two sonnes
of Rizpah the daughter of Aiah, whom
she bare vnto Saul, euen Armoni and
Mephibosheth and the fiue sonnes of
[f] Michal, the daughter of Saul, whome
she bare to Adriel the sonne of Barzil-
lai the Meholathite.
9 And he deliuered them vnto the hands
of the Gibeonites, which hanged them
in the mountaine before the Lorde: so
they "died all seuen together, and they
were slaine in the time of harueste: in the
[g] first dayes, and in the beginning of bar-
ley harueste.
10 Then Rizpah the daughter of Aiah
tooke [h] sackecloth and hanged it vp for
her vpon the rocke, from the beginning
of harueste, vntill [i] water dropped vpon
them from the heauen, & suffred neither
the birdes of the aire to "light on them
by day, nor beasts of the field by night.
11 ¶ And it was told Dauid, what Riz-
pah the daughter of Aiah the concu-
bine of Saul had done.
12 And Dauid went and tooke the bones
of Saul and the bones of Jonathan his
sonne from the citizens of Jabeth Gi-
lead, which had stollen them from the
streete of Beth-shan, where the Phili-
stims had * hanged them, when the
Philistims had slaine Saul in Gilboa.
13 So he brought thence the bones of
Saul and the bones of Jonathan his
sonne, and they gathered the bones of
them that were hanged.
14 And the bones of Saul and of Jona-
than his sonne buried they in the cou-
trey of Benjamin in Zelah, in the graue
of Kish his father: and when they had
perfourmed al that the King had com-
manded, God was then [k] appeased
with the land.
15 ¶ Againe the Philistims had warre
with Israel: & Dauid went downe, &
his seruants with him, & they fought a-
gainst the Philistims, & Dauid fainted.
16 Then Ishi-benob which was of the
sonnes of Haraphah (the head of whose
speare waped three hundreth [m] shekels
of brasse) euen he being girded vp a new
sworde, thought to haue slaine Dauid.
17 But Abishai the sonne of Zeruiah
succoured him, & smote the Philistim,
and killed him. Then Dauids men
sware vnto him, saying, Thou shalt goe
no more out with vs to battel, lest thou
quench the [n] light of Israel.
18 ¶ And after this also there was a
battel with the Philistims at ° Gob,
then Sibbechai the Hushathite slewe
Saph, which was one of the sonnes of
Haraphah.
19 And there was yet another battell
in Gob with the Philistims, where El-
hanah the sonne of Jaare-oregim, a
Bethlehemite slewe [p] Goliath the Git-
tite: the staffe of whose speare was like
a weauers beame.
20 Afterward there was also a battel in
Gath, where was a man of a great sta-
ture, and had on euery hand six fingers,
and one euery foote sixe toes, foure and
twenty in nomber: who was also the
sonne of Haraphah.

21 And

"Ebr. they were scatered.
Chap. 8. 16.
o. Either in dignitie, or familiaritie.
"Ebr. yere after yere.
"Ebr. sought the face of the Lord.
a Thinking to gratifie the people, because these were not of the seede of Abraham. Iosh. 9. 3, 15.
b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people?
c Saue onely of Sauls stocke.
d Of Sauls kinsmen.
e To pacifie the Lord.
1. Sam. 18. 3. & 20. 8, 42.
f Here Michal is named for Merab Adriels wife, as appeareth 1. Sam. 18. 19 in Michal was the wife of Paltiel, 1. Sam. 25. 44 and neuer had child, 2. Sam. 6. 23.
"Ebr. fell.
g Which was in the moneth Abib or Nisan, which conteineth part of March and part of Aprill.
h To make her a tent, wherein she prayed to God to turne away his wrath.
i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.
"Or, rest.
1 Sam. 31. 10.
k For where the magistrate suffreth faultes vnpunished, there the plague of God lyeth vpon the land.
l That is, of the race of Gyants.
m Which amount to nine pound three quarters.
n For the glory and welth of the countrey standeth in the preseruation of the godly magistrate.
o Called Gezer, and Saph is called Sippai, 1. Chron. 20. 4.
p That is, Lahmi the brother of Goliath, whome Dauid slewe, 1. Chron. 20. 5.

1.Sam.16.9.

21 And when he reuyled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.
22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

a *Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 He prophesieth of the reiection of the Iewes, and vocation of the Gentiles.*

1 AND Dauid spake the words of this a song vnto the Loyde, what time the Loyde had deliuered him out of the hands of all his enemies, and out of the hand of Saul.
2 And he said,* The Loyde is my b rocke & my fortresse, and he that deliuereth me.
3 God is my * strength, in him wil I trust: my shielde, & the horne of my saluation, my hie tower & my refuge: my Sauiour, thou hast saued me from violence.
4 I wil call on the Loyde, who is worthie to be praised: so shal I be safe from mine enemies.
5 For the c pangs of death haue compassed mee: the floods of vngodlines haue made me afraide.
6 The sorowes of the graue cõpassed me about: d snares of death ouertooke me.
7 But in my tribulation did I call vpon the Loyde, and cryed to my God, & he did heare my voyce out of his temple, and my crie did enter into his eares.
8 Then the earth trembled & quaked: the foundations of the heauens mooued, & shooke, because he was angry.
9 e Smoke went out at his nostrels, and consuming fire out of his mouth: coles were kindled thereat.
10 He f bowed the heauens also, & came downe, & darkenes was vnder his feete.
11 And he rode vpon g Cherub and did flie, and he was seene vpon the winges of the winde.
12 And he made darkenes a tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.
13 At the brightnesse of his presence h the coles of fire were kindled.
14 The Loyd thundred from heauen, and the most hie gaue his voyce.
15 He shot arowes also, and scattred them: to wit, lightning, and destroyed them.
16 The i chanels also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the Loyd, & at the blast of the breath of his nostrels.
17 He sent from aboue, and tooke mee: he drewe me out of many waters.
18 He deliuered me from my strong enemie, and from them that hated mee: for they were to strong for me.
19 They k preuented me in the day of my calamitie, but the Loyd was my stay,
20 And brought mee forth into a large place: he deliuered mee, because he fauoured me.
21 The Loyde rewarded me according to my l righteousnesse: according to the pureness of mine hands he recompensed mee.
22 For I kept the wayes of the Loyd, and did not m wickedly against my God.
23 For all his lawes were before me, & his statutes: I did not depart therefrom.
24 I was vpright also toward him, and haue kept me from my wickednes.
25 Therefore the Loyd did reward me, according to my righteousnes, according to my pureness before his eyes.
26 With the godly thou wilt shew thy self godly: with the vpright man thou wilt shew thy self vpright.
27 With the pure thou wilt shew thy selfe pure, and with the n froward thou wilt shewe thy selfe froward.
28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.
29 Surely thou art my light, O Loyd: and the Loyd wil lighten my darkenes.
30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.
31 The waye of God is o vncorrupt: the word of the Loyde is tryed in the fire: he is a shield to all that trust in him.
32 For who is God besides the Loyd? and who is mightie, saue our God?
33 God is my strength in battel, and maketh my way vpright.
34 He maketh my feet like p hindes feete, and hath set me vpon mine hie places.
35 He teacheth mine handes to fight, so that a bowe of q brasse is broken with mine armes.
36 Thou hast also giuen me the shielde of thy saluation, and thy louing kindenes hath caused me to increase.
37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.
38 I haue pursued mine enemies and destroyed them, and haue not turned again vntil I had consumed them.
39 Yea, I haue consumed them & thrust them through, and they shall not arise, but shal fall vnder my feete.
40 For thou hast r girded me with power to battel, & them that arose against me, hast thou subdued vnder me.
41 And thou hast giuen me the neckes of mine enemies, that I might destroye them that hate me.
42 They looked aboute, but there is none to saue them, euen vnto the s Loyd, but he answered them not.
43 Then did I beate them as smal as the dust of the earth: I did treade them flat as the clay of the streete, and did spreade them abroade.
44 Thou hast also deliuered me from the contentions of my t people: thou hast preserued mee to be the head ouer nations: the people which I knew not, do serue me.
45 Strangers u shalbe in subiection to me: assoone as they heare, they shal obey me.
46 Strangers shal shrinke away, & feare

a In toke of the wonderful benefites, that he receiued of God. *Psalme.18.2.*
b By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in all tentations.
* *Or, rocke.*
c As Dauid (who was the figure of Christ) was by Gods power deliuered from all daungers: so Christ and his Church shall ouercome most grieuous daungers, tyrannie, and death.
d That is, cloudes and vapors.
e Lightning and thundering.
f So it seemeth when the ayre is darke.
g To flie in a moment through the world.
h By this description of a tempest he declareth the power of God against his enemies.
i He alludeth to the miracle of the red Sea.
k I was so beset, that all meanes seemed to fayle.
l Toward Saul and mine enemies.
m I attempted nothing without his commaundement.
n Their wickednes is cause, that thou seemest to forget thy wonted mercy.
o The maner that God vseth to succour his, neuer fayleth.
p He vseth extraordinarie meanes to make me winne most strong holdes.
* *Or, shield.*
q He acknowledgeth that God was the author of his victories, who gaue him strength.
r The wicked in their necessitie are compelled to flee to God, but it is to late.
s Meaning, of the Iewes, who conspired against me.
t Not willingly obeying me, but dissemblingly.

in their priuie chambers.

u Let him shew his power, that he is the gouernour of all the world.

47 Let the Lorde liue, [u] and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God [p] giueth me power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift me vp frō them that rose against me, thou hast deliuered me from the cruel man.

Rom.15.9.

50 Therfore I will praise thee, O Lord, among the *nations, and will sing vnto thy Name)

51 He is the tower of saluatiō for his king, and sheweth mercy to his Anoynted, euen to Dauid, and to his seede *for euer.

Chap.7.13.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shall be plucke vp as thornes. 8 The names and facts of hu mightie men. 15 He desired water and would not drinke it.

a Which he spake after that he had made the Psalmes.

1 THese also be the [a] last words of Dauid, Dauid the sonne of Ishai sayth, euen the mā who was set vp on hie, the Anoynted of the God of Iaakob, & the sweete singer of Israel saith.

b Meaning, he spake nothing but by the motion of Gods Spirit.

2 The Spirit of the Lorde spake by mee, and his word was in my [b] tongue.

3 The God of Israel spake to mee, the strength of Israel saide, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

c Which groweth quickely and fadeth soone.

4 Euen as the morning light when the sunne riseth, the morning, I say, without cloudes, so shall mine house be, and not as the [c] grasse of the earth is by the bright raine.

5 For so shall not mine house bee with God: for he hath made with mee an euerlasting couenāt, perfite in al points, and sure: therefore all mine health and whole desire is, that he will not make it [d] growe so.

d But that my kingdome may continue for euer according to his promes.

6 But the wicked shall be euery one as thornes thrust awaye, because they can not be taken with hands.

7 But the man that shall touche them, must be defended with yron, or with the shaft of a speare: and they shalbe burnt with fire in the same place.

8 ¶ These be the names of the mightye mē whome Dauid had. He that sate in the seate of [e] wisedome being chiefe of the princes, was Adino of Ezni, he slewe eight hundreth at one time.

e As one of the kings counsell.

1.Chro.11.11.

9 And after him was *Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they [f] defied the Philistims gathered there to battel, when the men of Israel were [g] gone vp.

*Or, affailed with danger of their liues.

f Meaning, fled from the battell.

g By a crampe which came of wearines and straining.

1.Chro.11.27.

10 He arose & smote the Philistims vntill his hand was weary, & his hand stake vnto the swode: & the Lorde gaue great victoure the same day, and the people returned after him onely to spoile.

11 After him was *Shammah the sonne of Age the Hararite: for the Philistims assebled at a towne, where was a piece of a fielde full of lentils, and the people fled from the Philistims.

12 But he stode in the mids of the fielde, and defended it, & slewe the Philistims: so the Lord gaue [h] great victoure.

h Who hath neither respect to many nor few, when he will shew his power.

13 ¶ After warde three of the thirtie captaines went down, & came to Dauid in the harvest time vnto the caue of Adullam, and the host of the Philistims pitched in the valley of [i] Rephaim.

*Or, Giants.

14 And Dauid was then in an holde, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid [k] longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

i Being ouercome with weariness and thirst.

16 Then the three mightie brake into the hoste of the Philistims, and drewe water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but [k] powred it for an offring vnto the Lord,

k Brideling his affection, & also desiring God not to be offended for that rash enterprise.

17 And said, O Lord, be it farre from me, that I shoulde doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These thinges did these three mightie men.

18 ¶ And Abishai the brother of Ioab, [h] sonne of Zeruiah, was chiefe amōg the three, & he lifted vp his speare against three hundreth, [l] and slew them, and he had the name among the three.

1.Chro.11.20.

l Ebr. slaine.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of [m] a valiant man, which had done many acts, & was of Kabzeel, slew two strōg men of Moab: he went down also, and slewe a lion in the middes of a pit in the time of snowe.

m Or, Ish-hai.

21 And he slewe an Egyptian a [n] man of great stature, and the Egyptian had a [l] speare in his hand: but he went down to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

n Or, a comely man.

l Which was bigge as a weauers beame, 1. Chro.11.23.

22 These thinges did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honorable amōg [m] thirtie, but he attained not to the first three: and Dauid made him of his counsaile.

m He was more valiant then the 30 that follow, & not so valiant as the 6. before.

Chap.2.18.

24 ¶ Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Heles the *[n] Paltite: Ira the sonne of Ikkesh the Tekoite:

27 Abiezer the Anethothite: [o] Mebunnai the Husathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heled the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

1.Chro.11.27.

*Or, Pelonite.

n Diuers of these had two names, as appeareth, 1. Chro.11 & also many more are there mētioned.

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:
31 Abi-albon the Arbathite: Azmaueth the Barhumite:
32 Elihaba ꝑ Shaalbonite: of the sonnes of Iashen, Ionathan:
33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:
34 Eliphelet the sonne of Ahasbai the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:
35 Hezrai the Carmelite: Paarai the Arbite:
36 Igal the sonne of Nathan of Zobah: Bani the Gadite:
37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:
38 Ira the Ithrite: Gareb the Ithrite:
39 Vriah the Hittite, ◦ thirtie and seuen in all.

o These came to Dauid and helped to restore him to his kingdome.

CHAP. XXIIII.

1 Dauid causeth the people to be nombred. 10 He repenteth, & chuseth to fall into Gods hands. 15 Seventie thousand perish with the pestilence.

1 AND the wrath of the Lord was [a] again kindled against Israel, and [b] he moued Dauid against them, in that he said, Go, nomber Israel and Iudah.
2 For the king said to Ioab the captaine of the hoste, which was with him, Goe speedily nowe through all the tribes of Israel, from Dan euen to Beer-sheba, and nomber ye the people, that I may know the [c] number of the people.
3 And Ioab saide vnto the king, The Lorde thy God increase the people an hundreth folde more than they be, & that the eyes of my lord the king may see it: but why doeth my lord the King desire this thing?
4 Notwithstanding the kings word preuailed against Ioab and against ꝑ captaines of the hoste: therefore Ioab and the captains of the hoste went out from the presence of the king, to nomber the people of Israel.
5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the middes of the [a] valley of Gad and toward Iazer.
6 Then they came to Gilead, & to [a] Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,
7 And came to the fortresse of [a] Tyrus & to all the cities of the Hiuites and of the Canaanites, & went toward the South of Iudah, euen to Beer-sheba.
8 ¶ So when they had gone about all the lande, they returned to Ierusalem at the ende of nine moneths and twentie dayes.
9 ¶ And Ioab deliuered the nomber and summe of the people vnto the king: and there were in Israel [d] eight hundreth thousand strong men that drew swords, and the men of Iudah were [e] fiue hundreth thousand men.
10 Then Dauids heart smote him, after that he had nombred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore nowe, Lord, I beseeche thee, take away the trespasse of thy seruant: for I haue done very foolishly.
11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto ꝑ Prophet Gad Dauids [f] Seer, saying,
12 Go, and say vnto Dauid, Thus saith the Lorde, I offer thee three thinges, chuse thee which of them I shall do vnto thee.
13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that [g] seuen yeres famine come vpon thee in thy lande, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see, what answere I shall giue to him that sent me.
14 ¶ And Dauid said vnto Gad, I am in a wonderful strait: let vs fall now into the hand of the Lorde, (for his mercies are great) and let me not fall into the hand of man.
15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from [h] Dan euen to Beer-sheba seuenty thousand men.
16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord [i] repented of the euill, & said to the Angel that destroyed the people, It is sufficient, [i] hold now thine hande. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.
17 And Dauid spake vnto the Lord (when he saw the Angel that smote the people) and said, Beholde, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they [k] done? let thine hand, I pray thee, be against me and against my fathers house.
18 ¶ So Gad came the same day to Dauid, & said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.
19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.
20 And Araunah looked, & saw the King and his seruants coming toward him, and Araunah went out, and bowed himselfe before the King on his face to the ground,
21 And [l] Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to build an altar vnto the Lord, that the plague may cease fro the people.
22 Then Araunah saide vnto Dauid, Let my lord the king take & offer what seemeth him good in his eies: behold ꝑ ore for the burnt offring, & chariots, and the instruments of the oxen for wood.
23 All these things did Araunah [m] as a King giue vnto the king: and Araunah said

a Before they were plagued with famine, Chap. 21. 1.
b The Lord permitted Satan, as 1. Chro. 21. 1.
c Because he did this to trie his power, and so to trust therein, it offended God, els it was lawful to number the people, Exod. 30. 12. nom. 1. 2.

a Or, riuer.
a Or, to the nether land newly inhabited.
a Or, Zor.

d According to Ioabs count: for in all there were eleuen hundreth thousand, 1. Chro. 21. 5.
e Concluding vnder them the Beniamites: for els they had but foure hundreth and seuentie thousand, 1. Chro. 21. 5.

f Whome God had appointed for Dauid and his time.
g For three yeres of famine were past for the Gibeonites matter: this was ꝑ fourth yere, to the which should haue bene added other three yeres more, 1. Chro. 21. 12.
h From the one side of the countrey to the other. 1. Sam. 15. 11.
i The Lord spared this place, because he had chosen it to build his temple there.
k Dauid saw not the iust cause, why God plagued the people, and therefore he offreth him selfe to Gods corrections, as the onely cause of this euill.
l Called also Ornan, 1. Chro. 21. 20.
m That is, abundantly, for as some write, he was king of Ierusalem before Dauid wanne the tower.

said vnto the king, The Lorde thy God be fauourable vnto thee.
24 Then the king saide vnto Araunah, Not so, but I will bye it of thee at a price, and will not offer burnt offring vnto the Lorde my God of that which doeth cost me nothing. So Dauid bought the threshing floore, & the oxen, for [n] fiftie shekels of siluer.
25 And Dauid built there an altar vnto the Lord, and offred burnt offrings and peace offrings, & the Lord was appeased toward the land, and the plague ceased from Israel.

n Some write, that euery tribe gaue 50, which make 600, or ỳ afterward hee bought as much as came to 550 shekels, 1. Chro. 21.25.

THE FIRST BOOKE OF the Kings.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnes in this world, the holy Ghost setteth before our eyes in this booke the varietie and chaunge of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring howe that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his worde is truely set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and nowe by the iust punishment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our sauiour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adoniiah vsurpeth the kingdome. 30 Salomon is anointed king. 50 Adoniiah fleeth to the altar.

1 NOwe when King Dauid was [a] olde, and striken in yeres, they couered him with clothes, but no [b] heate came vnto him.
2 Wherfore his seruantes saide vnto him, Let there be sought for my lord the King a pong virgin, and let her [n] stande before the King and cherish him: and let her lie in thy bosome, that my lorde the King may get heate.
3 So they sought for a fayre pong maide throughout all the coastes of Israel, and found one Abishag [c] a Shunammite, & brought her to the King.
4 And the maide was exceeding faire, & cherished the King, & ministred to him, but the king knew her not.
5 ¶ Then Adoniiah the sonne of Haggith exalted himselfe, saying, I will be King. And hee gate him chariots and horsemen, and [d] fiftie men to runne before him.
6 And his father woulde not displease him from his [o] childehoode, to sayе, Why hast thou done so? And he was a verie goodly man, and his mother bare him next after Absalom.
7 And [p] he tooke counsel of Ioab [p] sonne of Zeruiah, and of Abiathar the Priest: and they [e] helped forward Adoniiah.
8 But Zadok the Priest, & Benaiah the sonne of Iehoiada, and Nathan [p] Prophet, and Shimei, and Rei, & the men of might, which were with Dauid, were not with Adoniiah.
9 Then Adoniiah sacrificed sheepe and oxen, and fatte cattell by the stone of Zoheleth, which is by [n] En-rogel, and called al his brethren the kings sonnes, and all the men of Iudah the Kinges seruants,
10 But Nathan the Prophet, and Benaiah, and the [f] mightie men, and Salomon his brother he called not.
11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adoniiah the sonne * of Haggith doeth reigne, & Dauid our lord knoweth it not?
12 Nowe therefore come, and I will now giue thee counsell, howe to saue thine owne life, and the life of thy sonne Salomon.
13 Go, and get thee in vnto king Dauid, and say vnto him, Didest not thou, my lord, O King, sweare vnto thine handmayd, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? Why is then Adoniiah king?
14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and [h] confirme thy wordes.
15 ¶ So Bath-sheba went in vnto the king into the chamber, and the king was verie olde, and Abishag the Shunammite ministred vnto the king.
16 And Bath-sheba bowed and made [n] obeysance vnto the King. And the king said, What is thy matter?
17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne.
18 And beholde, nowe is Adoniiah king, and now, my lord, O King, thou knowest [i] it not.

a He was about 70. yere olde, 2. Sam. 5.4.

b For his natural heate was worne away with trauels.

n *Or, serue him.*

c Which citie was in the tribe of Issachar, as Iosh. 19. 18.

d Reade 2. Sam. 15. 1.

o *Ebr. dayes.*

p *Ebr. his wordes were with Ioab.*

e They tooke his part and followed him.

n *Or, the fountaine.*

f As the Cherethites and Pelethites.

2. Sam. 3. 4.

g For Adoniiah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the afayres of the realme, and also Adoniiah had manie flatterers which kept it from the king.

19 And he hath offred many oxen, & fatte
cattell, and sheepe, and hath called all the
sonnes of the king, and Abiathar the
Priest, and Ioab the captaine of the
hoste: but Salomon thy seruant hath
he not bidden.
20 And thou, my loyde, O king, knowest
that the eyes of all Israel are on thee,
that thou shouldest tell the, who should
sit on the throne of my loyd the king af-
ter him.
21 For els when my loyde the king shall
sleepe with his fathers, I and my sonne
Salomon shalbe [k] reputed "vile.
22 And loe, while thy yet talked with the
king, Nathan also [b] Prophet came in.
23 And they tolde the king, saying, Be-
hold, Nathan the Prophet. And when
he was come in to the king, he made o-
beisance before the king vpon his face
[l] to the ground.
24 And Nathan saide, My loyd, O King,
hast thou said, Adonijah shal reigne af-
ter me, and he shal sit vpon my throne?
25 For he is gone down this day, & hath
slayne many oxen, and fat cattell, and
sheepe, and hath called all the kinges
sonnes, and the captaines of the hoste, &
Abiathar the Priest: and behold, they
eat and drinke before him, & say, "God
saue king Adonijah.
26 But me thy seruaunt, and Zadok the
Priest and Benaiah the sonne of Je-
hoiada, and thy seruant Salomon hath
he not called.
27 Is this thing done by my loyd [b] king,
and thou hast not shewed it vnto thy
[m] seruant, who should sit on the throne
of my loyd the king after him?
28 ¶ Then king Dauid answered, & saydе,
Call me Bath-sheba. And the came in
to the kinges presence, and stoode before
the king.
29 And the king sware, saying, As the
Loyde liueth, who hath redeemed my
soule out of all aduersitie,
30 That as I [n] sware vnto thee by the
Loyde God of Israel, saying, Assuredly
Salomō thy sonne shal reigne after me,
and he shall sit vpon my throne in my
place, so wil I certainly do this day.
31 Then Bath-sheba bowed her face to
the earth, and did reuerence vnto the
king, and sayd, God saue my loyde king
Dauid for euer.
32 ¶ And king Dauid said, Call me Zadok
the Priest, and Nathan the Prophet, &
Benaiah the sonne of Iehoiada. And
they came before the king.
33 Then the king sayde vnto them, Take
with you the [o] seruaunts of your loyde,
and cause Salomon my sonne to ryde
vpon mine owne mule, and carye him
downe to Gihon.
34 And let Zadok the Priest and Nathā
the Prophet anoynt him there king o-
uer Israel, and blowe ye the trumpet,
and say, God saue king Salomon.
35 Then come vp after him, that he may
come and sit vpon my throne: & he shall
be king in my stede: for I haue "ap-
pointed him to be prince ouer Israel,
and ouer Iudah.
36 Then Benaiah the sonne of Iehoiada
answered the king, and sayde, So be it,
and the Loyde God of my loyde the king
"ratifie it.
37 As the Loyde hath bene with my loyde
the king, so be he with Salomon, and
exalt his throne aboue the throne of my
loyd king Dauid.
38 So Zadok the Priest, and Nathan the
Prophet, and Benaiah the sonne of Je-
hoiada, and the Cherethites & the Pe-
lethites went downe, and cauled Salo-
mon to ryde vpon king Dauids mule,
and brought him to Gihon.
39 And Zadok the Priest toke an horne
of oyle out of the Tabernacle, & anoin-
ted Salomon: and they blew the trump-
pet, and all the people sayde, God saue
king Salomon.
40 And all the people came vp after him,
and the people piped with pipes, & re-
ioyced with great ioye, so that the earth
"rang with the sound of them.
41 ¶ And Adonijah & all the ghestes that
were with him, heard it: (and they had
made an end of eating) and when Ioab
heard the sound of the trumpet, he said,
What meaneth this noyse and vproye
in the citie?
42 And as he yet spake, behold, Ionathā
the sonne of Abiathar the Priest came:
and Adonijah sayde, Come in: for thou
art "a worthie man, and bringest a good
tydings.
43 And Ionathan answered, and sayd to
Adonijah, Verely our loyd king Dauid
hath made Salomon king.
44 And the king hath sent with him Za-
dok the Priest, and Nathan the Pro-
phet, and Benaiah the sonne of Iehoi-
ada, and the Cherethites, and the Pele-
thites, and they haue cauled him to ride
vpon the kings mule.
45 And Zadok the Priest, & Nathan the
Prophete haue anoynted him king in
Gihon: and they are gone vp frō thence
with ioy, and the citie is moued: this is
the noyse that ye haue heard.
46 And Salomō also sitteth on the throne
of the kingdome.
47 And moreouer the kings seruāts came
[r] to blesse our loyde king Dauid, saying,
God make the name of Salomon more
famous then thy name, and exalt his
throne aboue thy throne: therefore the
king worshipped vpon the [s] bed.
48 And thus sayde the king also, Blessed
be the Loyde God of Israel, who hath
made one to sit on my throne this daye,
euen in my sight.
49 Then all the ghestes that were with
Adonijah, were afraid, and rose vp, and
went euery man his way.
50 ¶ And Adonijah fearing the presence
of Salomon, arose and went, and toke
holde on the horne of the [t] Altar.
51 And one tolde Salomon, saying, Be-

k And so put to death as wicked transgressers. "Ebr. sinners.

l Acknowledging him to be the true & worthie king appoynted of God as the figure of his Christ.

"Ebr. let the king Adoniah liue.

m Meaning, that he ought in such affaires enterprise nothing, except he had consulted with the Lord.

n Moued by the Spirit of God so to do, because he foresawe that Salomon should be the figure of Christ.

o Meaning, the kings seruants, and such as were of his garde.

"Ebr. commanded

"Ebr. say so.

p Wherewith they accustomed to anoint the Priests and the holy instrumēts, Exod. 30. 23.

"Ebr. brake.

"Ebr. a man of power.

q He prayseth Ionathan thinking to haue heard comfortable newes, but God wrought things contrarie to his expectation, and so did beate downe his pride.

r To salute him and to praye and praise God for him.

s He gaue God thankes for the good successe.

t Which Dauid his father had built in ye floore of Araunah.

holde, Adoniiah doeth feare king Salomon: for loe, he hath caught holde on the homes of the altar, saying, Let king Salomon sweare vnto mee this dayes, that he will not slaye his seruaunt with the swoyde.

52 Then Salomon said, If he will shewe himself a worthy man, there shal not an heare of him fal to the earth, but if wickednes be found in him, he shal dye.

53 Then king Salomon sent, and they brought him from the altar, & he came and did obeisance vnto king Salomon. And Salomon sayde vnto him, Goe to thine house.

CHAP. II.

1 David exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of David. 17 Adoniiah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roume.

1 THen the dayes of David drew neere that he shoulde dye, and he charged Salomon his sonne, saying,

2 I go the [a] way of all the earth: be strõg therfore, and shew thy selfe a man,

3 And take heede to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his statutes, & his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest [*] prosper in all that thou doest, & in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which he spake vnto me, saying, If thy sonnes take heed to their way, that they walke before me in [c] truth, with all their hearts, & with all their soules, [*] thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Ioab [d] sonne of Zeruiah did to me, and what he did to the two captaines of the hosts of Israel, vnto [*] Abner the sonne of Ner, and vnto [*] Amasa the sonne of Iether: whome hee slewe, and [d] shed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Do therfore according to thy wisedom, & let thou not his hoare head go downe to the graue in peace.

7 But shew kindenes vnto the sonnes of [*] Barzillai the Gileadite, & let them be among them that eate at thy table: [f] for so they came to mee when I fled from Absalom thy brother.

8 [g] And behold, with thée [*] is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed mee with an horrible curse in the daye when I went to Mahanaim: but he came downe to meete me at Iordan, & I sware to him by the Lord, saying, [*] I will not slay thee with the swoyd.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therfore thou shalt cause his hoare head to go downe to the graue with [s] blood.

10 So [*] David slept with his fathers, & was buried in the citie of Dauid.

11 And the dayes which Dauid [*] reigned vpon Israel, were fourtie yeeres: seuen yeeres reigned he in Hebron, & thirtie & three yeeres reigned he in Ierusalem.

12 ¶ [*] Then sate Salomon vpõ the throne of Dauid his father, and his kingdome was stablished mightily.

13 And Adoniiah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she saide, [h] Commest thou peaceably? And he said, Yea.

14 He sayd moreouer, I haue a sute vnto thee. And she said, Say on.

15 Then he saide, Thou knowest that the kingdome was mine, & that all Israel set [i] their faces on mee, that I shoulde reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

16 Now therfore I aske thée one request, [*] refuse me not. And she sayd vnto him, Say on.

17 And he said, Speake, I pray thée, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba sayde, Well, I wyll speake for thee vnto the King.

19 ¶ Bath-sheba therfore went vnto king Salomon, to speake vnto him for Adoniiah: and the King rose to meete her, & [k] bowed himselfe vnto her, & sate down on his throne: and he caused a seate to be set for the Kings mother, and she sate at his right hand.

20 Then she said, I desire a small request of thee, say me not nay. Then the King sayd vnto her, Aske on, my mother: for I will not say thee nay.

21 She saide then, Let Abishag the Shunammite bee geuen to Adoniiah thy brother to wife.

22 But King Salomon answered & sayd vnto his mother, And why doest thou aske Abishag the Shunammite for Adoniiah? aske for him the [l] kingdom also: for he is mine elder brother, & hath for him both Abiathar the Priest, and Joab the sonne of Zeruiah.

23 Then King Salomon sware by the Lord, saying, God do so to me and more also, if Adoniiah hath not spoken this word against his owne life.

24 Now therfore as the Lord liueth, who hath established mee, and set mee on the throne of Dauid my father, who also hath made me an house, as he [*] promised, Adoniiah shal surely dye this day.

25 And King Salomon sent by the hande of Benaiah the sonne of Iehoiada, and he [*] smote him that he dyed.

26 ¶ Then the king sayde vnto Abiathar the Priest, Go to Anathoth vnto thine owne [m] fields: for thou art [*] worthie of death: but I will not this day kill thee, because thou [n] bareest [o] Arke of the Lord

a I am readie to dye, as all men must.
b He sheweth howe hard a thing it is to goueme, and that none can do it well, except he obey God. Deut.29.9. Iosh.1.7.
[*] Or, do wisely.
c And without hypocrisie. 2.Sam.7.12.
[*] Ebr. a man shall not be cut of to thee from of the throne. 2.Sam.3.27. 2.Sam.20.10.
d He shed his blood in time of peace, as if there had bene warre.
e He put the bloodie sword into his sheath.
2.Sam.19.31.
f That is, they dealt mercifully with me. 2.Sam.16.5.
g 2.Sam.19.23.
h For she feared, least he would worke treason against the King
i In signe of their fauour and consent.
[*] Ebr. cause not my face to turne a way.
k In token of reuerence, and that others by his example myght haue her in greater honour.
l Meaning, that if he should haue grãted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.
2.Sam.7.12,13.
[*] Or, fill vpon him.
[*] Or, possessions.
[*] Ebr. a man of death.
m When he fled before Absalom, 2.Sam.15.24.

God before Dauid my father, & because thou hast suffred in all, wherein my father hath bene afflicted.
27 So Salomon cast out Abiathar from being Priest unto ꝑ Lord, that he might *fulfil the wordes of the Lord, which he spake against ꝑ house of Eli in Shiloh.
28 ¶ Then tidings came to Ioab: (for Ioab had n turned after Adonijah, but he turned not after Absolom) & Ioab fled unto the Tabernacle of the Lord, and caught hold on the homes of the altar.
29 And it was told king Salomon, ꝑ Ioab was fled unto the Tabernacle of the Lord, & behold, he is by the o altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Go, fall upon him.
30 And Benaiah came to ꝑ Tabernacle of the Lord, & said unto him, Thus saith the king, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word again, saying, Thus saide Ioab, and thus he answered me.
31 And the king saide unto him, Do as he hath said, & smite him, & bury him, that thou maist take away the blood, which Ioab shed causeless, from me and from the house of my father.
32 And the Lord shal bring his blood vpõ his owne head: for he smote two men more righteous and better then he, and slew them with the sworde, & my father Dauid knew not: to wit, *Abner ꝑ sonne of Ner, captaine of the hoste of Israel, and *Amasa the sonne of Iether captaine of the hoste of Iudah.
33 Their blood shal therefore returne vpõ the head of Ioab, & on the head of his seede for euer: but vpon Dauid, and vpõ his seede, and vpon his house, and vpon his throne shall there bee peace for euer from the Lord.
34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and hee was buried in his owne house in the wildernes.
35 And the king put Benaiah the sonne of Iehoiada in his rounne ouer ꝑ hoste: and the king set Zadok the r Priest in ꝑ rounne of Abiathar.
36 ¶ Afterwarde the king sent, and called Shimei, and said vnto him, Buyld thee an house in Ierusalem, & dwel there, & depart not thence any whither.
37 For that day that thou goest out, & passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shalbe vpon thine owne head.
38 And Shimei sayd vnto the king, The thing is good: as my lord the king hath said, so wil thy seruant do. So Shimei dwelt in Ierusalem many dayes.
39 And after three yeres two of the s seruants of Shemei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, behold, thy seruants be in Gath.
40 And Shimei arose, & sadled his asse, & went to Gath to Achish, to seeke his seruants: and t Shimei went, and brought his seruants from Gath.
41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come again.
42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good, that I haue heard.
43 Why then hast thou not kept the othe of the Lorde, and the commandement wherewith I charged thee?
44 The king said also to Shimei, u Thou knowest all the wickednes wherewnto thine heart is pruy, ꝑ thou didst to Dauid my father: ꝑ lord therfore shal bring thy wickednes vpon thine owne head.
45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.
46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the *kingdome was x stablished in the hande of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and gineth him wisdome. 17 The pleading of the two harlots, and Salomons sentence therein.

1 SAlomon *then made affinitie with Pharaoh king of Egypt, and toke Pharaohs daughter, and brought her into the a citie of Dauid, until he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.
2 Onely the people sacrificed in b the hie places, because there was no house built vnto the Name of the Lord, until those dayes.
3 And Salomon loued the Lord, walking in the ordinances of Dauid his c father: onely he sacrificed and offred incense in the hie places.
4 And the king went to d Gibeon to sacrifice there, for that was the chiefe hie place: a thousande burnt offringes did Salomon offer vpon that altar.
5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.
6 And Salomon said, Thou hast shewed vnto thy seruãt Dauid my father great mercie, e when he walked before thee in trueth, and in righteoulnes, and in vprightnes of heart with thee: & thou hast f kept for him this great mercie, & hast giuen him a sonne, to sitte on his throne, as appeareth this day.
7 And nowe, O Lorde, my God, thou hast made thy seruant king in steade of Dauid my father: and I am but a yong childe, and knowe not how to g go out and in.
8 And thy seruant is in the middes of thy people,

*1. Sam. 2. 31, 35.

n He tooke Adonijahs part when he would haue vsurped ꝑ kingdom, Chap. 1. 7.

o Thinking to be saued by the holines of ꝑ place.

p For it was lawful to take the wilful murtherer from the altar, Exod. 21. 14.

*1. Sam. 3. 27.

*2. Sam. 20. 10.

q Ioab shall be iustly punished for the bloud that he hath cruelly shed.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

s Thus God appointeth the waies & meanes to bring his iust iudgements vpõ the wicked.

t His couetous minde mooued him rather to venture his lyfe, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldest deny, yet thine owne conscience would accuse thee, for reuiling and doing wrõg to my father, 2. Sam. 16. 5.

2. Chron. 1. 1.

x Because all his enemies were destroyed.

Chap. 7. 8.

a Which was Beth-lehem.

b Where altars were appointed before the temple was built to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chro. 1. 3.

e Or, as he walked.

e Thou hast performed thy promise.

f That is, to behaue my selfe in executing this charge of ruling

people, which thou hast chosen, even a great people, which cannot bee tolde nor nombred for multitude.

2.Chro.1.10. 9 *Giue therefore vnto thy seruant an [a]vnderstanding heart, to iudge thy people, that I may discerne betwene good and bad: for who is able to iudge thus thy [g]mightie people?

[a] Or, obedient.

g Which are so many in nomber

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God saide vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wise and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shal arise the like vnto thee.

h That is, that thine enemies should die.

Mat.6.33. wisd.7.11.

13 And I haue also * giuen thee that, which thou hast not asked, both riches & honour, so p among the Kinges there [n]shal be none like vnto thee al thy daies.

n Or, hath bene none.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, *as thy father Dauid did walke, I will prolong thy dayes.

Chap.15.5.

15 And when Salomon awoke, behold, it was [i] a dreame, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offred burnt offrings and made peace offrings, and made a feast to all his seruants.

i He knew that God had appeared vnto him in a dreame.

16 ¶ Then came two [a] harlots vnto the King, and [k] stood before him.

[a] Or, vitailers.

k By this example it appeareth that God kept promes w̃ Salomon in granting him wisdome.

17 And the one woman saide, Oh my lorde, I and this woman dwell in one house, and I was delivered of a childe with her in the house.

18 And the thirde dayes after that I was delivered, this woman was delivered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she rose at midnight, & [l] tooke my sonne from my side, while thine handmaid slept, & laide him in her bosome, & layd her dead sonne in my bosome.

l She stale the quicke childe away, because she might both auoyde the shame & punishment.

21 And when I rose in the morning to give my sonne sucke, behoilde, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead: against she sayde, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then sayd the King, She sayth, This that liueth is my sonne, and the dead is thy sonne: and the other sayth, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, [m] Bring me a sword:

m Except God giue iudges vnderstanding, the impudencie of the trespasser shal ouerthrowe the iust cause of the innocent.

and they brought out a swoyde before the king.

25 And the king said, Deuide ye the liuing childe in twaine, and giue the one halfe to the one, & the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled towarde her sonne, and she said, Oh my lo. d, giue her the liuing child, and * slay him not: but the other said: Let it be neither mine nor thine, but deuide it.

n Her motherly affection herein appeareth that she had rather indure the rigour of the Law, the see her child cruelly slaine.

27 Then the king answered, and sayde, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which the king had iudged, & they feared the King: for they sawe that the wisedome of God was in him to do iustice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The purueyance for his vitayles. 26 The nomber of his horses. 32 His bookes and writings.

A Nd king Salomon was king ouer all Israel.

2 And these were [a] his princes, [b] Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahilud, the recorder,

4 And Benaiah the sonne of Iehoiada was ouer the hosts, and Zadok and [c] Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, & Zabud the sonne of Nathan Priest was the kings friend,

6 And Ahishar was ouer the housholde: and * Adoniram the sonne of Abda was ouer the tribute.

a That is, his chiefe officers.

b He was the sonne of Achimais, & Zadoks nephewe.

c Not Abiathar, whome Salomon had put from his office, Chap.2. 27. but another of that name.

Chap.5.14.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vitailes for [p] king & his houshold: euery man had a moneth in the yere to prouide vitails.

8 And these are their names: the sonne of Vrr in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Sha-albim and Beth-shemesh, & [e] Elon and Beth-hanan:

[e] Or, Elon in Beth-anan.

10 The sonne of Hesed in Aruboth, to whō perteined Socho, & all [f] land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana [p] sonne of Ahilud in Taanach, & Megiddo, & in all Beth shean, which is by Zartanah beneath Iezreel, from Beth-shean [a] to Abel-meholah, euen till beyond ouer against Iokneam:

[a] Or, to the plaine.

13 The sonne of Geber in Ramoth Gilead, & his were the townes of [d] Iair, the sonne of Manasseh, which are in Gilead, & vnder him was the region of Argob which is in Bashan: threescore great cities with walles and barres of brasse.

d Which townes bare Iairs name, because he took them of the Canaanites, Nomb. 32.41.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaas in Naphtali, & he tooke Basmath [p] daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehos-

17 Iehoshaphat the sonne of Parnah
in [c] Issachar.
18 Shimei the sonne of Elah in Beniamin;
19 Geber the sonne of Vri in the countrey of Gilead, the lande of Sihon king of the Amourites, & of Og king of Basshan, & was officer alone in the land.
20 Iudah and Israel were many, as the sand of [f] sea in number, [f] eating, drinking, and making merry.
21 * And Salomon reigned ouer al kingdomes, from the [g] Riuer vnto the lande of the Philistims, and vnto the border of Egypt, and they brought presentes, and serued Salomon all the dayes of his life.
22 And Salomons vitaille for one day were thirtie [''] measures of fine floure, and threescore measures of meale:
23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth sheepe, beside harres, and buckes, and bugles, and fat fowle.
24 For he ruled in all the region on the other side of the Riuer, from Tipsah euen vnto [h] Azzah, ouer al the [h] kings on the other side the Riuer: and he had peace round about him on euery side.
25 And Iudah & Israel dwelt without feare, euery man vnder his vine, & vnder his figtree, from [i] Dan euen to Beer-sheba, al the dayes of Salomon.
26 ¶ And Salomon had * fourtie thousande stalles of horses for his charets, and twelue thousand horsemen.
27 And these officers prouided vitaille for king Salomon, & for al that came to king Salomons table, euery man his moneth, and they suffred to lacke nothing.
28 Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.
29 ¶ * And God gaue Salomon wisdom and vnderstanding exceeding much, & a [k] large heart, euen as the sand that is on the sea shore.
30 And Salomons wisdome excelled the wisdome of al the children of the [l] East and all the wisdome of Egypt.
31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous throughout all nations round about.
32 And Salomon spake three thousand [m] prouerbes: & his songs were a thousand and fine.
33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wall: he spake also of beastes, and of fowles, and of creeping thinges, and of fishes.
34 And there came of all people to heare the wisdome of Salomon, frō al kings of the earth, which had heard of his wisdome.

[c] Salomon obserued not the diuision that Iosua made, but diuided it, as might best serue for his purpose.

[f] They liued in al peace and securitie. *Eccles.47.15.*

[g] Which is Euphrates.

[''] *Ebr. Corim.*

[h] *Or, Gaza.*

[h] For they were all tributaries vnto him.

[i] Throughout all Israel. *2.Chro.9.25.*

Eccles.47.14,15,16.

[k] Meaning, great vnderstanding and able to comprehend all things.

[l] To wit, the philosophers & astronomers, which were iudged most wise.

[m] Which for the most part are thought to haue perished in the captiuitie of Babylon.

[n] From the hiest to the lowest.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to buylde the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.

1 AND Hiram king of [a] Tyrus sent his seruants vnto Salomon, (for he had heard, that they had anointed him king in the roume of his father) because Hiram had euer loued Dauid.
2 * Also Salomon sent to Hiram, saying,
3 Thou knowest that Dauid my father could not builde an house vnto the Name of the Lorde his God, for the warres which were about him on euery side, vntil the Lord had put them vnder the soles of his feete.
4 But now the Lord my God hath giuen me [a] rest on euery side, so that there is neither aduersarie, nor euil to resist.
5 And behold, I purpose to builde an house vnto the Name of the Lorde my God, * as the Lorde spake vnto Dauid my father, saying, Thy sonne, whome I will set vpon thy throne for thee, he shall buylde an house vnto my Name.
6 Now therfore commaund, that they hewe me cedar trees out of Lebanon, & my seruāts shalbe with thy seruants, and vnto thee will I giue the [b] hire for thy seruantes, according to al that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.
7 ¶ And when [c] Hiram heard the wordes of Salomon, he reioiced greatly, & said, Blessed be the Lorde this day, which hath giuen vnto Dauid a wise sonne ouer thys mightie people.
8 And Hiram sent to Salomon, saying, I haue considered the thinges, for the which thou sentest vnto me, and will accomplishal thy desire, concerning the cedar trees and firre trees.
9 My seruants shal bring them down frō Lebanon to the sea: & I will conuey them by sea [d] in rafts vnto the place that thou shalt the wme, and will cause them to be discharged there, & thou shalt receiue the: now thou shalt do me a pleasure to minister foode for [d] my familie.
10 So Hiram gaue Salomon cedar trees and firre trees, euen his full desire.
11 And Salomon gaue Hiram twentie thousand [''] measures of wheate for foode to his houshold, & twentie measures of [e] beaten oyle. Thus much gaue Salomon to Hiram yere by yere.
12 ¶ And the Lorde gaue Salomon wisdome as he * promised him. And there was peace betweene Hiram & Salomon, and they [e] two made a couenant.
13 ¶ And king Salomon raised a summe out of al Israel, and the summe was thirty thousand men:
14 Whom he sent to Lebanō, ten thousād a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was ouer the summe,

[a] *Or, Tyr.*

1.Chro.2.3.

[''] *Or, his enemies.*

[a] He declareth y he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace. *2.Sam.7.13. 1.chro.22.10.*

[b] This was his equitie: that he would not receiue a benefite without some recompence.

[c] In Hiram is prefigurate the vocation of the Gentiles, who should helpe to builde the Spiritual temple.

[d] While my seruants are occupied about thy busines.

[''] *Ebr. Corim.*

[e] *Or, pure.*

Chap.3.12.

[e] As touching the furniture of wood, & vitaills.

Chap.4.6.

summe.
15 And Salomon had seuentie thousand that bare burdens, & fourescore thousand maisons in the mountaine,
16 Besides the [u]princes, whom Salomon appointed ouer the worke, euen three thousand and three hundreth, which ruled the people that wrought in the worke.
17 And the king commanded them, & they brought great stones and costly stones to make the foundation of the house, euen hewed stones.
18 And Salomons workemen, and the workemen of Hiram, and the [f] masons hewed and prepared timber & stones for the building of the house.

CHAP. VI.

[t] The building of the Temple & the forme thereof. 11 The promes of the Lord to Salomon.

1 And [*] in the foure hundreth & foure score yere (after the children of Israel were come out of the lande of Egypt) and in the fourth yere of the reigne of Salomon ouer Israel, in the moneth [a] Zif, (which is the second moneth) he built the [b] house of the Lord.
2 And the house which king Salomon built for the Lorde, was three score cubites long, and twentie broade, and thirtie cubites hie.
3 And the [c] porche before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.
4 And in the house he made windowes, [u] broad without, and narrow within.
5 And by the wall of the house hee made [u] galleries round about, euen by the walles of the house round about the Temple & [d] the oracle, and made chambers round about.
6 The nethermost gallerie was fiue cubites broad, and the middlemost six cubites broad, & the third seuen cubites broade: for he made [e] restes round about without the house, that the beames should not be fastened in the walles of the house.
7 And when the house was built, it was built of stone perfit, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.
8 The doore of the middle [u] chamber was in the right side of the house, & one went vp with wynding staires into the middlemost, and out of the middlemost into the third.
9 So he built the [f] house and finished it, & sieled the house being bauted with sieling of cedar trees.
10 And he built the galleries vpon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.
11 And the word of the Lorde came to Salomon, saying,
12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, thy wil I perfoyne vnto thee my promes, [*] which I promised to Dauid thy father.
13 And I will [g] dwell among the children of Israel, and will not forsake my people Israel.
14 So Salomon built the house and finished it,
15 And buylt the walles of the house within, with boardes of cedar tree from the pauement of the house vnto [h] the walles of the sieling, & within he couered them with wood, and couered the floore of the house with plankes of firre.
16 And he buylt twenty cubites in the sides of the house with boardes of cedar, from the floore to the walles, & he prepared a place within it for the oracle, euen the most holy place.
17 But the [i] house, that is, the temple before it was fourtie cubites long.
18 And the cedar of the house within was carued with [u] knoppes, & graues with flowres: all was cedar, so that no stone was seene.
19 ¶ Also he prepared the place of the oracle in the mids of the [k] house within, to set the Arke of the couenant of the Lord there.
20 And the place of the oracle within was twentie cubites long, & twentie cubites broad, and twentie cubites hie, and he couered it with pure gold, and couered the altar with cedar.
21 So Salomon couered the house within with pure gold: & he [u] shut the place of the oracle with chaines of golde, and couered it with gold.
22 And he ouerlaied all the house with gold, [l] until al the house was made perfite. also he couered the whole altar, that was before the oracle, with golde.
23 And within the oracle he made two Cherubims of [a] olue tree, ten cubites hie.
24 The wing also of the one Cherub was fiue cubites, and the wing of the other Cherub was fiue cubites: from the vtermost parte of one of his winges vnto the vttermost part of the other of his winges, were ten cubites.
25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one syse.
26 For the height of the one Cherub was ten cubites, & so was the other Cherub.
27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their winges, so that the wing of the one touched the one wal, and the wing of the other Cherub touched the other wall: & their other wings touched one another in the middes of the house.
28 And he [m] ouerlaied the Cherubims with golde.
29 And he carued all the walles of the house round about with graue figures of Cherubims and of palme trees, & graues

[u] Or, masters of the worke.

f The Hebrew word is, Giblim, which some say, were excellent masons.

2. Chro. 3. 1.

a Which moneth conteineth part of April and part of May.
b Whereby is ment the Temple & ye oracle.
c Or the court where the people praied, which was before the place where the altar of burnt offrings stood.
[u] Or, to open and to shut.
[d] Or, lofties.
d Whence God spake betwene the Cherubims, called also the most holy place.
e Which were certaine stones comming out of the wall, as staies for the beames to rest vpon.

[u] Or, gallerie.

f In Exodus it is called the Tabernacle: and the Temple is there called the sanctuarie, and the Oracle the most holy place.

1. Sam. 7. 13.

g According as he promised vnto Moses, Exod. 25. 22.

h Meaning, vnto the roofe, which was also sieled.

i For when he spake of ye house in the first verse, he ment both ye oracle and the Temple.
[u] Or, wilde cucumers.
k That is, in the most inwarde place of the house.

[u] Ebr. he drewe through chaines of gold before.

l Meaning the altar of incense, Exod. 30. 1.

[a] Or, pine tree.

Exod. 25. 20.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whome God permitted diuers tymes to ouercome them for their great sinnes.

graueu flowres within and without.
30 And the floore of the house he couered with gold within and without.
31 And in the entring of the oracle he made two doores of oliue tree: & the vpper post and side posts were fine square.
32 The two doores also were of oliue tree, and he graued them with graueing of Cherubims and palme trees, & graueu flowres, and couered them with golde, and laied [a]thinne golde vpon the Cherubims and vpon the palme trees.
33 And so made he for the doore of the Temple, postes of oliue tree foure square.
34 But the two doores were of fire tree, the two sides of the one doore were [a]round, and the two sides of the other doore were round.
35 And he graued Cherubims, & palme trees and carued flowres and couered the carued worke with golde, finely wrought.
36 ¶ And he built the [o]court within with three rowes of hewed stone, & one row of beames of cedar.
37 In the fourth yeere was the foundation of the house of the Lorde laied in the moneth of Zif:
38 And in the eleuenth yeere in the moneth of [p]Bul, (which is the eight moneth) he finished the house with all the furniture thereof, & in euery point: so was he seuen yere in building it.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workemanshippe of Hiram in the pieces which he made for the Temple.

1 BVt Salomon was buylding his bowne house [a]thirtene yeres, & finished all his house.
2 He built also an house [b]called the forest of Lebanon, an hundyth cubites long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of cedar pillers, & cedar beames were layed vpon the pillers.
3 And it was couered aboue with cedar vpon the beames, that lay on the fourtie and fiue pillers, fiftene in a rowe.
4 And [p]windowes were in three rowes, and windowe was [c]against windowe in three rankes.
5 And all the doores, and the side postes with the windowes were foure square, and windowe was ouer against windowe in three rankes.
6 And he made a porch of pillers fiftie cubites long, and thirtie cubites broad, and the porch was before [d]them, euen before them were thirtie pillers.
7 ¶ Then he made a porche [e]for the throne, where he iudged, euen a porche of iudgement, and it was sieled with cedar from pauement to pauement.
8 And in his house, where he dwelt, was an other hall more inwarde then the porche which was of the same worke. Also Salomon made an house for Pharaohs daughter ([*]whome he had taken to wife) like vnto this porche.
9 All these were [a]of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto [b]the stones of an [c]had breadth, and on the outside to the great court.
10 And the fundatio was of costly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.
11 & Aboue also were costly stones, squared by rule, and boardes of cedar.
12 ¶ And the great court rounde about was with three rowes of hewed stones, and a row of cedar beames: [h]so was it to the inner court of the house of the Lord, and to the porch of the house.
13 ¶ Then king Salomon sent, and fet one Hiram out of [a]Tyrus.
14 He was a widowes sonne of the tribe of Naphtali, his father [a]was a man of Tyrus, and wrought in brasse: [i]he was full of wisedome, and understanding, & knowledge to worke all maner of work in brasse: who came to king Salomon, and wrought all his worke.
15 ¶ For he cast two pillers of brasse: the height of a piller was eightene cubite, and a threede of twelue cubites did compasse [a]either of the pillers.
16 And he made two [a]chapiters of molten brasse to set on the toppes of the pillers: the height of one of the chapiters was fiue cubites, and the height of the other chapiter was fiue cubites.
17 He made grates like networke, and [a]wrethen worke like chaines for the chapiters that were on the top of the pillers, euen seuen for the one chapiter, and seuen for the other chapiter.
18 So he made the pillers & two rowes of pomegranates rounde about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.
19 And the chapiters that were on the toppe of the pillers were after [a]lilye worke in the porch, foure cubites.
20 And the chapiters vpon the two pillers had also aboue, [a]ouer against the belly [a]within the networke pomegranates: for two hundyth pomegranates were in the two rankes about vpon [a]either of the chapiters.
21 And he set vp the pillers in the [j]porch of the Temple. And when he had set vp the right piller, he called the name thereof [m]Iachin: and when he had set vp the left piller, he called the name thereof [n]Boas.
22 And vpon the top of the pillers was worke of lilies: so was the workmanship of the pillers finished.
23 ¶ And he made a molten [o]sea ten cubites wide from brim to brim, rounde in compasse, & fiue cubites hie, and a line of thirtie cubites did compasse it about.
24 And vnder the brimme of it were knoppes like wilde cucumbers compassing it round about, ten in one cubit, compassing the sea round about: the two

Chap. 9. 10.
a After he had built the Temple.
b For the beautie of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in sommer for pleasure and recreation.
c There were as many, and like proportion on the one side as on the other, and at euery ende euen three in a rowe one aboue another.
d Before the pillers of the house.
e For his house, which was at Ierusalem.
Chap. 3. 1.

n So that the facion of the carued worke might stil appeare.
[a]Or, folding.
o Where the Priestes were, and was thus called in respect of the great court, which is called, Act. 3. 11. the porch of Salomon, where the people vsed to pray.
p Which conteineth part of October and part of Nouember.

[a]Or, precious.
f Which were restes and stayes for the beames to lie vpon.
[a]Or, square.
g From the foundation vpward.
h As the Lordes house was built, so was this: onely the great court of Salomons house was vncouered.
[a]Or, Zor.
i Thus when God will haue his glorie set forth, he raiseth vp men and giueth them excellent gifes for the accomplishment of the same, Exo. 31. 2, 3.
[a]Ebr. the second.
[a]Or, pummels.
[a]Or, cordes like chaines.
k As was seene commonly wrought in costly porches.
[a]Or, round about the middes.
[b]Or, beyond.
[a]Ebr. the second.
l Which was in the inner court betweene the Temple and the oracle.
m That is, he will stablish, to wit, his promes towarde this house.
n That is, in strength: meaning, the power thereof shall continue.
o So called for the hugenesse of the vessel.
2. Chron. 4. 2.

two rowes of knoppes were cast, when it was molten.
25 It stoode on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three towarde the East: & the sea stoode aboue upon them, and all their hinder parts were inward.
26 It was [a] an hand bredth thicke, and the brim thereof was like the worke of the brim of a cup with flowres of lilies: it contayned two thousand [p] Baths.
27 ¶ And he made tenne bases of brasse, one base was foure cubites long, & foure cubits broad, and three cubites hie.
28 ¶ And the worke of the bases was on this maner, They had borders, and the borders were betweene the ledges:
29 And on the bordes that were betweene the ledges, were lyons, bulles & Cherubins: and upon the ledges there was a base aboue: and beneath the lyons and bulles, were addictions made of thinne worke.
30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had [b] underletters: vnder the caldron were underletters molten at the side of euery addiction.
31 And [q] the mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite & halfe a cubite: and also vpo the mouth thereof were grauen workes, whose borders were foure square, & not round.
32 And vnder the borders were foure wheeles, & the axeltrees of the wheeles ioyned to the base: and the height of a wheele was a cubite and halfe a cubite.
33 And the facion of the wheeles was like the facion of a charet wheele, their axeltrees, & their naues and their [c] felloes, and their spokes were all molten.
34 And foure underletters were upon the foure corners of one base: and the underletters thereof were of the base it selfe.
35 And in the top of the base was a round [r] compasse of halfe a cubite hie rounde about: and vpon the toppe of the base the ledges thereof & the borders thereof were of the same.
36 And upon the tables of the ledges thereof, and on the borders thereof he did graue Cherubins, lyons & palme trees, on the side of euery one, and addictions round about.
37 Thus made he ye ten bases, They had all one casting, one measure, & one syse.
38 ¶ Then made he [s] ten caldrons of brasse, one caldron contayned fourtie Baths: and euery caldron was foure cubits, one caldron was vpon one base throughout the ten bases.
39 And he set the bases, fiue on the right side of the house, and fiue on the left side of the house. And he set the sea on the right side of the [t] house Eastwarde toward the South.

[a] Or, a spanne.
[p] Bath and Ephah seme to be both one measure, Ezek. 45. 11. euery Bath conteined about ten pottels.
[b] Ebr. shoulders.
[q] The mouth of the great base or frame entred into the chapiter or piller that bare vp the caldron.
[c] Or, rings.
[r] Which was called the piller, chapiter, or small base, wherein the caldron stoode.
[s] To keepe waters for the vse of the sacrifices.
[t] To wit, of the Temple or Sanctuarie.

40 ¶ And Hiram made caldrons, & besoms, and basons, and Hiram finished all the worke that he made to king Salomon for the house of the Lord:
41 To wit, two pillers and two bowles of the chapiters that were on the top of the two pillers, & two grates to couer the two bowles of ye chapiters which were upon the toppe of the pillers,
42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were upon the pillers.
43 And the ten bases, and ten caldrons upon the bases,
44 And the sea, and twelue bulles vnder that sea,
45 And pottes, & besomes and basons: and all these vessels, which [u] Hiram made to king Salomon for the house of the Lord, were of shining brasse.
46 In the plame of Jordan did the King cast them in [x] clay betweene Succoth and Zarthan.
47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasse be counted.
48 So Salomon made all the vessels that perteined vnto the house of the Lord, the [x] golden altar, and the golden table, whereon the shew bread was,
49 And the candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure golde, and the flowres, & the lampes, and the snuffers of golde,
50 And the bowles, [y] and the hookes, & the basons, & the spoones, and the alpannes of pure gold, and the hinges of gold for the doores of the house within, euen for the most holy place, & for the doores of the house, to wit, of ye Temple.
51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the siluer, and the golde and the vessels, and layed them among the treasures of the house of the Lorde.

[u] By this name also Hiram the King of Tyrus was called.
[x] Or, thicke earth.
[x] This was done according to the forme that the Lord prescribed vnto Moses in Exodus.
[y] Some take this for some instrument of musike.
2. Chro. 5. 1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth the Temple. 14 The King blesseth the people.

THen * king Salomon assembled the Elders of Israel, euen all the heades of the tribes, the chiefe fathers of the children of Israel vnto [a] him in Jerusalem, for to [a] bring vp the Arke of the couenant of the Lorde from the citie of Dauid, which is Zion.
2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of [b] Ethanim, which is the seuenth moneth.
3 And all the Elders of Israel came & the Priestes tooke the Arke.
4 They bare the Arke of the Lorde, and they bare the Tabernacle of the Congregation

2. Chron. 5. 2.
[a] Ebr. Salomon.
[a] For Dauid brought it from Obed-edom and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17.
[b] Conteyning part of September and parte of October, in the which moneth they held three solemne feastes, Nomb. 29. 1.

gregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.
5 And king Salomon & all the Congregation of Israel, that were assembled vnto him, were with him before ꝑ Arke, offering sheepe and beeues, which could not be told, nor nombred for multitude.
6 So the [c] Priestes brought the Arke of the couenãt of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.
7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres therof aboue.
8 And they [d] drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.
9 Nothing was in the Arke [e] saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.
10 And when the Priests were come out of the Sanctuarie, the * cloud filled the house of the Lorde,
11 So that the Priests could not stand to [f] minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.
12 Then spake Salomon, The Lord * said, that he would dwel in the darke cloud.
13 I haue built thee an house to dwel in, an habitation for thee to abide in for [g] euer.
14 ¶ And the King turned his face, and blessed all the Congregation of Israel: for al the Congregation of Israel stood there.
15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,
16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house ꝑ my name might be there: but I haue chosen * Dauid to be ouer my people Israel.
17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.
18 And the Lord said vnto Dauid my father, Where as it was in thine heart to build an house vnto my Name, thou diddest wel, that thou wast so minded:
19 Neuertheless thou shalt not build the house, but thy sonne, that shal come out of thy lopnes, he shall build the house vnto my Name.
20 And the Lord hath made "good his word that he spake: and I am risen vp in the roume of Dauid my father, & sit on ꝑ throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.
21 And I haue prepared therein a place for the Arke, wherein is the [g] couenant of the Lorde which he made with our fathers, when he brought them out of the lande of Egypt.
22 ¶ Then Salomon stoode before * the altar of the Lorde in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,
23 And sayde, * O Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercy with thy seruants that walke before thee with [h] all their heart,
24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hand, as appeareth this day.
25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.
26 And now, O God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy seruant Dauid my father.
27 [i] Is it true in deede ꝑ God wil dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house that I haue built?
28 But haue thou respect vnto ꝑ prayer of thy seruant, and to his supplication, O Lorde, my God, to heare the cry and prayer which thy seruant prayeth before thee this day:
29 That thine eyes may be open toward this house, night and day, euen toward the place where of thou hast sayd, * My Name shalbe there: that thou mayest hearken vnto the prayer which thy seruant praieth in this place.
30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, & heare thou [m] in the place of thine habitation, euen in heauẽ, & wẖ̃ thou hearest, haue mercy.
31 ¶ When a man shall trespasse against his neighbour, and [k] he lay vpon him an othe to cause him to swearе, & "the swearer shal come before thyne altar in this house,
32 Then heare thou in heauen, and [l] do & iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnes.
33 ¶ Wẖ̃ thy people Israel shal be ouerthrowen before the enemie, because they haue sinned against thee, & turne again to thee, & [m] confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then

c That is, the Kohathites, Nom.4.5.
d They drewe them onely out so farre as they might bee seene: for they might not pul them altogether out, Exod.25.15.
e For it is like that ꝑ enemies, when they had the Arke in their handes, tooke away the rod of Aaron & the pot with Man. Exod.40.34.
2.Chro.6.1.
f He spake according to the tenor of Gods promes, which was condicionally, that they should serue him aright.
2.Sam.7.11.
"Ebr. confirmed.
g The two tables wherein the articles of the couenant were written. 2.Chro.6.11.
2.Mac.2.1.
h Vnfainedly & without all hypocrisie.
Chap.2.4.
i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.
Deut.12.11.
"Or, from.
k To wit, the iudge, or neighbour.
"Ebr. the other.
l That is, make it knowen.
m Acknowledge thy iust iudgement, & praye thee.

34 Then heare thou in heauen, and be
mercifull vnto the sinne of thy people
Israel, and bring them againe vnto the
lande, which thou gauest vnto their
fathers.

n So that there be a drought to destroy ye fruites of the land.

35 ¶ When heauen shalbe n shut vp, and
there shalbe no raine because they haue
sinned against thee, and shall pray in
this place, and confesse thy Name, and
turne from their sinne, when thou doest
afflict them,

36 Then heare thou in heauen, and par-
don the sinne of thy seruantes & of thy
people Israel (when thou hast taught
them the good way wherein they may
walke) and giue raine vpon the lande
that thou hast giuen to thy people to
inherite.

37 ¶ When there shalbe famine in the
land, when there shalbe pestilence, whe
there shalbe blasting mildew, grashop-
per or caterpiller, when their enemie
shal besiege them in the "cities of their
land, or any plague or any sickenes,

"Ebr. in the land of their gates.

38 Then what prayer, and supplications so
euer shalbe made of any man or of all
thy people Israel, when euery one shal
know ye plague in his owne heart, and
stretche forth his hands in this house,

39 Yeare thou then in heauen, in thy
dwelling place, and be mercifull, & doe,
and giue euery man according to al his
wayes, as thou knowest his heart, (for
thou onely knowest the hearres of all
the children of men)

o For such are most meete to receiue Gods mercies.

40 That they may feare thee as long as
they liue in the land, which thou gauest
vnto our fathers.

p He meaneth such as should be turned from their idolatry to serue the true God.

41 Moreouer as touching the p stranger
that is not of thy people Israel, who
shall come out of a farre countrey for
thy Names sake,

42 (When they shall heare of thy great
Name, & of thy mighty hand, & of thy
stretched out arme) and shal come and
pray in this house,

43 Yeare thou in heauen thy dwelling
place, and doe according to all that the
stranger calleth for vnto thee: that al
the people of the earth may knowe thy
Name, & feare thee, as doe thy people
Israel: and that they may knowe, that
thy q Name is called vpon in this house
which I haue builte.

q That this is ye true religion wherewith thou wilt be worshipped. Dan.6.10.

44 ¶ When thy people shall goe out to
battel against their enemie by the way
that thou shalt sende them, and shall
praie vnto the Lord *toward the way of
the city which thou hast chosen, and to-
ward the house that I haue built for
thy Name,

45 Yeare thou then in heauē their prayer
and their supplication, and r iudge their
cause.

r Or, maintaine their right. 2.Chron.6.36. eccles.7.22. 1.Iohn.1.8,10.

46 If they sinne against thee (*for there
is no man that sinneth not) and thou
be angry with them, and deliuer them
vnto the enemies, so that they carry the
away prisoners vnto the land of the e-
nemies, either farre or neere,

47 Yet s if they turne againe vnto their
heart in the lande (to the which they be
caried away captiues) and returne &
praye vnto thee t in the lande of them
that caried thē away captiues, saying,
We haue sinned, we haue transgressed,
and done wickedly,

s Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not them, that being let with necessary cal vpon him in other places.

48 If they turne againe vnto thee with
all their heart, and with all their soule
in the land of their enemies, which led
them away captiues, and praye vnto
thee towarde u the way of their lande,
which thou gauest vnto their fathers,
and towarde the city which thou hast
chosen, and the house, which I haue
built for thy Name,

t As Daniel did, Dan.6.10.

49 Then heare thou their prayer and
their supplication in heauen thy dwel-
ling place, and v iudge their cause,

50 And be merciful vnto thy people that
haue sinned against thee, and vnto all
their iniquities (wherein they haue
transgressed against thee) & cause that
they, which led them away captiues,
may x haue pitie and compassion on
them:

v Or, auenge their wrong.

t He vnderstood by faith ye God, of enemies wold make friends vnto them that did conuert vnto him.

51 For they be thy people, and thine in-
heritance, which thou broughtest out
of Egypt from the middes of the yron
furnace.

52 Let thyne eies be open vnto the prayer
of thy seruant, & vnto the prayer of thy
people Israel, to hearken vnto them, in
all that they call for vnto thee.

53 For thou didst separate them to thee
from among all people of the earth for
an inheritance, as thou sadest by the
hand of Moses thy seruant, when thou
broughtest our fathers * out of Egypt,
O Lord God.

Exo.19.6.

54 And when Salomon had made an
ende of praying all this y prayer & sup-
plication vnto the Lorde, he arose from
before the altar of the Lord, from knee-
ling on his knees, and stretching of his
handes to heauen,

55 And stoode and blessed all the Con-
gregation of Israel with a loud voice,
saying,

56 Blessed be the Lorde that hath giuen
rest vnto his people Israel, according to
al that hee promised: there hath not
fayled one worde of all his good pro-
mise which hee promised by the hande
of Moses his seruant.

57 The Lorde our God be with vs, as he
was with our fathers, that he forsake
vs not, neither leaue vs,

58 That he may z bowe our hearts vnto
him, that wee may walke in all his
wayes, & keepe his commandements,
and his statutes, and his lawes, which
he commanded our fathers.

x He cōcludeth that man of him selfe is enemie vnto God, and yet al obedience to his law proceedeth of his mere mercy.

59 And these my wordes, which I haue
praied before the Lord, be nere vnto the
Lorde our God day and night, that he
defend the cause of his seruant, & the
cause of his people Israel a vnto as
the matter requireth,

y Or, the prayer.

z Or, inclyne.

a Ebr. the thing of a day in his day.

60 That all the people of the earth
map

may knowe, that the Lord is God, and none other.
61 Let your heart therefore be perfite with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.
62 ¶ * Then the King and al Israel with him offred sacrifice before the Lord.
63 And Salomon offered a sacrifice of peace offrings which he offered vnto the Lord, to wit, two and twentie thousand beeues, and an hundrerth and twentie thousand sheepe: so the king and all the children of Israel dedicated the y house of the Lord.
64 The same day did the King halowe the middle of p̃ court, that was before the house of the Lord: for there he made burnt offrings, and the meat offrings, and the fat of the peace offerings, because the * brasen altar that was before the Lorde, was to litle to receiue the burnt offrings, & the meate offrings, & the fatte of the peace offrings.
65 And Salomon made at that time a feast, & al Israel with him, a very great Congregation, euen frõ the entring in of z Hamath vnto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen dayes, euen fourteene dayes.
66 And the eight day he sent the people away: and they "thanked the King and went vnto their tentes iopous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

a *The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth foorth a nauie for golde.*

1 When * Salomon had finished the building of the house of the Lorde, and the Kings palace, & al that Salomõ desired & minded to do,
2 Then the Lord appeared vnto Salomon the second time, as he * appeared vnto him at Gibeon.
3 And the Lord saide vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) to * put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.
4 And a if thou wilt walke before me (as Dauid thy father walked in pureness of heart, and in rightcousnesse) to doe according to all that I haue commanded thee, and keepe my statutes, & my iudgements,
5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel:
6 But if ye and your children turne away from me, and will b not keepe my commandements, and my statutes, (which I haue set before you) but go & serue other gods, and worship them,
7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue halowed * for my Name, will I cast out of my sight, and Israel shalbe c a prouerbe, and a common talke among all people.
8 Euen this hie house shalbe so: euerie one that passeth by it, shalbe astonied, & shal hisse, and they shal say, * Why hath the Lord done thus vnto this land and to this house?
9 And they shall answer, Because they forsoke the Lorde their God, which brought their fathers out of the land of Egypt, & haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euill.
10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lorde, and the Kings palace,
11 (For the which Hiram the King of Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.
12 And Hiram came out frõ Tyrus to see the cities which Salomon had giuen him, and they pleased him not.
13 Therefore hee saide, What cities are these which thou hast giuen me, my brother? And he called them the lande of Cabul vnto this day,
14 And Hiram had sent the King d six score e talents of golde.
15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to build the house of the Lord, and his owne house, and f Millo, and the wall of Ierusalem, & Hazor, and Megiddo, and Gezer.
16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire, and slewe the Canaanites, that dwelt in the citie, & gaue it for a present vnto his daughter Salomons wife.
17 (Therefore Salomon built Gezer & Beth-horon the nether,
18 And Baalath and Tamor in the wildernes of the land,
19 And all the cities g of store, that Salomon had, euen cities for charets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon and in all the land of his dominion)
20 All the people that were h left of the Amorites, Hittites, Perizites, Hiuites, and Iebusites, which were not of the children of Israel:
21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.
22 But of the children of Israel did Salomon * make no bondmen: but they were men

9.Chron.7.4.
y Before the oracle, where the Arke was.
2.Chron.7.7.
z That is, from North to South: meaning, all the countrey.
a Seuen dayes for the dedication, and seuen for the feast.
"Ebr. blessed.
2.Chro.7.11.
Chap.3.5.
Chap.8.19.
deut.12.11.
a If thou walke in my feare, and withdraw thy selfe from the common maner of men which followe their sensualitie.
2.Sam.7.12.
1.Chro.22.10.
b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.
Ierem.7.14.
c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.
Deut.29.24.
Ierem.22.8.
2.Chron.8.1.
d Or, Zor.
e Or, Gable.
f Or, dirtie, or, haren.
d For his tribute toward the building.
e The common talent was about three score pound weight.
f Millo was as the towne house or place of assemblie, which was open aboue.
g Cities for his munitions of warre.
h These were as bondmen & payed what was required, either labour or mony.
Leuit.25.39.

men of warre and his seruãts, and his princes, and his capraines, and rulers of his chariets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: euen i fiue hundreth and fiftie, & they ruled the people that wroght in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yeere did Salomon offer burnt offrings and peace offrings vpõ the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also king Salomon made a nauie of shippes in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were marners, and had knowledge of the sea, with the seruãts of Salomon.

28 And they came to Ophir and fette from thence k foure hundreth and twẽty talents of golde, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wisedome of Salomon. 18 His royall throne. 23 His power and magnificence.

1 AND the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lorde) came to proue him with hard questions.

2 And she came to Ierusalem w̃ a very great traine, & camels that bare swẽte odours, and golde exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomõ declared vnto her all her questions: nothing was hid frõ ỹ king, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisedome, and the house that he had built.

5 And the b meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparel, and his drinking vessels, and his burnt offrings, that he offred in the house of the Lord, and " he was greatly astonied.

6 And she said vnto the king, It was a true worde that I heard in mine owne land of thy sayings, & of thy wisdome.

7 Howbeit I beleeued not this report, til I came, & had seene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy c wisedome.

9 Blessed be the Lorde thy God, which d loued thee, to set thee on the throne of Israel, because the Lorde loued Israel for euer and made thee king, to doe equitie and righteousnes.

10 And she gaue the king fiue score talets of golde, and of swect odours exceeding much, & precious stones. There came no more such abundance of swẽte odours, as the Queene of Sheba gaue to king Salomon.

11 The nauie also of Hiram (that caried golde frõ Ophir) brought likewise great plentie of * Almuggim trees from Ophir and precious stones.

12 And the king made of the Almuggim trees pillers for the house of the Lord, & for the kings palace, and made harpes & psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her " of his kingly liberalitie: so she returned and went to her owne countrey, both she, & her seruãts.

14 ¶ Also the weight of golde, that came to Salomon in one yeere, was fiue hundreth, three score & fiue * talents of golde,

15 Besides that he had of marchant men and of the marchãdises of the that sold spices, & of all the kings of Arabia, & of the princes of the e countrey.

16 And king Salomon made two hundreth targets of beaten golde, fiue hundreth shekels of gold went to a target:

17 And three hundreth shieldes of beaten golde, three pound of gold went to one shield: and the king put them in the * house of the wood of Lebanon.

18 ¶ Then the king made a great throne of yuorie, & couered it w̃ the best golde.

19 And the throne had fiue steppes, and the toppe of the throne was rounde behinde, and there were g stapes on either side on the place of the throne, and two lyons standing by the stapes.

20 And there stoode twelue lions on the fiue steppes on either side: there was not the like made in any kingdome.

21 And al king Salomons drinking vessels were of golde, & all the vessels of the house of the woode of Lebanon were of pure gold, none were of siluer: for it was nothing esteemed in ỹ daies of Salomõ.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yeere came the nauie of h Tharshish, & brought gold and siluer, yuorie, and apes and peacockes.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisedome.

24 And all the world sought to see Salomon, to heare his wisedome, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, & vessels of golde, & raiment, & armour, & swẽte odours, horses, and mules, from yere to yere.

26 Then Salomon gathered together * chariets and horsemen: and he had a thousand and foure hundreth chariets, and

i The ouerseers of Salomons workes were deuided into three partes: the first contained 3300, the second 300, & the third 250, which were Israelites: so heere are cõtained the two last partes, which make 550, looke more 2 Chro. 8. 10.

k In the 2 Chro. 8. 18. is made mẽtion of 30. moe, which seeme to haue beene employed for their charges.

2. Chron. 9. 1. matth. 12. 42. luke 11. 31.

a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of ỹ chief citie of Meroe, which is an ylãd of Nilus.

b That is, the whole order, & trade of his house.

" Ebr. there was no more spirit in her.

c But much more happie are they, which heare the wisdome of God reuealed in his worde.

d It is a chiefe signe of Godsfauour, when godlie & wise rulers sit in the throne of iustice.

e This is the cause, why Kings are appointed.

" Ebr. by the hand of the King.

Exod. 25. 39.

f To wit, of Arabia, which for the great abundãce of all things was called, happie.

Chap. 7. 2.

g As the chayre bowes, or places to leane vpon.

h By Tharshish is meant Cilicia, which was abundãt in varietie of precious things.

2. Chro. 1. 14.

and twelue thousand horsemen, whom he placed in the charet cities, and with the king at Ierusalem.

[1] Or, he made siluer as plenteous as stones.

27 And the king [1] gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figtrees that growe abundantly in the plane.

28 Also Salomon had horses brought out of Egypt, & fine linen: [2] the kings marchants receiued the linen for a price.

[2] Or, for the companie of the Kings marchants did receiue a number at a price.

29 There came up & went out of Egypt some charet, worth fiue hundreth shekels of siluer: that is, one horse, an hundreth and fiftie. and thus they brought horses to all the kings of the Hittites and to the kings of Aram by their [m] meanes.

[m] Or, handes.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 Hu God raiseth vp aduersaries against him. 42 He dieth.

1 BVt king Salomon loued * many a outlandishe women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

Deut.17.17. eccles.47.19,20.

a Which were idolaters.

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Goe not pe in to them, nor let them come in to you: for surely they will turne your hearts after their gods. to them, I saye, did Salomon ioyne in loue.

Exod.34.16.

3 And he had seuen hundreth wiues, that were [d] princesses & three hundreth [b] concubines, and his wiues turned awaye his heart.

[d] Or, Queenes.

b To whom apperteined no dowrie.

4 For when Salomon was olde, his wiues turned his hearte after other gods, so that his heart was not [c] perfecte with the Lord his God, as was the heart of Dauid his father.

c He serued not God with a pure heart. Iudg.2.11.

5 For Salomon followed * Ashtaroth the god of the Zidonians, & [d] Milcom the abomination of the Ammonites.

d Who was also called Molech, verse 7. reade 2. Kings.23.10.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the [e] abomination of Moab, in [f] mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

e Thus ¶ Scripture termeth whatsoeuer man doeth reuerence & serue as God.

8 And so did he for all his outlandishe wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lorde was angry with Salomon, because he had turned his heart from the Lorde God of Israel, * which had appeared vnto him twise,

Chap.3.5.& 9.3.

10 And had giuen him a [a] charge concerning this thing, that he should not follow others gods: but he kept not that, which the Lorde had commanded him.

Chap.6.12.

11 Wherefore the Lorde saide vnto Salomon, For asmuch as [f] this is done of thee, & thou hast not kept my couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, & will giue it to thy seruant,

f That tho't hast forsaken me and worshipped idoles.

Chap.12.15.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one [g] tribe to thy sonne, because of Dauid my seruant, & [h] because of Ierusalem which I haue chosen.

g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.

h Of the king of Edoms stock.

14 ¶ Then the Lord stirred vp an aduersary vnto Salomon, euen Hadad the Edomite, of the kinges [i] sede, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the host had smitten all the males in Edom, and was gone vp to burye the [k] slaine,

2.Sam.8.14.

i Of the Edomites.

16 (For sire moneths did Ioab remaine there, and al Israel, til he had destroyed all the males in Edom)

17 Then this Hadad [k] fled and certaine other Edomites of his fathers seruãts with him, to go into Egypt, Hadad being yet a little childe.

k Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, & came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him vitailes, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

l God brought him to honour that his power might be more able to compasse his enterprises against Salomon.

20 And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the host was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

2.Sam.8.3.

m When Dauid had discomfited Hadadezer and his armie.

24 And he gathered men vnto him, & had bene captaine ouer the company, when Dauid slewe them. And they went to Damascus, and dwelt there, [n] and they made him king in Damascus.

n To wit, the men whom he had gathered vnto him.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

26 ¶ * And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zerenah a widowe) lift vp his hand against the king.

2.Chro.13.6.

27 And this was the cause that he lift vp his hand against the king, When Salo-

mon built Millo, he repared the broken places of the citie of Dauid his father.
28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meet for the worke, he made him [o] ouerseer of all the labour of the house of Ioseph.
29 And at that time, when Ieroboam went out of Ierusalem, the Prophete Ahiah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in the field.
30 Then Ahiah caught the newe garment that was on him, and [p] rent it in twelue pieces,
31 And said to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Beholde, I wil rent the kingdome out of the handes of Salomon, and wil giue ten tribes to thee.
32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,
33 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to [n] do right in mine eyes, and my statutes, and my lawes) as did Dauid his father.
34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, & who kept my commandements and my statutes.
35 * But I will take the kingdome out of his sonnes hande, and wil giue it vnto thee: euen the ten tribes.
36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a [q] light alway before me in Ierusalem the citie, which I haue chosen me, to put my Name there.
37 And I will take thee, and thou shalt reigne, [r] euen as thine harte desireth, and shalt be King ouer Israel.
38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, & doe right in my sight, to keepe my statutes & my commandements, as Dauid my seruant did, then will I be with thee, & builde thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.
39 And I will for [s] this afflict the seede of Dauid, but not for euer.
40 ¶ Salomon sought therefore to kil Ieroboam, & Ieroboam arose, & fled into Egypt vnto Shishak King of Egypt, & was in Egypt vntil [t] death of Salomo.
41 And the rest of the woydes of Salomon, and all that he did, and his wisdome, are they not written in the [u] booke of the actes of Salomon?
42 The time [x] Salomō reigned in Ierusalem ouer al Israel, was fourtie yere.
43 And Salomon slept with his fathers and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stede.

o He was ouerseer of Salomons workes for the tribe of Ephraim & Manasseh.

p By these visible signes the Prophets would more deepely print their message into their hearts, to whom they were sent.

n Or, to do that, that pleaseth me.

Chap. 12. 15.

q He hath respect vnto the Messiah, which should be the bright starre ȳ should shine through all the world.

r Eler. in all that thy soule.

s For this idolatrie that Salomon hath committed.

t For the whole spiritual kingdome was restored in Messiah.

u Which booke, as is thought, was lost in their captiuitie.

x 2. Chro. 9. 30.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 2 He refuseth the counsel of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God comandeth Rehoboā not to fight. 28 Ieroboam maketh golden calues.

1 AND * Rehoboam went to Shechem: for all Israel were come to Shechem, to make him King.
2 And when Ieroboam [y] sonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled frō King Salomon, and [z] dwelt in Egypt)
3 Then they sent and called him: & Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,
4 Thy father made our * poke grieuous: now therefore make thou the grieuous seruitude of thy father, & his sore poke which he put vpon vs, [a] lighter, and we wil serue thee.
5 And he said vnto them, Depart yet for three dayes, then come againe to mē. And the people departed.
6 And King Rehoboā toke counsel with the old men that ["] had stand before Salomon his father, while he yet liued, and said, What counsell giue ye, that I may make an answere to this people?
7 And they spake vnto him, saying, If thou be a [b] seruant vnto this people this day, and serue them, and answere them, and speake kind wordes to them, they wilbe thy seruants for euer.
8 But he forsoke the counsel that the old men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.
9 And he said vnto them, [c] What counsell giue ye, that we may answere this people, which haue spoken to me, saying, Make the poke, which thy father did put vpon vs, lighter?
10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and saide, Thy father hath made our poke heauy, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My ["] least part shalbe [d] bigger then my fathers loynes.
11 Now where as my father did burden you with a grieuous poke, I will yet make your poke heauier: my father hath chastised you with rodes, but I wil correct you with ["] scourges.
12 ¶ Then Ieroboam and all the people came to Rehoboam the thirde day, as the king had [e] appointed, saying, Come to me againe the third day.
13 And the King answered the people sharpely, and left the old mens counsell that they gaue him,
14 And spake to them after the counsel of the yong men, saying, My father made your poke grieuous, and I will make your

2. Chro. 10. 1.

Chap. 11. 40.

y *Or, returned from Egypt.*

Chap. 4. 7.

a Oppresse vs not with so great charges, which we are not able to susteine.

" *Or, had bene of his ancient counsellers.*

b They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition.

c There is nothing harder for them that are in authoritie, then to bridel their affections, and followe good counsel.

" *Or, litle finger.*

d I am much more able to keepe you in subiection then my father was.

" *Or, scorpions.*

e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

pour yoke more grieuous: my father hath chastised you with rods, but I wil correct you with scourges.

15 And the King hearkened not vnto the people: for [a] it was the ordinance of the Lord, that he might perfourme his saying, which the Lord had spoken by * Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the King regarded them not, the people answered the King thus, saying, What portion haue we in [f] Dauid? we haue none inheritance in the sonne of Ishai. To your tents, O Israel: nowe see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam [e] made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house [g] of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assemblie, and made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he [h] gathered all the house of Iudah with the tribe of Benjamin an hundreth & foure score thousand of chosen men (which were good warriours) to fight against the house of Israel and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the worde of GOD came vnto Shemaiah the [i] man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah & Benjamin, and the remnant of the people, saying,

24 Thus saith the [k] Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lorde and returned, and departed, according to the worde of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shal the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord [l] at Ierusalem, then shall the heart of this people turne againe vnto their Lord, euen to Rehoboam King of Iudah: so shall they kill me and goe againe to Rehoboam King of Iudah.

28 Wherefore the King tooke counsell, and made two calues of gold, and saide vnto them, [m] It is to much for you to goe vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen vnto Dan.

31 Also he made an [n] house of hie places, and made Priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offred on the altar. So did he in Beth-el and offred vnto the calues that he had made: and he placed in Beth-el the Priests of the hie places, which he had made.

33 And he offred vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth (euen in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a lion. 33 The obstinacie of Ieroboam.

1 AND beholde, there came [a] a man of God out of Iudah (by the commandement of the Lorde) vnto [b] Beth-el, and Ieroboam stoode by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and saide, O altar, altar, thus saith the Lorde, Beholde, a childe shalbe borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the Priestes of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lorde hath spoken, Beholde, the altar shall rent, and the ashes that are vpon it, shal [p] fall out.

4 And when the King had heard the saying of the man of God, which he had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, [d] Lay hold on him: but his hand which he put forth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claue asunder, and the ashes fell out from the altar, according to the signe, which the man of God had giuen by the [q] commandement of the Lord.

6 Then the King answered, & sayd vnto the man of God, [e] I beseech thee, pray

[a] *Or, the Lord was the cause. Chap. 11. 11.*

[f] Though their cause were good yet is it most hard for the people to bridle their affections, as these vile wordes declare.

[e] *Ebr. strengthened himselfe.*

[g] By the iust iudgement of God for Salomons sinnes.

Chap. 11. 13.

[h] For as yet he perceiued not that the Lord had so appointed it.

2. Chro. 11. 2.

[i] That is, the Prophet.

[k] Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

[l] He feared lest his people should haue by this meanes bene entised to rebell against him.

[m] So crafty are the carnall persuasions of princes, when they wil make a religion to serue to their appetite.

[n] That is, a temple, where altars were built for idolatrie.

[o] Because he would the more bind the peoples deuotion to his idolatrie, he made a new holy day, besides those that the Lord had appointed in the lawe.

[a] That is, a Prophet.

[b] Not that that was called Luz in Beniamin, but another of that name.

2. King. 23. 17.

[c] By this signe ye shall knowe that the Lord hath sent me.

[p] *Or, be powred out.*

[d] The wicked rage against the Prophets of God, when they declare them Gods iudgemẽts.

[q] *Ebr. mouth.*

[e] Though the wicked humble themselues for a time, when they feel Gods iudgements, yet after they returne to their old malice and declare that they are but vile hypocrites.

pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the kings hand was restored, and became as it was afore.

7 Then the King saide vnto the man of God, Come home with me, that thou maest [h] dine, and I will giue thee a reward.

8 But the man of GOD saide vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so [i] was it charged me by ẏ worde of the Lord, saying, [f] Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes, that the man of GOD had done that day in Beth-el, and the wordes which he had spoken vnto the King, told they their father.

12 And their father said vnto thē, What way went he? and his sonnes [m] shewed him what way the man of GOD went, which came from Iudah.

13 And he saide vnto his sonnes, Sadle me the asse. Who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he saide vnto him, Art thou the man of God that camest from Iudah? And he said, [n] Yea.

15 Then he said vnto him, [g] Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lorde, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he saide vnto him, I am a Prophet also as thou art, and an [h] Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eate bread in his house, and drianke water.

20 And as they sate at the table, the word of the Lord came vnto ẏ Prophet, that brought him againe.

21 And he cried vnto the man of GOD that came from Iudah, saying, Thus saith the Lord, [i] Because thou hast disobeird the mouth of the Lorde, and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drinke, he sadled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, [k] a lion met him by the way, and slewe him, and his body was cast in the way, and the asse stoode thereby: the lion stood by the corps also.

25 And behold, men that passed by, sawe the carkeis cast in ẏ way, and the lion standing by the corps: and they came and told it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he saide, It is the man of God, who hath beene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Sadle me the asse, And they sadled him.

28 And he went and found his body cast in the way, and the asse and the lion stoode by the corps: and the lion had [l] not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and laid it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he laid his body in his [m] owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, Whē I am dead, burie ye me also in ẏ sepulchre, wherein ẏ man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lorde against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this, Ieroboam [n] conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who would, might [o] consecrate him selfe, and be of the Priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Ahiah the Prophete, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

1 At

[h] *Or, take sustenance.*

[i] *Or, he charged me to wit, an Angel.*

[f] Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the persuasion of man nor Angel.

[m] *Ebr. looked.*

[n] *Ebr. I am.*

[g] This he did of a simple mind, thinking it his duetie to declare friendship to a Prophet.

[h] His faulte is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandemēt: and next, that he faineth to haue a reuelation to the contrary.

[i] God would reproue his folie by him, who was the occasion to bring him into error.

[k] By this feareful example, God setteth forth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

[l] To declare that this was only the iudgement of God: for if the lion had done it for hunger, he would also haue deuoured the body.

[m] Which he had prepared for himselfe.

[n] So the wicked profite not by Gods threatnings, but goe backward and become worse and worse, 2. Tim. 3. 13.

[o] *Ebr. fill his hand.*

1 AT that time Abiiah the sonne of
Ieroboam fell sicke.
2 And Ieroboam said vnto his wife,
Up, I pray thee, [a] and disguise thy selfe,
that they knowe not that thou art the
wife of Ieroboam, and goe to Shiloh:
for there is Ahiiah the Prophet, which
tolde me * that I should be King ouer
this people,
3 And take [b] with thee ten loaues and
[c] craknels, and a bottel of honie, and go
to him: he shall tell thee what shall be
come of the yong man.
4 And Ieroboams wife did so, & arose, &
went to Shiloh, and came to the house
of Ahiiah: but Ahiiah could not see, for
his [d] sight was decayed for his age.
5 Then the Lord said vnto Ahiiah, Be-
holde, the wife of Ieroboam commeth
to aske a thing of thee for her sonne, for
he is sicke: thus and thus shalt thou say
vnto her: for when she commeth in, she
shall feine her selfe to be [e] another.
6 Therefore when Ahiiah hearde the
sound of her feete as she came in at the
doore, he said, Come in, thou [d] wife of
Ieroboam: why feinest thou thus thy
selfe to be another? I am sent to thee
with heauie tidings.
7 Go, tell Ieroboam, Thus saith [f] Lord
God of Israel, Forasmuch as I haue
exalted [g] thee from among the people,
and haue made thee prince ouer my
people Israel,
8 And haue rent the kingdome away
from the house of Dauid, and haue gi-
uen it thee, and thou hast not beene as
my seruat Dauid, which kept my com-
mandements, and followed me with al
his heart, and did only that which was
right in mine eyes,
9 But hast done euil aboue all that were
before thee (for thou hast gone and made
thee other gods, and [h] molten images,
to prouoke me, and hast cast me behind
thy backe)
10 Therefore beholde, I will bring euill
vpon the house of Ieroboam, and will
cut of from Ieroboam him that * [i] pis-
seth against the wal, aswel him that is
shut vp, as him that is left in Israel,
and will swepe away the remnant of
the house of Ieroboam, as a man swee-
peth away doung, till it be all gone.
11 The dogges shall eate him of Ierobo-
ams stocke that dyeth in the citie, and
the foules of the aire shall eate him that
dyeth in the fielde: [i] for the Lord hath
said it.
12 Vp therefore and get thee to thine
house: for when thy feete enter into the
citie, the child shal die.
13 And all Israel shall mourne for him,
and burie him: for he only of Ieroboam
shall come to the graue, because in him
there is found [k] some goodnes towarde
the Lorde God of Israel in the house of
Ieroboam.
14 Moreouer, the Lord shall stirre him vp
a King ouer Israel, which shal destroye
the house of Ieroboam in that daye:
[l] what? yea, euen now.
15 For [h] Lord shall smite Israel, as when
a reede is shaken in the water, and bee
shal weed Israel out of this good land,
which he gaue to their fathers, and shal
scatter them beyonde the [m] Riuer, be-
cause they haue made them groues,
prouoking the Lord to anger.
16 And he shall giue Israel vp, because of
the sinnes of Ieroboam, who did sinne,
and [n] made Israel to sinne.
17 ¶ And Ieroboams wife arose, and de-
parted, and came to Tirzah, and when
she came to the thresholde of the house,
the yong man dyed,
18 And they buried him, and al Israel la-
mented him, according to the worde of
the Lord, which he spake by the hand of
his seruant Ahiiah the Prophet.
19 And the rest of Ieroboams actes, how
he warred, and how he reigned, behold,
they are written in the booke of [h] Chro-
nicles of the Kings of Israel.
20 And the daies which Ieroboam reig-
ned, were two and twentie yere: and he
slept with his fathers, and Nadab his
sonne reigned in his stead.
21 ¶ Also Rehoboam the sonne of Salo-
mō reigned in Iudah. Rehoboam was
one and fourty yere old, when he began
to reigne, and reigned seuentene [p] yeere
in Ierusalem the citie, which the Lord
did chuse out of all the tribes of Israel,
to put his Name there: and his mo-
thers name was Naamah an Am-
monite.
22 And Iudah wrought wicednesse in
the sight of the Lord: and they prouoked
him more with their sinnes, which they
had committed, [q] then all that which
their fathers had done.
23 For they also made them hie places,
and images, and groues on euery hie
hill, and vnder euery greene tree.
24 There were also Sodomites [q] in the
lande, they did according to all the ab-
ominations of the nations, which the
Lord had cast out before the children of
Israel.
25 ¶ And in the fifte yeere of King Reho-
boam, Shishak King of Egypt came
vp against Ierusalem,
26 And tooke the treasures of the house
of the Lord, & the treasures of the kings
house, and tooke away all: also he caried
away all the shieldes of golde * which
Salomon had made.
27 And King Rehoboam made for them
brasen shieldes, and committed them
vnto the hands of the chiefe of the gard,
which waited at the doore of the Kings
house.
28 And when the King went into the
house of the Lord, the garde bare them,
and brought them again into the gard
chamber.
29 And the rest of the actes of Rehobo-
am, & all that he did, are they not writ-
ten in [r] the booke of the Chronicles of
the

a His own conscience bare him witnes, that the Prophet of God would not satisfie his affections which was a wicked man.
Chap. 11. 31.
[a] *Ebr. in thine hand.*
b According to the custome whe they wēt to aske counsel of Prophets, 1. Sam. 9. 7.
[b] *Or, wafers.*
[c] *Ebr. eyes stoode.*
e Then the wife of Ieroboam.
d For God oft times disclosseth vnto his, the craft and subtilty of the wicked.
e Which wast but a seruant.
f To wit, two calues.
Chap. 11. 31.
2. King. 9. 8.
g Euery male euē to the dogs, 1. Sam. 25. 22.
h Aswell him that is in the strong holde, as him that is abroad.
i They shal lacke the honour of burial in token of Gods maledicion.
k In the middes of the wicked God hath some, on whome he doeth bestowe his mercies.
l The Lord will begin to destroy it out of hande.
m Meaning, Euphrates.
n The people shal not be excused, when they do euil at the commandement of their gouernours.
o The Lorde smote him that he dyed, 2. Chro. 13. 20.
p And died before Ieroboam about 4. yeres.
Or, besides all that their fathers had done by their sinnes.
q Where idolatrie reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.
Chap. 10. 16.
r Which bookes were called the bookes of Sheemaiah and Iddo the Prophets, 2. Chro. 12. 15.

the Kings of Iudah?
30 And there was warre betweene Rehoboam and Ieroboam [f] continually.
31 And Rehoboam slept w̃ his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an [t] Ammonite. And Abiiam his sonne reigned in his stead.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Asa succeedeth in his roome. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

1 AND in the eightene peere of King * Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah.
2 Three peere reigned he in Ierusalem, and his mothers name was Maachah the daughter of [a] Abishalom.
3 And he walked in all the sinnes of his father, which he had done before him: and his heart was not perfite with the Lord his GOD as the heart of Dauid his father.
4 But for Dauids sake did the Lorde his God giue him a [b] light in Ierusalem, and set vp his sonne after him, & established Ierusalem,
5 Because Dauid did that which was right in the sight of the Lorde, and turned from nothing that he commanded him, all the dayes of his life, * saue only in the matter of Vriah the Hittite.
6 And there was warre betweene Rehoboam & Ieroboam as long as he liued.
7 The rest also of the actes of Abiiam, & all that he did, are they not written in the * booke of the Chronicles of ẽ Kings of Iudah? there was also warre betweene Abiiam, and Ieroboam.
8 And Abiiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.
9 ¶ * And in the twentie pere of Ieroboam King of Israel reigned Asa ouer Iudah.
10 He reigned in Ierusalem one & fourtie peere, & his [c] mothers name was Maachah the daughter of Abishalom.
11 And Asa did right in the eyes of the Lord, as did Dauid his father.
12 And he tooke away the Sodomites out of the lande, and put away all the idoles that his fathers had made.
13 And he [d] put downe * Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.
14 But they put not downe the hie places. Neuertheless Asas heart was [e] vpright with the Lord all his dayes.
15 Also he brought in the holie vessels of his father, and the thinges that he had dedicated vnto the house of the Lorde, siluer, and gold and vessels.
16 ¶ And there was warre betweene Asa & Baasha King of Israel al their daies.
17 Then Baasha King of Israel went vp against Iudah, and built [f] Ramah, so that he would let none gee out or in to Asa King of Iudah.
18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the handes of his seruantes, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of [g] Aram that dwelt at Damascus, saying,
19 There is a couenant betweene me and thee, and betweene my father and thy father: beholde, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha King of Israel, that he may [g] depart from me.
20 So Ben-hadad hearkened vnto King Asa, & sent the captaines of the hostes, which he had against the cities of Israel, and smote Ion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the lande of Naphtali.
21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.
22 Then King Asa [h] assembled all Iudah, [i] none excepted, and they tooke ẽ stones of Ramah, & the timber thereof, wherewith Baasha had built, and King Asa built with them Geba of Benjamin and Mizpah.
23 And the rest of al the actes of Asa, and all his might and al that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his [h] feete.
24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his [i] father. And Iehoshaphat his sonne reigned in his stead.
25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the seconde pere of Asa King of Iudah, and reigned ouer Israel two pere.
26 And he did euil in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.
27 And Baasha ẽ sonne of Ahiiah of the house of Issachar cõspired against him, and Baasha slewe him at Gibbethon, which belonged to the Philistims: for Nadab and al Israel laid siege to Gibbethon.
28 Euen in the third peere of Asa King of Iudah did Baasha slay him, and reigned in his stead.
29 And when he was King, he [k] smote al the house of Ieroboam, he left none aliue to Ieroboam, until he had destroyed him, according to the * word of the Lord which he spake by his seruant Ahiiah the Shilonite,
30 Because of the sinnes of Ieroboam which he committed, and wherewith he made

[f] That is, all the dayes of Rehoboams life.
[t] Whose idolatrie Rehoboam her sonne followed.
2.Chro.11.22.
[a] Some thinke that this was Absalom Salomons sonne.
[b] Meaning, a sonne to reigne ouer Iudah.
2.Sam.11.4. & 12.9.
2.Chro.13.3.
2.Chro.14.1.
[c] That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.
[d] Neither kinred nor authoritie ought to be regarded, when they blaspheme God & become idolaters, but must be punished.
2.Chro.15.16.
[e] For in that that he suffred them to worship God in other places, then he had appointed, it came of ignorance and not of malice.
[f] Of the same purpose that Ieroboam did, because the people should not go vp to Ierusalem lest they should folow Asa.
2.Chro.16.2.
[g] Or, Syria.
[g] And vexe me no longer.
[h] Or, made a proclamation.
[i] Ebr. none innocent.
[h] He had the goute & put his trust rather in Physicions then in the Lord, 2.Chro.16.12.
[i] His great grandfather.
[k] So God stirred vp one tyrant to punish the wickednes of another. Chap.14.10.

he made Israel to sinne, by his [l] provocation, wherewith he prouoked ye Lord God of Israel.
31 And the residue of the actes of Nadab and all that he did, are they not written in the booke of the Chronicles of the kinges of Israel?
32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.
33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahiah to reigne ouer all Israel in [m] Tirzah, and reigned foure and twentie yeeres.
34 And he did euil in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

l By causing the people to commit idolatrie with his calues, & so prouoking God to anger.

m Which was the place where the kings of Israel remained.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

1 THen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,
2 [a] Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, & thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,
3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make [b] thine house like the * house of Ieroboam the sonne of Nebat.
4 * He that dyeth of Baashas stocke in the citie, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the aire eate.
5 And the rest of ye actes of Baasha and what he did, and his [n] power, are they not written in the booke of the * Chronicles of the kings of Israel?
6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his steade.
7 And [c] also by the hand of Iehu ye sonne of Hanani the Prophet, came the word of the Lorde to Baasha, & to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed [d] him.
8 ¶ In the fire and twentie yeere of Asa king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.
9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah drinking, till he was drunken in the house of [e] Arza ruarde of his house in Tirzah.
10 And Zimri came and smote him and killed him in the seuen & twentie yeere of Asa king of Iudah, and reigned in his steade.
11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes nor of his friends.
12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Iehu the [f] Prophet,
13 For all the sinnes of Baasha, & sinnes of Elah his sonne, which they sinned and made Israel to sinne, and prouoked the Lord GOD of Israel with their vanities.
14 And the rest of the actes of Elah, and all that he did, are they not written in the booke of the Chronicles of ye kinges of Israel?
15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuen daies in Tirzah, & the people was then in campe s against Gibbethon, which belonged to the Philistins.
16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, euen in the hoste.
17 Then Omri went vp frō Gibbethon, and all Israel with him, and they beleaguered [h] Tirzah.
18 And when Zimri sawe, that the citie was taken, he went into the palace of the kinges house, and [i] burnt him selfe, and the kinges house with fire, and so died,
19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, & in his sinnes which he did, causing Israel to sinne.
20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?
21 Then were the people of Israel deuided into two partes: for [i] halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.
22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.
23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Hee reigned he in Tirzah.
24 And he bought the mountaine [o] Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie, which he built, after the name of Shemer, lorde of the mountaine, Samaria.
25 But Omri did euill in the eyes of the Lord, and did [k] worse then all that were before him.
26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning, the house of Baasha. *Chap.15.29. Chap.14.11.*

[l] *Or, valiantnes. 2. Chro.16.1.*

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept him selfe in holde.

[i] Ebr. burnt the Kings house vpon him.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

[o] *Or, Shomeron.*

k For such is the nature of Idolatrie, that the superstition thereof doeth daily encrease, & the elder it is, ye more abominable it is before God and his Church.

27 And the rest of the actes of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?
28 And Omri slept with his fathers, and was buried in [i] Samaria: and Ahab his sonne reigned in his stead.
29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa King of Judah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two & twenty yeere.
30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.
31 For was it a light thing for him to walke in the sinnes of Jeroboam the sonne of Nebat, except he tooke Jezebel also the daughter of Eth-baal King of the Sidonians to [m] wife, and went and serued Baal, and worshipped him?
32 Also he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.
33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lorde God of Israel more then all the Kings of Israel that were before him.
34 In his daies did Hiel the Bethelite build [n] Jericho: he laied the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the worde of the Lorde which he spake [o] by Joshua the sonne of Nun.

i He was the first king that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked, and strange idolatrie, and cruell persecution.

n Reade Iosh. 6. 26.

o *Ebr. by the hand of Joshua.*

CHAP. XVII.

1 Eliah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

1 AND Eliiah the Tishbite one of the inhabitants of Gilead saide vnto Ahab, * As the Lord God of Israel liueth, before whom I [a] stand, there shalbe neither dewe nor raine these yeeres, but [b] according to my word.
2 ¶ And the word of the Lord came vnto him, saying,
3 Goe hence, and turne thee Eastward, and hide thy selfe in the [l] riuer Cherith, that is ouer against Jorden,
4 And thou shalt drinke of the riuer: and I haue commanded the [c] rauens to feede thee there.
5 So he went and did according vnto the worde of the Lord: for he went, and remained by the riuer Cherith that is ouer against Jorden.
6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he drank of the riuer.
7 And after a while, the riuer dried vp, because there fell no raine vpon the earth.
8 ¶ And the [d] word of the Lord came vnto him, saying,
9 * Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widowe there to sustaine thee.
10 So he arose, and went to Zarephath: and when he came to the gate of the citie, behold, the widowe was there [e] gathering sticks: and he called her, and saide, Bring me, I pray thee, a little water in a vessell, that I may drinke.
11 And as she was going to fet it, he called to her, and saide, Bring me, I pray thee, a morsell of bread in thine hand.
12 And she saide, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering " a fewe sticks to goe in, and dresse it for me and my sonne, that we may eate it, and [f] die.
13 And Eliiah saide vnto her, Feare not, come, doe as thou hast saide, but make me thereof a litle cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.
14 For thus saith the Lord God of Israel, [g] The meale in the barell shall not be wasted, neither shal the oyle in the cruse be diminished, vnto the time that the Lorde send raine vpon the earth.
15 So he went, & did as Eliiah said, and he did eate: so did he and her house [h] for a certaine time.
16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the worde of the Lorde, which he spake by the hande of Eliiah.
17 ¶ And after these thinges, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, [i] that there was no [k] breath left in him.
18 And the said vnto Eliiah, What haue I to do with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slaye my sonne?
19 And he saide vnto her, Giue me thy sonne, and he tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his bed.
20 Then he called vnto the Lord, & saide, O Lord my God, hast thou [k] punished also this widowe, with whom I sojourne, by killing her sonne?
21 And he stretched him selfe vpon the childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him again.
22 Then the Lorde heard the voyce of Eliiah, and the soule of the childe came into him again, and he reuiued.
23 And Eliiah tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliiah saide, Behold, thy sonne liueth.

a That is, whom I serue.
b But as I shall declare it by Gods reuelation.
l *Or, brooke.*

c To strengthen his faith against persecutiõ, God promiseth to feede him miraculously.

d As the troubles of ỹ saintes of God are manie, so his mercie is euer at hand to deliuer them. *Luke 4. 25, 26.*

e All this was to strengthen the faith of Eliiah, to the intent that he should looke vpon nothing worldly, but only trust on Gods prouidence.

" *Ebr. two.*

f For there is no hope of anie more sustenãce.

g God receiueth no benefite for the vse of his, but he promiseth a most ample recompence for the same.

h That is, till he had raine and foode on the earth.

i *Or, that he dyed.*

k God would trie whether she had learned by his merciful prouidence to make him her onely stay & comfort.

k He was afraid left Gods Name should haue bin blasphemed and his ministers cõcemned, except he should haue continued his mercies, as he had begun them, specially while he there remained.

24 And

24 And the woman saide vnto Eliiah, Now I knowe that thou art a man of God, and that the word of the Lorde in thy mouth is true.

CHAP. XVIII.

1 Eliiah is sent to Ahab. 13 Obadiah hideth an hũdreth Prophetes. 40 Eliiah killeth all Baals prophetes. 45 He obtaineth raine.

1 AFter many daies, the word of the Lord came to Eliiah, in the [a] thirde yere, saying, Go, shew thy self vnto Ahab, & I wil send raine vpon [b] earth.
2 And Eliiah went to shewe him self vnto Ahab, and there was a great famine in Samaria.
3 And Ahab called Obadiah the gouernour of his house: (and Obadiah [b] feared God greatly:
4 For when Jezebel destroyed the Prophetes of the Lorde, Obadiah tooke an hundreth Prophetes, and hid them, by fifte in a caue, and he fed them [w] bread and water.)
5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules alive, lest we deyuine the lande of the beastes.
6 And so they deuided the land betwẽne them to walke through it. Ahab went one way by him self e, and Obadiah wẽt another way by him self e.
7 ¶ And as Obadiah was in the way, beholde, Eliiah [c] met him: and he knewe him, and fell on his face, and saide, Art not thou my lord Eliiah?
8 And he answered him, Yea, go tell thy lord, Behold, Eliiah is here.
9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?
10 As the Lorde thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and whẽ they said, He is not here, he toke an oth of the kingdome and natiõ, if they had not found thee.
11 And now thou saist, Go, tell thy lorde, Behold, Eliiah is here.
12 And when I am gone from thee, the Spirit of the Lorde shall carie thee into some place that I do not know: so whẽ I come and tel Ahab, if he cannot finde thee, then will he kil me: But I thy seruant [d] feare the Lord from my youth.
13 Was is not tolde my lord, what I did when Jezebel slew the Prophets of the Lord, howe I hid an hundreth men of the Lordes prophets by fifties in a caue, and fed them with bread and water?
14 And nowe thou sayest, Goe, tell thy lorde, behold, Eliiah is here, that he may slay me.
15 And Eliiah said, As the Lord of hostes liueth, before whom I stãd, I will surely shewe my self e vnto him this day.
16 ¶ So Obadiah went to mẽte Ahab, & told him: and Ahab went to mẽte Eliiah.
17 And when Ahab sawe Eliiah, Ahab said vnto him, Art thou he that troubleth Israel?
18 And he answered, I haue not troubled Israel, but [e] thou, & thy fathers house, in that ye haue forsaken the commaundements of the Lord, and thou hast followed Baalim.
19 Now therfore send, & gather to me all Israel vnto mount Carmel, & the prophetes of Baal foure hundreth & fifte, and the prophets of the groues foure hundreth, which eat at Jezebels table.
20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophetes together vnto mount Carmel.
21 And Eliiah came into all the people, and said, How long halt ye betweene two opinions? If the Lord be God, followe him: but if Baal be he, then goe after him. And the people answered him not a word.
22 Then said Eliiah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hũdreth and fifte men.
23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and laye him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and wil put no fire vnder.
24 Then calye on the name of your god, and I will cal on the Name of my Lord: and then the God that answereth [h] by fire, let him be God. And all the people answered, and said, It is wel spoken.
25 And Eliiah said vnto the prophets of Baal, Chuse you a bullocke, & prepare him first, (for ye are manie) and call on the name of your gods, but put no fire vnder.
26 So they toke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor anie to answere: and they [i] leapt vpon the altar that was made.
27 And at noone Eliiah mocked them, & said, Crie loud: for he is a [k] god: either he talketh, or pursueth his enemies, or is in his iourney, or it may be that he sleepeth, and must be [l] awaked.
28 And they cryed loude, and cut themselues as their maner was, vẽ knives and launcers, till the blood gushed out vpon them.
29 And when midday was passed, and they had prophecied vntill the offering of the euening sacrifice, there was neyther voyce, nor one to answere, nor anie that regarded.
30 And Eliiah sayde vnto all the people, Come to me. And all the people came to him. And he repared the altar of the Lord that was broken downe.
31 And Eliiah tooke twelue stones, according to the nomber of the tribes of the sonnes

a After that he departed frõ the riuer Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to y knowledge, which is also requisite of the godly: that is, to professe his Name openly.

c God pitieth oft times the wicked for the godlies sake, and causeth Eliiah to meete with Obadiah, that y benefite might be knowne to be granted for gods children sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure but feare God and fauour his children.

e By my presence I will declare that thou hast tolde him the trueth.

f The true ministers of God ought not onely not to suffer the trueth to be vniustly slandered, but to reproue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye followe God or Baal, or whether ye serue God wholy or in part Zeph. 1. 5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnes, which thinke that by anie instance or sute the dead & vile idoles can helpe their worshippers in their necessities.

somes of Iaakob, vnto whome the word of the Lord came, saying, *Israel shalbe thy name)
32 And with the stones he built an altar in the Name of the Lorde: and he made a ditch round about the altar, as great as woulde conteine two "measures of seede.
33 And he put the wood in order, & hewed the bullocke in pieces, and laydhym on the wood,
34 And said, Fill foure barels with water, and powre it on the burnt offring & on the wood. Againe he saide, Doe so again. And they did so the second time. And he said, Do it the third time. And they did it the third time.
35 And the water ran rounde about the altar: and he [m]filled the ditch with water also.
36 And whē they should offer the euening sacrifice, Eliiah the Prophet came, and said, Lord God of Abraham, Izhak and of Israel, let it be knowne this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.
37 Heare me, O Lorde, heare me, and let this people know that thou art ō Lord God, and that thou hast turned their heart againe [n] at the last.
38 Then the fire of the Lord fell, and consumed the burnt offring, and the wood, and the stones, and the dust, & licked vp the water that was in the ditche.
39 And when all the people sawe it, they fell on their faces, and said, The Lord is God, the Lord is God.
40 And Eliiah said vnto them, Take the prophetes of Baal, let not [o] a man of them escape. And they tooke them, and Eliiah brought them to the broke Kishon, and slewe them there.
41 ¶ And Eliiah saide vnto Ahab, Get thee vp, eat and drinke, for there is a sound of much rayne.
42 So Ahab went vp to eate and to drinke, and Eliiah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,
43 And said to his seruant, Goe vp nowe and looke toward the wap of the Sea. And he went vp, and looked, and sayde, There is nothing. Againe he saide, Go againe [p] seuen times.
44 And at the seuenth time he saide, Beholde, there arisith a litle cloude out of the sea like a mans hand. Then he saide, Vp, and say vnto Ahab, Make readie thy chaiet, and get thee downe, that the raine stop thee not.
45 And [q] in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Iezreel.
46 And the hande of the Lorde was on Eliiah, and he girded vp his loynes, and ranne [r] before Ahab till he came to Iezreel.

Gene. 32.28. 2.king. 17.34.

[m] *Ebr. Sats, which some thinke conteine about three portels and a third part a pece.*

[n] Hereby he declared the excellent power of God, who contrarie to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt, that he is the only God.

[o] Though God suffer his to run in blindnes and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

[p] As Gods spirit moued him to pray, so was he strengthened by the same that he did not faint, but continued till he had obtained *Or, here and there.

[q] He was so strengthened with Gods spirit, that he ran faster then the chaiet was able to runnes.

CHAP. XIX.

5 Eliiah fleeing fro Iezebel, is nourished by the Angel of God. 15 He is commaunded to anoint Hazael, Iehu, and Elisha.

NOwe Ahab tolde Iezebel all that Eliiah had done, and howe hee had slaine all the [a] prophetes with the swoyde.
2 Then Iezebel sent a messenger vnto Eliiah, saying, [b] The gods do so to me, and more also, if I make not thy life like one of their liues by to morow this time.
3 ¶ When he sawe that, he arose, and went [c] for his life, and came to Beerseba, which is in Iudah, and left his seruant there.
4 But he went a dayes iourney into the wilderness, and came and sate downe vnder a iuniper tree, and desired that he might die, and said, It is nowe ynough: O Lord, [d] take my soule, for I am no better, then my fathers.
5 And as he lay and slept vnder the iuniper tree, behold now, an Angel touched him, and said vnto him, Vp, and eate.
6 And whē he looked about, behold, there was a cake baken on the coles, & a pot of water at his head: so he did eate and drinke, and returned and slept.
7 And the Angel of the Lord came again the second time, and touched him, and saide, Vp, and eate: for [e] thou hast a great iourney.
8 ¶ Then he arose, and did eate & drinke, & walked in the strength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.
9 And there he entred into a caue, and lodged there: and behold, ō Lorde spake to him, and said vnto him, What doest thou here, Eliiah?
10 And he answered, I haue [f] bene verie iealous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, & slaine thy Prophets with the swoyde, * and I only am left, and they seeke my life to take it away.
11 And he said, Come out, and stande vpō the mount before the Lord. And behold, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: but the Lord was [g] not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake.
12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voyce.
13 And when Eliiah heard it, he couered his face with his mantell, and went out, and stoode in the entring in of the caue: and beholde, there came a voyce vnto him, and saide, What doest thou here, Eliiah?
14 And he answered, I haue bene verie iealous for the Lorde God of hostes, because the children of Israel haue forsaken

a To wit, of Baal.

b Though the wicked rage against Gods children, yet hee holdeth them backe that they cannot execute their malice.

*Or, w hither his minde led him.

c So harde a thingit is to bridle our impaciencie in afflictiō that the saintes could not ouercome the same.

d He declareth that except God had nourished him miraculously, it had not bin possible for him to haue gone this iourney.

e He complaineth that [h] more zealous that he shewed him selfe to maintain gods glorie, the more cruelly was he persecuted. *Rom. 11.3.

f For the nature of man is not able to come nere vnto God, if he should appeare in his strength and sul maiestie, and therefore of his mercie he submitteth him self to our capacitie.

g We ought not to depende on the multitude in mainteyning Gods glorie, but because our duetie so requireth, we ought to do it.

saken thy couenant, cast downe thine
altars and slaine thy Prophets with
the sworde, and I onely am left, & they
seeke my life to take it away.
15 And the Lorde said vnto him, Goe, re-
turne by the wildernes vnto Damas-
cus, and when thou commest there, a-
noint Hazael king ouer [a] Aram.
16 And Iehu the sonne of Nimshi shalt
thou anoint king ouer Israel: & Elisha
the sonne of Sayphat of Abel Meholah
shalt thou anoint to be Prophet in thy
rowme.
17 And *him that escapeth from [b] sword
of Hazael, shal Iehu slay: and him that
escapeth from the sword of Iehu, shall
Elisha slay.
18 Yet wil *I leaue seuen thousand in Is-
rael, euen [h] all the knees that haue not
bowed vnto Baal, & euery mouth that
hath not kissed him.
19 ¶ So he departed thence, and founde
Elisha the sonne of Shaphat who was
plowing with twelue yoke of oxen be-
fore him, and was with the twelft: and
Eliah went towardes him, and cast
his mantel vpon him.
20 And he left the oxen, and ran after E-
liah, and saide, [i] Let me, I praye thee,
kisse my father and my mother, and
then I wil follow thee. Who answered
him, Goe, returne: for what haue I
done to thee?
21 And when he went backe againe from
him, he tooke a couple of oxen, and slewe
them, and sod their flesh with the [k] in-
strumentes of the oxen, and gaue vnto
the people, and they did eate: then he a-
rose and went after Eliah, and minis-
tred vnto him.

*Or, Syria.

2. King. 9. 1, 3. ecclus. 48. 8.

Rom. 11. 4.

h He declareth that wicked dissemblers and idolaters are not his.

i Though this natural affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him.

k He would not stay til wood was brought, so great was his desire to followe his vocation.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

1 THen Ben-hadad the king of [a] Aram assembled all his armie, and
two and thirtie [a] Kings with him,
with horses, & charets, & went vp, and
besieged [b] Samaria, & fought against it.
2 And he sent messengers to Ahab king
of Israel, into the citie,
3 And said vnto him, Thus saith Ben-
hadad, Thy siluer and thy gold is mine:
also thy women, and thy faire children
are mine.
4 And the king of Israel answered, and
said, My lorde king, according to thy
saying, [b] I am thine, & all that I haue.
5 And when [b] messengers came againe,
they said, Thus commandeth Ben-ha-
dad, and saith, When I shall send vnto
thee, and commaund, thou shalt deliuer
me thy siluer and thy gold, and thy wo-
men, and thy children,
6 [c] Or else I wil send my seruants vnto
thee by to morow this time: and they
shal search thine house, and the houses
of thy seruants: and whatsoeuer is
pleasant in thine eyes, they shal take it
in their hands, and bring it away.
7 Then the king of Israel sent for al the
Elders of the lande, and sayde, Take
heede, I praye you, and see howe he se-
keth mischiefe: for he sent vnto me for
my wives, and for my children, and for
my siluer, and for my golde, and I deni-
ed him not.
8 And all the Elders, and all the people
saide to him, [d] Hearken not vnto him,
nor consent.
9 Wherefore he said vnto the messengers
of Ben-hadad, Tel my lord the king,
All that thou diddest send for thy ser-
uant at the first time, that I wil do, but
this thing I may not doe. And the mes-
sengers departed, and brought him an
answere.
10 And Ben-hadad sent vnto him, and
sayd, The gods doe so to me and more
also, if the [e] dust of Samaria be pnough
to all the people that follow me, for euer
man an handful.
11 And the king of Israel answered, and
sayd, Tel him, Let not him that gireth
his harnesse, boast him selfe, as he that
[f] putteth it of.
12 And when he heard that tidings, as
he was with the kings drinking in the
pauilions, he sayde vnto his seruants,
[g] Bring foorth your engines, and they set
them against the citie.
13 ¶ And beholde, there came a Prophet
vnto Ahab king of Israel, saying, Thus
saith the Lord, Hast thou seene all this
great multitude? behold, I wil deliuer
it into thine hand this day, that thou
mayest know, & that I am the Lord.
14 And Ahab said, By whom? And he
said, Thus saith the Lord, By the ser-
uants of the princes of the prouinces.
He said againe, Who shal order the bat-
tel? And he answered, Thou.
15 ¶ Then he nombred the seruants of the
princes of the prouinces, & they were
two hundreth, two and thirtie: and af-
ter them he nombred the whole people
of all the children of Israel, euen seuen
thousand.
16 And they went out at noone: but
Ben-hadad did drinke, til he was drun-
ken, in the tents, both he and the Kings:
for two and thirtie Kinges helped
him.
17 So the [h] seruants of the princes of the
prouinces went out first: & Ben-hadad
sent out, and they shewed him, saying,
There are men come out of Samaria.
18 And he sayde, Whether they be come
out for peace, take them aliue: or wha-
ther they be come out to fight, take them
yet aliue.
19 So they came out of the citie, to wit, the
seruants of the princes of the prouin-
ces, and the host which followed them.
20 And they slewe euery one his [i] enemie:
and the [a] Aramites fled, & Israel pursued
them: but Ben-hadad [b] King of Aram
escaped on an horse with his [i] horsemen.
21 And

*Or, Syria.

a That is, gouernours, and rulers of prouinces.

*Or, Shomeron.

b I am content to obey and paye tribute.

c He would not accept his answere, except hee did out of hande deliuer whatsoeuer he should aske: for he sought an occasion, howe to make warre against him.

d They thonghe it their dueties rather to venter their liues, then to graunt to that thing which was not lawful, onely to satisfie the lust of a tyrant.

e Much lesse shal there be founde anie pray, that is worth any thing, when they shall be so many.

f Boast not before the victorie be gotten.

*Or, put your selues in order.

g Before God went about with signes and miracles to pull Ahab from his impietie, and nowe againe with wonderful victories.

h That is, yong men trained in the seruice of Princes.

*Ebr. man.

*Or, Syrians.

i With the that were appointed for the preseruacion of his person.

21 And the King of Israel went out, and smote the horses and charets, & with a great slaughter slewe he the Aramites.
22 (For there had come a Prophet to the King of Israel, and had sayd vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yere is gone about, the King of Aram wil come vp against thee)
23 ¶ Then the seruants of the King of Aram saide vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plane, and doubtles we shal ouercome them.
24 And this doe, Take the Kings away, euery one out of his place, & place captaines for them.
25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and we will fight against them in the plane, and doubtles we shall ouercome them: and he hearkened vnto their voyce, and did so.
26 And after the yere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphek to fight against Israel.
27 And the children of Israel were nombred, and were all [l] assembled and went against them, and the children of Israel pitched before them, like two litle flocks of kiddes: but the Aramites filled the countrey.
28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saieth the Lorde, Because the Aramites haue said, The Lorde is the God of the valleys, therefore wil I deliuer al this great multitude into thine hande, and ye shal know that [m] I am the Lord.
29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battel was toyned: and the children of Israel slewe of the Aramites an hundreth thousande footemen in one day.
30 But the rest fled to Aphek into the citie: and there fel a wall vpon seuen and twentie thousande men that were left: and Ben-hadad fled into the citie, and came into [n] a secret chamber.
31 ¶ And his seruants said vnto him, Beholde now, we haue heard say, that the Kings of the house of Israel are merciful Kings: we pray thee, let vs put sackcloth about our [n] loines, & ropes about our heads, & goe out to the King of Israel: it may be that he wil saue thy life.
32 Then they girded sackcloth about their loynes, & put ropes about their heads, and came to the King of Israel, & sayd, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.
33 Nowe the men tooke diligent heede, [o] if they couldе catche any thing of him, and made haste, and sayde, Thy brother [o] Ben-hadad. And he sayd, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp into the charet.
34 And Ben-hadad said vnto him, The cities, which my father tooke from thy father, I wil restore, & thou shalt make streetes for thee in [p] Damascus, as my father did in Samaria. Then saide Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.
35 ¶ Then a certaine man of the [q] children of the Prophets saide vnto his neighbour by the comandement of the Lord, [q] Smite me, I pray thee. But the man refused to smite him.
36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lorde, beholde, assone as thou art departed from me, a lyon shall [r] slaye thee. So when he was departed from him, a lyon found him and slewe him.
37 Then he found another man, & sayde, Smite me, I pray thee. And the man smote him, & in smiting wounded him.
38 So the Prophet departed, and waited for the King by the way, and disguised him selfe with ashes vpon his face.
39 And when the King came by, he cryed vnto the King, and said, [s] Thy seruant went into the middes of the battel: and behold, there went away a man, whom another man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shal goe for his life, or els thou shalt pay a talent of siluer.
40 And as thy seruant had here & there to doe, he was gone: and the King of Israel said vnto him, So shal thy iudgement be: thou hast giuen sentence.
41 And he hasted, & tooke the ashes away from his face: and the King of Israel knew him that he was of [t] Prophets:
42 And he said vnto him, Thus saith the Lord, *Because thou hast let goe out of thine hands a man whom I appointed to dye, thy life shal goe for his life, & thy people for his people.
43 And the King of Israel went to his house heauie and in displeasure, & came to [u] Samaria.

k Thus the wicked blaspheme God in their furie, whome notwithstanding he suffereth not vnpunished.
l Al they, which were in the battel of the former yere, vers. 15.
m Who am of like power in the valley, as I am on the hilles, & can aswell destroye a multitude with few as with many.
n Ebr. from chamber to chamber.
n In signe of submission, and that we haue deserued death, if he wil punish vs with rigour.
o Or, and caught it of him.
o He is aliue.
p Thou shalt appoint in my chief citie what thou wilt, and I will obey thee.
q Or, of the disciples.
q By this externall signe he would more liuely touch ye Kings heart.
r Because thou hast transgressed the cõmandmẽt of the Lord.
s By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemie, & let him escape, whom God had appointed to be slaine.
t Or, Shemeron.
* Chap. 22. 38.
u Or, at this time.

CHAP. XXI.

1 Iezebel commandeth to kil Naboth, for the vineyarde, that he refused to sel Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

1 [a] After these things Naboth the Iezreelite had a vineyarde in Iezreel, hard by the palace of Ahab King of Samaria.
2 And Ahab spake vnto Naboth, saying, [a] Gine me thy vineyarde, that I may make me a garden of herbes thereof, because it is nere by mine house: and I will giue thee for it a better vineyarde then it is: or if it please thee, I wil giue thee the worth of it in money.
3 And Naboth said to Ahab, The Lorde keepe me from giuing the inheritance of my fathers vnto thee.

a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

4 Then

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Iezreelite had spoken vnto him. for he had said, I will not giue thee the inheritance of my fathers, and he [b] lay vpon his bed & turned his face and would eate no bread.
5 Then Iezebel his wife came to him & said vnto him, Why is thy spirit so sad that thou eatest no bread?
6 And he said vnto her, Because I spake vnto Naboth the Iezreelite, & said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.
7 Then Iezebel his wife said vnto him, [c] Doest thou now gouerne the kingdome of Israel? vp, eat bread, and [d] be of good chere, I will giue thee the vineyarde of Naboth the Iezreelite.
8 ¶ So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.
9 And thee wrote in the letters, saying, Proclaime a [e] fast, and set Naboth among the chiefe of the people,
10 And set two wicked men before him, & let them witnes against him, saying, Thou didest blaspheme God and the King: then carie him out, and stone him that he may die.
11 And the [e] men of his citie, euen the Elders and gouernours, which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters, which she had sent vnto them.
12 They proclaimed a fast, and set Naboth among the chiefe of the people,
13 And there came two wicked men, and sate before him: & the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did "blasphème God and the King. Then they caried him away out of the citie, & stoned him with stones, that he died.
14 Then they sent to Iezebel, saying, Naboth is stoned and is dead.
15 ¶ And when Iezebel heard that Naboth was stoned & was dead, Iezebel said to Ahab, [f] Vp, and take possession of the vineyard of Naboth the Iezreelite, which he refused to giue thee for mony: for Naboth is not aliue, but is dead.
16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Iezreelite, to take possession of it.
17 ¶ And the word of the Lord came vnto Eliiah the Tithbite, saying,
18 Arise, go downe to meete Ahab king of Israel, which is in Samaria. lo, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.
19 Therefore shalt thou sayne vnto him, Thus saith the Lord, [g] Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lorde, [h] In the place where hadogges licked the blood of Naboth, shall dogges licke euen thy blood also.
20 And Ahab said to Eliiah, Hast thou found me, O mine enemie? And he answered, I haue found thee: for thou hast solde thy selfe to worke wicked neue in the sight of the Lord.
21 *Behold, I will bring euill vpon thée, and will take away thy posterite, & will cut of from Ahab him that *pisseth against the wall, as well him that is *shut vp, as him that is left in Israel,
22 And I will make thyne house like the house of *Ieroboam the sonne of Nebat, and like the house of *Baasha the sonne of Ahiah, for the prouocation wherwith thou hast prouoked, & made Israel to sinne.
23 And also of Iezebel spake the Lorde, saying, *The dogs shall eate Iezebel, [i] by the wall of Iezreel.
24 The dogges shall eate him of Ahabs flocke, that dyeth in the citie: and him that dieth in the fields, shall the foules of the aire eate.
25 (But there was none like Ahab, who did sell him selfe, to worke wicednesse in the sight of the Lord: whome Iezebel his wife prouoked.
26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lorde cast out before the children of Israel.)
27 Now when Ahab heard those words, he rent his clothes, and put sackecloth vpon [k] him & fasted, and lape in sackecloth and went [k] softely.
28 And the word of the Lord came to Eliiah the Tithbite, saying,
29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before me, I will not bring that euill in his dayes, but in his [l] sonnes dayes wil I bring euill vpon his house.

b Thus the wicked consider not what is iust and lawful, but fret inwardly, when they can not haue their inordinate appetites satisfied.
c As though she said, thou knowest not what it is to reigne. Command, & intreat not.
d *Ebr. let thine heart be merie.
d For then they vsed to enquire of mens faults: for none could fast truely chat were notorious sinners.
e Thus § worldlings contrarie to Gods cõmandement, who wil leth not to consent to the sheding of innocent blood, obey rather the wicked commãdements of princes then the iust laws of God.
*Ebr. bleſſe,
f This example of monstruous cruelties the holy Ghost leaueth to vs to the intent that wee should abhorre all tyrannie, and specially in the, whome nature & kinde should moue to be pitiful and inclined to mercie.
g Doest thou thinke to haue any aduantage by murthering of an innocent?
h This was fulfilled in Ioram his sonne, as 2. King 9.25,26.

CHAP. XXII.

Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah shewetb the king what shal be the successe of their enterprise. 24 Zedekiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 51 and Ioram his sonne.

1 AND [a] they continued three yeere without warre betweene Aram & Israel.
2 And in the third yere did Iehoshaphat the King of Iudah [b] come down to the King of Israel.
3 (Then the King of Israel said vnto his seruants, Knowe ye not that [c] Ramoth Gilead was ours? and we stay, & take it not out of the hande of the King of Aram?)
4 And he said vnto Iehoshaphat, Wilt thou go with me to battell against Ramoth Gilead? And Iehoshaphat said vnto the King of Israel, [d] I am as thou art, my people as thy people, and mine ioyne and go with thee, and all mine is at thy horses

i Bv the wicked counsell of his wife, he became a vile idolater & cruell murtherer, as one § gaue him selfe wholy to serue sinne.
*Ebr. his flesh.
k In token of mourning, or as some reade, bare footed.
l Meaning, in Ioram time, 2. King. 9.26.

2.Chro.18.1.2.
a Ben-hadad the king of Syria & Ahab made a peace, which indured 3. yeres.
b To see and visite him.
c The Kings of Syria kept Ramoth before this league was made by Bẽ-hadad: therfore he thought not him self bound thereby to restore it.
d I am readie to cõmandement.

horses as thine horses.

5 Then Iehoshaphat said vnto the King of Israel, [e] Aske counsaile, I pray thee, of the Lord to day.

6 Then the King of Israel gathered the [f] prophetes vpon a foure hundreth men, and said vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the King.

7 And Iehoshaphat saide, Is there here euer a Prophet of the [g] Lorde more, that we might inquire of him?

8 And the King of Israel saide vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whome we may aske counsel of the Lord, but [h] I hate him: for he doeth not prophecie good vnto me, but euil. And Iehoshaphat said, Let not the King say so.

9 Then the King of Israel called an [i] Eunuche, and said, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel & Iehoshaphat the king of Iudah sate either of them on his throne in their [k] apparel in the void place at the entring in of the gate of Samaria, and all the prophetes prophecied before them.

11 And Tidkiiah the sonne of Chenaanah made him [l] horns of yron, & saide, Thus saith the Lorde, With these shalt thou pushe the Aramites, vntill thou hast consumed them.

12 And all the prophetes prophecied so, saying, Go vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the Kings hand.

13 ¶ And the messenger that was gone to call Michaiah spake vnto him, saying, Behold now, the wordes of the prophetes declare good vnto the King with [m] one accord: let thy word therefore, I praye thee, be like the worde of one of them, and speake thou good.

14 And Michaiah sayde, As the Lord liueth, whatsoeuer the Lord sayeth vnto me, that will I speake.

15 ¶ So he came to the King, & the King said vnto him, Michaiah, shal we go against Ramoth Gilead to battel, or shal we leaue of? And he answered him, [n] Go vp, and prosper: and the Lord shal deliuer it into the hand of the King.

16 And the king said vnto him, How oft shal I charge thee, that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he saide, I saw al Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lorde said, [o] These haue no master, let euerie man returne vnto his house in peace.

18 (And the king of Israel saide vnto Iehoshaphat, Did I not tell thee, that he woulde prophecie no good vnto me, but euill?)

19 Again he saide, Heare thou therefore the word of the Lord. I saw the Lorde sit on his throne, and all the [p] hoste of heauen stoode about him on his right hand and on his left hand.

20 And the Lord saide, Who shall [q] entise Ahab that he map goe and fall at Ramoth Gilead? And one saide on this maner, & another said on that maner.

21 Then there came forth a spirit, and [q] stoode before the Lord, and said, I will entise him. And the Lord said vnto him, Wherewith?

22 And he saide, I will goe out, and be a [r] false spirit in the mouth of all his prophetes. Then he said, Thou shalt entise him, and shalt also prevaile: go forth, and do so.

23 Now therefore behold, the Lorde hath put a lying spirit in the mouth of all these thy prophets, and the Lorde hath appointed euill against thee.

24 Then Tidkiiah the sonne of Chenaanah came nere and smote Michaiah on the cheeke, and said, [s] When went the Spirit of the Lorde from me, to speake vnto thee?

25 And Michaiah said, Beholde, [t] shalt see in that day, when thou shalt go from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Ioash the kings sonne,

27 And say, Thus saith the king, Put this man in the prison house, & feede him [u] bread of affliction, and with water of affliction, vntil I returne in peace.

28 And Michaiah saide, If [x] returne in peace, the Lord hath not spoken by me. And he said, [y] Hearken all ye people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel saide to Iehoshaphat, I will change mine apparel, & will enter into the battell, but put thou on thine apparell. And the king of Israel changed him selfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charets, saying, Fight neither with small, nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Iehoshaphat [z] cried.

33 And when the captaines of the charets sawe that he was not the king of Israel, they turned backe from him.

34 The a certaine man drew a bow [a] vnligh- tilye and smote the King of Israel betweene

e He seemed, he would not go to the warre, except God approued it, yet when Michah counselled the cõtrarie, he would not obey.

f Meaning, the false prophetes, which were flatterers & seeked for lucre, whom Iezebel had assembled & kept after the death of those whom Elias slewe.

g Iehoshaphat did not acknowledge the false prophetes to be Gods ministers, but did cõtemne them.

h Whereby we see that the wicked cãot abide to heare the truth, but hate the Prophets of God & molest them.

i Reade Gene. 37.36.

k In their kingly apparell.

l The true Prophetes of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20. 2. Ier. 7. 2. where in the false prophetes did imitate them, thinking thereby to make their doctrine more cõmendable.

m *Ebr. mouth.*

n This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.

o He speaketh this in derision, because the King attributed so much to the false prophetes, meaning that by experience he should trie that they were but flatterers.

p It is better they returne home, then to be punished and scattred, because they take warre in hande without Gods counsell and approbation.

p Meaning his Angels.

q *Or, persuade and deceiue.*

q Here wee see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

r I will cause al his Prophets to tell lyes.

s *2. Chro. 18. 23.*

t Thus the wicked would seme that none were in the fauour of God, but they, & that God hath giuen his graces to none so much as to them.

t Let him be pined away with hunger, & be fed with a smal portion of bread & water.

u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

y *Or, in his simplicitie & ignorãcie.*

[u] Ebr. and betweene the brigandine.

[w] Ebr. sicke.

[y] To wit, Ahab King of Israel.

[z] Of the Israelites.

[a] Or, the harlots washed it. Chap. 20. 19.

2. Chro. 20. 31.

betweene the ioints [u] of his brigandine. Wherefore he said vnto his charet man, Turne thine hand and carie me out of the hoste: for I am [w] hurt.

35 And the battel encreased that day, and the [y] King stood still in his charet against the Aramites, and died at euen: and the blood came out of the wound into the middes of the charet.

36 And there went a proclamation throwout the [z] hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the King died, and was brought to Samaria, and they buried the King in Samaria.

38 And one washed the charet in the poole of Samaria and the dogs licked vp his blood (and [a] they washed his armour) according vnto the word of the Lorde which he spake.

39 Concerning the rest of the acts of Ahab & al that he did, & the pouple house, which he built, and al the cities that he built, are they not written in the booke of [b] Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Ieholaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Ieholaphat was fiue and thirtie yeere olde, when he began to reigne, and reigned fiue and twentie yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lorde. Neuertheleesse [a] the hie places were not taken away: for the people offered still and burnt incense in the hie places.

44 And Ieholaphat made peace with the King of Israel.

45 Concerning the rest of the acts of Ieholaphat, and his worthie deeds that he did, & his battels which he fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land.

47 There was then no King in Edom: the [b] deputie was King.

48 Ieholaphat made shippes of [c] Tharshish to saile to [d] Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Ieholaphat, Let my seruants go with thy seruants in the shippes. But Ieholaphat would not.

50 And Ieholaphat did sleepe with his fathers, & was buried with his fathers, in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuententh yeere of Ieholaphat King of Iudah, and reigned two yeeres ouer Israel.

52 But he did euil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, [a] according vnto all that his father had done.

[a] Meaning, that he was led with an error, thinking that they might stil sacrifice to the Lord in those places, aswel as they did before the temple was built.

[b] In the time of this King, Idumea was subiect to Iudah & was gouerned by whom they of Iudah appointed.

[c] By Tharshish the Scripture meaneth Cilicia & al the Sea called Mediterraneum.

[d] Iosephus writeth that Ophir is in India, where the Egyptians & Arabians trafficke for golde.

[a] Or, in all points as his father did.

THE SECOND BOOKE OF the Kings.

THE ARGVMENT.

THis second booke conteyneth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lordes commandement by his Prophets, & neglecting his sundrie admonitions, by famine and other meanes was taken by his enemies, saw his sonnes most cruelly slayne before his face, and his owne eyes put out, as the Lorde had declared to him before, by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his worde Ierusalem was destroyed, the Temple burnt, and he and all his people were ledde away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets & imbrace his word: and contrariwise, of his plagues towardes those common weales which neglect his ministers and doe not obey his commandements.

CHAP.

CHAP. I.

2 Ahaziah by a fal falleth sicke & consulteth with Baal-zebub. 3 He is reproued by Eliah. 10 The captaines ouer fiftie were sent to Eliah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dyeth, and Iehoram his brother succeedeth him.

1 THen Moab rebelled against Israel after the death of Ahab:
2 And [a] Ahaziah fell through [p] latteſse windowe in his vpper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he sayd, Goe, and enquire of [b] Baal-zebub the god of Ekron, if I shal recouer of this my disease.
3 Then the Angel of the Lord said to Eliah the Tilshbite, Arise, and goe vp to meete the messengers of [p] King of Samaria, & say vnto them, [c] Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?
4 Wherefore thus saith the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliah departed.
5 And the messengers returned vnto him, to whom he sayd, Why are ye now returned?
6 And they answered him, There came a man & met vs, and said vnto vs, Goe, & returne vnto the King which sent you, and say vnto him, Thus saith the Lord, [d] Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.
7 And he sayd vnto them, What maner of man was he which came & met you, and tolde you these wordes?
8 And they saide vnto him, He was an [e] hearie man, and girded with a girdle of leather about his loynes. Then saide he, It is Eliah the Tilshbite.
9 Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for behold, he sate on the top [f] of a mountaine, & he said vnto him, O man of God, the King hath cõmanded that thou come downe.
10 But Eliah answered, and said to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, & deuour thee and thy fiftie. & So fire came downe from the heauen and deuoured him and his fiftie.
11 Againe also he sent vnto him another captain ouer fiftie, with his fiftie. Who spake, and sayd vnto him, [h] O man of God, thus the King commandeth, Come downe quickly.
12 But Eliah answered, and sayd vnto them, [i] If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.
13 ¶ Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp and came, and fel on his knees before Eliah, and besought him, & said vnto him, O man of God, I pray thee, let my [k] life and the life of these fiftie seruants be [l] precious in thy sight.
14 Behold, there came fire downe from the heauen and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.
15 And the Angel of the Lord sayde vnto Eliah, Goe downe with him, be [m] not afraide of his presence. So he arose, and went downe with him vnto the King.
16 And he said vnto him, Thus saith the Lord, Because [p] thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to inquire of his word?) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt die the death.
17 So he died according to the worde of the Lord which Eliah had spoke. And [n] Iehoram began to reigne in his stead, in the second yere of Iehoram the sonne of Iehoshaphat King of Iudah, because he had no sonne.
18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

CHAP. II.

8 Eliah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke and deuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

1 AND when the Lord would take vp Eliah into heauen by a whirlewinde, Eliah went with Elisha from [a] Gilgal.
2 Then Eliah saide to Elisha, Tarie here, I pray thee: for the Lorde hath sent me to Beth-el. But Elisha sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.
3 And the [b] children of the prophets that were at Beth-el, came out to Elisha, and sayd vnto him, Knowest thou that the Lord wil take thy master frõ [c] thine head this day? And he saide, Yea, I [d] know it: holde ye your peace.
4 Againe Eliah sayde vnto him, Elisha, tarie here, I pray thee: for the Lord hath sent me to Iericho. But he sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.
5 And

a So that he was punished for his idolatrie after two sorts: for the Moabites, which were wõt to pay him tribute, rebelled, and he fel downe at a grate which was vpon his house to giue light beneath.
b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flyes, thinking that he could preserue them frõ the biting of flyes: or els he was so called, because flyes were engendred in great abundance of ye blood of the sacrifices that were offred to that idole.
c He sheweth ye idolaters haue not ye true God, for els thei would seeke o none but to him alone.
d Ignorance is the mother of error & idolatry.
e Some thinke that this is ment of his garments which were rough and made of heare.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his seruants whē they threaten Gods iudgements against the wicked.
h He spake this in mockerie, and therefore prouoked Gods wrath so much ye more.

i Meaning, that God would shew by effect, whether he was a true Prophet or not.
k Which humble my selfe before God & his seruãt.
l That is, spare my life and let me not die as the other two.
m Thus the Lord giueth boldnes to his ye thei feare not the threatnings of tyrants, which otherwise of them selues are afraid to doe Gods message.
n Iehoshaphat going to battel against the Syriãs, made his sõne Iehoram King in the 17. yere of his reigne: & in the 18. yere, which was the 2. yere of his sonne, Iehoram the sonne of Ahab reigned in Israel: and in the 5. yere of this Iehoram, Iehoshaphat dyed, & the kingdome of Iudah was confirmed to his sonne.

a Which was that place where the children of Israel were circumcised after they came ouer Iorden and had bene forty yeres in the wildernes, as Iosh. 5. 9.
b So called because thei are begotten as it were anew by the heauenly doctrine.
c That is, from being any more thine head: for to be as ye head, is to be ye master, as to be at the feete, is to be a scholer.
d For the Lorde had reuealed it vnto him.

e Not onely at Beth-el, but at Iericho and other places were there Prophets, which had scholers, whome they instructed and brought vp in the true feare of God.

5 And the children of the Prophets that were at [e] Iericho, came to Elisha, and sayd vnto him, Knowest thou, that the Lorde will take thy master from thine heade this daye? And he said, Yea, I know it: hold ye your peace.

6 Moreouer Eliah said vnto him, Tarie, I pray thee, here: for the Lorde hath sent me to Iorden. But he said, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of ye sonnes of the Prophets went and stoode on the other side afarre of, & they two stoode by Iorden.

f To wit, of Iorden.

8 ¶ Then Eliah tooke his cloke, and wrapt it together, and smote the [f] waters, and they were deuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliah said vnto Elisha, Aske what I shal do for thee before I be taken from thee. And Elisha said, I pray thee, Let thy Spirit [g] be double vpon me.

g Let thy Spirit haue double force in me, because of these dagerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being deuided into three partes, let mee haue two. *Ecclus. 48. 9. 2. Mac. 2. 58.*

10 And he said, Thou hast asked an harde thing: yet if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shal not be.

11 And as they went walking & talking, beholde, there appeared a charet of fire, and horses of fire, & did separate them twaine. * So Eliah went vp by a whirle wind into [h] heauen.

h Thus God hath left a testimonie in all ages both before the Law, in the Law, and in the time of the Gospel, of our resurrection.

12 And Elisha sawe it, and he cryed, My father, my father, the charet of Israel, and the horsemen thereof: and he sawe him no more: and he tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliah that fell from him, and returned, and stoode by the banke of Iorden.

14 After, he tooke the cloke of Eliah, that fell from him, and smote the waters, and said, Where is the Lord God of Eliah, and he himselfe? Againe also he smote the waters, and they were separated this way and that way: and Elisha went ouer.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they said, [i] The Spirit of Eliah doth rest on Elisha: and they came to meete him, & fell to the ground before him.

i The Spirit of prophecie is giuen to him, as it was to Eliah.

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them go, we pray thee, and seeke thy [k] master, if so be the Spirit of the Lorde hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, [l] Pe shal not send.

k Meaning, Eliah: for they thought his body had bene cast in some mountaine.

l Because ye fact was extraordinarie, they doubted where he was become, but Elisha was assured that he was taken vp to God.

17 Yet they were instant vpon him, til he was asham ed: wherfore he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Go not?

19 ¶ And the men of the citie said vnto Elisha, Behold, we pray thee: the situation of this citie is pleasant, as thou, my lord, seest, but the water is naught, and the ground [m] barren.

m *Or, killeth the inhabitants.*

20 Then he said, Bring me a newe cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of ye waters, and cast there [m] the salt, and saide, Thus saith ye Lorde, I haue healed this water: death shall no more come thereof, neither barrenes to the ground.

22 So the waters were healed vntill this day, according to the worde of Elisha which he had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and saide vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and [n] cursed them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

n Perceiuing their malicious heart against the lord & his word, he desireth God to take vengeance of that iniurie done vnto him.

25 So hee went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Ieboram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 13 Elisha reproueth him, 17 And giueth their host water. 24 The Moabites are ouercome. 27 Their King sacrificeth his sonne.

1 NOwe Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the [a] eightenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

a Reade the anno 1. Chap. and 17. verse.

2 And he wrought euil in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Neuertheles, he cleaued vnto [b] ye sinnes of Ieroboam, ye sonne of Nebat, which made Israel to sinne, and departed not therefrom.

b He sacrificed to the golden calues, that Ieroboam had made.

4 ¶ Then [c] Mesha King of Moab had store of sheepe, and rendred vnto the King of Israel an hundreth thousande lambes, & an hundreth thousand rams with the wooll.

c This was done after that Dauid had made the Moabites tributaries to his successors.

5 But when Ahab was dead, ye King of Moab rebelled against ye King of Israel.

6 Therefore King Iehoram went out of Samaria the same season, & nombred all Israel,

7 And went, & sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against me: wilt thou go with me to battel against Moab? And he answered, I will go vp: for [d] I am, as thou art, my people, as thy people, and mine horses as thine horses.

d Read 1. King 22. 4.

8 Then said he, What way shall we goe vp? And he answered, The way of the wildernes of Edom.

e Meaning, the Viceroy or Lieutenant of ye King of Iudah, reade 1. King. 22. 48.

9 ¶ So went the King of Israel and the King of Iudah, & the [e] king of Edom, & when

when they had compassed ye way seuen dayes, they had no water for the hoste, nor for the cattel that followed them.

10 Therefore the King of Israel said, Alas, that the Lord hath called these three Kings, to giue them into the handes of Moab.

11 But Iehoshaphat said, Is there not here a Prophet of ye Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which powred water on the handes of Eliah.

12 Then Iehoshaphat said, g The word of the Lord is with him. Therefore the King of Israel, and Iehoshaphat, and the King of Edom went down to him.

13 And Elisha said vnto ye king of Israel, h What haue I to doe with thee? get thee to the prophets of thy father, & to the prophets of thy mother. And the king of Israel said vnto him, i Nay: for the Lord hath called these three Kings, to giue them into the hand of Moab.

14 Then Elisha said, As ye Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Iehoshaphat the King of Iudah, I would k not haue looked toward thee, nor sene thee.

15 But now bring me a minstrel. And when the minstrel l played, the hand of the Lord came vpon him.

16 And he said, Thus saith ye Lord, Make this valley full of ditches.

17 For thus saith ye Lord, Ye shal neither see wind, nor see raine, yet the valley shal be filled with water, that ye may drink, both ye & your cattel, and your beastes.

18 But this is a m small thing in the sight of the Lord: for he will giue Moab into your hande.

19 And ye shall smite euery strong towne and euery chiefe citie, and ye shal fel euery faire tree, & shall stop all the fountaines of water, and n marre euery good fielde with stones.

20 And in the morning when the meate offring was offred, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when al the Moabites heard that ye kings were come vp to fight against them, they gathered all that was able to put on harnesse, and vpwarde, and stood in their border.

22 And they rose early in the morning, when the sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they said, o This is blood: ye Kings are surely slain, & one hath smitten another: now therefore, Moab, to ye spoile.

24 And when they came to the host of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they p inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good fielde euery man cast his stone, and filled them, and they stopt all the fountains of water, and felled al the good trees: onely in q Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battel was to sore for him, he tooke with him seuen hundreth men that drew the sword to breake through vnto the king of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and r offered him for a burnt offring vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

" Ebr. that were at their sceue.

f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this point.
h He knew that this wicked king would haue but vsed his counsell to serue his turn and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie & feare of the present danger.
k God suffreth his worde to be declared to the wicked, because of ye godly that are amog them.
l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophecie.
m He will not onely miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefites for a time vpo his enemies, yet he hath his seasons, when he wil take them away, to ye intent they might see his vengeance, which is prepared against the.
" Ebr. to gird himselfe with a girdle.
o The sudden joy of the wicked is but a preparation to their destructio, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principal cities of the Moabites, wherin they left nothing, but the walles.
r Some referre it to the king of Edoms sonne, whom they say he had taken in his owne sonne, which barbarous cruelte mooued the Israelites hearetes of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He obtaineth for the Shunammite a sonne at Gods hand. 18 VVho dying, 32 He raiseth him vp againe. 40 He maketh sweete the pottage, 42 And multiplieth the loaues.

A AD one of the wiues a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did b feare the Lord: and the creditour is come to take my two sonnes to be his c bondmen.

2 Then Elisha said vnto her, What shall I do for thee? tell me, what hast thou at home? And she said, Thine handmaide hath nothing at home, saue a d pitcher of oyle.

3 And he said, Goe, & borow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into e all those vessels and set aside those that are full.

5 So the departed from him, and shutte the doore vpon her, & vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were ful, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There is no moe vessels. And the oyle f ceased.

7 Then she came & told the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in det vnto, and liue thou and thy children of the g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he turned in thither to eate bread.

9 And she said vnto her husband, Beholde, I know now, that this is an holy man of God that passeth by vs continually.

a Reade Chap. 2.3.
b And therefore fell not into det by vnthriftines or prodigalitie, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffreth his many times to be brought to extreme necessitie, before he succor them, that afterwarde they may the more praise his mercy.
e The Prophet declareth hereby vnto her, that God neuer fayleth to prouide for his seruantes, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not only prouide for his seruant, that his dets should be payed, and so kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate from the rest of the house, that he might more cõmodiously giue himself to study and prayers.

10 Let vs make [b] him a little chamber, I pray thee, with walles, and let vs set him there a bed and a table and a stoole, and a candlesticke, that he may turne in thither when he commeth to vs.
11 ¶ And on a day, he came thither and turned into the chamber, & lay therein,
12 And saide to Gehazi his seruant, Call this Shunammite: and when he called her, she stoode before him.
13 Then he saide vnto him, Say vnto her nowe, Beholde, thou hast had all this great care for vs, [i] what shall we do for thee? Is there any thing to be spoken for thee to the King or to the captaine of the hoste? And she answered, I [k] dwell among mine owne people.
14 Againe he saide, What is then to be done for her? Then Gehazi answered, In deede she hath [l] no sonne, & her husband is olde.
15 Then saide he, Call her. And he called her, and she stoode in the doore.
16 And he said, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And she saide, Oh my lord, thou man of God, doe not lie vnto thine handmaid.
17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.
18 ¶ And when the childe was growen, it fell on a day, that he went out to his father, and to the reapers.
19 And he saide to his father, [m] Mine head, mine head. Who said to his seruant, Beare him to his mother.
20 And he tooke him and brought him to his mother, and he sate on her knees till noone, and died.
21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.
22 ¶ Then she called to her husband, and said, Send with me, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, & come againe.
23 And he saide, Wherefore wilt thou goe to him to day? it is neither [n] new moone nor Sabbath day. And she answered, [o] All shall be well.
24 Then she sadled an asse, and said to her seruant, Drive, and goe forward: stape not for me to get vp, except I bid thee.
25 ¶ So she went, & came vnto the man of God to mount Carmel. And when the man of God sawe her [p] ouer against him, he said to Gehazi his seruant, Beholde, the Shunammite.
26 Runne now, I say, to meete her, & say vnto her, Art thou in health? is thine husband in health? and is the childe in health? And she answered, We are in health.
27 And when she came to [q] man of God vnto the mountaine, she [o] caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is [r] vexed within her, and the Lord hath hid it from me, and hath not tolde it me.
28 Then she saide, Did I desire a sonne of my lorde? did I not say: Deceiue me not.
29 Then he saide to Gehazi, Girde thy loines, and take my staffe in thine hand, and goe thy way: [p] if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.
30 And the mother of the childe saide, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.
31 But Gehazi was gone before them, and had laid the staffe vpon the face of the childe, but he neither spake nor heard: wherefore he returned to meete him and told him, saying, The childe is not waken.
32 ¶ Then came Elisha into the house, and beholde, the childe was dead, and laied vpon his bed.
33 He went in therefore, and shut [q] doore vpon them twaine, and praied vnto the Lord.
34 After he went vp, and [q] lay vpon the childe, & put his mouth on his mouth, and his eies vpon his eies, & his handes vpon his handes, and stretched himselfe vpon him, and the flesche of the childe waxed warme.
35 And he went from him, and walked vp and downe in the house, and went vp and stoed himselfe vpon him: then the childe neesed [s] seuen times, and opened his eyes.
36 Then he called Gehazi, and saide, Call this Shunammite. So he called her, which came in vnto him. And he sayde vnto her, Take thy sonne.
37 And shee came, and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.
38 Afterward Elisha returned to Gilgal, and a famine was in the land, & the children of the Prophets dwelt with him. And he saide vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.
39 And one went out into the field, to gather herbes, and found, as it were, a wild vine, & gathered thereof [t] wild gourdes his garment full, and came and shred them into the pot of pottage: for they knewe it not.
40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and sayde, O thou man of God, [u] death is in the pot: and they could not eate thereof.
41 Then he said, Bring meale. And he cast it into the pot, and saide, Powre out for the people, that they may eate: & there was none euill in the pot.
42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of [p] first fruites, euen twenty loaues of

i Thus the seruants of God are not vnthankfull for the benefites they receiue.
k I am content with that that God hath sent me, & can want nothing that one can doe for another.
l Which then was a reproche, and therefore he would that his master should pray to God for her that she might be fruitfull. *Gene. 18 10.*
m His head ãked sore, and therefore he cried thus.
n For at such times the people were wont to resort to the Prophets for doctrine and consolation.
o *Or, peace.*
p *Or, sure of.*
o In token of humilitie & ioy that he had met with him.
p Make such speede that nothing may let thee in the way, Luke 10.4.
q The like did Eliiah to the widowes sonne at Sarephta, 1. King 17.21. and Saincte Paul, Act. 20.10. signifiyng the care that ought to be in them, that beare the word of God and are distributers of the spirituall life.
r Meaning, oftentimes.
s That is, in the land of Israel.
t Which the Apoticaries call colloquintida, & is most vehemẽt and dangerous in purging.
u They feared that they were poysoned, because of the hitetemes.

barley, and full eares of corne in the huske. And he said, Giue vnto the people, that they map eate.
43 And his seruant answered, Howe should I set this before an hundreth men? He sayd again, Giue it vnto the people that they map eate: for thus saieth the Lord, They shall eate, and there x shal remaine.
44 So he set it before them, and they did eate, and left ouer, according to y word of the Lord.

x It is not the quantitie of bread that satisfieth, but the blessing that God giueth.

CHAP. V.

1 Naaman the Syrian u healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because he tooke money, and rayment of Naaman.

1 NOwe was there one Naaman captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had a deliuered the Arammites. He also was a mightie man and valiant, but a leper.
2 And the Arammites had gone out by bands, and had taken a litle maid of the land of Israel, and the y serued Naamans wife.
3 And she saide vnto her mistres, Would God my lord were with the b Prophet that is in Samaria: he would soone deliuer him of his leprosie.
4 And c he went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel.
5 And the King of Aram saide, Goe thy way thither, and I will send a letter vnto the King of Israel. And he departed, and d tooke z with him ten talents of siluer, and fiue thousand pieces of golde, and ten change of raymentes,
6 And brought the letter to the king of Israel to this effect, Nowe when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou maiest heale him of his leprosie.
7 And when the king of Israel had read the letter, he rent his clothes, and saide, Am I God, to kill and to giue life, that he doth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, and see howe he seeketh a quarell against me.
8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king, saying, e Wherefore hast thou rent thy clothes? Let him come nowe to me, & he shall knowe, that there is a Prophete in Israel.
9 ¶ Then Naaman came with his horses, and with his chariots, and stoode at the doore of the house of Elisha.
10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Jorden seuen times, and thy flesh shal come againe to thee, and thou shalt be cleansed.
11 But Naaman was f wroth and went away, and saide, Beholde, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.
12 Are not Abanah and Pharpar, riuers of Damascus, better then al the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.
13 But his seruants came, and spake vnto him, and saide, g Father, if the Prophet had comanded thee a great thing, wouldest thou not haue done it? howe much rather then, whe he saith to thee, Wash, and be cleane?
14 Then went he downe, and * washed him selfe seuen times in Jorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesche of a litle childe, and he was cleane.
15 ¶ And he turned againe to the man of God, he, and all his companie, & came and stood before him and said, Behold, nowe I knowe that there is no God in all the world, but in Israel: nowe therefore, I pray thee, take h a reward of thy seruant.
16 But he said, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, h but he refused.
17 Moreouer, Naaman said, Shall there not be giuen to thy seruant two mules loade of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offring vnto any other god, saue vnto the Lord.
18 Herein the Lord be i merciful vnto thy seruant, that when my master goeth, into the house of Rimmon, to worship there, & leaneth on mine hand, & I bow my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lord be merciful vnto thy seruant in this point.
19 Vnto whom he said, k Go in peace. So he departed from him about halfe a daies iourney of ground.
20 And Gehazi the seruant of Elisha the man of God saide, Beholde, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will runne after him, and take some what of him.
21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, he light downe from the charet to meete him, and sayd, Is all well?
22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to me, euen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.
23 And Naaman said, Yea, take two talentes:

a Here appeareth y among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their countrey.
y *Ebr. she was before.*
b Meaning, Elisha.
c. That is, Naaman told it to the King of Syria.
d To giue this as a present to the Prophet.
z *Ebr. in his hand.*

e The Prophet rebuketh y king because he did not consider that God was true in his promes and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, & to whom other should haue recourse for comfort.
f Mans reason murmureth, when it consideredh onely the signes and outward things and hath not regard to the worde of God, which is there conteined.

g This declareth y seruantes ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants must be affectioned as toward their children. *Luke 4.27.*
h *Ebr. blessing.*

i He feeleth his conscience wounded in being present at idolatrie seruice, and therefore desireth God to forgiue him, lest others by his example might fall to idolatrie: for as for his own part he confesseth y he will neuer serue any but the true God.
k The Prophet did not approue his acte, but after the common maner of speach he bilderth him farewell.
l Declaring ther by what honour and affection he bare to the Prophet his master.

lentes: and he compelled him, & bound two talents of siluer in two bags, with two change of garments, & gaue them vnto two of his seruantes, that they might beare them before him.
24 And when he came to [m] the towre, he tooke them out of their handes, & layd them in the house, and sent away the men: and [m] they departed.
25 ¶ Then he went in, and stoode before his master. And Elisha said vnto him, Whence commest thou, Gehazi? And he sayd, Thy seruant went no whither.
26 But he saide vnto him, [n] Went not mine heart with thee when [p] man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vinepardes, and sheepe, and oxen, & men seruants, and maid seruantes?
27 The leprosie therfore of Naaman shal cleane vnto thee, and [p] to thy seede for euer. And he went out fro his presence a leper white as snow.

CHAP. VI.

6 Elisha maketh iron to swimme aboue the water. 8 He discloseth the king of Syrias counsell to the King of Israel. 13 VVho sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

1 AND the children of the Prophets said vnto Elisha, Behold, we pray thee, the place where we dwel with thee, is to little for vs.
2 Let vs now go to Jorden, that we may take thence euery man a [a] beame, and make vs a place to dwel in. And he answered, Go.
3 And one said, Vouchsafe, I pray thee, to go with thy seruants, and he answered, I wil go.
4 So he went with them, and when they came to Jorden, they cut downe wood.
5 And as one was felling of a tree, the [b] yron fel into the water: then he cryed, & said, Alas master, it was but borowed.
6 And the man of God said, Where fell it? And he shewed him the place. Then he cut downe a piece of woode, and cast in thither, and hee caused the yron to [b] swimme.
7 Then he said, Take it vp to thee. And he stretched out his hande, and tooke it.
8 ¶ Then [c] king of Aram warred against Israel and tooke counsell with his seruants, and said, In [c] such and such a place shalbe my campe.
9 Therefore the man of God sent vnto the King of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.
10 So the King of Israel sent to the place which the man of God toldeim, and warned him of, and [d] saued himselfe from thence, not once, nor twise.
11 And the heart of [e] King of Aram was troubled for this thing: therefore he called his seruantes and saide vnto them, Will ye not shewe me, which of vs bewrayeth our counsell to [f] King of Israel?
12 Then one of his seruants said, None, my lord, O king, but Elisha [g] Prophet that is in Israel, telleth the King of Israel, euen the wordes that thou speakest in thy [e] priuy chamber.
13 And he said, Go and espie where he is, that I may sende and fetche him. And one tolde him, saying, Beholde, he is in Dothan.
14 ¶ So he sent thither horses, and charets, and a mighty host: and they came by night, and compassed the citie.
15 And when the seruant of the man of God arose early to goe out, beholde, an hoste compassed the citie with horses & charets. Then his seruant saide vnto him, Alas master, how shal we doe?
16 And he answered, [h] Feare not: [*] for they that be with vs, are moe then they that be with them.
17 Then Elisha prayed, & said, Lord, I beseech thee, open his eyes, [h] that he may see. And the Lord opened the eyes of the seruant, and he looked, and beholde, the mountaine was full of horses and charets of fire round about Elisha.
18 So [i] they came downe to him, but Elisha prayed vnto [k] Lord, & said, Smite this people, I pray thee, with blindnes. And he smote them with blindnesse, according to the worde of Elisha.
19 And Elisha said vnto them, This is not the way, neither is this the city: follow me, & I wil lead you to [l] man whom ye seeke. But he [k] led them to Samaria.
20 And when they were come to Samaria, Elisha said, Lorde, open their eyes that they may see. And the Lord opened their eyes, and they sawe, and beholde, they were in the middes of Samaria.
21 And [l] king of Israel said vnto Elisha when he saw them, [l] My father, shall I smite them, shal I smite them?
22 And he answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy swoorde, & with thy bow? but set bread and water before them, that they may eat & drinke and goe to their master.
23 And hee made great preparation for them: and when they had eaten & drunken, he sent them away: and they went to their master. So the bandes of Aram came [m] no more into the land of Israel.
24 But afterwarde Ben-hadad king of Aram gathered all his hoste, and went vp, and besieged Samaria.
25 So there was a great famine in Samaria: for lo, they besieged it vntill an asses head was at foure score pieces of siluer, and the fourth part of a kab of doues [n] doung at fiue pieces of siluer.
26 And as the king of Israel was going vpon the wal, there cryed a woman vnto him, saying, Helpe, my lord, O king.
27 And he said, Seeing the Lorde doth not

*Or, fortresse, or secret place.
m Naamans seruants.
n Was not I present with thee in spirit?
o That is, money to bye possessions with: meaning, that it is detestable in ỹ seruants of God to haue couetous mindes.
p To be an example to all such, as by whose couetousnes Gods worde might be slandered.

*Or, a piece of wood fit to build with.

*Or, the axe head.

a God wrought this miraculously to confirme the autoritie of Elisha, to whom he had giuen such abundance of his Spirit.
b Meaning, that hee would lie in ambushe & take the Israelites as vnwares.
c The wicked conspire nothing so craftily, but God can reueile it to his seruants and cause their counsel to be disclosed.
d There is nothing so secret that thou canst go about, but he knoweth it, and discouereth it vnto his king.
e Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer dout & thinke they are neuer able to prepare power ynough though it be but against one, or a fewe.
g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.
2. Chro. 32. 7.
h That he may beholde howe thou hast prepared an armie to resceue vs.
i Meaning, the Syrians his enemies, which came downe, thinking themselues sure of him.
k Thus he did being led by the Spirit of God & not because he fought his owne reuengeance, but onely to set forth the glorie of God.
l The wicked vse reuerent and graue words towardes the seruants of God, when they think to haue any commoditie by the, though in their heart they can not abide them.
m For this gentle intrety & the miracle wrought by the Prophet, did more preuail for common quietnes, then if they had bene ouercome in battell: for they returned no more at that time to fight against Israel, or in that kinges dayes.
n The Ebrewes write, that they burned it in the fiege for lacke of wood.

*When the Lorde doth not succour

succour thee, how should I helpe thee
with the o barne, or with the wine
presse?
28 Also the King said vnto her, What ai-
leth thee? And she answered, This wo-
man said vnto me, Giue thy sonne, that
we may eate him to day, and we will
eate my sonne to morowe.
29 *So we sod my sonne, and did eate
him: and I saide to her the day after,
Giue thy sonne, that we may eate him,
but the hath hid her sonne.
30 And when the King had hearde the
words of p woman, he rent his clothes,
(and as he went vpon the wal, the peo-
ple looked, and beholde, he had sackcloth
q within p vpon his flesh)
31 And he said, God do so to me and more
also, if the head of Elisha the sonne of
Shaphat shal stand on him this day.
32 (Now Elisha sate in his house, and
the Elders sate with him) And the King
sent a man before him: but before the
messenger came to him, he said to the
Elders, See ye not how this r murthe-
rers sonne hath sent to take away mine
head? take heede when the messenger
commeth, and shut the doore, and handle
him roughly at the doore: is not p sound
of his maisters feete behind him?
33 While he yet talked with them, be-
holde, the messenger came downe vnto
him, and said, Beholde, this euil com-
meth of the Lorde: s should I attend on
the Lord any longer?

Deut. 28. 53, 57.

o Meaning, any kinde of vitaile, as corne and wine &c.

q *Or, vnder his clothes.*

p Thus hypocrites when they feele gods judgements, thinke to please him with outward ceremonies, whom in prosperitie they wil not know.

r Meaning, Iehoram Ahabs sonne who killed the prophets and caused Naboth to be stoned.

s So the wicked fall into a rage and desperation, if they find not sudden remedy against their afflictions.

CHAP. VII.

t Elisha prophecieth plentie of vitaile and other thinges to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that would not beleeue the worde of Elisha is troden to death.

1 THen Elisha said, Heare ye the word
of the Lord: thus saith p Lord, a To
morowe this time a measure of fine
floure shalbe sold for a shekel, and two
measures of barly for a shekel in the
gate of Samaria.
2 Then a prince, on whose hand the king
b leaned, answered the man of God, and
said, Though the Lorde would make
c windowes in the heauen, could this
thing come to passe? And he said, Be-
hold, thou shalt see it with thine eyes,
but thou shalt not d eate thereof.
3 Now there were foure leprouse men
at the e entring in of the gate: and they
said one to another, Why sitte we here
until we dye?
4 If we say, We will enter into the citie,
the famine is in the citie, and we shall
dye there: and if we sit here, we dye al-
so. Now therefore come, and let vs fall
into the campe of the Aramites: if they
saue our liues, we shall liue: and if they
kil vs, we are but dead.
5 So they rose vp in the twilight, to goe
to the campe of the Aramites: & when
they were come to the vtmoste part of
the campe of the Aramites, loe, there
was no man there.
6 For the Lord had caused the campe of
the Aramites to heare a f noise of cha-
rets and a noise of horses, and a noise of
a great armie, so that they said one to
another, Beholde, the King of Israel
hath hired against vs the kinges of the
Hittites, and the kinges of the Egyp-
tians to come vpon vs.
7 Wherefore they arose, and fled in the
twilight, and left their tentes and their
horses, and their asses, euen the campe
as it was, and g fled for their liues.
8 And when these lepers came to the vt-
most part of the campe, they entred in
to one tent, and did eat and drinke, and
caried thence siluer and golde, and rai-
ment, and went and hid it: after thei re-
turned, & entred into another tent, and
caried thence also, and went, and hid it.
9 Then said one to another, We doe not
well: this day is a day of good tidings,
and we holde our peace. if we tarry till
day light, some h mischiefe will come
vpon vs. Now therefore come, let vs
go, and tell the kings houshold.
10 So they came, and called vnto the port-
ers of the citie, and tolde them, saying,
We came to the campe of p Aramites,
and lo, there was no man there, neither
voice of man, but horses tyed and asses
tyed: and the tentes are as they were.
11 And the porters cried and declared to
the kings house within.
12 Then the king arose in the night, and
said vnto his seruantes, i I will shewe
you now, what p Aramites haue done
vnto vs. They knowe that we are affa-
mished, therefore they are gone out of
the campe to hide themselues in the
fielde, saying, When they come out of
the citie, we shall catch them alue, and
get into the citie.
13 And one of his seruantes answered, &
said, Let men take nowe fiue of the hor-
ses that remaine, and are left in the citie,
(behold, they are euen as all the i multi-
tude of Israel that are left therein: be-
holde, I say, they are as the multitude of
the Israelites that are consumed) and
we wil send to see.
14 So they tooke k two charets of horses,
and the king sent after the hoste of the
Aramites, saying, Go and see.
15 And they went after them vnto Ior-
den, & loe, al the way was ful of clothes
& vessels which the Aramites had cast
from them in their haste: & the messen-
gers returned, and told the king.
16 Then the people went out and spoiled
the campe of the Aramites: so a mea-
sure of fine floure was at a shekel, and
two measures of barley at a shekel k ac-
cording to the word of the Lord.
17 And the King gaue the prince (on
whose hande he leaned) the charge of
the

a The godly are euer assured of Gods helpe in their necessities, but the times & houres are onely reueiled by gods Spirit.

b To whom the king gaue the charge & ouersight of thinges, as vers. 17.

c He mocketh at the Prophetes wordes, saying, that if God rayned down corne from heauen, yet this could not come to passe.

d Thy infidelitie shalbe punished herein, when thou shalt see this miracle and yet not be partaker thereof.

e For it was commanded in the law that they should dwel apart and not among their brethren, Leuit. 13. 46.

f Thus God neretheless doth no great preparation to destroy the wicked, though thei be neuer so many, for he can scater them with a final noise or shaking of a leafe.

g The wicked need no greater enemie then their owne conscience to pursue them.

h *Or, we shalbe punished for our sauc.*

i He mistrusted the Prophetes words, and therefore could beleeue nothing, as they which are more politike then godly euer cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

k *Or, two horses of the charet, which were accustomed to draw in the charet.*

k Which he spake by the mouth of Elisha, vers. 1.

the gate, and the people [1] trode vpon him in the gate, and he died, as the man of God had saide, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barly at a shekel, and a measure of fine floure shalbe at a shekel, to morowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, and saide, Though the Lorde would make windowes in the heauen, could it come so to passe? And he saide, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha prophecieth vnto the Shunãmite the dearth of seuen yeere. 11 He prophecieth to Hazael that he shalbe King of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Iehoram.

1 THen spake Elisha vnto the woman, * whose sonne he had restored to life, saying, Vp, and goe, thou, and thine house, and sojourne where thou [a] canst sojourne: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeeres.

Chap. 4. 35.

a Where thou canst finde a cõmodious place to dwell, where as is plentie.

2 And the woman arose, and did after the saying of the man of God, and went both she and her houshold and sojourned in the land of the Philistims seuen yeeres.

3 ¶ And at the seuen yeares end, the woman returned out of the land of the Philistims, and went out [b] to call vpon the king for her house and for her land.

b That is, to complaine on them which had taken her possessions while she was absent.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great acres that Elisha hath done.

c Gods wonderfull prouidence appeareth in this that he caused the king to be desirous to heare of him, whom before he contẽned, & also here by prepared an entrance to the poore widowes sute.

5 And as he tolde [c] the king, howe he had restored one dead to life, behold, the woman whose sonne he had raised to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the king asked the woman, she tolde him: so the king appointed her an Eunuche, saying, Restore thou all that are hers, and all the [d] fruites of her landes since the day she left the land, euen vntill this time.

d The king caused [e] to be iustly restored which was wrongfully holde from her.

7 ¶ Then Elisha came to Damascus, and Ben-hadad [f] king of Aram was sicke, and one tolde him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou maiest inquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meete him, and took the present in his hand, and of euery [g] good thing of Damascus, euen the burden of fourty camels, and came and stood before him, and saide, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of al the chiefest and precious things of the countrey.

10 And Elisha saide to him, Goe, and say vnto him, Thou shalt [h] recouer: howbeit the Lord hath shewed me, that he shal surely dye.

f Meaning that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obteine the kingdome.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael saide, Why weepeth my lord? And he answered, Because I know the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with [i] sword, and shalt dashe their infants against the stones, and rent in pieces their women with childe.

g That I should be without all humanitie and pitie.

13 Then Hazael saide, What? is thy seruant a dogge, that I should doe this great thing? And Elisha answered, The Lorde hath shewed me, that thou shalt be King of Aram.

14 ¶ So he departed from Elisha, & came to his master, who saide to him, What said Elisha to thee? And he answered, Ye tolde me that thou shouldest recouer.

h Vnder pretẽce to refresh or ease him, he stifled him with this cloth.

15 And on the morowe he toke a thicke cloth and dipt it in water, and [k] spread it on his face, and he died: and Hazael reigned in his stead.

2. Chro. 22. 1.

i Reade Chap. 2. 17.

16 ¶ * Nowe in the fift peere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, [l] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

k He was confirmed in his kingdome after his fathers death.

17 Ye was two and thirtie peere olde, when he began to reigne: and he reigned eight peere in Ierusalem.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

18 And he walked in the waies of [i] kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the sight of the Lord.

2. Sam. 7. 13.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light and to his children for euer.

20 ¶ In those daies Edom [m] rebelled from vnder the hand of Iudah, & made a king ouer themselues.

m Which had byn subiect from Dauids time vntill this time of Iehoram.

21 Therefore Ioram went to Zair, and all his charets with him, and he arose by night, & smote the Edomites which were about him with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then [n] Libnah rebelled at that same time.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from king Iehoram because of his idolatrie.

23 Concerning the rest of the acts of Ioram and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

2.Chro.22.1.

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And* Ahaziah his sonne reigned in his stead.

25 ¶ In the twelft peere of Ioram ꝑ sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Iudah beginne to reigne.

o Which is to be vnderstand, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fourtie two yeere olde, as 2.Chro.22.2.

26 o Two and twentie peere olde was Ahaziah when he began to reigne, and he reigned one peere in Ierusalem, and his mothers name was Athaliah ꝑ daughter of Omri king of Israel.

p Which was a citie in the tribe of Gad beyond Iorden.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in p Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in q Iezreel of the woundes which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Iezreel, because he was sicke.

CHAP. IX.

Iehu is made King of Israel, 4 And killeth Iehoram the King thereof, 27 And Ahaziah, otherwise called Ochozias, the King of Iudah, 33 And causeth Iezebel to be cast downe out of a window, and the dogges did eate her.

1 THen Elisha the Prophet called one of the children of the Prophets, and said vnto him, * a Gird thy loines & take this bore of oyle in thine hand, and get thee to Ramoth Gilead.

1.King.19.16.17.

a Prepare thy selfe to goe diligently about thy busines: for in those countreis they vsed long garments, which they tucked vp, when they went about earnest busines.

2 And when thou commest thither, looke where is Iehu ꝑ sonne of Iehoshaphat, the sonne of Nimshi, and go, and make him arise vp from among his brethren, and lead him " to a secret chamber.

" Ebr. from chamber to chamber.

3 Then take the bore of oyle, and powre it on his head, and say, Thus saith the Loyde, I haue anointed thee for King ouer Israel. then open the doore, & flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And he said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oile on his head, and saide vnto him, Thus saith the Loyde God of Israel, I haue b anointed thee for King ouer the people of the Loyde, euen ouer Israel.

b This anointing was for Kinges, Priests, and Prophets, which were al figures of Messiah, in whō these three offices were accomplished.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruantes the Prophetes, and the blood of all the seruants of the Loyd* of the hand of Iezebel.

2.King.21.21.

8 For the whole house of Ahab shalbe destroyed: and* I will cut of from Ahab, him that maketh water against ꝑ wall, as wel him that is shut vp, as him that is left in Israel.

1.King.14.10. and 21.21.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

1.King.14.10. and 21.22.

10 And the dogges shall eate Iezebel in the fielde of Iezreel, & there shalbe none to burie her. And he opened the doore, and fled.

1.King.16.3.31.

11 ¶ Then Iehu came out to the c seruants of his loyde. And one saide vnto him, Is all well? wherefore came this d mad fellowe to thee? And he said vnto them, Ye know the man, and what his talke was.

c That is, the rest of the armie, whom he called before, his brethren, verse.2.

d In this estimation the worlde hath the ministers of God: notwithstanding for asmuch as the world hath euer slaundered the children of God, (yea they called the sonne of god a deceiuer, and said he had the deuill) therefore they ought not to be discouraged.

12 And they said, It is false, tel vs it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Loyde, I haue anointed thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blewe the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram (Nowe Ioram kept Ramoth Gilead, he and all Israel because of Hazael king of Aram.

Chap.8.29.

15 And* king Ioram returned to be healed in Iezreel of the woundes, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu saide, If it be your mindes, let no man depart and escape out of the citie, to go and tell in Iezreel.

16 So Iehu gate vp into a charet, and went to Iezreel: for Ioram lay there, and e Ahaziah king of Iudah was come downe to see Ioram.

e God had thus ordeined, as is read.2.Chr.22.7. that this wicked and idolatrous king, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.

17 And the watchman that stoode in the towre in Iezreel, spied the companie of Iehu as he came, and said, I see a company. And Iehoram said, Take a horseman and sende to meete them, that he may say, Is it peace?

18 So there went one on horseback to meete him, and saide, Thus saith the King, Is it peace? And Iehu saide, What hast thou to doe with peace? " turne behinde me. And the watchman tolde, saying, The messenger came to them, but he commeth not againe.

" Or, followe me.

19 Then he sent out another on horseback, which came to them, and said, Thus saith the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth f furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram saide, Make ready: and his charet was ready. And Iehoram

horam King of Israel & Ahaziah king of Iudah wet out ether of them in his charet against Iehu, and mette him in the fielde of Naboth the Iezreelite.
22 And when Iehoram sawe Iehu, he said, Is it peace, Iehu? And he answered, What peace? whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great nomber.
23 Then Iehoram turned his hand, and fled, and saide to Ahaziah, O Ahaziah, there is treason.
24 But Iehu toke a bowe in his hand, & smote Iehoram betweene the shoulders, that the arow went through his heart: and he fell downe in his charet.
25 Then said Iehu to Bidkar a captaine, Take, and cast him in some place of the fielde of Naboth the Iezreelite: for I remember that when I & thou rode together after Ahab his father, the Lorde layed this burden upon him.
26 *Surely I haue seene yesterday the blood of Naboth, and the blood of his sonnes, said the Lord, and I will render it thee in this fielde, saith the Lord: nowe therfore take and cast him in the fielde, according to the worde of the Lord.
27 But when Ahaziah the King of Iudah sawe this, he fled by the way of the garden house: and Iehu pursued after him, & said, Smite him also in the charet: and they smote him in the going up to Gur, which is by Ibleam. And he fled to Megiddo, and there dyed.
28 And his seruants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.
29 ¶ And in the eleuenth yere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.
30 And when Iehu was come to Iezreel, Iezebel heard of it, & painted her face, and tired her head, and looked out at a window.
31 And as Iehu entred at the gate, she saide, Had Zimri peace, which slewe his master?
32 And he lift up his eies to the window, and saide, Who is on my side, who? Then two or three of her Eunuches looked unto him.
33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood upon the wall, and upon the horses, and he trode her under foote.
34 And when he was come in, he did eat and drinke, and saide, Visite nowe ponder cursed woman, and burie her: for she is a King's daughter.
35 And they went to burie her, but they founde no more of her then the skull, and the feete, and the palmes of her handes.
36 Wherefore they came againe and told him. And he saide, This is the word of the Lorde, which he spake by his seruant Eliah the Tishbite, saying, *In the fielde of Iezreel shall the dogges eate the flesh of Iezebel.
37 And the carkess of Iezebel shal be as doung upon the grounde in the field of Iezreel, so that none shall say, This is Iezebel.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine, 14 And after that fourtie and two of Ahaziahs brethren. 25 He killeth also all the priestes of Baal. 35 After his death his sonne reigneth in his steade.

1 AYab had nowe seuentie a sonnes in Samaria. And Iehu wrote letters, and sent to Samaria unto the rulers of Iezreel, and to the Elders, and to the bringers up of Ahabs children, to this effect,
2 Nowe when this letter commeth to you, (for ye haue with you your masters sonnes, ye haue with you both charettes and horses, and a defenced citie, and armour)
3 Consider therefore which of your masters sonnes is best and most meete, and set him on his fathers throne, & fight for your masters house.
4 But they were exceedingly afraied, and said, Be hold, two Kings could not stãd before him, howe shall we then stand?
5 And he that was gouernour of Ahabs house, and he that ruled the citie, & the Elders, and the bringers up of the children sent to Iehu, saying, We are thy seruants, and will do al that thou shalt bid vs: we wil make no King: do what seemeth good to thee.
6 ¶ Then he wrote another letter to the, saying, If ye be mine, and will obey my voyce, c take the heads of the men that are your masters sonnes, and come to me to Iezreel by to morowe this time. (Nowe the Kings sonnes, euen seuentie persons were with the great men of the citie, which brought them up)
7 And when the letter came to them, they tooke the Kings sonnes, and slewe the seuentie persons, and laide their heades in baskets, and sent them unto him to Iezreel.
8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heades of the Kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate untill the morning.
9 And whe it was day, he went out, and stoode and sayde to all the people, Ye be d righteous: behold, I conspired against my master, and slewe him: but who slewe all these?
10 Knowe nowe that there shall fall unto the earth nothing of the worde of the Lord, which the Lord spake concerning the

a The Scripture vseth to call the sonnes which are either children, or nepheues.

b He wrote this to proue them whether they would take his part or no.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third & fourth generation.

d Ye can not iustly condemne me for the Kings death, seing ye haue done ye like to his posteritie: for the Lord cõmanded me, & moued you to execute this his iudgement.

f Meaning, that forasmuch as God is their enemie because of their sinnes, that he will euer stirre vp some to reuenge his cause.

*Or, shake this prophecie against him.

1. King. 21. 29.

h By this place it is euident, that Iezebel caused both Naboth & his sonnes to be put to death ye Ahab might enioy his vineyarde more quietly: for els his children might haue claimed possession.

i After ye he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

k That is, eleuen whole yeeres: for chap. 8. 25. before, when he said that he began to reigne the twelfth yere of Ioram, he taketh part of the yere for the whole.

l Being of an hautie and cruel nature, the wold still reteine her princely state & dignitie.

m As though she would say, Can anie traitor or anie that riseth against his superior, haue good successe? read, 1. King. 16. 10.

*Or, chief seruants.

n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

o To wit, of the King of Zidon, 1. King. 16. 31.

*Elr. by the hand of 1. King. 21. 23.

p Thus Gods iudgements appeare euen in this worlde against them that suppresse his word and persecute his seruãts.

the house of Ahab: for the Loyde hath brought to passe the thinges that he spake by his seruant * Eliiah.
11 So Iehu slew al that remained of the house of Ahab in Iezreel, and all that were great with him, & his familiars and his [e] priestes, so that he let none of his remaine.
12 ¶ And he arose, and departed & came to Samaria. And as Iehu was in the wape by an house where the shepeheardes did there,
13 He mette with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, We are the brethren of Ahaziah, and go downe to salute the children of the King and the children of the Quene.
14 And he saide, Take them alive. And they toke them alive, and slewe them at the well beside the house where the sheepe are shorne, euen two and fourtie men, and he [f] left not one of them.
15 ¶ And when he was departed thence, he mette with Iehonadab the sonne of Rechab comming to mete him, and he [g] blessed him, and sayde to him, Is thine heart vpright, as mine heart is towarde thine? And Iehonadab answered, Yea, doubtlesse. Then giue mee thine hand. And when he had giue him his hande, he toke him vp to him into the charet.
16 And he said, Come with me, and see the zeale that I haue for the Loyde: so they made him ride in his charet.
17 And when he came to Samaria, hee slewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the worde of the Loyd, which he spake to Eliiah.
18 Then Iehu assembled all the people, and said vnto them, Ahab serued [h] Baal a little, but Iehu shal serue him much more.
19 Nowe therefore call vnto me all the prophetes of Baal, all his seruants, & all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.
20 And Iehu saide, * Proclaime a solenne assemble for Baal. And they proclaimed it.
21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, & the house of Baal was ful from end to end.
22 Then he saide vnto him that had the charge of the vestrie, Bring forth vestiments for al the seruants of Baal. And he brought them out vestiments.
23 And when Iehu went, & Iehonadab the sonne of Rechab into the house of Baal, he said vnto [i] seruants of Baal, Search diligently, and loke, least there be here with you any of the [i] seruants of the Lord, but the seruants of Baal only.
24 And when they went in to make sacrifice and burnt offring, Iehu appointed foure score men without, and sayde, If any of [k] men whom I haue brought into your handes, escape, [l] his soule shal be for his soule.
25 And when he had made an ende of the burnt offring, Iehu said to the garde, & to the captaines, Goe in, slaye them, let not a man come out. And they smote them with the edge of the sworde. And the garde, and the captaines cast them out, and went vnto the [k] citie, where was the temple of Baal.
26 And they brought out the images of the temple of Baal, and burnt them.
27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.
28 So Iehu destroyed Baal out of Israel.
29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golde calues that were in Beth-el and that were in Dan.
30 ¶ And [h] Loyd said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, & hast done vnto the house of Ahab according to all thinges that were in mine heart, therefore shall thy [l] sonnes vnto the fourth generation sit on the throne of Israel.
31 But Iehu regarded not to walke in the law of the Loyd God of Israel with all his heart: for he departed not from the sinnes of Ieroboam, which made Israel to sinne.
32 In those dayes the Loyde begamne to [m] lothe Israel, and Hazael smote them in al the costes of Israel,
33 From Iorden Eastward, euen all the land of Gilead, the Gadites, & the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.
34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?
35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his steade.
36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

1 Athaliah putteth to death all the kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to be slame. 17 He maketh a couenant betwene God & the people. 18 Baal and his priests are destroyed.

1 Then * Athaliah the mother of Ahaziah when she sawe that her sonne was dead, the arose, and destroyed all the [a] kings seede.
2 But Iehosheba the daughter of king Ioram, of this woman to destroy the whole familie of

* Ebr. by the hand of. 2. King. 21. 29.

e Meaning, which were the idolatrous priestes.

f Thus Gods vengeance is vpon the that haue any part or familiaritie with the wicked.

g For he feared God and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him of Rechab read Iere. 35. 2.

* Or, praised God for him.

h Here Baal is taken for Astaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also so vsed, 1. King. 16. 32. and 22. 53.

* Ebr. sanctifie.

i Thus God would haue his seruants preserued; and idolaters destroied: as in his lawe he giueth expresse commandement Deut. 13.

k Which citie was neere to Samaria.

l Thus God approueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednes was afterward punished.

* Or, to cut them of.

a Meaning, as the posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed the cruelty Ahab.

b The Lord promised to maintayne the familie of Dauid, & not to quench the light thereof: therfore he moued the heart of Ichosheba to preserue him.
c Where the Priests did lye. 2.Chro.22.1,3.
d The chiefe Priest Ichosheba's husband.

Ioram, and sister to Ahaziah b tooke Ioash the sonne of Ahaziah, and stale him from among the kinges sonnes that should be slaine, both him & his nource, keeping them in the c bed chamber, and they hid him from Athaliah, so that he was not slaine.
3 And he was with her hid in the house of the Lord fire yere: and Athaliah did reigne ouer the land.
4 ¶ And the seuenth yere d Iehoiada sent and tooke the captains ouer hundrieths, with other captaines and them of the garde, and caused them to come vnto him into the house of the Lord, & made a couenant with them, & tooke an othe of them in the house of the Lorde, and shewed them the kings sonne.
5 And he comanded them, saying, This is it that ye must doe, The third part of e you, that commeth on the Sabbath, shall f warde toward the kings house.
6 And another third part in the gate of g Sur: & another third part in the gate behind them of the garde: and ye shall keepe ye watch h in the house of Massah.
7 And two partes of you, that is, all that i go out on the Sabbath day, shal keepe the watch of the house of the Lorde about the King.
8 And ye shal compasse the King rounde about, euery man with his weapon in his hand, & whosoeuer commeth within the ranges, let him be slaine: be you with the King, as he goeth out and in.
9 ¶ And the captaines of the hundrieths did according to all that Iehoiada the Priest commanded, & they tooke euerie man his men that entred in to their charge on the i Sabbath with them that went out of it on the Sabbath, & came to Iehoiada the Priest.
10 k And the Priest gaue to the captains of hundrieths the speares & the shields that were King Dauids, and were in the house of the Lord.
11 And the garde stoode, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the King.
12 Then he bought out l the Kinges sonne, and put the crowne vpon him and gaue him m the Testimonie, & they made him King: also they anointed him, and clapt their hands, and sayd, God save the King.
13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of o Lord.
14 And when she looked, behold, p King stoode by a n pillar, as the maner was, and the princes and the trumpetters by the King, and all the people of the land reioyced & blewe with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.
15 But Iehoiada the Priest commanded the captains of the hundrieths that had the rule of the host, and sayd vnto them, Haue her q forth of the ranges, and he that r followeth her, let him dye by the swoord: for the Priest had sayd, let her not be slaine in the house of the Lorde.
16 Then they layd hands on her, and she went by the way, by the which the horses got to the house of the king, & there was she slaine.
17 And Iehoiada made a couenant betwene the Lord and s the King, and the people, that they should be the Lordes people: likewise betwene the t King and the people.
18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, & slewe Mattan the priest of Baal before the u altars: and the v Priest set a gard ouer the house of the Lord.
19 Then he tooke the captaines of hundrieths, and the other captaines, and the gard, and all the people of the land: and they brought the king from the house of the Lorde, and came by the way of the gate of the gard to the kings house: and he sate him downe on the throne of the kings.
20 And all the people of the land reioyced, and the citie was in quiet: for they had slaine Athaliah with the swoord beside the kings house.
21 Seuen yere olde was Iehoash when he began to reigne.

e Of ye Leuites, which had charge of the keeping of the Temple & kept watch by course.
f That none should come vp on them, while they were crowning the King.
g Called ye East gate of ye Temple, 2.Chro.23.5.
h Or, that none breake his order.
i Whose charge is ended.
i Reade verse.5, and 7.
k To wit, Iehoiada.
l That is, Ioash, which had bene kept secrete sixe yeeres.
m Meaning, the Lawe of God, which is his chiefe charge, & whereby onely his throne is established.
n Where the Kings place was in the Temple.
o Or, out of the Temple.
o To take her part,
p That both the King & the people should maintayne the true worship of God and destroy all idolatrie.
q That he should gouerne & they obey in the feare of God.
r Euen in ye place where he had blasphemed god and thought to haue bin holpen by his idole, there God powred his vengeace vpon him.
s To wit, Iehoiada.
t Which by her crueltie and persecution had vexed the whole land before.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He satisfieth the King of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

1 IN the seuenth yeere of Iehu Iehoahaz began to reigne, & reigned fourtie yeres in Ierusalem, and his mothers name was Tibiah of Beer-sheba.
2 And Iehoash did that which was good in the sight of the Lord all his time that a Iehoiada the Priest taught him.
3 But b the hie places were not taken away: for the people offred yet & burnt incense in the hie places.
4 ¶ And Iehoash said to the Priests, All the siluer of dedicate thinges that be brought to the house of the Lord, that is, the money of them that are vnder the c count, the money that euery man is set at, and all the money that one offreth willingly, and bringeth into the house of the Lord,
5 Let the Priests take it to them, euerie man of his acquaintance: and they shal repaire the d broken places of the house, where soeuer any decay is found.
6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priests had not mended that which was decaied in the Temple.
7 Then king Iehoash called for Iehoiada the Priest, & the other Priests, and sayde vnto them, Why repaire ye not the Kings his predecessors, & also by ye wickednes of ye idolatrers

2.Chro.24.5.
a So long as rulers give care to ye true ministers of God, their proper.
b So hard a thing it is for them, that are in authoritie to be brought to the perfit obedience of God.
c That is, the money of redemption. Exod. 30.12: also the money which ye Priest valued ye vowes at, Leuit. 27.2. and their free liberalitie.
d For the Temple which was built an hundreth fifty & fiue yeres before, had many things decayed in it, both by the neligence of ye idolatrers

the ruines of the Temple? nowe there-
e He taketh frō them ý ordering of the money because of their negligence.
fore e receiue no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.
8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.
9 Then Iehoiada the Priest tooke a chest and boied an hole in the lid of it, and set it beside the altar, on the f right side, as euery man commeth into the Temple of the Loyde. And the Priests that kept the g doore, put therein al the money that was brought into ý house of the Loyd.
f That is, on the South side.
g Or, vessell.
10 And when they sawe there was much money in the chest, the Kings secretarie came vp and the hie Priest, and put it vp after that they had tolde the money that was founde in the house of the Loyde,
11 And they gaue the money made readye into the hands of them, h that vndertooke the worke, and that had the ouersight of the house of the Loyde: and they paied it out to the carpenters and builders that wrought vpon the house of the Loyd,
h For the King had appointed other which were meete for ý purpose, Chap. 22.5.
12 And to the masons and hewers of stone, and to bye timber and hewed stone, to repaire that was decayed in the house of the Loyde, and for all that which was layd out for ye reparation of the Temple.
i For these men had onely the charge of the reparation of the Temple, and the rest of ý money was brought to the King, who caused these afterward to be made, 2. Chro. 24.14.
13 Howbeit there was i not made for the house of the Loyde bowles of siluer, instruments of musike, basons, trumpets, nor any vessels of golde, or vessels of siluer of ý money that was brought into the house of the Loyd.
14 But they gaue it to the workemen, which repaired therewith the house of the Loyd.
15 Moreouer, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.
16 The money of the trespasse offring and the money of the sinne offrings was not brought into the house of the Loyd: for it was the Priests.
17 ¶ Then came vp Hazael King of Aram, and fought against Gath & tooke it, and Hazael set his face to goe vp to Ierusalem.
18 And Iehoash King of Iudah tooke all the k halowed thinges that Iehoshaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he him selfe had dedicated, and all the golde that was found in the treasures of the house of the Loyde, & in the kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.
k After the death of Iehoiada Ioash fel to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, who he pacified with the treasures of the Temple: for God would not be serued with those gifts, seing the Kings heart was wicked.
19 Concerning the rest of the actes of Ioash and al that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?
20 And his seruants arose & wrought treason, and l slewe Ioash in the house of l Millo, when he came downe to Silla:
l Because he had put Zacharie the sonne of Iehoiada to death, 2. Chro. 24.25. 1 Reade 2. Sam. 5.9.
21 Euen m Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.
m Or, Iozabad.

CHAP. XIII.

1 Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dyeth. 24 Hazael dyeth.

1 IN the three & twentieth yere of Ioash the sonne of Ahaziah King of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yere.
2 And he did euil in the sight of the Loyd, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, and departed not therefrom.
a By worshipping the calues, which Ieroboam did erect in Israel.
3 And the Loyd was angrie with Israel, and deliuered them into the hande of Hazael King of Aram, & into the hand of Ben-hadad the sonne of Hazael, all b his dayes.
b While Iehoahaz liued.
4 And Iehoahaz besought the Loyd, and the Loyd heard him: for he saw the trouble of Israel, wherewith the King of Aram troubled them.
5 (And the Loyd gaue Israel a c deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel d dwelt in their tents as e before time.
c To wit, Ioash the sonne of Iehoahaz.
d Safely and without danger.
e Ebr. as yesterday and before yesterday.
6 Neuertheles they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the f groue also remained still in Samaria)
e Wherein they did commit their idolatrie, and which the Lorde had commanded to be destroyed, Deut. 16 21.
f That is, Hazael & Ben-hadad his sonne, as verse. 3. Reade of Hazael, Chap. 8.12.
7 For he had left of the people to Iehoahaz but fifty horsemen, and ten charets, and ten thousand footemen, because the King g of Aram had destroyed them, and made them like dust beaten to pouder.
g His chiefe purpose is to describe the kingdome of Iudah and how God performed his promes made to the house of Dauid: but by ý way he sheweth howe Israel was afflicted and punished for their great idolatrie, who though they had nowe degenerate, yet God both by sending them sundrie Prophets & diuers punishments did call them vnto him againe.
8 Concerning the rest of the actes of Iehoahaz and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?
9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.
10 ¶ In the seuen & thirtie yere of Ioash King s of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixtene yere,
11 And did euill in the sight of the Loyde: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but hee walked therein.
12 Concerning the rest of the actes of Ioash and all that he did, and his valiant deedes, and how he fought against Amaziah King of Iudah, are they not

written in the booke of the Chronicles of the kings of Iſrael?

13 And Ioaſh ſlept with his fathers, and Ieroboam ſate vpon his ſeate: and Ioaſh was buried in Samaria among the kings of Iſrael.

14 ¶ When Eliſha fell ſicke of his ſicknes whereof he died, Ioaſh the king of Iſrael came downe vnto him, and wept vpon his face, and ſaide, [h] O my father, my father, the charet of Iſrael, and the horſemen of the ſame.

15 Then Eliſha ſaide vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he ſaid to the king of Iſrael, Put thine hand vpon the bowe. And he put his hande vpon it. And Eliſha put his hands vpon the kings hands,

17 And ſaid, Open the windowe [i] Eaſtward. And when he had opend it, Eliſha ſaid, Shoot. And he ſhot. And hée ſaid, Beholde the arrowe of the Lordes deliuerance and the arrowe of deliuerance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

18 Againe he ſaide, Take the arrowes. And he tooke them. And he ſaide vnto the king of Iſrael, Smite the grounde. And he ſmote thriſe, and ceaſed.

19 Then the man of God was [k] angrie with him, & ſaide, Thou ſhouldeſt haue ſmitten fiue or ſixe times, ſo thou ſhouldeſt haue ſmitten Aram, till thou haddeſt conſumed it, where now thou ſhalt ſmite Aram but thriſe.

20 ¶ So Eliſha died, & they buried him. And certaine bandes of the Moabites came into the land that yere.

21 And as they were burying a man, beholde, they ſawe the ſouldiers: therefore they caſt the man into the ſepulchre of Eliſha. And when the man was downe, and touched the bones of Eliſha, * hée [l] reuiued and ſtoode vpon his féete.

22 ¶ But Hazael king of Aram vexed Iſrael al the dayes of Iehoahaz.

23 Therefore the Lorde had mercie on them, and pitied them, and had reſpect vnto them becauſe of his couenãt with Abrahã, Izhak, and Iaakob, & would not deſtroy them, neither caſt he them from him as [m] yet.

24 So Hazael the King of Aram dyed: and Ben-hadad his ſonne reigned in his ſtead.

25 Therefore Iehoaſh the ſonne of Iehoahaz returned, and tooke out of the hãde of Ben-hadad the ſonne of Hazael the cities which he had taken away by warre out of the hand of Iehoahaz his father: for thrée times did Ioaſh beate him, and reſtored the cities vnto Iſrael.

h Thus they vſed to call the Prophets & ſeruants of God by whom God bleſſed his people, as Chap. 2.12. meaning ẏ by their praiers they did more proſper their countrey, then by force of armes.

i That is, toward Syria, ſo that he did not onely prophecie with wordes, but alſo confirmed him by theſe ſignes that he ſhould haue ẏ victorie.

k Becauſe he ſeemed content to haue victorie againſt the enemies of God for twiſe or thriſe, and had not a zeale to ouercome them continually and to deſtroye them vtterly.

* Ecclus. 48.14.

l By this miracle God confirmed the authoritie of Eliſha whoſe doctrine in his life they contemned, that at this ſight they might returne and imbrace the ſame doctrine.

m That is, vntill their ſinnes were come to a full meaſure, and there was no more hope of amendment.

CHAP. XIIII.

6 Amaziah the king of Iudah putteth to death thẽ that ſlewe his father, 7 And after ſmiteth Edõ. 15 Ioaſh dyeth, and Ieroboam his ſonne ſucceedeth him. 29 And after him reigneth Zachariah.

1 The ſeconde yere of Ioaſh ſonne of Iehoahaz King of Iſrael reigned * Amaziah the ſonne of Ioaſh King of Iudah.

2 He was fiue and twentie yeere olde when he began to reigne, and reigned nine and twentie yere in Ieruſalem, & his mothers name was Iehoadan of Ieruſalem.

3 And he did [a] vprightly in the ſight of the Lord, yet not like Dauid his father, but did according to all that Ioaſh his father had done.

4 Notwithſtanding the hie places were not taken away: for as yet the people did ſacrifice and burnt incenſe in ẏ hie places.

5 ¶ And when the kingdome was cõfirmed in his hand, * he ſlewe his ſeruants which had killed the king his father.

6 But the children of thoſe that did ſlaye him, he [b] ſlewe not, according vnto that that is written in the booke of the Lawe of Moſes, wherein the Lord commanded, ſaying, * The fathers ſhall not be put to death for the children, nor the childrẽ put to death for the fathers: but euerie man ſhalbe put to death for his owne ſinne.

7 He ſlewe alſo of [c] Edom in the valley of ſalt ten thouſand, and tooke ‖ the citie of Sela by warre, & called the name thereof Ioktheel vnto this day.

8 ¶ Then Amaziah ſent meſſengers to Iehoaſh the ſonne of Iehoahaz, ſonne of Iehu King of Iſrael, ſaying, Come, [d] let vs ſee one another in the face.

9 Then Iehoaſh the King of Iſrael ſent to Amaziah king of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the [e] cedar that is in Lebanon, ſaying, Giue thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon, went and trode downe the thiſtle.

10 Becauſe thou haſt ſmitten Edom, thine heart hath made thée proude: [f] bragge of glorie, and tarie at home. why doeſt thou prouoke to thine hurt, that thou ſhouldeſt fall, and Iudah with thée?

11 But Amaziah would not heare: therefore Iehoaſh king of Iſrael went vp: & he and Amaziah King of Iudah ſawe one another in ẏ face at Beth-ſhemeſh which is in Iudah.

12 And Iudah was put to the worſe before Iſrael, and they fled euerie man to their tentes.

13 But Iehoaſh king of Iſrael tooke Amaziah king of Iudah, the ſonne of Iehoaſh the ſonne of Ahaziah, at Beth-ſhemeſh, and ‖ came to Ieruſalem, and brake downe the wall of Ieruſalem frõ the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And he tooke al the golde and ſiluer, & al the veſſels that were founde in the houſe of the Lord, & in the treaſures of the kings houſe, and the children ẏ were in [g] hoſtage, and returned to Samaria.

15 Concerning the reſt of the actes of Iehoaſh

* 2. Chro. 25.1.

a In the beginning of his reigne he ſemed to haue an outward ſhewe of godlines, but afterward he became an idolater and worſhipped the idols of the Idumeans.

* Chap. 12.20.

b Becauſe they neither conſented nor were partakers with their fathers in that acte.

* Deut. 24.16. ezek. 18.20.

c For the Idumeans, whome Dauid had brought to ſubiection, did rebel in the time of Iehoram ſonne of Iehoſhaphat.

‖ Or, the tower, or rocke, 2. chro. 25.12.

d Let vs fight hand to hand & trie it by battell, and not deſtroy one anothers cities.

e By this parable Iehoaſh compareth him ſelfe to a cedar tree, becauſe of his great kingdome ouer ten tribes, and Amaziah to a thiſtle, becauſe he ruled but ouer two tribes, & the wilde beaſts are Iehoaſhs ſoldiers that ſpoyled the cities of Iudah.

f Bragge of thy victorie, ſo that thou tarie at home and annoy me not.

‖ Or, brought him.

g That is, which the Iſraelites had giuen to them of Iudah for an aſſurance of peace.

hoath which he did and his valiant
deedes, and how he fought with Ama-
ziah king of Iudah, are they not writte
in the booke of the Chronicles of the
kings of Israel?
16 And Iehoath slept with his fathers, ¶
was buried at Samaria among the
kings of Israel: and Ieroboam his
sonne reigned in his steade.
17 ¶ And Amaziah the sonne of Ioash
king of Iudah, liued after the death of
Iehoath sonne of Iehoahaz king of Is-
rael fifteene yere.
18 Concerning the rest of the actes of A-
maziah, are they not written in the
booke of the Chronicles of the kings of
Iudah?
19 But they* wrought treason against
him in Ierusalem, and he fled to [h] La-
chish, but thei sent after him to Lachish,
and slewe him there.
20 And they brought him on horses, and
he was buried at Ierusalem with his
fathers in the citie of Dauid.
21 Then all the people of Iudah tooke
[i] Azariah, which was sixteene yere old,
and made him king for his father A-
maziah.
22 He built [k] Elath, and restored it to Iu-
dah, after that the king slept with his
fathers.
23 ¶ In the fifteenth yeere of Amaziah
the sonne of Ioash king of Iudah, was
Ieroboam the sonne of Ioash made
king ouer Israel in Samaria, and reig-
ned one and fourtie yere,
24 And he did euill in the sight of [p] Lord:
for he departed not from al the [l] sinnes
of Ieroboam [p] sonne of Nebat, which
made Israel to sinne.
25 He restored the coast of Israel, from
the entring of Hamath, vnto the Sea
of the wildernes, according to the word
of the Lorde God of Israel, which he
spake " by his seruant Ionah the sonne
of Amittai the Prophet, which was of
Gath Hepher.
26 For the Lord sawe the exceeding bit-
ter afflictio of Israel, so that there was
none [m] shut vp, nor anie left, neither yet
any that could helpe Israel.
27 Yet the Lord " had not decreed to put
out the name of Israel from vnder the
heauen: therefore he preserued them by
the hande of Ieroboam the sonne of
Ioash.
28 Concerning the rest of the actes of Ie-
roboam, and all that he did, and his va-
liant deedes, and howe he fought, and
howe he restored Damascus, and [n] Ha-
math to Iudah in Israel, are they not
written in the booke of the Chronicles
of the kings of Israel?
29 So Ieroboam slept with his fathers,
euen with the kings of Israel, and Za-
chariah his sonne reigned in his steade.

2. Chro. 25. 27.
h Which citie Roboam built in Iudah for a fortresse, 2. Chro. 11. 9.

i Who is also called Vzziah, 2. Chro. 26. 1.
k Which is also called Elanon or Eloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the work of mans hands, therefore the Scripture doeth oft times repeat it in the reproch of all idolaters.
" Ebr. by the hande of.
m Read 1. King. 14. 10.
" Ebr. had not spoken.

n Which was also called Antiochia of Syria, or Riblah.

CHAP. XV.

1 Azariah the King of Iudah becommeth a leper, 5 Of Iothã, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 And Abaz.

1 IN the" seuen and twentieth yeere of
Ieroboam king of Israel, begann
Azariah, sonne of Amaziah king of
Iudah to reigne.
2 Sixteene yere old was he, when he was
made king, ¶ he reigned two and fifte
yere in Ierusalem: and his mothers
name was Iecholiah of Ierusalem.
3 And he did [a] vprightly in the sight of the
Lord, according to al that his father A-
maziah did.
4 But the hie places were not put away:
for the people yet offred, and burned in-
cense in the hie places.
5 And the Lorde [b] smote the King: and
he was a leper vnto the dape of his
death, and dwelt in an house apart, and
Iotham the kings sonne gouerned the
house, and [c] iudged the people of the
lande.
6 Concerning the rest of the actes of A-
zariah, and all that he did, are they not
written in the booke of the Chronicles
of the kings of Iudah?
7 So Azariah slept with his fathers, and
they buried him with his fathers in the
citie of Dauid, and Iotham his sonne
reigned in his steade.
8 ¶ In the eight and thirtieth yeere of A-
zariah king of Iudah did Zachariah [p]
sonne of Ieroboam reigne ouer Israel
in Samaria fire [d] moneths.
9 And did euill in the sight of the Lorde,
as did his fathers: for he departed
not from the sinnes of Ieroboam the
sonne of Nebat, which made Israel to
sinne.
10 And Shallum the sonne of Iabesh cõ-
spired against him, and smote him in
the sight of the people, and killed [e] him,
and reigned in his steade.
11 Concerning the rest of the actes of
Zachariah, beholde, they are written in
the booke of the Chronicles of the kings
of Israel.
12 This was the * worde of the Lorde,
which he spake vnto Iehu, saying, Thy
sonnes shall sit on the throne of Israel
vnto the fourth generation after thee.
And it came so to passe.
13 ¶ Shallum the sonne of Iabesh began
to reigne in the nine and thirtieth yeere
of Vzziah king of Iudah: and he reig-
ned the space of a moneth in Sama-
ria.
14 For Menahem [p] sonne of Gadi went
vp from Tirzah, and came to Sama-
ria, and smote Shallum the sonne of
Iabesh in Samaria, and slewe him, and
reigned in his steade.
15 Concerning the rest of the actes of
Shallum, and the treason which he
wrought, beholde, they are written in the
booke of the Chronicles of the kings of
Israel.
16 ¶ Then Menahem destroyed [f] Tiph-
sah, and all that were therein, and the
coastes thereof frõ Tirzah, because they
opened not to him, and he smote it, and
ript vp al their women with childe.

" Ebr. in the twentieth yere and seuenth yere.

a So long as he gaue eare to Zachariah the prophet.

b His father & grandfather were slaine by their subiects & seruants, and he, because he wold vsurpe ¶ Priests office contrarie to Gods ordinance, was smitten immediately by the hand of God with the leprosie, 2. Chro. 26. 21.
c As viceroy, or deputie to his father.
d He was the fourth in descẽt from Iehu, who reigned according to Gods promes, but in him God began to execute his wrath against ¶ house of Iehu.
e Zachariah was the last in Israel, that had the kingdome by succession, saue onely Pekahiah the sonne of Menahem who reigned but two yeeres. *Chap. 10 30.*

f Which was a citie of Israel that would not receiue him to be King.

17 The

17 The nine and thirtieth pere of Azariah King of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten peres in Samaria.
18 And he did euil in the sight of the Lord, and departed not al his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.
19 ¶ Then Pul the King of Asshur came against the g land: and Menahem gaue Pul a thousand [k] talents of siluer, that his hand might be with him, and establish the kingdome in his hand.
20 And Menahem exacted the money in Israel, that all men of substance should giue the King of Asshur fiftie shekels of siluer a piece: so the king of Asshur returned and tarried not there in the land.
21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?
22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.
23 ¶ In the fiftieth pere of Azariah King of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two pere.
24 And he did euil in the sight of h Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.
25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with [i] Argob and Arieh, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.
26 Concerning the rest of the acts of Pekahiah, and al that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.
27 In the two and fiftieth pere of Azariah King of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie pere.
28 And he did euil in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.
29 In the dayes of Pekah King of Israel [k] came Tiglath Pileser King of Asshur, and tooke Ion, & Abel, Beth-maachah, and Ianoah, & Kedesh, & Hazor, and Gilead, and Galilah, & all the land of Naphtali, and caried them away to Asshur.
30 And Hoshea [l] sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slewe him, and reigned in his steade in the twentieth pere of Iotham the sonne of Vzziah.
31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.
32 ¶ [m] In the seconde pere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of [n] Vzziah King of Iudah to reigne.
33 Fiue and twentie pere olde was he, when he began to reigne, and he reigned sixteene pere in Ierusalem: and his mothers name was Ierusha [o] daughter of Zadok.
34 And he did vpright in the sight of the Lord: he did according [1] to all that his father Vzziah had done.
35 But [p] the places were not put away: for the people yet offred and burnt incense in the hie places: he built the hiest gate of the house of the Lorde.
36 Concerning the rest of the actes of Iotham, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?
37 In [m] those dayes the Lorde began to send against Iudah Rezin the King of Aram, and [n] Pekah the sonne of Remaliah.
38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

g That is, of Israel.
h In stead of seeking helpe of God, he went about by money to purchase the fauour of this King being an infidel, & therefore God forsooke him, and Pul soone afterward brake promes, destroyed his countrey and led his people away captiue.
i Which were of the same conspiracie.
k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chro. 5. 26.
l Chro. 27. 1.
* Or, Azariah.
1 He sheweth ye his vprightnesse was not such, but ye he had many & great faults.
m After ye death of Iotham.
n Which slewe of Iudah in one day sixe score thousand fighting men, 2. Chro. 28. 6. because they had forsaken the true God.

CHAP. XVI.

Ahaz King of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slayne. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

1 THe seuenteenth pere of Pekah the sonne of Remaliah, [a] Ahaz [b] sonne of Iotham King of Iudah began to reigne.
2 Twentie pere olde was Ahaz, when he began to reigne, and he reigned sixteene pere in Ierusalem, and did not vpright-ly in the sight of the Lord his God, like Dauid his father:
3 But walked in the way of the Kings of Israel, yea, and made his sonne to [b] goe through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.
4 Also he offred and burnt incense in the hie places, and on the hilles, and vnder euery greene tree.
5 * Then Rezin King of Aram and Pekah sonne of Remaliah King of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome [c] him.
6 At the same time Rezin King of Aram restored [d] Elath to Aram, and drewe the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.
7 Then Ahaz sent [e] messengers to Tiglath Pileser King of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the King of Aram, and out of the hand of the King of Israel which rise vp against me.
8 And Ahaz tooke the siluer and the gold that

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue ye God in ye end shewed him mercie, thus we see howe vncertaine it is to depend on the dignitie of our fathers.
b That is, offered him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18. 21. deut. 18. 10. Isa. 7. 1.
c For the Lorde preserued the citie & his people for his promes sake made to Dauid.
d Which citie Azariah had taken from the Aramites & fortified it, chap. 14. 22.
e Contrarie to the admonition of the Prophet Isai, Isai. 7. 4.

f Thus he spared not to spoyle the Temple of God to haue succour of men, and woulde not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsel.
g We see that there is no prince so wicked, but he shal find flatterers and false ministers to serue his turne.
h Either offrings for peace or prosperitie, or of thankes giuing, as Leuit. 3. 1. or els meaning the morning & euening offring, Exod. 29. 38. numb. 28. 3. and thus he contemned the meanes and the altar which God had commanded by Salomõ, to serue God after his owne fantasie.
i That is, at the right hand as men went into the Temple.
k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement and ordinance of God.
l Or tent, wherein they lay on the Sabbath which had serued their wecke in ỳ Temple, & so departed home.
m Either to flatter the King of Assyria, when he should thus see him change the ordinance of God, or els that ỳ Temple might be a refuge for him if the King should suddenly assaile his house.

that was founde in the f house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Ashur.
9 And the king of Ashur consented vnto him: and the king of Ashur went vp against Damascus, and when he had taken it, he caried the people away to Kir, and slewe Rezin.
10 And king Ahaz went vnto Damascus to meet Tiglath Pileser king of Ashur: and when king Ahaz saw the altar that was at Damascus, he sent vnto Vriah the Priest the patterne of the altar, and the facion of it, and all ye workemanship thereof.
11 And Vriah the Priest made an altar g in all poinites like to that which king Ahaz had sent from Damascus, so did Vriah the Priest against king Ahaz came from Damascus.
12 So when ỳ king was come from Damascus, the king saw the altar: and the king drewe neere to the altar and offred h thereon.
13 And he burnt his burnt offring, and his meate offring, & powred his drinke offring, and sprinkled the blood of his peace offrings besides the altar,
14 And set it vp the brasen altar which was before the Lord, and brought it in farther before the house betwene the altar and the house of the Lord, and set it on the i North side of the altar.
15 And king Ahaz commanded Vriah the Priest and said, Vpon the great altar set on fire in the morning the burnt offring, and in the euen the meate offring, and the kings burnt offring & his meat offring, with the burnt offring of al the people of the land, and their meat offring, and their drinke offrings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the k brasen altar shalbe for me to inquire of God.
16 And Vriah the Priest did according to al that king Ahaz had commanded.
17 And king Ahaz brake the borders of the bases, and tooke the caldrons from of them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.
18 And the l baile for the Sabbath (that they had made in the house) and the kings entrie without turned he to the house of the Lord, m because of the king of Ashur.
19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?
20 And Ahaz slept with his fathers, and was buried with his fathers in the city of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

5 Hoshea King of Israel is taken, 4 And he and all his realme brought to the Assyrians, 18 For their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshipeth the god of his nation, 35 Contrarie to the commandement of God.

1 IN the twelft yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeres,
2 And he did euil in the sight of the Lord, a but not as the kings of Israel, that were before him.
3 And Shalmaneser king of Ashur came vp against him, and Hoshea became his seruant, and gaue him presents.
4 And the king of Ashur found treason in Hoshea: for he had sent messengers to So king of Egypt: and brought no present vnto the king of Ashur, b as he had done yerely: therefore ỳ king of Ashur shut him vp, & put him in prison.
5 Then the king of Ashur came vp throwout all the land, and went against Samaria, and besieged it three yeere.
6 ¶ In the ninth yeere of Hoshea, the king of Ashur tooke Samaria, and caried Israel away vnto Ashur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the c Medes.
7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,
8 And walked according to the facions of the heathen, whom the Lord had cast out before the children of Israel, and after the maners of the kinges of Israel, which they vsed,
9 And the children of Israel had done secretly things that were not vpright before the Lord their God, and throughout all their cities had built hie places, both from the tower e of the watch, to the defended citie,
10 And had made them images & groues vpon euery hie hill, and vnder euery greene tree,
11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked thinges to anger the Lord,
12 And serued idoles: whereof the Lorde had said vnto them, *Ye shal do no such thing,
13 Notwithstanding the Lord testified to Israel, and to Iudah "by all the Prophets, and by all the Seeers, saying, * Turne from your euil wayes, & keepe my commandements and my statutes, according to all the Laiwe, which I commanded your fathers, and which I sent to you by my seruants the Prophets.
14 Neuertheleße they woulde not obey, *but hardened their neckes, like to the neckes of their f fathers, that did not beleeue in the Lord their God.
15 And they refused his statutes and his couenant, that hee made with their fathers,

a Though he inuented no newe idolatrie or impietie as others did, yet he fought for helpe at the Egyptians which God had forbidden.
b For he had paied tribute for the space of eight yeres.

Chap. 18. 10.

c For at this time the Medes & Persians were subiect to the Assyrians.
d He setteth forth at length the cause of this great plague & perpetual captiuitie, to admonish all people & nations to cleaue to the Lorde God, and onely worship him for feare of like iudgement.
e Meaning, throwout all their borders.

Deut. 4. 19.

" *Ebr. by the hand of.*

Leue. 18. 31. & 25. 5. and 35. 15.

Deut. 31. 27.

f So that to alledge ỳ authoritie of our fathers or great antiquitie, except we cã prone that they were godly, is but to declare that we are the children of the wicked.

fathers, and his testimonies (wherwith he witnessed unto them) and they followed vanitie, and became vaine, and followed the heathen that were rounde about them: concerning whome, the Lord had charged the, that they should not do like them.

16 Finally they left all the comandements of the Lorde their God, and made them molten images, * euen two calues, and made a groue, and worshipped all the e hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughters h passe through the fire, and vsed witchcraft and inchantments, yea, i solde themselues, to do euil in the sight of the Lord, to anger him.

18 Therefore the Lorde was exceeding wroth with Israel, and put them out of his sight, & none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commaundements of the Lord their God, but walked according to the facion of Israel, which they vsed.

20 Therefore the Lord cast of all the seede of Israel, & afflicted them, & deliuered them into the hands of spoylers, untill he had cast them out of his l sight.

21 m For he cut of Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lorde, & made them sinne a great sinne.

22 For the children of Israel walked in al the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Until the Lord put Israel away out of his sight, as he had said * by all his seruants the * Prophets, and caried Israel away out of their land to Assyrie unto this day.

24 And the king of Assyrie brought folke from Babel, & from n Cuthah, & from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lorde: therefore the Lorde sent lyons among them, which slew them.

26 Wherefore they spake to the king of Assyrie, saying, The natiõs which thou hast remouned, & placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath sent lyons among them, and beholde, they slaye them, because they knowe not the maner of the God of the land.

27 Then the king of Assyrie commanded, saying, Carie thither one of the Priests, whome ye brought thence, & let him go and dwell there, & teache them the maner of the God p of the countrey.

28 So one of the Priests, which they had caryed from Samaria, came and dwelt in Beth-el, and taught them howe they should feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery natiõ in their cities, where in they dwelt.

30 For the men of Babel made q Succoth-Benoth: & the men of Cuth made Nergal, and the man of Hamath made Asshima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, & appointed out priests out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They r feared the Lorde, but serued their gods after the maner of the natiõs whome they caried thence.

34 Unto this daye they doe after the olde maner: they neither feare God, neither do after s their ordinãces, nor after their customes, nor after the Lawe, nor after the commaundement, which the Lorde commaunded the children of Iaakob, *whome he named Israel,

35 And with whome the Lord had made couenant, and charged them, saying, * Feare none other gods, nor bow your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lorde which brought you out of the lãd of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe ye diligently the statutes & ordinances, and the Lawe, and the commaundement, which he wrote for you, that ye doe them continually, and feare not other gods.

38 And forget not the couenaunt that I haue made with you, neyther feare yee other gods,

39 But feare the Lorde your God, and he will deliuer you out of the handes of all your enemies.

40 Howbeit they obeyed not, but did after their old custome.

41 So these t nations feared the Lorde, & serued their images also: so did their children, and their children's children: as did their fathers, so doe they unto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 And prospereth. 11 Israel is caryed away captiue. 30 The blasphemie of Sancherib.

1 NOwe in * the third yere of Hoshea, sonne of Elah king of Israel, Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fiue & twentie yere olde when he began to reigne, and reigned nine & twentie yere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

F.i. 3 And

Exod.32.8.
1.king.12.28.
g That is, the sonne, ý moone and starres, Deut.4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 1.King. 21.20,25.
k No whole tribe was left but Iudah, and they of Beniamin and Leui, which remained were counted with Iudah.
l Out of the land whereby shewed the greate stokens of his presence & fauour.
m That is, God cut of the ten tribes, 1.King.12 16,20.
n *Ebr. by the hande of.*
Iere.25.9.
n Of these peoples came ý Samaritans, wherof mention is so much made in the Gospel, and with whome the Iewes would haue nothing to do, Iohn.4.9.
o That is, they serued him not: therefore, leit they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.
p That is, how to worship him: thus the wicked rather then to lose their commodities, will change to all religions.

q Meaning, that euery countrey serued that idol, which was most esteemed in that place whence they came.

Ezek.20.39.
Zepha.1.5.
r That is, they had a certaine knowledge of God and feared him, because of the punishment, but they continued still idolaters, as do the Papists, which worship both God and idoles: but this is not to feare God as appeareth vers.34.
s He meaneth this by the Israelites, to whome God had giuen his commandements.
Gen.32.28.
1.king.18.31.
Iudg.6.10.
vers.10.2.

t That is, these strangers, which were sent into Samaria by the Assyrians.

2.Chro.28.27. and 29.1.

a Although they of Iudah were giuen to idolatrie & impietie, as they of Israel were, yet God for his promes sake was merciful vnto the throne of Dauid: and yet by his iudgement toward the other, prouoked the to repentance. *Nomb.21.8,9.*

b That is, a piece of brasse: thus he calleth y serpent by contempt, which notwithstanding was set vp by the worde of God, & miracles were wrought by it: yet when it was abused to idolatrie, this good King destroyed it, not thinking it worthie to be called a serpent, but a piece of brasse.

c Reade Chap. 17.9. *Chap.17.3. Chap.17.6.*

2.Chro.32.1. 2Ia.36.1. ecclus.48.18,19.

d As his zeale was before prayſed, ſo his weakenes is here set forth that none ſhould glorie in himselfe.

e After certaine yeres when Hezekiah ceased to send the tribute appointed by the King of the Assyrians, he sent his captaines & armie against him.

3 And hee did a vpright ly in the ſight of
the Loyde, according to all that Dauid
his father had done.
4 Yet toke away the hie places, & brake
the images, & cut downe the groues, &
brake in pieces the * brasen serpent that
Moses had made: for vnto those dayes
the children of Israel did burne incense
to it, and he called it b Nehushtan.
5 He trusted in the Loyde God of Israel:
so that after him was none like him a-
mong all the kinges of Iudah, neyther
were there any such before him.
6 For he clave to the Loyde and departed
not from him, but kept his commaun-
dements, which the Loyd had co.mmā-
ded Moses.
7 So the Loyd was with him, & he pros-
pered in all thinges, which he toke in
hand: also he rebelled against the king
of Asshur, and serued him not.
8 He smote the Philistims vnto Azzah, &
the coastes thereof, c from the watche
towre vnto the defended citie.
9 ¶ * And in the fourth yeere of king Ye-
zekiah, (which was the seuenth yere of
Hoshea sonne of Elah King of Israel)
Shalmanezer king of Asshur came vp
against Samaria, and besieged it.
10 And after thee yeres they toke it, euen
in the sixt yeere of Yezekiah: that is,
* the ninth yeere of Hoshea King of Is-
rael was Samaria taken.
11 The the king of Asshur did carp away
Israel vnto Asshur, & put them in Ha-
lah and in Habor, by the riuer of Go-
zan, and in the cities of the Medes,
12 Because they would not obey d vpyce
of the Loyd their God, but transgressed
his couenant: that is, all that Moses the
seruaunt of the Loyde had commaun-
ded, and would neither obey nor doe
them.
13 ¶ * Moreouer, in the fourteenth yere of
king Yezekiah, Sanzherib king of As-
shur came vp against all the strong ci-
ties of Iudah, and toke them.
14 Then Hezekiah king of Iudah sent vn-
to the king of Asshur to Lachish, say-
ing, e I haue offended: depart from me,
and what thou layest vpon me, I will
beare it. And the King of Asshur ap-
pointed vnto Hezekiah king of Iudah
three hundreth talents of sliuer, & thirtie
talents of gold.
15 Therefore Yezekiah gaue all the siluer
that was founde in the house of the
Loyde, and in the treasures of the kings
house.
16 At the same season did Yezekiah pull
of the plates of the doores of the Temple
of the Loyde, and the pillers (which he
sayde Yezekiah king of Iudah had co-
uered ouer) and gaue them to the king
of Asshur.
17 ¶ And the king of Asshur sent e Tartan,
and Rab-saris, and Rabshakeh from
Lachish to king Hezekiah with a great
hoste against Ierusalem. And they wet
vp, and came to Ierusalem, and when
they were come vp, they stoode by the
cundite of the vpper pole, which is by
the path of the fullers fielde,
18 And called to the king. Then came out
to them Eliakim the sonne of Hilkiah,
which was stewarde of the house, and
Shebnah the chanceller, and Ioah the
sonne of Asaph the f recoider.
19 And Rabshakeh sayd vnto them, Tell
ye Yezekiah, I praye you, Thus sayeth
the great king, euen the great king of
Asshur, What confidence is this wher-
in thou trustest?
20 Thou thinkest, Surely I haue " elo-
quence, f but counsel and strength are for
the warre. On whome then doest thou
trust, that thou rebellest against me?
21 Loe, thou trustest nowe in this broken
staffe of reed, to wit, on g Egypt, on which
if a man leane, it will go into his hande,
and pearce it: so is g Pharaoh king of E-
gypt vnto all that trust on him.
22 But if ye say vnto me, We trust in the
Loyd our God, is not that he whose hye
places, & whose altars Yezekiah hath
h taken away, and hath saide to Iudah
and Ierusalem, Ye shall worship before
this altar in Ierusalem?
23 Nowe therefore giue i hostages to my
loyd the king of Asshur, and I will giue
thee two thousand horses, if thou be a-
ble to set riders vpon them.
24 For howe canst thou despise any cap-
taine of the least of my masters seruāts,
and put thy trust on Egypt for charets
and horsemen?
25 Am I now come vp without k Loyd
to this place, to destroy it? the Loyd said
to me, Go vp against this land, and de-
stroy it.
26 Then Eliakim the sonne of Hilkiah, &
Shebnah, and Ioah said vnto Rabsha-
keh, Speake, I praye thee, to thy ser-
uants in the Aramites language, for
we vnderstand it, and talke not with vs
in the Iewes tongue, in the audience of
the people that are on the wall.
27 But Rabshakeh said vnto them, Hath
my master sent me to thy master and to
thee to speake these words, & not to the
men which sitte on the wall, that they
may eat their owne doung, and drinke
" their owne pisse with you?
28 So Rabshakeh stoode and cryed with
a loud voyce in b Iewes language, and
spake, saying, Heare the woides of the
great king, of the king of Asshur.
29 Thus saith the king, Let not Yezekiah
deceiue you: for hee shall not be able to
deliuer you " out of mine hand.
30 Neither let Yezekiah make you to
trust in the Loyd, saying, The Loyd will
surely deliuer vs, and this citie shal not
be giuen ouer into the hand of the king
of Asshur.
31 Hearken not vnto Yezekiah: for thus
sayeth the king of Asshur, Make " ap-
pointment with me, & come out to me,
that euery man may eate of his owne
vine, and euery man of his owne figge
tree,

a *Or, vpright.*

b *Or, writer of Chronicles, or, secretarie.*

c *Ebr. talke of the lipes.*

d Thou thinkest that wordes will serue to persuade thy people or to moue my ſafter.

e Egypt shal not onely be able not to succour thee, but shall be an hurt vnto thee.

f Thus the idolaters thinke that Gods religion is destroyed, when superstition & idolatry are reformed.

g Meaning, that it was best for him to yelde to the king of Assyria, because his power was so smal that he had not men to furnish two thousand horses.

h The wicked always in their prosperitie flatter themselues, that God doeth fauour them. Thus he speaketh to feare Hezekiah that by resisting him, he should resist God.

i *Or, Syrians.*

" *Ebr. the water of their feete.*

k *Or, by his hand.*

" *Ebr. blessing: meaning the conditions of peace.*

tree, and drinke euery man of the water of his owne well,

32 Til I come, & bring you to a land like your owne land, euen a land of wheat & wine, a land of bread and vineyardes, a land of oliues oyle, & honie that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lorde will deliuer vs.

33 Hath any of the gods of the nations deliuered his lande out of the hand of the king of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena & Ivah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered not him a word: for the kings commandement was, saying, Answere ye him not.

37 Then Eliakim, the sonne of Hilkiah which was steward of p house, & Shebnah the chanceller, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

1 He maketh himselfe so sure, that he wil not grant the truce, except they render themselues to him to be led away captiues.

m This is an execrable blasphemie against the true God, to make him equal with the idoles of other nations: therefore God did most sharply punish it.

CHAP XIX.

6 God promiseth by Isaiah victorie to Hezekiah. 35 The Angell of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians. 37 Sanherib is killed of his owne sonnes.

Isa. 37.1.

1 AND* when King Hezekiah heard it, he rent his clothes and put on sackcloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, & Shebnah the chanceller, and the Elders of the Priests clothed in sackcloth a to Iesaiah the Prophet the sonne of Amoz.

3 And they sayd vnto him, Thus sayeth Hezekiah, This day is a day of tribulatiō and of rebuke, & blasphemie: for the childrē are come to b the birth, and there is no strength to bring forth.

4 If so be the Lorde thy God hath heard all the wordes of Rabshakeh, whom the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, then lift thou up thy praier for the c remnant that are left.

5 ¶ So the seruantes of king Hezekiah came to Iesaiah.

6 And Iesaiah said vnto them, So shall ye say to your master, Thus sayth the Lord, Be not afrayed of the wordes which thou hast heard, wherewith the seruāts of the king of Asshur haue blasphemed me.

7 Behold, I wil send a blast d vpon him, & he shal heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and founde the king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 e He heard also men saye of Tirhakah king of f Ethiopia, g Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Iudah, and say, Let not thy e God deceiue thee in who thou trustest, saying, Ierusalem shal not be deliuered into thy hand of the king of Asshur.

11 Behold, thou hast heard what p kings of Asshur haue done to all landes, how they haue destroyed thē: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sheph aruaim, Hena and Ivah?

14 ¶ So Hezekiah receyued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the h Lord.

15 And Hezekiah i prayed before the Lord, and said, O Lord God of Israel, which dwellest betwene p Cherubinus, thou art verie God alone ouer all the kingdomes of p earth: thou hast made the heauen and the earth.

16 Lord, k bowe downe thine eare, and heare: Lorde open thine eyes and beholde, and heare the wordes of Sanherib, who hath sent to blaspheme the l liuing God.

17 Trueth it is, Lorde, that the kings of Asshur haue destroyed the nations and their landes,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 Nowe therefore, O Lord our God, I beseech thee, saue thou vs out of his hande, that all the m kingdomes of the earth may know, that thou, O Lord, art onely God.

20 ¶ Then Iesaiah p sonne of Amoz sent to Hezekiah, saying, Thus sayth the Lord God of Israel, I haue heard p which thou hast prayed me, concerning Sanherib king of Asshur.

21 This is the worde that the Lord hath spoken against him, O virgin, daughter of Zion, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, hee hath shaken his heade at thee.

22 Whom hast thou railed on? & whom hast thou blasphemed? & against whom hast thou exalted thy voyce, and lifted vp thine eies on hie? euen o against the Holie one of Israel.

23 By thy messengers thou hast railed on the

a To heare some new prophecie and to haue cōfort of him.

b The dangers are so great that we can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her trauaile.

c Meaning, for Ierusalē, which onely remayned of all the cities of Iudah.

d The Lord can with one blast blow away all the strength of man and turne it into dust.

e That is, Sanherib.

f *Or, blacke Moren*

f For the kings of Ethiopia and Egypt ioyned together against p king of Assyria because of his oppression of other countreys.

g The more nere that p wicked are to their destruction, the more they blasheme.

h Before p Arke of the couenant.

i He sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest praier

k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this title he discerneth God from al idoles and false gods.

m He sheweth for what end the faithful desire of God to bee deliuered: to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalē had not bene taken by p enemie, therfore he calleth her virgine.

o God counteth p iniurie done to him, and will reuēge it, which is done to any of his Saintes.

the Lord, & said, By the multitude of my
chariots I am come vp to the top of the
mountaines, by the sides of Lebanon, &
will cut downe thy hie cedars thereof, &
the faire firre trees thereof, & I will go
into the lodging of his borders, & into
the forest of his Carmel.
24 I haue digged, and drunke the waters
of others, & with the plant of my feete
haue I dried all the floods closed in.
25 Hast thou not heard, howe I haue of
old time made it, & haue formed it long
ago? & should I now bring it, that it
should be destroyed, and layd on ruinous
heapes, as cities defended?
26 Whose inhabitants haue small power,
and are afrayed, & confounded: they are
like the grasse of the fielde, and greene
herbe, or grasse on the house toppes, or
as corne blasted before it be growen.
27 I know thy dwelling, yea, thy going
out, and thy commming in, and thy furie
against me.
28 And because thou ragest against me,
and thy tumult is come vp to mine
eares, I will put mine hooke in thy
nostrels, and my bridle in thy lippes, &
will bring thee backe against the same
way thou camest.
29 And this shall be a signe vnto thee, O
Hezekiah, Thou shalt eat this yere such
things as growe of them selues, and
the next yeere such as growe without
sowing, and the thirde yere sowe ye and
reape, and plant vineyards, and eat the
fruites thereof.
30 And the remnant that is escaped of
the house of Iudah, shall againe take
root downewarde, and beare fruite
vpwarde.
31 For out of Ierusalem shall go a rem-
nant, and some that shall escape out of
mount Zion: the zeale of the Lorde of
hostes shall do this.
32 Wherefore thus sayth the Lord, cõcer-
ning the king of Asshur, He shal not en-
ter into this citie, nor shoote an arrowe
there, nor come before it with shield, nor
cast a mount against it:
33 But he shal returne the way he came, &
shall not come into this citie, sayeth the
Lorde.
34 For I will defend this citie to saue it
for mine owne sake, and for Dauid my
seruants sake.
35 ¶ And the same night the Angel of the
Lord went out and smote in the campe
of Asshur an hundreth foure score and
fiue thousand: so when they rose early
in the morning, beholde, they were all
dead corpses.
36 So Sancherib king of Asshur depar-
ted, and went his way, and returned, &
dwelt in Niniueh.
37 And as he was in the temple worship-
ping Misroch his god, Adramelech and
Sharezer his sonnes slewe him with
the sworde: and they escaped into the
lande of Ararat, and Esarhaddon his
sonne reigned in his stead.

p Meaning Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa. 37. 24.
q Or, pleasant countrey.
r Or, the waters of cities besieged.
q He declareth that sorasinuch as he is the author and beginning of his Church, he will neuer suffer it vtterly to be destroyed, as other cities and kingdomes.
r Thus he describeth ỳ wicked, which for a time florish, and afterward fade and decay like flowers.
s I will bridle thy rage and turne thee to & fro as pleaseth me.
t God did not onely promes him the victorie, but giueth him a signe to confirme his fayth.
u The Lord will multiplie in great number that small remnant of Iudah that is escaped.
x The loue that God beareth toward his church shal ouercome ỳ counsels and enterprises of men. *Isa. 37. 36. 1.ob. 1. 21 ecclus. 48. 24. 1.macca. 7. 41. 2.mac. 8. 19.*
y This was the iust iudgement of God for his blasphemie, that he shoulde be slain before that idole, whom he preferred to the liuing God, and by them, by whome he ought by nature to haue bene defended.

CHAP. XX.

1 Hezekiah is sicke, and receyueth the signe of his health. 12 He receyueth rewardes of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah. 21 He dieth and Manasseh his sonne reigneth in his stead.

2.Chro. 32. 24. Isa. 38. 1.

1 About that time * was Hezekiah
sicke vnto death: and the Prophet
Isaiah the sonne of Amoz came to
him, and said vnto him, Thus sayth the
Lord, Put thine house in an order: for
thou shalt die, and not liue.
2 Then he turned his face to the a wall,
and prayed to the Lord, saying,
3 I beseche thee, O Lorde, remember
now, how I haue walked before thee in
trueth and with b perfite heart, & haue
done that which is good in thy sight:
and Hezekiah c wept sore.
4 ¶ And afore Isaiah was gone out into
the middle of the court, the word of the
Lord came to him, saying,
5 Turne againe, and tell Hezekiah the
captaine of my people, Thus sayth the
Lord God of Dauid thy father, I haue
heard thy d praper, and seene thy teares:
beholde, I haue healed thee, & the third
day thou shalt go vp to the house of the
Lord,
6 And I will adde vnto thy dayes fif-
teene yere, and will deliuer thee and this
citie out of the hande of the King of As-
shur, and will defende this citie for
mine owne sake, and for Dauid my ser-
uants sake.
7 Then Isaiah saide, Take a e lumpe of
drie figges. And they tooke it, and laid it
on the boyle, and he recouered.
8 ¶ For Hezekiah had sayde vnto Is-
aiah, What shall be the signe that the
Lord will heale me, & that I shall go vp
into the house of the Lord the third day?
9 And Isaiah answered, This signe shalt
thou haue of the Lord, that the Lord will
do that he hath spoken, Wilt thou that
the shadow go forward ten degrees, or
* go backe ten degrees?
10 And Hezekiah answered, It is a light
thing for the shadow to passe forward
ten degrees: not so then, but let the sha-
dow f go backe ten degrees.
11 And Isaiah the Prophete called vnto
the Lord, and he brought againe the sha-
dowe ten degrees backe by the degrees
whereby it had gone downe in the g dial
of Ahaz.
12 ¶ The same season Berodach Baladan
the sonne of Baladan King of Babel,
sent letters and a h present to Hezekiah:
for hee had heard howe that Hezekiah
was sicke.
13 And Hezekiah heard them, & shewed
them all his treasure house, to wit, the sil-
uer and the gold, and the spices, and the
precious ointment, and all the house of
his armour, and all that was founde in
his treasures: there was nothing in his
house, and in al his * realme, that Heze-
kiah shewed them not.
14 Then Isaiah the Prophet came vnto
king

a That his mind might not be troubled.
b Meaning, without al hypocrisie.
c Not so much for his owne death, as for feare that idolatrie should be restored, which he had destroyed, & so Gods Name be dishonoured.
d Because of his vnfeined repentance and prayer God tumed away his wrath.
e To giue thãks for thy deliuerance.
f He declareth ỳ albeit God can heale without other medicines, yet he sheweth that he will not haue these inferior meanes cõtemned. *Ecclus. 38. 24.*
g Let the sunne go so many degrees backe that ỳ houres may be so many ỳ fewer in the kings dial.
h Which diall was set in the top of the stayres ỳ Ahaz had made. *Isa. 38. 8.*
i Moued with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Sancherib his enemie which was now destroyed.
k Being moued with ambition & vaine glorie, and also because he seemed to reioyce in ỳ friendship of him that was Gods enemie & an infidel.

king Hezekiah, & saide vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, euen from Babel.
15 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.
16 And Esaiah said vnto Hezekiah, Heare the word of the Lord.
17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue layed vp in store vnto this day, * shall be carried into Babel: Nothing shalbe left, saith the Lorde.
18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shal they take away, and they shalbe eunuches in þ palace of þ king of Babel.
19 Then Hezekiah said vnto Esaiah, The word of the Lord which thou hast spoken, is good: for saide he, Shall it not be good, if m peace and truetb be in my dayes?
20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Judah?
21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his steade.

Chap.24.13. and 25.13.
Iere.27.19.
l He acknowledgeth Esaiah to be the true Prophet of God, and therefore humbleth himself to his word.
m Seeing ý God hath shewed me this fauour to grant me quietnes during my life: for he was afraid lest the enemies shoulde haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great cruelte. 18 He dyeth, and Amon his sonne succeedeth, 23 VVho is killed of his owne seruants. 26 After him reigneth Iosiah.

1 MAnasseh * was twelue yeere olde whē he began to reigne, & reigned fiftie & fiue yere in Ierusalem: his mothers name also was Heptzi-bah.
2 And he did euill in the sight of the Lord after the abomination of the heathen, whome the * Lorde had cast out before the children of Israel.
3 For he went backe and buylt the hye places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal: and made a groue, as did Ahab king of Israel, and worshipped all the host of heauen and serued them.
4 Also hee * buylt altars in the house of the Lord, of the which þ Lord said, * In Ierusalem will I put my Name.
5 And he built altars for al the host of the heauen in the two courtes of the house of the Lord.
6 And hee caused his sonnes a to passe through the fire, and gaue him selfe to witchcraft & sorcerie, and he vsed them that had familiar spirits & were soothsayers, and did much euil in the sight of the Lord to anger him.
7 And he set the image of the groue, that he had made, in the house, whereof the Lorde had sayde to Dauid and to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.
8 Neither wil I make the feete of Israel mone any more out of the lande, which I gaue their fathers: so that they wil b obserue and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.
9 Yet they obeyed not, but Manasseh led them out of the waye, to doe more wickedly then did þ heathen people, whom the Lorde destroyed before the children of Israel.
10 Therefore the Lorde spake by his seruants the Prophets, saying,
11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Judah sinne also with his idoles,
12 Therefore thus saith the Lorde God of Israel, Behold, I wil bring an euil vpō Ierusalem & Judah, that who so heareth of it, both his * eares shal c tingle.
13 And I will stretch ouer Ierusalem the line d of Samaria, and the plommet of the house of Ahab: and I will wippe Ierusalem, as a man wipeth a dishe, which he wipeth, and turneth it vpside downe.
14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hande of their enemies, and they shall be robbed and spoyled of all their aduersaries,
15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntil this day.
16 Moreouer Manasseh shed f innocent blood exceeding much, til he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Judah to sinne, and to doe euill in the sight of the Lorde.
17 Concerning the rest of the acts of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the kings of Judah?
18 And Manasseh slept with his fathers, & was buried in the garden of his own house, euen in the garden of Vzza: and Amon his sonne reigned in his steade.
19 ¶ * Amon was two and twentie yeere olde, when he began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Jotbah.
20 And he did euill in the sight of þ Lord, as his father Manasseh did.
21 For he walked in all the way, þ his father walked in, & serued the idoles that his father serued, & worshipped them.
22 And he forsooke the Lorde God of his fathers, and walked not in the way of the Lord.

2.Chro.33.1.
Deut.18.9.
Chap.18.4.
Iere.32.34.
2.Sam.7.13.
a Reade Chap. 16.3.
1.King.8.29. and 9.3. chap.23.27.

b Therfore seeing they obeyed not the cōmandement of God, they were iustly cast forth of that land which they had but on condition.
Iere.15.4.
1.Sam.3.11.
c Meaning, that whosoeuer shall heare of this great plague, shalbe astonished.
d As I haue destroyed Samaria and the house of Ahab, so wil I destroy Iudah.
e Meaning, Iudah & Beniamin which were only left of the rest of the tribes.
f The Ebrewes write that he slew Esaiah the Prophet, who was his father in Lawe.
2.Chro.33.20.21.
g That is, according to his commandements.

23 And the seruantes of Amon conspired against him, and slewe the king in his owne house.
24 And the people of the lande slewe all them that had conspired against king Amon, and the people made Iosiah his sonne king in his steade.
25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?
26 And [n] they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his steade.

[n] *Or, he buried him, to wit, Iosiah his sonne.*

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Helkiah findeth the booke of the Law, & causeth it to be presented to Iosiah, 12 VVho sendeth to Huldah the prophetesse to inquire the Lords will.

1 Iosiah was * eyght yere olde when he began to reigne, and he reigned one & thirtie yeere in Ierusalé. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.
2 And he did vpright ly in the sight of the Lorde, and [a] walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.
3 ¶ And in the eighteenth yere of king Iosiah, the king sent Shaphan the sonne of Asaliah the sonne of Meshullam the chancceller to the house of the Lorde, saying,
4 Goe vp to Hilkiah ý hie Priest, that he may [m] summe ý siluer which is brought into the house of the Lorde, which the keepers of the [n] doore haue gathered of the people.
5 And let them [c] deliuer it into the hande of them that doe the worke, & haue the ouersight of the house of the Lorde: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:
6 To wit, vnto the artificers & carpenters and masons, and to bye tymber, and hewed stone to repaire the house.
7 Howbeit let no rekoning be made with them of the money, that is deliuered into their hand: for they deale [d] faithfully.
8 And Hilkiah the hie Priest sayde vnto Shaphan the chanceller, I haue found the [e] booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.
9 So Shaphan the chanceller came to the king, & brought him word againe, & said, Thy seruants haue gathered the money, that was found in the house, and haue deliuered it into the handes of them that do the worke, and haue the ouersight of the house of the Lord.
10 Also Shaphan the chanceller shewed the king, saying, Hilkiah the Priest hath deliuered mee a booke. And Shaphan read it before the king.
11 And when the King had hearde the wordes of the booke of the Law, he rent his clothes.
12 Therefore the king comanded Hilkiah the Priest, & Ahikam the sonne of Shaphan, & Achbor the sonne of Michaiah, and Shaphan the chanceller, and Asahiah the kings seruant, saying,
13 Go ye and [f] inquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lorde that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written there in for vs.
14 ¶ So Hilkiah the Priest and Ahikam, and Achbor & Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keper of the wardrobe: (& shee dwelt in Ierusalem in the s colledge) & they communed with her.
15 And shee answered them, Thus sayth the Lorde God of Israel, Tell the man that sent you to me,
16 Thus sayth the Lorde, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the king of Iudah hath read,
17 Because they haue forsaken me, & haue burnt incense vnto other gods, to anger me with all the [h] works of their handes: my wrath also shall be kindled against this place, & shall not be quenched.
18 But to the king of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus saith the Lorde God of Israel, The wordes that thou hast heard, shall come to passe.
19 But because thine heart did [i] melt, and thou hast humbled thy selfe before the Lord, whē thou heardest what I spake against this place, & against the inhabitantes of the same, to wit, that it shoulde be destroyed and accursed, and hast rent thy clothes, & wept before mee, I haue also heard it, sayth the Lord.
20 Beholdtherefore, I will gather thee to thy fathers, & thou shalt be put in thy graue in [k] peace, & thine eyes shall not see all the euil, which I will bring vpon this place. Thus they brought the king word againe.

[a] His zeale was prophesied of, & his name mēcioned by Iaddo the Prophet, more then 300. yeres before, 1. King. 13. 2: & being but eightyere old, he sought the God of his father Dauid, 2. chro. 34. 3.
[m] *Or, coyne, as ver. 9*
[n] *Or, vessel.*
[b] Certaine of the Priests were appointed to this office, as Chap. 12. 9.
[c] Fom the time of Ioash for the space of 224. yeres the temple remayned without reparation through the negligence of the priests. this declareth that they ý haue a charge, & execute it not, ought to haue it taken frō them.
[d] So God prouided him of faithful seruants, seeing he went about so zealously to set forth the worke of God.
[e] This was the copy that Moses left them, as appeareth, 2. Chro. 34. 14: which either by ý negligence of the Priests had bene lost, or els by the wickednes of idolatrous kings had bene abolished.
[f] Meaning, to some Prophet whome God reueileth ý knowledge of things vnto, as Ier. 21. 11. though at other times they inquired the Lord by Vrim and Thummim.
[g] Or, the house of doctrine, which was neere to the Temple, & where the learned assembled to entreate ý Scriptures, and the doctrine of the Prophets.
[h] The workes of mans hand here signifie all that man inueneth beside the word of God, which are abominable in Gods seruice.
[i] Meaning, that he did repent, as they that do not repent, are saide to harden their heart, Psal. 95. 8.
[k] Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

CHAP. XXIII.

2 Iosiah readeth the Lawe before the people. 3 Hee maketh a couenant with the Lord. 4 He putteth downe the idoles, after he had killed their priestes. 22 He keepeth Passeouer. 24 He destroyeth the coniurers. 29 He was killed in Megiddo. 30 And his sonne Ichoahaz reygneth in his stead. 33 After he was taken, his sonne Iehoiakim was made king.

1 Then * the King sent, and there gathered vnto him all the Elders of

2. Chron. 34. 1.
** Or, melted.*
[a] Because he saw ý great plagues of God that were threatned, he knew no more speedie way to auoide them, then to turne to God by repentance, which cā not come but of faith, & faith by hearing of the word of God.

Iudah and of Ierusalem.
2 And the king went vp into the house of the Lord, with all the men of Iudah & al the inhabitãts of Ierusalem with him, and the Priests and prophetes, and all the people both small and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.
3 And the king stood by [b] the piller, and made a [c] couenant before the Lord, that they should walk after the Lord, & keepe his commandements, and his testimonies, & his statutes with all their heart, and with all their soule, that they might accomplish the words of this couenant written in this booke. And all the people stode to the couenant.
4 Then the king commãded Hilkiah the hie Priest and the [d] priests of the second order, and the keepers of the doore, to bring out of the Temple of the Lorde all the vessels that were made for Baal, & for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fields of Kedron, and caried [e] the ponder of them into Beth-el.
5 And he put down [f] Chemarims, whõ the kings of Iudah had ordeined to burn incense in the hie places, & in the cities of Iudah, & about Ierusalem, & also the that burnt incense vnto Baal, to the sunne & to the moone, & to the planets, and to all the hoste of heauen.
6 And he brought out the [g] groue frõ the Temple of the Lord without Ierusalẽ vnto the valley Kedron, and burnt it in the valley Kedrõ, & stampt it to ponder, and cast the dust therof vpon [h] graues of the children of the people.
7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.
8 Also he brought all the Priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, euen from Geba to Beer-sheba, & destroyed the hie places of the gates, that were in the entring in of the gate of Iosiua the gouernour of the citie which was at the left hand of the gate of the citie.
9 Neuertheleſſe the Priestes of the hie places [i] came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened breade among their brethren.
10 He defiled also [k] Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Molech.
11 Yee put downe also the [l] horses that the kinges of Iudah had giuen to the sunne at the entering in of the house of the Lorde, by the chamber of Nethan-melech the eunuche, which was ruler of the suburbes, and burnt the charets of the sunne with fire.
12 And the altars that were on the toppe of the chãber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courtes of the house of the Lorde, did the king breake downe, & hasted thence, and cast the dust of them in the [m] brooke Kedron.
13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hande of the [m] mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idol of the Adonians, and for Chemoth the idole of the Moabites, and for Milchom the abomination of the children of Ammon)
14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.
15 Furthermore [n] the altar that was at Beth-el, and the hie place made by Ieroboã the sonne of Nebat, which made Israel to sinne, both this altar and also the hie place brake he downe, and burnt the hie place, and stampt it to powder & burnt the groue.
16 And as Iosiah turned himselfe, hee spied the graues, that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lorde that the [o] man of God proclaymed which cryed the same wordes.
17 Then he said, What title is that which I see? And the men of the citie said vnto him, It is the sepulchre of the man of God, which came from Iudah, & tolde these things that thou hast done to the altar of Beth-el.
18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the [p] Prophete that came from Samaria.
19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, & did to them according to all the facres that he had done in Beth-el.
20 And he sacrificed all the Priests of the hie places, that were there vpon the altars, & burnt mens bones vpon them, and returned to Ierusalem.
21 ¶ Then the king commanded all the people, saying, * Keepe the passeouer vnto the Lord your God, * as it is written in the booke of this couenant.
22 And there was no Passeouer holden [q] like that from the dayes of [h] Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

b Where the king had his place, Chap. 11. 14.
c As Iosiua did, Iosh. 24. 22, 25.
d Meaning, the which were next in dignitie to the hie Priest.
e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.
f Meaning, the Priestes of Baal, which were called Chemarims, either because they ware black garments, or els were smoked with burning incense to idoles.
g He remoued ỳ groue which idolaters for deuotion had planted nere vnto ỳ Temple, contrarie to the commandement of the Lord, Deut. 16. 21. or as some read, the similitude of a groue which was hanged in the Tẽple.
h Both in contempt of ỳ idols, and reproch of them which had worshipped the in their liues.
i Because that those that had forsaken ỳ Lord to serue idoles, were not meete to minister in the seruice of ỳ Lord for the instructiõ of others.
k Which was a valley nere to Ierusalem, and signifieth a tabret, because they smote on the tabret while their children were burning, that their crie shoulde not be heard, Leuit. 18. 21. where after Iosiah cõmanded carions to be cast in contempt thereof.
l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.
m That was the mount of oliues, so called because it was ful of idoles. 1. King. 11. 7.
n Which Ieroboam had built in Israel, 1. King. 12, 28, 29.
o According to the prophecie of Iaddo, 1. King. 13. 2.
p Meaning, the Prophete which came after him, & caused him to eate contrary to the commandement of ỳ Lord, which were both two buryed in one graue, 1. King. 13. 31.
q For the multitude & zeale of the people with the great preparation.

*Or, valley.

1. Chron. 35. 1.
1. Esdr. 1. 1.
Exod. 12. 3.
deut. 16. 2.

23 And in the eightenth peere of king Iosiah was this Passeouer celebrated to the Lord in Ierusalem.
24 Iosiah also tooke away them that had familiar spirites, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the lande of Iudah and in Ierusalem, to perfoume the wordes of the * Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.
25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.
26 Notwithstãding the Lord turned not from the [r] fiercenes of his great wrath wherewith he was angrie against Iudah, because of all ȝ prouocations wherewith Manasseh had prouoked him.
27 Therefore the Lord sayde, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, & the house wherof I sayd, *My Name shalbe there.
28 Concerning the rest of the actes of Iosiah, & all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?
29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Assiur to the riuer Perath. And king Iosiah went against him, whom when Pharaoh saw, he slew him at Megiddo.
30 Then his seruantes carped him dead from Megiddo, and brought him to Ierusalem, and buried him in his own sepulchre. And the people of the lande tooke Iehoahaz the sonne of Iosiah, & anointed him, & made him king in his fathers stead.
31 * Iehoahaz was thrée and twentie yere olde when he began to reigne, and reigned thrée moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.
32 And he did euil in the sight of the Lord, according to all that his [t] fathers had done.
33 And Pharaoh Nechoh put him in bonds [u] at Riblah in ȝ land of Hamath, [a] while he reigned in Ierusalem, & put the land to a tribute of an hundzeth talents of siluer, and a talent of golde.
34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, & turned his name to Ieboiakim, & tooke Ieboahaz away, which when hee came to Egypt, dyed there.
35 And Ieboiakim gaue the siluer and the gold to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he leuied of euerie man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.
36 Ieboiakim was fiue and twentie yere old, when he began to reigne, & he reigned eleuen yeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.
37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

Leuit.20.27. deut.18.11.

r Because of the wicked heart of ȝ people, which would not turne vnto him by repentance.

1.King.8.29.&9.3 chap.21.7.

2.Chron.35.20.

s Because he passed through his countrey, he feared least he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine.

2.Chro.36.1.

t Meaning, the wicked kings before.

u Which was Antiochia in Syria, called also Hamath.

a Or, that he should not reigne.

CHAP. XXIIII.

1 Ieboiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his ruine and all Iudah. 6 Ieboiachin reigneth. 15 He & his people are carried vnto Babylon. 17 Zedekiah vnder King.

1 IN his [a] dayes came Nebuchad-nezzar king of Babel vp, & Ieboiakim became his seruant three yere: afterward he turned, and rebelled against him.
2 And the Lord sent against him bandes of the Caldees, and bandes of the Aramites, and bandes of the Moabites, & bandes of the Ammonites, and he sent them against Iudah, to destroy it, * according to the worde of the Lord, which he spake by his seruants the Prophets.
3 Surely by the [b] commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,
4 And for the innocent blood that he shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.
5 Concerning the rest of the actes of Ieboiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?
6 So Ieboiakim slept with his fathers, and Ieboiachin his sonne reigned in his stead.
7 ¶ And the king of Egypt came no more out of his lande: for the king of Babel had taken from the riuer of Egypt, vnto the riuer [a] Perath, all that pertepned to the king of Egypt.
8 ¶ Ieboiachin was eightene yere olde, when he began to reigne, and reigned in Ierusalẽ three moneths. His mothers name also was Nehushta, the daughter of Enathan of Ierusalem.
9 And he did euil in the sight of the Lord, according to all that his father had done.
10 * In that time came the seruantes of Nebuchad-nezzar King of Babel vp agayns Ierusalem: so the citie was besieged.
11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.
12 Then Ieboiachin the King of Iudah [d] came out against ȝ king of Babel, he, and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yere [e] of his reigne.
13 * And he caried out thence all the treasures of the house of the Lorde, and the treasures

a In the ende of the third yere of his reigne, and in the beginning of the fourth, Dan. 1.1.

Chap.20.17. and 23.27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: read Iere. 22.19.

a Or, Euphrates.

Dan.1.1.

d That is, yelded himselfe vnto him by the counsel of Ieremie.

e In the reigne of the king of Babylon.

Chap.20.17. isa.39.6.

treasures of the Kings house, & brake
all the vessels of golde, which Salomon
King of Israel had made in the Temple
of the Lord, as the Lord had sayd.
14 And he caried away all Ierusalem, &
all the princes, and all the strong men
of war, euen ten thousand into captiu-
itie, & all the workemen, and cunning
men: so none remained sauing the poore
people of the land.
2.Chro.36.10. 15 * And he caried away Iehoiachin in-
esther.2.6. to Babel, and the Kings mother, and
the Kinges wiues, and his eunuches,
and the mightye of the lande caried he
away into captiuitie from Ierusalem
to Babel,
16 And all the men of warre, euen seuen
thousand, and carpenters, and locke-
smiths a thousand: al that were strong
and apte for warre, did the King of Ba-
bel bring to Babel captiues.
Iere.37.2.& 52.1. 17 ¶ And the King of Babel made Mat-
taniah his vncle King in his stead, and
changed his name to Zedekiah.
18 Zedekiah was one and twentie yere
olde, when he began to reigne, and he
reigned eleuen yeres in Ierusalem. His
mothers name also was Hamutal the
daughter of Ieremiah of Libnah.
19 And he did euill in the sight of the
Lorde, according to all that Iehoiakim
had done.
20 Therefore certeinly the wrath of the
Lord was against Ierusalem & Iudah
vntill he cast them out of his f sight.
And Zedekiah rebelled against the King
of Babel.

f Out of Ierusalem and Iudah into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

Iere. 39.1.& 52.4. 1 AND * in the ninth yere of his reigne,
a That is, of Zedekiah. the b tenth moneth and tenth day of
b Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuarie.
*Or, a mount.
the moneth Nebuchad-nezzar king
of Babel came, he, and all his hoste
against Ierusalem, and pitched against
it, & they built * fortes against it round
about it.
2 So the citie was besieged vnto the ele-
uenth yere of King Zedekiah.
3 And the ninth day of the moneth the
famine was c sore in the citie, so that
there was no bread for the people of
the land.
4 Then the citie was broken vp, and al
the men of warre fled by night, by the
way of the d gate, which is betwene two
walles that was by the kings garden:
now the Caldees were by the citie round
about: and the King went by the way of
the wildernes.
5 But the armie of the Caldees pursued
after the King, and tooke him in the de-
sertes of Iericho, and all his hoste was
scattered from him.
6 Then they tooke the King, and caried
him vp to the King of Babel to Riblah,
where they e gaue iudgement vpon him.
7 And they slew the sonnes of Zedekiah
before his eyes, and put out the eyes of
Zedekiah, and bound him in chaines,
and caried him to Babel.
8 ¶ And in the fift moneth, and f seuenth
day of the moneth, which was the nine-
teenth yere of King Nebuchad nezzar
King of Babel, came Nebuzar adan
g chiefe steward and seruant of the King
of Babel, to Ierusalem,
9 And burnt the house of the Lord, and
the kings house, & all the houses of Ie-
rusalem, and al the great houses burnt
he with fire.
10 And all the army of the Caldees that
were with h chief steward, brake down
the walles of Ierusalem round about.
11 And the rest of the people that were
left in the citie, and those that were fled
and i fallen to the king of Babel, with
the remnant of the multitude, did Ne-
buzar-adan chiefe steward carie away
captiue.
12 But the chief steward left of the poore
of the land to dresse the vines, and to till
the lande.
13 * Also the pillers of brasse that were
in the house of the Lorde, and the bases,
& the brasen Sea that was in the house
of the Lord, did the Caldees breake, and
caried the brasse of them to Babel.
14 The pottes k also and the besonnes,
and the instrumentes of musike, and the
incense asshes, and all the vessels of
brasse that they ministred in, tooke they
away.
15 And the asshe pannes, and the basens,
& al that was of gold, and that was of
siluer, tooke the chiefe steward away,
16 With the two pillers, one Sea & the
bases, which Salomon had made for
the house of the Lorde: the brasse of all
these vessels was without weight.
17 * The height of the one piller was
eightene cubits, & the chapiter thereon
was brasse, and the height of the chapi-
ter was with networke three cubites,
and pomegranates vpon the chapi-
ter round about, al of brasse: and like-
wise was the second piller with the net-
worke.
18 And the chiefe steward took Seraiah
the chiefe Priest, and Zephaniah the
l second Priest, and the three keepers of
the doore.
19 And out of the citie he tooke an Eu-
nuche that had the ouersight of the
men of warre, and k fiue men of them
that were in the kinges presence, which
were found in the citie, and Sopher
captaine of the hoste, who mustred the
people of the lande, and three score men
of the people of the lande, that were
found in the citie.
20 And Nebuzar-adan chief steward
tooke them, and brought them to the
King of Babel to Riblah.
21 And the King of Babel smote them,
and slew them at Riblah in the land of
Hamath.

c In somuch that the mothers did eat their children, Lamen. 4.10.
d Which was a postern doore or some secret gate to issue out at.
e Or condemned him for his perjurie and treason 1.Chro.36.13.
f Ieremie writeth Cha.52.12. the tenth day, because the fire continued from the seuenth day, to the tenth.
*Or, Captaine of the garde.
g While the hege indured.
Chap 20.17. iere.27.22.
h Of these read Exod.27.3.
i That is, one appointed to succeede in the hie priests roome, if he were sicke or els otherwise letted.
k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.
1.King.7.15. iere.52.21.
2.chro.3.15.

Iere.40.5,9.

Yamath. So Iudah was carried away captiue out of his owne land.
22 * Howbeit there remained people in the lande of Iudah, whome Nebuchad-nezzar king of Babel left, & made Gedaliah the sonne of Ahikam ȳ sonne of Shaphan ruler ouer them.
23 Then when all the captains of the hosse and their men heard e, that the king of Babel had made Gedaliah governor, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, & Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.
24 And Gedaliah [l] sware to them, & to their men, and sayd vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shalbe well.
25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede, came, and ten men with him, & smote Gedaliah, and he dyed, and so did he the Iewes, and the Caldees that were with him at Mizpah.
26 Then all the people both smal & great and the captaines of the armie arose, and came to [m] Egypt: for they were afraid of the Caldees.
27 Notwithstanding in the seuen & thirtieth yere after [n] Iehoiachin king of Iudah was caried away, in the twelfth moneth & the seuen and twentieth day of the moneth, Emil-merodach king of Babel in the yere ȳ he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,
28 And spake kindly to him, and set his throne aboue the throne of the kinges that were with him in Babel,
29 And changed his prison garments: & he did continually eat bread before him, all the dayes of his life.
30 And his [o] portion was a continual portion giuen him by the king, euery day a certaine, al the dayes of his life.

l That is, he dyd exhort them in the Name of ȳ Lord, according to Ieremies counsel, to submit thē selues to Nebuchad-nezzar, seing it was the reuealed wil of the Lord. Iere.41,1.

m Contrary to Ieremies counsel, Iere.40.41.42. & 44. Chapters.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidēce the seede of Dauid was reserued euē vnto Christ.

o Meaning, that he had an ordinarie in the court.

[n] Ebr. words of dayes.
[o] Or, of things omitted, to wit, in the bookes of the Kings.

THE FIRST BOOKE OF THE "Chronicles," or Paralipomenon.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians because of ȳ length deuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne frō their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in ȳ bookes of Kings of Iudah & Israel, which dyd at large set forth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abbridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriaches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes, both concerning ciuil gouernment, and also the administration, & care of things concerning religion, for the good successe wherof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 The genealogie of Adam and Noah vntil Abraham, 27 And from Abraham to Esau. 35 His children. 43 Kings and dukes came of him.

1 ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Ierd,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.
5 ¶ * The sonnes of Iapheth were Gomer, and Magog, and Madai, & Iauã, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and [n] Iphath and Togarmah.
7 Also the sonnes of Iauan, Elishah & Tarshishah, Kittim, and [o] Dodanim.
8 ¶ The sonnes of Ham were Cush and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Siba & Hauilah, & Sabta, & Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.
10 And Cush begat [c] Nimrod, who began to be mightie in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim and Naphtuhim:
12 Pathrusim also, and Casluhim, of whome came the Philistims, & Capthorim.
13 Also Canaan begate Zidon his first borne, and Heth,
14 And the Iebusite, and the Amorite, & the Girgashite,
15 And the Hiuite, and the Arkite and the Sinite,
16 And the Arudite, and the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and [d] Aram, and Vz, and Hul & Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his daies was the earth deuided: and his brothers name was Ioktan.
20 Then Ioktan begate Almodad and Sheleph,

a Meaning, that Sheth was Adãs sonne and Enosh Sheths sonne.

b It had bin sufficient to haue named Shem, of whom came Abraham and Dauid, but because the worlde was restored by these three, mention is also made of Ham and Iapheth. Genes.10.2.

[n] Or, Riphath.
[o] Or, Rodanim.

c Who first did lift vp him self aboue others, Gen.10.8.

Genes.10.22. & 11.10.

d Of whō came the Syrians, and therfore they are called Aramites throughout all the Scripture.

e Of him came the Ebrewes which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.

Sheleph, and Hazarmaueth & Jerah,
21 And Hadoram and Vzal & Diklah,
22 And Ebal, and Abimael, & Sheba,
23 And Ophir, and Hauilah & Iobab: all these were the sonnes of Ioktan.

f He repeateth Shem againe, because he woulde come to ỳ stocke of Abraham.

g Who came of Shem, and of him Shelah.

24 f Shem, g Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham were Izhak, and Ishmael.
29 These are their generations. * The eldest sonne of Ishmael was Nebaioth, and Kedar, & Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, [n] Hadad, and Tema,
31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.

Gen.11.26.& 17.5. & 21.2.

Gen.25.13.

[n] *Or, Hadar.*

h Reade Gene. 25.2.

32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Ioksham, and Medan, and Midian, & Ishbak, and Shuah: & the sonnes of Ioksham, Sheba, and Dedan.
33 And the sonnes of Midian were Ephah, and Epher, and Henoch, and Abida, and Eldaah: * all these are the sonnes of Keturah.

Gene.25.4.

Gene.21.2.

i These were borne of three diuers mothers, reade Gen.36.4.

34 * And Abraham begate Izhak: the sonnes of Izhak, Esau, and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.

Gene.36.9.

[o] *Or, Zepho.*

k Which was Eliphaz cõcubine: read Gen.36.12.

36 The sonnes of Eliphaz, Teman, and Omar, [o] Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

l He is also called Seir ỳ Horite which inhabited mount Seir, Gen. 36.20.

38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer and Dishan.
39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.
40 The sonnes of Shobal were Alian, & Manahath, & Ebal, Shephi, & Onam.
And p̃ sonnes of Zibeon, Aiah & Anah.
41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amram, & Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer were Bilhan, and Taauan, and Iaakan. The sonnes of Dishon were Hz, and Aran.

m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings shoulde come of him. These 8 Kings reigned one after another in Idumea vnto the tyme of Dauid, who conquered their countrey.

n Which was the principall citie of the Edomites.

43 ¶ And these were the [m] kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, to wit, Bela the sonne of Beor, & the name of his citie was Dinhabah.
44 Then Bela died, and Iobab the sonne of Zerah of [n] Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the lande of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad which smote Midian p̃ field of Moab, reigned in his stead, & the name of his citie was Auith.
47 So Hadad died, and Samlah of Mashrecah reigned in his stead.
48 And Shamlah died, & Shaul of Rehoboth by p̃ riuer reigned in his stead.
49 And when Shaul was dead, Baalhanan the sonne of Achbor reigned in his stead.
50 And Baal hanan died, and Hadad reigned in his stead, and the name of his citie was [o] Pai, & his wives name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also, & there were dukes in Edom, duke Timna, duke Aliah, duke Ietheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

[o] *Or, Pau.*

CHAP. II.

2 The genealogie of Iudah vnto Ishai the father of Dauid.

1 These are p̃ sonnes of Israel, * Reuben, Simeon, Leui and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.
3 * The sonnes of [a] Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slewe him.
4 * And Thamar his daughter in lawe bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.
5 * The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah were [b] Zimri, and Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, [c] * Achar that troubled Israel, trãsgressing in p̃ thing excommunicate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, & [c] Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begate Nahshon [d] prince of the children of Iudah,
11 And Nahshon begate Salma, & Salma begate Boaz,
12 And Boaz begate Obed, and Obed begate [e] Ishai,
13 * And Ishai begate his eldest sonne Eliab, and Abinadab the second, and [f] Shimma the third,
14 Nathaneel the fourth, Raddai p̃ fift,
15 Ozem the sixt, and Dauid the seuenth.
16 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.
17 And Abigail bare Amasa: & the father of Amasa was Ether an Ishmeelite.
18 ¶ And [c] Caleb the sonne of Hezron begat Ierioth of Azubah his wife, and her sonnes are these, Ieser, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him

Gen.29.32.& 30.5. & 35.18.

Gen.38.3.& 46.12.

chap.4.1

a Though Iudah was not Iaakobs eldest sonne, yet hee first beginneth at him, because he would come to the genealogie of Dauid, of whome came Christ.

Gen.38.29.

matth.1.3.

Ruth 4.18.

[e] *Or, Zabdi.*

b Of these reade 1.King.4.31.

[d] *Or, Achan.*

Iosh 7.1.

c Whome Saint Matth. calleth Aram, Mat.1.3.

d That is, chiefe of the familie.

[e] *Or, Ieße.*

1.Sam.16.19.and 17.12.

[f] *Or, Shammah.*

c Who was called the sonne of Hezron, vers.9.

him Yur.
20 *And Hur begate Vri, and Vri begate Bezaleel.
21 And afterward came Yezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was three score yeere old, & she bare him Segub.
22 And Segub begate Iair, which had three and twentie cities in the lande of Gilead.
23 And Gesshur with Aram tooke the townes of Iair [g] from them, and Kenath and the townes thereof, euen three score cities. All these were the sonnes of Machir, the father of Gilead.
24 And after that Yezron was dead at [h] Caleb Ephratah, then Abiah Yezrons wife bare him also Ashur the [i] father of Tekoa.
25 And the sonnes of Ierahmeel the eldest sonne of Yezron were Ram the eldest, then Bunah, and Oren and Ozen and Ahiah.
26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Eker.
28 And the sonnes of Onam were Shammai, and Iada. And the sonnes of Shammai, Nadab, and Abishur.
29 And the name of the wife of Abishur was called Abiahil, and she bare him Ahban and Molid.
30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, & the sonne of Sheshan, [k] Ahlai,
32 And the sonnes of Iada the brother of Shammai were Iether and Ionathan: but Iether died without children.
33 And the sonnes of Ionathan were Peleth & Zaza. These were the sonnes of Ierahmeel.
34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruãt that was an Egyptian named Iarha.
35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan begate Zabad,
37 And Zabad begate Ephlal, and Ephlal begate Obed,
38 And Obed begate Iehu, and Iehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Eleasah,
40 And Eleasah begate Sisamai, and Sisamai begate Shallum,
41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Ierahmeel, were Mesha his eldest sonne, which was the [l] father of Ziph: and the sonnes of Marehah the father of Hebron.
43 And the sonnes of Hebron were Korah & Tappuah, and Rekem & Shema.
44 And Shema begate Raham [m] father of Iorkoam: & Rekem begat Shãmai.
45 The sonne also of Shammai was Maon: & Maon was [n] father of Beth-zur.
46 And Ephah a [m] concubine of Caleb bare Haran and Moza, & Gazez: Haran also begate Gazez.
47 The sonnes of Iahdai were Regem, and Iotham, and Gesham, and Pelet, and Ephah, and Shaaph.
48 Caleb's concubine Maachah bare Sheber and Tirhanah.
49 She bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, & [n] father of Gibea. *And Achsah was Caleb's daughter.
50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephratah, Shobal [o] father of Kiriath-iearim.
51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.
52 And Shobal the father of Kiriath-iearim had sonnes, & he [o] was the ouerseer of halfe Hammenoth.
53 And the families of Kiriath-iearim were the Ithites, and the Puthites, & the Shumathites, and the Mishraites. of them came the Zareathites, and the Eshtaulites.
54 The sonnes of Salma of Beth-lehem, & the Netophathite, the [p] crowns of the house of Ioab, & [p] half the Manahthites and the Zorites.
55 And the families of [p] Scribes dwelling at Iabez, the Tirathites, [p] Shimeathites, the Shuchathites, which are the [p] Kenites, [p] came of Hammath the father of the house of Rechab.

CHAP. III.

1 The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

1 THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam, the Iezreelitesse: the seconde
2 [b] Daniel of Abigail the Carmelitesse. The third Absalom the sonne of Maachah daughter of Talmai King of Geshur: the fourth Adoniah the sõne of Haggith:
3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.
4 These six were borne vnto him in Hebron: and there he reigned seuen yeere and six moneths: and in Ierusalem he reigned three and thirtie yeere.
5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, & Nathan, and [c] Salomon of Bathsheba the daughter of Ammiel:
6 Ibhar also, & [e] Elishama, & Eliphalet,

f Who was prince of mount Gilead, read Nom. 32.40.
g That is, the Gesshurites and Syriãs tooke the townes from Iairs children.
h Which was a towne named of the husband & wife, called also Beth-lehem Ephratah.
i Meaning, the chiefe and prince.
k Who dyed whiles his father was aliue, & therefore it is said, vers. 34. that Sheshan had no sonnes.
l That is, the chiefe gouernour of Prince of the Ziphims, because the prince ought to haue a fatherly care and affectiõ toward his people.

m This difference was betwene the wife and the concubine, that the wife was taken with certaine solemnities of mariage, and her children did inherite: the concubine had no solemnities in marriage, neither did her children inherite, but had a portion of goods or money giuen them. *Iosh. 15.17.*
n *Or, he that saw the halfe, because the prince ought to ouersee his subiects.*
n Meaning, the chiefe and principall.
p *Or, the Zorites, the halfe of the Manahthites.*
o Which were men learned & expert in the law.
p Read Nom. 10.29. & Iudg. 1.16.

a He returneth to ỳ genealogie of Dauid, to shew that Christ came of his stocke.
b Which 2. Sam. 3.3. is called Cheiab, borne of her ỳ was Nabals wife ỳ Carmelite
c Only Salomõ was Dauids natural sõne, the other three were Vriahs, whõ Dauid made his by adoptiõ. he had was begotten in adulterie & died the eight day, is not reckoned among Dauids sonnes.
d Called also Bathsheba ỳ daughter of Eliam: so they gaue the diuers names.
e Elishama, or Elishua, 2. Sam. 5.15: & Eliphelet dyed, & Dauid named those sonnes, which were next borne, by the same names: in the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.

7 And Nogah, and Nepheg, and Ia-
phia,
8 And Elishama, and Eliada, and Eli-
phelet, nine in nomber.
9 These are all the sonnes of Dauid, be-
sides the sonnes of the concubines, and
Thamar their sister.
10 ¶ And Salomons sonne was Reho-
boam, whose sonne was Abiah, and Asa
his sonne, and Iehoshaphat his sonne,
11 And Ioram his sonne, and Ahaziah his
sonne, and Ioash his sonne,
12 And Amasiah his sonne, and Azariah
his sonne, and Iotham his sonne,
13 And Ahaz his sonne, and Hezekiah his
sonne, and Manasseh his sonne,
14 And Amon his sonne, and Iosiah his
sonne.
15 ¶ And of the sonnes of Iosiah, the [f] el-
dest was Iohanan, the seconde Iehoia-
kim, the thirde Zedekiah, & the fourth
Shallum.
16 And the sonnes of Iehoiakim were
Ieconiah his sonne, and Zedekiah his
sonne.
17 And the sonnes of Ieconiah, Assir and
Shealtiel his sonne:
18 Malchiram also and Pedaiah, and
Shenazar, Iecamiah, Hoshama, and
Nedabiah.
19 And the sonnes of Pedaiah were [g] Ze-
rubbabel, & Shimmei: and the sonnes
of Zerubbabel were Meshullam, and
Hananiah, and Shelomith their sister,
20 And Hashubah, and Ohel, and Bere-
chiah, and Hasadiah, and Iushabhesed,
fiue in nomber.
21 And the sonnes of Hananiah were
Pelatiah, and Iesaiah: the sonnes of
Rephaiah, the sonnes of Arnan, the
sonnes of Obadiah, the sonnes of She-
chamiah.
22 And the sonne of Shechaniah was
Shemaiah: and the sonnes of Shema-
iah were Hattush and Igeal, and Bari-
ah, & Neariah and Shaphat, [h] six.
23 And the sonnes of Neariah were Eli-
oenai, and Hezekiah, & Azrikam, three.
24 And the sonnes of Elioenai were Ho-
daiah, and Eliashib, and Pelaiah, and
Akkub, and Iohanan, and Delaiah &
Anani, seuen.

CHAP. IIII.

*1 The genealogie of the sonnes of Iudah, 5 Of Ashur,
9 Of Iabez, and his praier, 11 Of Chelub, 24 And
Simeon: their habitations, 38 And conquests.*

1 THe [a] sonnes of Iudah were * Pha-
rez, Hezron, and Carmi, & Hur, and
Shobal.
2 And Reaiah the sonne of Shobal be-
gate Iahath, and Iahath begate Ahu-
mai, and Lahad: these are the families
of the Zoreathites.
3 And these were of the father of Etam,
Iezreel, & Ishma and Idbash: and the
name of their sister was Hazelelponi.
4 And Penuel was the father of Gedor, &
Ezer the father of Hushah: these are
the sonnes of Hur the [b] eldest sonne of
Ephratah, the father of Beth-lehem.
5 But Ashur the father of Tekoa had
two wiues, Helah, and Naarah.
6 And Naarah bare him Ahuzam, and
Hepher, and Temeni and Haahstari:
these were the sonnes of Naarah.
7 And the sonnes of Helah were Zereth,
Iezohar and Ethnan.
8 Also Coz begate Anub, and Zobebah,
and the families of Aharhel the sonne
of Harum.
9 But Iabez was more honourable the
his brethren: and his mother called his
name [c] Iabez, saying, Because I bare
him in sorowe.
10 And Iabez called on the God of Is-
rael, saying, If thou wilt blesse me in
deede, & enlarge my coasts, & [d] if thine
hand be with me, and thou wilt cause
me to be deliuered from euil, that I be
not hurt. And God graunted the thing
that he asked.
11 ¶ And Chelub [e] brother of Shuah be-
gate Mehir, which was the father of
Eshton.
12 And Eshton begate Beth-rapha, and
Paseah, and Tehinnah the father of
the citie of Nahash: these are the men
of Rechah.
13 ¶ And [f] sonnes of Kenaz were Othniel
and Seraiah, and the sonne of Othniel,
Hathath.
14 And Meonothai begate Ophrah. And
Seraiah begate Ioab the [e] father of
the valley of craftesmen: for they were
craftesmen.
15 ¶ And the sonnes of Caleb [g] sonne of
[f] Iephunneh were Iru, Elah, & Naam.
And the sonne of Elah was Kenaz.
16 And the sonnes of Iehaleel were Ziph,
and Zephah, Tiria, and Asareel.
17 And the sonnes of Ezrah were Iether
and Mered, and Epher, and Ialon, &
he begate Miriam, and Shammai, and
Ishbah the father of Eshtemoa.
18 Also his [h] wife Iehudiah bare Iered
the father of Gedor, and Heber the fa-
ther of Socho, and Iekuthiel the father
of Zanoah: and these are the sonnes of
Bithiah the daughter of Pharaoh
which Mered tooke.
19 And the sonnes of the wife of Hodiah,
the sister of Naham the father of Kei-
lah were the Garmites, and Eshtemoa
the Maachathite.
20 And the sonnes of Shimon were
Amnon and Rinnah, Ben-hanan and
Tilon. And the sonnes of Ishi were
Zoheth, and Ben-zoheth.
21 ¶ * The sonnes of Shelah, the sonne
of Iudah were Er the father of Leeah,
and Laadah the father of Mareshah, &
the families of the houshoides of them
that wrought fine linnen in the house
of Ashbea.
22 And Iokim and the men of Chozeba
and Ioash, and Saraph, which had the
dominion in Moab, and [i] Iashubi Le-
hem. These also are auncient things.
23 These were potters, & dwelt among
plants and hedges: & there they dwelt
with

a Meaning, they came of Iudah, as nephues and kinsmen: for onely Pharez was his natural sonne.
Gen. 38. 29. and 46. 12. chap. 2. 4.

b The first borne of his mother, and not ý eldest sonne of his father.

f So called because he was preferred to ý dignitie royal before his brother Iehoiakim, which was the elder.
[h] Or, Iehoahaz, 2. King. 23. 30.

g S. Matth. saith that Zorobabel was sonne of Zalathiel, meaning ý he was his nephue according to the Ebrewe speache: for he was Pedaiahs sonne.

h So that Shemaiah was Shechaniahs natural sonne, and the other fiue his nephues, and in all were six.

c Otherwise called Othniel, Iud. 1. 13.

d It is to be vnderstand, ý then he would accõplish his vowe which he made.

e The lord of ý valley where the artificers did worke.

f Called also Efron.

[h] Or, the bare, meaning, the second wife of Ezrah.

[h] Or, of whõ he had Mered.

[i] Or, of the inhabitants of Lehem.

g They were king Dauids gardiners & serued him in his works

with the King for his worke.

Gen.46.10. exod.6.15.

24 *The sonnes of Simeo were Nemuel, and Jamin, Jarib, Zerah, & h Shaul.
25 Whose sonne was Shallum, and his sonne, Mibsam, and his sonne Mishma.
26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne.
27 And Shimei had sixteene sonnes, & five daughters, but his brethren had not many children, neither was all their family like to the children of Judah in multitude.
28 And they dwelt at i Beer-sheba, & at Moladah, and at Hazar Shual,
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag,
31 And at Beth-marcaboth, & at Hazar Susim, at Beth-birei, & at Shaaraim. these were their cities vnto the reigne of k Dauid.
32 And their townes were Etam, & Ain, Rimmon, and Tochen, and Ashan, five cities.
33 And all their townes that were round about these cities vnto Baal, These are their habitations & the declaration of their genealogie,
34 And Meshobab & Jamlech, & Joshah the sonne of Amaziah,
35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,
36 And Elioenai, & Jaakobah, and Jeshohaiah, and Asaiah, and Adiel and Jesimiel and Benaiah,
37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.
38 These were famous princes in their families, and increased greatly their fathers houses.
39 And they l went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.
40 And they founde fat pasture and good, and a wide lande, both quiet and fruiteful: for they of Ham had dwelt there before.
41 And these described by name, came in the dayes of Hezekiah king of Judah, & smote their tents, and the inhabitantes that were found there, & destroyed them vtterly vnto this day, & dwelt in their roume, because there was pasture there for their sheepe.
42 And besides these, five hundreth men of the sonnes of Simeo went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,
43 And the rest of Amalek that had m escaped, and they dwelt there vnto this day.

i These cities belonged to the tribe of Iudah, Iosh.19.1. and were giuen to the tribe of Simeon.

k Then Dauid restored them to the tribe of Iudah.

l For the tribe of Simeon was so great in number that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul & Dauid.

CHAP. V.

1 The birthright taken from Reuben, and giuen to the sonnes of Ioseph, 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manasseh.

1 THe sonnes also of Reuben the eldest sonne of Israel (for he was n eldest, * but had defiled his fathers bedde, therfore his birthright was giuen vnto the a sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.
2 For Iudah preuailed aboue his brethren, and of him came b the prince, but the birthright was Ioseph's)
3 * The sonnes of Reuben the eldest sonne of Israel were Hanoch & Pallu, Hezron and Carmi.
4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,
5 Michah his sonne, Reaiah his sonne, and Baal his sonne,
6 Beerah his sonne: whome Tilgath Pilneeser king of Assur c caried away: he was a prince of the Reubenites.
7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah were the chiefe,
8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Joel, which dwelt in d Aroer, even vnto Nebo and Baal-meon.
9 Also Eastward he inhabited vnto the entring in of the wilderness from the riuer "Perath: for they had much cattell in the land of Gilead.
10 And in the dayes of Saul they warred with the e Hagarims, which fell by their handes: and they dwelt in their tentes in all the East partes of Gilead.
11 ¶ And the children of Gad dwelt ouer against them in the lande of Bashan, vnto Salchah.
12 Joel was the chiefest, and Shapham the second, but Iaanai and Shaphat were in Bashan.
13 And their brethren o of the house of their fathers were Michael, and Meshullam, and Sheba, and Zorai, and Iacan and Zia, and Eber, seuen.
14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, p sonne of Iahdo, the sonne of Buz.
15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the householde of their fathers.
16 And they dwelt in Gilead in f Bashan, and in the townes thereof, and in all the suburbes of Sharon, by their borders.
17 All these were rekoned by genealogies in the dayes of Iotham king of Iudah, & in the daies of Ieroboam king of Israel.
18 ¶ The sonnes of Reuben & of Gad, & of halfe the tribe of Manasseh of those that were valiant men, able to beare shield, & sworde, and to draw a bowe, exercised in warre, were foure & fourtie thousand, seuen hundreth and three score, that went out to the warre.

Gen.33.22.& 49.4

a Because they were made two tribes, they had a double portio.
b That is, he was the chiefest of al the tribes according to Iaakobs prophesie, Gen. 49.8, & because Christ should come of him.

Gen.46.9. exod.6.14. nom.26.5.

c To wit, in the time of Vzziah King of Israel, 2.King.15.29.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.
n Or, Euphrates.
e The Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole countrey & one peculiar citie were called by this name Bashan.

19 And

19 And they made warre wꝯ Hagarims, with s Ietur, and Naphish & Nodab.
20 And they were holpen against them, and the Hagarims were deliuered into their hand, & all p were with them: for they cryed to God in the battel, and he heard thē, because they trusted in him.
21 And they led away their cattell, euen their camels fiftie thousand, and two hundreth, and fiftie thousand sheepe, & two thousand asses, and of *persons an hundreth thousand.
22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntil p t captiuity.
23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto u Baal Hermon, & Senir, & vnto mōt Hermō: for they increased.
24 And these were the heades of the householdes of their fathers, euen Epher and Ishi, and Eliel & Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant and famous, heads of p householdes of their fathers.
25 But they transgressed against the God of their fathers, & went a whoring after the gods of the people of the land, whom God had destroyed before thē.
26 And the God of Israel l stirred vp the spirit of Pul king of Asshur, & p spirit of Tilgath Pilneeser king of Asshur and he carried thē away: euen the Reubenites, & the Gadites, & the halfe tribe of Manasseh, and brought them vnto *Halah, and Habor, & Hara, and to the riuer Gozam, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Leui, 31 Their order in the ministerie of the Tabernacle. 49 Aarō & his sonnes Priests. 54. 57 Their habitations.

1 THe sonnes of Leui were Gershon, Kohath, and Merari.
2 * And the sonnes of Kohath, Amram, Izhar, and Hebron and Vzziel.
3 And the children of Amram, Aaron, & Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, & * Eleazar, and Ithamar.
4 Eleazar begate Phinehas. Phinehas begate Abihua,
5 And Abihua begate Bukki, & Bukki begate Vzzi,
6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.
7 Meraioth begate Amariah, & Amariah begate Ahitub,
8 And Ahitub begate [a] Zadok, & Zadok begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,
10 And Iohanan begat Azariah (it was he that was [b] Priest in the house that Salomon built in Ierusalem)
11 And Azariah begate Amariah, and Amariah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok begate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,
15 And [c] Iehozadak departed when the Lord carried away into captiuitie Iudah and Ierusalem by the hande of Nebuchad-nezzar.
16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.
17 And these be the names of the sonnes of Gershom, Libni, and Shimei.
18 And the sonnes of Kohath were Amram, and Izhar, & Hebron, and Vzziel.
19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui concerning their fathers.
20 Of Gershom, Libni his sone, Iahath his sonne, Zimmah his sonne,
21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.
22 The sonnes of Kohath, [d] Amminadab his sonne, * Korah his sonne, Assir his sonne,
23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,
24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sone,
25 And the sonnes of Elkanah, Amasai, and Ahimoth.
26 Elkanah, the sonnes of Elkanah, Zophai his sonne, & Nahath his sonne,
27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,
28 And the sonnes of Shemuel, the eldest * Vashni, then Abiah.
29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,
30 Shimea his sonne, Haggiah his sone, Asaiah his sonne.
31 And these be they whome Dauid set for to sing in the house of the Lord, after that the Arke had [e] rest.
32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with [f] singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.
33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,
34 The sonne of Elkanah, p sonne of Ieroha, p sonne of Eliel, p sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the [g] sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath, p sonne of Leui, the sone of Israel.
39 And his * brother [h] Asaph stoode on his right hād: & Asaph was the sonne of Berechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne of Baaleiah, the sonne of Malchiah,
41 The

g These twaine were the sonnes of Ishmael, Gen. 25.15.
h To wit, by the Lord, that gaue the the victorie.

*Elder sonles of men.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.
k Otherwise called, Baal-gad.

l Thus God stirred vp the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition, 2.King.18.11.

Gen.46.11. exod.6.16. chap.23.12.

Leuit.10.1. Numb.20.25.

a Which was hie Priest after that Abiathar was deposed, according to the prophesie of Eli the Priest, 1.Sam.2.31, 35.
b And did valiantly resist king Vzziah, who would haue vsurped the Priestes office, 2.Chro.26.17, 18

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2.King. 25,18.

d Who seemeth to be called Izhar, Exodus 6.21. Numb.16.1.

e Who is also called Ioel, 1.Sam.8.2. and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built and was no more caried to and fro.
g Reade Exod. 27.21.

*Or, nephew.

*Or, cousin.

h Meaning, the cousin of Heman, verse 33.

41 The sonne of Elymi, the sonne of Zerah, the sonne of Abdiah,
42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,
43 The sonne of Jahath, the sonne of Gershom, the sonne of Leui.
44 And their brethren the sonnes of Merari were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.
48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the seruice of the Tabernacle of the house of God,
49 But Aaron and his sonnes burnt incense vpon the altar of burnt offring, and on the altar of incense, for all that was to do in the most holy place, & to make an atonement for Israel, according to all that Moses the seruaunt of God had commanded.
50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sone, Abishua his sonne,
51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,
52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,
53 Zadok his sonne, and Ahimaaz his sonne.
54 ¶ And these are the [l] dwelling places of them throughout their townes and coastes, euen of the sonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.
55 So they gaue them [n] Hebron in the land of Iudah and the suburbes thereof round about it.
56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
57 And to the sonnes of Aaron they gaue the cities of Iudah for [o] refuge, euen Hebron and Libna with their suburbes, and Iattir, and Eshtemoa with their suburbes,
58 And [p] Hilen with her suburbes, and Debir with her suburbes,
59 And Ashan & her suburbes, & Bethshemesh and her suburbes:
60 ¶ And of the tribe of Benuamin, Geba & her suburbes, and [q] Alemeth with her suburbes, and Anathoth with her suburbes: all their cities were thirteene cities by their families.
61 And vnto the sonnes of [r] Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot ten cities.
62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.
63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.
64 Thus the children of Israel gaue to the Leuites cities with their suburbes.
65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.
66 And they of the families of the sonnes of Kohath, had cities and their coastes out of the tribe of Ephraim.
67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbes, and Gezer and her suburbes, *Iosh.21.20.*
68 Jokmeam also and her suburbes, & Beth-horon with her suburbes,
69 And Aialon and her suburbes, and Gath Rimmon and her suburbes,
70 And out of the halfe tribe of Manasseh, [s] Aner & her suburbes, & [t] Bileam & her suburbes, for the families of the remnant of the sonnes of Kohath.
71 Vnto the sonnes of [u] Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, & her suburbes, and [v] Ashtaroth with her suburbes,
72 And out of the tribe of Issachar, [w] Kedesh and her suburbes, Dabarath and her suburbes,
73 [x] Ramoth also and her suburbes, and [y] Anem with her suburbes,
74 And out of the tribe of Asher, Mashal and her suburbes, and Abdon and her suburbes,
75 And [z] Hukok and her suburbes, and Rehob and her suburbes,
76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbes, & [a] Hammon and her suburbes, & [b] Kiriathaim and her suburbes.
77 Vnto the rest of the children of Merari were giuen out of the tribe of Zebulun, [c] Rimmon and her suburbes, [d] Tabor and her suburbes,
78 And on the other side Iorden by Ierichо, euen on the Eastside of Iorden, out of the tribe of Reuben, * Bezer in the wildernesse with her suburbes, and Iahzah with her suburbes,
79 And Kedemoth with her suburbes, & Mephaath with her suburbes,
80 And out of the tribe of Gad Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,
81 And Heshbon with her suburbes, & Iaazer with her suburbes.

i The Leuites are called the fingers brethren because they came of the same stocke.
k Reade Nomb.4.4.
l Or, cities which were giuen to the Leuites.
m They were first appointed, and prepared for.
n Which was also called Kiriath-arba, Gen. 23.2. Iosh.21.11.
o That he that had killed a man might flee thereunto for succour till his cause were tried, Deut 19.2.
p Which Iosh.15. calleth Holon, Iosh.15.51. and 21.15.
q Or, Almon, Iosh.21.18.
r That is, they gaue a portion to the Kohathites, which were ye remnant of the tribe of Leui, out of the halfe tribe of Manasseh & out of Ephraim, verse 66.
s Who in the first verse is called also Gershon.
t Or, Beesh-terah, Iosh.21.27.
u Or, Kishon, Iosh.21.28.
v Or, Iarmuth, Iosh.21.29.
w Or, Engannim, Iosh.21.29.
x Or, Helkah, Iosh.21.31.
y Or, Ammeth-dor, Iosh.21.32.
z Or, Kartan, Iosh.21.32.
a Or, Iokneam.
b Or, Kartah, Iosh.21.34.
c Iosh.21.36. & 20.8.
d Or, Phuuah.
e Who also is called Iob, Gen. 46.13.

CHAP. VII.

1 The genealogie of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 And Asher.

1 AND the sonnes of Issachar were Tola and [a] Puah, [b] Iashub, and Shimron, foure,
2 And

2 And the sonnes of Tola, Vzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heades in the householdes of their fathers. Of Tola were valiant men of warre in their generations, [b] whose nomber was in the dayes of Dauid two and twentie thousand, and five hundreth.

b That is, their nomber was found thus great when Dauid nõbred the people, 2.Sam.24.1.

3 And the sonne of Vzzi was Izrahiaiah, and the sonnes of Izrahiaiah, Michael, and Obadiah, and Joel, and Isshiah, [c] five men all princes.

c Meaning, the foure sonnes, and the father.

4 And with them in their generations after the houshold of their fathers were bands of men of warre for battell, five and thirtie thousand: for they had many wives and children.

5 And their "brethren among all the families of Issachar were valiant men of war, rekoned in al by their genealogies foure score and seuen thousand.

a Or, kinsmen.

6 ¶ The sonnes of Beniamin were Bela, and Becher, and [d] Jediael, [e] three.

d Called also Asbel, Gen.46.21.Nom.26.38.

e Which were the chiefes: for els therewere seuen in all, as appeareth, Gen.46.21.

7 And the sonnes of Bela, Ezbon, & Vzzi, and Vzziel, and Jerimoth, and Iri five heads of the householdes of their fathers, valiant men of warre, & were rekoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Joash, and Eliezer, and Elioenai, and Omri, and Jeremoth, and Abiah, & Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were nombred by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twentie thousand and two hundreth.

10 And the sonne of Jediael was Bilhan, and the sonnes of Bilhan, Jeush, and Beniamin, and Ehud, & Chenaanah, & Zethan, and Tharshish, & Ahishahar.

11 All these were the sonnes of Jediael, chiefe of the fathers, valiãt men of war, seuentene thousand and two hundreth, marching in battel arap to the warre.

12 And Shuppim, and Huppim were the sonnes of "Ir, but Hushim was the sonne [f] of "another.

a Or, Iri.

13 ¶ The sonnes of Naphtali, Jahziel, & Guni, and Jezer, and "Shallum sof the sonnes of Bilhah.

f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen.46.23.

b Or, of Aher.

14 The sonne of Manasseh was Asriel, whome she bare unto him, but his concubine of Aram bare Machir the *father of Gilead.

b Or, Shillem. Gen.46.24.

g These came of Dan & Naphtali, which were the sonnes of Bilhah, Gen.46.23, 24,25.

15 And Machir tooke to wife the sister of Huppim & Shuppim, and the name of their sister was Maachah. And [p] name of the seconde sonne was Zelophehad, & Zelophehad had daughters.

Nomb.26.29,31. Iosh.17.1.

16 And Maachah [p] wife of Machir bare a sonne, & called his name "Peresh, and the name of his brother was Sheresh: and his sonnes were Vlam & Rakem.

a Or, Iezer, Nom. 26,30.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, [p] sonne of Manasseh.

18 And [h] his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

h Meaning, the sister of Gilead.

19 And the sonnes of Semida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, & Ezer, & Elead: and the men of [i] Gath that were borne in the lande, slew them, because they came downe to take away their cattel.

i Which was one of the fiue principal cities of the Philistims, slew the Ephraimites.

22 Therfore Ephraim their father mourned many dayes, & his "brethren came to comfort him.

a Or, kinsfolkes.

23 And when he went in to his wife, shee conceiued, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his "daughter was Sherah, which builte Beth-horon the nether, and the vpper, and Vzzen Sheerah.

a Or, neece.

25 And Rephah was his [k] sonne, and Resheph, and Telah his sonne, & Tahan his sonne,

k To wit, of Ephraim.

26 Laadan his sonne, Ammihud his sõne, Elishama his sonne,

27 Non his sonne, Iehoshua his sonne.

28 And their possessions & their habitations were Beth-el, & the villages therof, and Eastward Naaran, & Westward Gezer with the villages therof, Shechem also and the villages therof, unto "Azzah and the villages therof,

a Or, Aaiah.

29 And by the places of the children of Manasseh, Beth-shean & her villages, Taanach and her villages, Megiddo & her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ *The sonnes of Asher were Imnah, and Ishuah, and Ishuai, and Beriah, & Serah their sister.

Gen.46.17.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begat Japhlet, & Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and "Bimhal, and Ashuath: these were the children of Japhlet.

a Or, Kimhal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Imna, & Shelesh and Amal.

36 The sonnes of Zophah, Suah, & Harnepher, & Shual, and Beri, & Imrah,

37 Bezer and Hod, and Shemma, and Shilshah, and Ithran, and Beera.

38 And [p] sonnes of Ether, Iephunneh, and Pispa and Ara.

39 And the sonnes of Vlla, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heades of their fathers houses, noble men, valiant men of war & chiefe princes, & they were rekoned by their genealogies for warre and for battell to the nomber of five & twentie thousand men.

CHAP. VIII.

1 *The sonnes of Beniamin, 33 And race of Saul.*

1 BEniamin also begat Bela his eldest sonne, Ashbel the secod, and Aharah the third,
2 Nohah the fourth, and Rapha the fift.
3 And the sonnes of Bela were Addar, & Gera, and Abihud,
4 And Abishua, & Naaman & Ahoah,
5 And Gera, & Shephuphan, & Huram.
6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and b they were carried away captiues to Manahath,
7 And Naaman, and Ahiah, and Gera, he carried them away captiues: and c he begat Vzza and Ahihud.
8 And Shaharaim begat certaine in the countrey of Moab, after hee had sent d away Hushim and Baara his wiues.
9 He begat, I say, of Hodesh his wife, Iobab & Zibia, and Mesha, & Malcham,
10 And Ieuz and Shachia and Mirma: these were his sonnes & chiefe fathers.
11 And of Hushim he begate Abitub and Elpaal.
12 And the sonnes of Elpaal were Eber, & Misham and Shamed (which built Ono, & Lod, and the villages thereof)
13 And Beriah and Shema (which were the chief fathers among the inhabitãts of Aialon: they drawe away the inhabitants of Gath)
14 And Ahio, Shashak and Ierimoth,
15 And Sebadiah, and Arad, and Ader,
16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,
17 And Zebadiah, and Meshullam, and Hizki, and Heber,
18 And Ishmerai and Izliah, & Iobab, the sonnes of Elpaal,
19 Iakim also, and Zichri, and Sabdi,
20 And Elienai, and Zillethai, & Eliel,
21 And e Adaiah, & Beraiah, & Shimrath the sonnes of Shimei,
22 And Ishpan, and Eber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothiah,
25 Iphedeiah and Penuel the sonnes of Shashak,
26 And Shamsherai, and Shehariah, & Athaliah,
27 And Iaaresiah, and Eliah, & Zichri, the sonnes of Ieroham.
28 These were the chiefe e fathers according to their generations, euen princes, which dwelt in Ierusalem.
29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.
30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher.
32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, euen by their brethren.
33 And f Ner begate Kish, & Kish begate Saul, and Saul begate Ionathan, and Malchishua, & Abinadab, & g Elybaal,
34 And the sonne of Ionathan was h Merib-baal, & Merib-baal begate Micah.
35 And the sonnes of Micah were Pithõ, and Melech, and Tarea and Ahaz.
36 And Ahaz begate Iehoadah, and Ieyhoadah begate Alemeth, & Azmaueth, and Zimri, and Zimri begate Moza,
37 And Moza begat Binea, whose sonne was Rephah, and his sonne Eleasah, and his sonne Azel.
38 And Azel had six sonnes, whose names are these, Azrikam, Bocheru and Ishmael, & Sheariah, and Obadiah, & Hanan: all these were the sonnes of Azel.
39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Ieush the second, and Elipheleet the third.
40 And the sonnes of Vlam were valiant men of war which shot with the bowe, and had many sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Beniamin.

a He cõtineth in the descriptiõ of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c To wit, Ehud.

d After he had put away his two wiues.

e Or, Araiah.

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem. Chap. 9. 35.

f Who in the 1. Sam. 9. 1. is called Abiel.

g He is also named Ishbosheth, 2. Sam. 2. 8.

h He is likewise called Mephibosheth, 2. Sam. 9. 6.

CHAP. IX.

1 *All Israel and Iudah nombred. 10 Of the Priests, and Leuites. 11. 18 And of their offices.*

1 THus al Israel were nõbred by their genealogies: and behoide, they are written in the booke of the kings of Israel and of Iudah, and they were a carped away to Babel for their transgression.
2 ¶ And the chiefe inhabitãts that dwelt in their own possessions, & in their own cities, euen Israel the Priestes, the Leuites, and the b Nethinims.
3 And in Ierusalem dwelt of the childre of Iudah, and of the children of Beniamin, and of the children of Ephraim, & Manasseh.
4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.
5 And of Shiloni, Asaiah the eldest, and his sonnes.
6 And of the sonnes of Zerah, Ieuel, and their brethren six hundreth and ninetie.
7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,
8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, h sonne of Ibniiah.
9 And their brethren according to their generations nine hundreth, fiftie and sixe: all these men were * chiefe fathers in the households of their fathers.
10 ¶ And of the Priestes, Iedaiah, & Iehoiarib, and Iachin,
11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the c chiefe of the house of God,
12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiah, & Maasai the sonne of Adiel, h sonne of Iahzerah, the sonne of Meshullam, the

a Hitherto he hath described their genealogies before they went into captiuitie, & nowe he describeth their historie after their returne.

b Meaning, the Gibeonites, which serued in ỳ Temple, reade Iosh. 9. 23.

* Or, chiefe of the families.

c That is, he was the hie priest.

the sonne of Meshillemith, the sonne of Immer.
13 And their brethren the chiefe of the householdes of their fathers a thousand, seuen hundreth and threescore valiant men, for the [d] worke of the seruice of the house of God.
14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, þ sonne of Azrikam, the sonne of Hashabiah of the sonnes of Merari,
15 And Bakbakkar, Hereth and Galal, & Mattaniah the sonne of Micha, þ sonne of Zichri, the sonne of Asaph,
16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Iedithum, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.
17 ¶ And the porters were Shallum, and Akkub, & Talmon, and Ahiman, & their brethren: Shallum was the chiefe.
18 For they were porters to this time by companies of the children of Leui vnto the [e] kings gate Eastward.
19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, & his brethren the Korahites (of þ house of their father) were ouer the worke, and office to keepe the gates of the [f] Tabernacle: so their families were ouer þ hoste of the Lord, keeping the entrie.
20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.
21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.
22 All these were chosen for porters of the gates, two hundreth and twelue, which were nombred according to their genealogies by their townes. Dauid established these and Samuel þ Seer [a] in their perpetual office.
23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.
24 The porters were in foure quarters Eastward, Westward, Northwarde, & Southwarde.
25 And their brethren, which were in their townes, came at seuen dayes frõ time to time with them.
26 For these foure chiefe porters were in perpetual office, & were of the Leuites and had charge of the [a] chambers, & of the treasures in the house of God.
27 And they lay rounde about the house of God, because the charge was theirs, and they caused it to be opened euerie morning.
28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.
29 Some of them also were appointed ouer the instrumẽts, and ouer all the vessels of the Sanctuarie, & of the [b] floure, and the wine, and the oyle, and the incense, and the sweete odours.
30 And certain of þ sonnes of the Priests made ointments of sweete odours.
31 And Mattithiah one of the Leuites which was þ eldest sonne of Shallum the Korhite, had þ charge of the things that were made in the fryng pan.
32 And other of their brethren the sonnes of Kohath had the ouersight of þ [h] shewbread to prepare it euery Sabbath.
33 And these are the singers, the chiefe fathers of the Leuites, which dwelt in the chambers, [i] and had none other charge: for they had to do in that busines daye and night.
34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.
35 * And in Gibeon dwelt [a] the father of Gibeon, Ieiel, and the name of his wife was Maachah.
36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,
37 And Gedor, and Ahio, and Zechariah, and Mikloth.
38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.
39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan and Malchishua, and Abinadab and Eshbaal.
40 And the sone of Ionathan was Meribbaal: and Merib-baal begate Micah.
41 And þ sonnes of Micah were Pithon, and Melech and Tahrea.
42 And Ahaz begate [k] Iarah, and Iarah begate Alemeth, and Azmaueth and Zimri, and Zimri begate Moza.
43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his sonne Azel.
44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battel of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.

1 Yet * the Philistims fought against Israel: and the men of Israel fled before the Philistims, & fel downe slaine in mount Gilboa.
2 And þ Philistims pursued after Saul and after his sonnes, & the Philistims smote Ionathan, and Abinadab, and Malchishua the sonnes of Saul.
3 And the battell was sore against Saul, & the archers hit him, & he was [a] wounded of the archers.
4 Then said Saul to his armour bearer, Draw out thy sword, and thrust mee through therwith, lest these vncircũcised come & mock at me: but his armour bearer would not, for he was sore afraid: therfore Saul tooke þ sword & fel vpõ it.

5 And

d To serue in the Temple, euerie one according to his office.

e So called because the king came into the Temple thereby and not the cõmon people.

f Their charge was, that none should enter into those places, which were onely appointed for the Priestes to minister in.

a Or, for their fidelitie.

g They serued weekly, as Ezek. 4.10.

a Or, opening of the doores.

h Whereof the meate offring was made, Leu. 2.1.

i But were continually occupied in singing prayses to God.

Chap. 8.29.

a Or, Abigibeon.

1. Sam. 14.51.

chap. 8.33.

k Who was also called Iehoadah Chap. 8.36.

1. Sam. 31.1.

a Ebr. found.

P. ii.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon the swoyde, and died.
6 So Saul died and his three sonnes, & all his house, ty p died together.
7 And when all the men of Israel that were in the valley, sawe howe they fled, and that Saul and his sonnes were dead, they forsoke their cities, and fled awaye, and the Philistims came, and dwelt in them.
8 And on the morow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes "lying in mount Gilboa.
9 And when they had stript him, they tooke his head and his armour, & sent them into the lande of the Philistims round about, to publish it vnto their idoles, and to the peoyle.
10 And they layde vp his armour in the house of their god, & set up his head in the house of [a] Dagon.
11 ¶ When al they of Jabesh Gilead heard al that p Philistims had done to Saul,
12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sonnes, and brought them to Jabesh, & buried the bones of them vnder an oke in Jabesh, and fasted seuen dayes.
13 So Saul died for his trãsgression, that he committed against the Lord, * euen against the woyde of the Lord, which he kept not, and in that he sought & asked counsell of a "familiar spirit,
14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Jshai.

"Ebr. fallen.

a Which was the idole of the Philistims, & from the belly downward had the forme of a fishe, and vpward of a man.

1.Sam.15.23.

"Or, witch, and sorceresse.
1.Sam.28.8.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebusites rebel against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

1 THen* al Israel gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.
2 And in time past, euen when Saul was King, thou leddest Israel out and in: and the Lorde thy God sayde vnto thee, Thou shalt feede my people Israel, and thou shalt be captaine ouer my people Israel.
3 So came al the Elders of Israel to the king to Hebron, and Dauid made a conuenant with them in Hebron before the Lord. And they anointed Dauid king ouer Israel, * according to the woyde of the Lord by the hand of Samuel.
4 ¶ And Dauid and all Israel went to Jerusalem, which is Jebus, where were the Jebusites, the inhabitantes of the land.
5 And the inhabitants of Jebus said to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.
6 And Dauid sayd, * Whosoeuer smiteth the Jebusites first, shalbe the chiefe and captain. So Joab the sonne of Zeruiah went first vp, and was captaine.
7 And Dauid dwelt in p tower: therefore they called it the citie of Dauid.
8 * And he built the citie on euerie side, from Millo euen round about: & Joab repaired the rest of the citie.
9 And Dauid prospered, and grewe: for the Lord of hostes was with him.
10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the woyde of the Lorde.
11 And this is the nomber of the valiant men whom Dauid had, Jashobeam the sonne of Hachmoni, the [b] chiefe among thirtie: he lift vp his speare against three hundreth, whom he slew at one time.
12 And after him was Eleazar the sonne of "Dodo the Ahohite, which was one of the three valiant men.
13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battel: and there was a parcel of ground ful of barly, and the people fled before the Philistims.
14 And they stoode in the middes of the field, & saued it, and slewe the Philistims: so the Lord gaue a great victorie.
15 ¶ And three of the [d] thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.
16 And when Dauid was in the holde, the Philistims garison was at Beth-lehem.
17 And Dauid longed, and said, "Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.
18 Then these three brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,
19 And said, Let not my God suffer me to do this: should I drinke the [e] blood of these mens lives? for they haue brought it with the iopardie of their liues: therefore he would not drinke it: these things did these three mightie men.
20 ¶ And Abishai the brother of Joab, he was chief of the three, and he lift vp his speare against three hundreth, and slew them, and had the name among the three.
21 Among the three he was more honorable then the two, and hee was their captaine: * but he attained not vnto the first three.
22 Benaiah the sonne of Jehoiada (the sonne of a valiant mã) which had done many actes, and was of Kabzeel, he slewe two "strong men of Moab: hee went down also and slew a lion in the middes of a pit in time of snowe.

2.Sam.5.1.

a This was after the death of Ishbosheth Sauls sonne, whe Dauid had reigned ouer Iudah seuẽ yeres, & six moneths in Hebrõ, 2.Sam.5.5.

2.Sam.16.23.

2.Sam.5.8.

b Meaning, the most excellent and best estemed for his valiantnes: some read, the chiefe of the princes.

"Or, his vncle.

c This act is referred to Shammah, 2.Sam.23.11. which semeth was the chiefest of these.

d That is, Eleazar and his two companions.

2.Sam.23.15.

e That is, this water, for the which they vsed their blood.

2.Sam.23.19.

"Or, lions.

23 And

23 And he slewe an Egyptian, a man of great stature, euen fiue cubits long, and in the Egyptians hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.
24 These thinges did Benaiah the sonne of Iehoiada, and had the name among the three worthies.
25 Beholde, he was honourable among thirtie, but hee attained not vnto the [f] first three. * And Dauid made him of his counsell.
26 ¶ These also were valiant men of war, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,
27 [g] Shammoth the Harodite, Helez the Pelonite,
28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Anetothite,
29 [h] Sibbecai the Husathite, Ilai the Ahohite,
30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,
31 Ithai the sonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,
32 Hurai of the riuers of Gaash, Abiel the Arbathite,
33 Azmaueth the Bahurumite, Elihaba the Shaalbonite,
34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Hararite,
35 Ahiam the sonne of Sacar the Hararite, Euphal the sonne of Vr,
36 Heypher the Mecherathite, Ahiiah the Pelonite,
37 Hezro the Carmelite, Naarai the sonne of Ezbai,
38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,
39 Zelek the Ammonite, Naharai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,
40 Ira the Ithrite, Gareb the Ithrite,
41 Vriah the Hittite, Zabad the sonne of Ahlai,
42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,
43 Hanan the sonne of Maachah, and Iothaphat the Mithnite,
44 Vzia the Ashterathite, Shama & Ieiel the sonnes of Hotham the Aroerite,
45 Iediael the sonne of Shimri, & Ioha his brother the Tizite,
46 Eliel the Mahauite, and Ieribai and Iosharaiah the sonnes of Elnaam, and Ithmah the Moabite,
47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantnes. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.

1 THese also are they that came to Dauid to [a] Ziklag, whyle hee was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.
2 They were weaponed with bowes, & could vse the vright and the left hande with stones and with arrowes & with bowes, and were of Sauls [b] brethren, euen of Beniamin.
3 The chiefe were Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Iezieli, and Pelet the sonnes of Azmaueth, Berachah & Iehu the Anthothite,
4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Iozabad the Gederathite,
5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,
6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Korhites,
7 And Ioelah, and Zebadiah, the sonnes of Ieroham of [a] Gedor,
8 And of the Gadites there separated themselues some vnto Dauid into the holde of the wildernes, valiant men of warre, & men of armes, and apt for battel, which could handle [a] speare & shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnes.
9 Ezer the chiefe, Obadiah the seconde, Eliab the third,
10 [a] Mishmanah the fourth, Ieremiah the fift,
11 Attai the first, Eliel the seuenth,
12 Iohanan the eight, Elzabad the ninth,
13 Ieremiah the tenth, Machbannai the eleuenth.
14 These were the sonnes of Gad, captaines of the hoste: one of the least could resist an hundreth, and the greatest a thousand.
15 These are they that went ouer Iorden in the [d] first moneth when he had filled ouer all his bankes, and put to flight all them of the valley, towarde the East and the West.
16 And there came of the children of Beniamin, and Iudah to the hold vnto Dauid,
17 And Dauid went out to meete them, and answered and saide vnto them, If ye be come peaceably vnto me to helpe mee, mine heart shall be knit vnto you, but if you come to betraye mee to mine aduersaries, seeing there is no wickednes in mine hands, the God of our fathers behold it, and rebuke it.
18 And the [e] spirite came vpon Amasai, which was the chief of thirtie, & he said, Thine are we, Dauid, and with thee, O sonne of Ishai. Peace, peace bee vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, & made them captaines of the garison.
19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistims

f Meaning, those three which brought the water to Dauid. 2.Sam.23.23.
g Called also Shemmoah, 2. Sam.23.25.
h He is also called Mebunnai, 2.Sam.23.27.
a To take his part against Saul, who persecuted him.
b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg.20.16.
a Or, Gedur.
a Or, buckler.
c Meaning, fierce and terrible.
a Or, Mashmannah
d Which the Ebrewes called Nisan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflowe his bankes, reade Iosh.3.15.
e The spirit of boldnes & courage moued him to speake thus.

against Saul to battel, but they [f] helped them not: for the Princes of the Philistims [*] by aduisement sent him awaye, saying, He will fall to his master Saul [*] for our heads.

20 As he went to Ziklag, there fel to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, & Elihu, and Zilthai, heades of the thousands that were of Manasseh.

21 And they helped Dauid against [g] that bande: for they were all valiant men and were captaines in the hoste.

22 For at [p] time day by daye there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of [h] God.

23 And these are the nombers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and [i] speare, were fire thousand & eyght hundreth armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousande and an hundreth.

26 Of the children of Leui four thousand and fire hundreth.

27 And Iehoiada was the chief of them of [i] Aaron: and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers houshold came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousande: for a great part of them vnto that time [k] kept the ward of the house of Saul.

30 And of the children of Ephraim twelfe thousande, & eight hundreth valiant men and famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eightéene thousande, which were appointed by name to come & make Dauid king.

32 And of the children of Issachar which were men that had vnderstanding of the [l] times, to know what Israel ought to do: the heads of them were two hundreth, & all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, & in all instruments of warre, fiftie thousande [m] which could set the battell in arayes: they were not of [n] a double heart.

34 And of Naphtali a thousande captaines, and with them with shielde and speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand, and fire hundreth.

36 And of Asther that went out to the battel and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twentie thousand.

38 [m] All these men of warre [n] that coulde lead an army, came with [o] vpright heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel was of one accord to make Dauid king.

39 And there they were with Dauid three dayes, eating and drinking: for their [p] brethren had prepared for them.

40 Moreouer they that were neere them vnto Issachar, and Zebulun, & Naphtali brought breade vpon asses, and on camels, and on mules, and on oxen, euen meate, floure, figges, and resins, & wine and oyle, and beeues and sheepe abundantly: for there was ioye in Israel.

CHAP. XIII.

7 *The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because he touched it.*

1 And Dauid counseled with the captaines of thousands & of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will sende to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbes) that they may assemble themselues vnto vs.

3 And we will bring againe the [a] Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs do so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from [*] Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [b] Kiriath-iearim.

6 And Dauid went vp and all Israel to [c] Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his name is called on.

7 And they carye the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio [e] guided the cart.

8 And Dauid and all Israel played before [d] God with all their myght, both with songs and with harps, and with viols, and with timbrels and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threshing floore of [e] Chidon, Vzza put forth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of [p] Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so he dyed there [f] before God.

11 And Dauid was angry, because the Lorde had made a breache in Vzza, and he called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying,

f They came only to helpe Dauid and not to succour the Philistims, which were enemies to their countrey. *1.Sam.29.4.*

[*] Or, on the i oparde of our heads.

g To wit, of the Amalekites which had burned the citie Ziklag, 1 Sam.30 1,3.

h Meaning, mightie or strõg: for the Ebrewes saya thing is of God, when it is excellent.

[*] Or, buckler.

i Of the Leuites which came by descent of Aarõ.

k That is, the greatest nomber tooke Sauls part.

l Men of good experience, which knewe at all times what was to be done.

[*] Or, set themselues in aray.

[**] Ebr. heart and heart.

m So that his whole hoste were three hundreth twentie & two thousand, two hundreth twenty and two.

[*] Or, fight in their aray.

[**] Or, with a good courage.

n The rest of the Israelites.

a His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected. *2.Sam.6.2.*

[*] Or, Nilus.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam.6.3.

[*] Or, Baale, reade 2 Sam.6.2.

c The sonnes of Abinadab.

d That is, before the Arke where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and new testament.

e Called also Nachon, 2 Sam.6.6.

f Before § Arke for vsurping that which did not apperteine to his vocation: for this charge was giuen to the Priests, Nomb.4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

ing, How shall I bring in to me the Ark of God?
13 Therefore Dauid brought not ꝑ Arke to him into the citie of Dauid, but caused it to turne into the house of ꝓ Obed Edom the Gittite.
14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, & all that he had.

ꝓ Who was a Leuite, and called Gittite, because he had dwelt at Gath.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

1 THen * sent Hiram the king of "Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to build him an house.
2 Therefore Dauid knew that the Lorde had confirmed him king ouer Israel, & that his kingdome was lift vp on hie, because of his [a] people Israel.
3 ¶ Also Dauid tooke mo wiues at Ierusalem, and Dauid begate mo sonnes and daughters.
4 And these are the names of the childre which he had at Ierusalē, Shammua, and Shobab, Nathan, and Salomon,
5 And Ibhar, & Elishua, and [b] Elpalet,
6 And Nogah, and Nepheg, & Iaphia,
7 And Elishama, and "Beeliada, & Eliphalet.
8 But when the Philistims heard that Dauid was anointed king ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.
9 And the Philistims came, & spred them selues in the valley of Rephaim.
10 Then Dauid asked counsel at God, saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hande? And the Lord sayd vnto him, Go, vp: for I will deliuer them into thine hand.
11 So they came vp to Baal-perazim, & Dauid smote them there: and Dauid saide, God hath deuided mine enemies with mine hād, as waters are deuided: therefore they called the name of that place, [c] Baal-perazim.
12 And there they had left their gods: and Dauid saide, Let them euen bee burnt with fire.
13 Against the Philistims came and spred them selues in the valley.
14 And when Dauid asked again counsel at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou maiest come vpon them ouer against the mulberie trees.
15 And when thou hearest the noise of one going in the tops of the mulberie trees, then go out to battell: for God is gone forth before thee, to smite the host of the Philistims.
16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.
17 And the fame of Dauid went out into all lands, & the Lord brought the feare of him vpon all nations.

2. Sam. 5. 11.
" Ebr. Zor.

a Because of Gods promes made to ꝑ people of Israel.

b Elpalet and Nogah are not mencioned, 2. Sam. 5. 14. so there are but eleuen and here thirtene.

" *Or, Eliada.*

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

CHAP XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 10 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dauncing before it, is despised of his wife Michal.

1 AND Dauid made him houses in the [a] citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.
2 Then Dauid said, * None ought to carie the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.
3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of ꝑ Lord vnto his place, which he had ordeyned for it.
4 And Dauid assembled the sonnes of Aaron, and the Leuites.
5 Of the sonnes of Kohath Uriel ꝑ chiefe, and his " brethren six score.
6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.
7 Of the sonnes of Gershom, Joel the chief, and his brethren an hundreth and thirtie.
8 Of the sonnes of [c] Elizaphan, Shemaiah the chief, and his brethren two hundreth.
9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren foure score.
10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.
11 ¶ And Dauid called Zadok & Abiathar the Priests, and of the Leuites, Uriel, Asaiah and Joel, Shemaiah, and Eliel, and Amminadab:
12 And he sayde vnto them, Ye are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lorde God of Israel vnto the place that I haue prepared for it.
13 For * because ye were not there at the first, the Lord our God made a breache among vs: for we sought him not after due [f] order.
14 So the Priests & the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.
15 ¶ And ꝑ sonnes of the Leuites bare the Arke of God vpō their shoulders with the barres, as Moses had commāded, * according to the word of the Lord.
16 And Dauid spake to the chiefe of the Leuites, that they houlde appoint certaine of their brethren to sing with g instruments of musike, with violes and harpes, and cymbales, that they might make a sounde, and lift vp their voyce with ioy,

a That was in ꝑ place of the citie called Zion, 2. Sam. 5. 7. 9.

b From ꝑ house of Obed Edom, 2. Sam. 6. 10. 12.

" *Or, kynsmen.*

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exo. 6. 18. 22. & nom. 3. 30.

d The thirde sonne of Kohath, Exod 6. 18.

e Prepare your selues, & be pure absteine from all things whereby ye might be polluted, and so not able to come to the Tabernacle, *Chap. 13. 10.*

f According as he hath appointed in the Lawe, *Exod. 25. 12. 15.*

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethre Asaph the sonne of Berechiah, & of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,
18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Iaaziel, & Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, & Maaseiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Ieiel the porters.
19 So Heman, Asaph and Ethan were singers to make a sound with cymbales of brasse,
20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, & Benaiah with viols on [i] Alamoth,
21 And Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Ieiel, and Azaziah, with harpes [k] vpon Sheminith lenatzeah.
22 But Chenaniah the chiefe of the Leuites had [l] the charge, bearing the burden in the charge, for he was able to instruct.
23 And Berechiah and Elkanah were porters for the Arke.
24 And Shecaniah and Iehoshaphat & Nethaneel and Amasai, & Zechariah, and Benaiah, and Eliezer the Priestes did blow with trumpets before [p] Arke of God, and Obed Edom and Iehiah were porters [m] for the Arke.
25 *So Dauid and the Elders of Israel and the captaines of thousandes went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioy.
26 And because that God [n] helped the Leuites that bare the Ark of the couenant of the Lord, they offred [o] seuen bullocks and seuen rams.
27 And Dauid had on him a linen garment, as al the Leuites that bare [p] Ark, and the singers & Chenaniah that had the chiefe charge of the singers: and vpo Dauid was a linen [p] Ephod.
28 Thus all Israel brought vp the Arke of the Lords couenant with shouting & sound of cornet, and with trumpets, & with cymbales, making a sound with viols and with harpes.
29 And when the Arke of the [q] couenat of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and * she despised him in her heart.

h Which were inferiour in dignitie.
i This was an instrument of musike, or a certain tune, whereunto they accustomed to sing psalmes.
k Which was ŷ eight tune, ouer the which he ŷ was most excellent had charge.
l To wit, to appoint Psalmes, and songs to the that sung.
m With Berechiah and Elkanah, verse 23.
2. Sam. 6. 11.
n That is, gaue them strength to execute their office.
o Besides the bullock and the fat beast, which Dauid offred at euerie sixt pase,
2. Sam 6. 13.
p Read, 2, Sam. 6. 14.
q It was so called because it put the Israelites in remembrance of the Lords couenant made with them.
2. Sam. 6. 16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable psalme to be sung in praise of the Lord.

2. Sam. 6. 17.

1 SO [r] they brought in the Arke of God, and set it in the middes of the Tabernacle that Dauid had pitched for it, and they offered burnt offrings & peace offrings before God.
2 And when Dauid had made an end of offring the burnt offring and the peace offrings, he [a] blessed the people in the Name of the Lord.
3 And he dealt to euerie one of Israel both man and woman, to euerie one a cake of bread, and a piece of flesh, and a bottell of wine.
4 And he appointed certaine of the Leuites to minister before the Arke of the Lord, & to [b] rehearse and to thanke and praise the Lord God of Israel,
5 Asaph the chiefe, & next to him Zechariah, Ieiel, & Shemiramoth, & Iehiel, and Mattithiah, and Eliab, & Benaiah, and Obed Edom, euē Ieiel with instruments, viols & harpes, and Asaph to make a sound with cymbales,
6 And Benaiah and Iahaziel Priestes, with trumpets continually before the Arke of the couenant of God.
7 Then at that time Dauid did [c] appoint at the beginning to giue thankes to the Lorde by the hande of Asaph and his brethren.
8 *Praise the Lorde and call vpon his Name: declare his [d] works among the people,
9 Sing vnto him, sing praise vnto him, & talke of all his [e] wonderfull workes.
10 Reioice in his holy Name: let [f] hearts of them that seeke the Lord reioyce.
11 Seeke the Lord and his strength: seeke his face continually.
12 Remember his marueilous workes that he hath done, his wonders, & the [g] iudgements of his mouth,
13 O seed of Israel his seruant, O the children of Iaakob his [z] chosen.
14 He is the Lorde our God: his iudgements are throughout all the earth.
15 Remember his couenant for euer, and the worde, which he commanded to a thousand generations:
16 *Which he made with Abraham, and his othe to Isaak:
17 And hath confirmed it to Iaakob for a Law, and to Israel for an euerlasting couenant,
18 Saying, To thee wil I giue the land of Canaan, the [t] lot of your inheritance.
19 When ye were [h] fewe in number, yea, a verie fewe, and strangers therein,
20 And walked about from nation to nation, and from one kingdom to another people,
21 He suffred no man to do them wrong, but rebuked [i] kinges for their sakes, saying,
22 Touch not mine [k] anointed, and do my [l] Prophets no harme.
23 * Sing vnto the Lord al the earth: declare his saluation from day to day.
24 Declare his glorie among the nations, and his wonderfull workes among all people.
25 For the Lord is great and much to bee praised, and he is to be feared aboue all gods.

a He called vpō ŷ Name of God desiring him to prosper the people, & giue good successe to their beginnings.
b To wit, Gods benefites toward his people.
c Dauid gaue thē this Psalme to praise ŷ Lord, signifying that in all our enterprises the Name of God ought to be praysed and called vpon.
Psal. 105. 1. isa. 12. 4.
d Whereof this is the chiefest, that he hath chosen him selfe a Church to call vpon his Name.
e Who of his wonderfull prouidence hath chosen a fewe of the stocke of Abraham to be his children.
f In ouercoming Pharaoh, which iudgements were declared by Gods mouth to Moses.
g Meaning hereby that the promes of adoption onely appertey neth to ŷ church.
Gen. 22. 16, 17. 18. luke. 1. 73. heb. 6. 17
t Ebr. coard, wherby parcels of landes were measured.
h Meaning, from the time that Abraham entred, vnto the time, that Iaakob went into Egypt for famine.
i As Pharaoh & Abimelech.
k Mine elect people & them whom I haue sanctified.
l To whome God declared his word, & they declared it to their posteritie.
Psal. 95. 2.

26 For all the gods of the people are [m] idoles, but the Loyd made the heauens.
27 Praise & glorie are before him: power and beautie are in his place.
28 Giue vnto the Loyde, ye families of the people: giue vnto the Loyde glory and power.
29 Giue vnto the Loyde the glorie of his Name: bring an offring & come before him, and worship the Loyd in the glorious Sanctuarie.
30 [n] Tremble ye before him, al the earth: surely the world shalbe stable and not moue.
31 Let the [o] heauens reioyce, and let the earth be glad, & let them say among the nations, The Loyd reigneth.
32 Let the sea roare, and all that therein is: let the fielde be ioyfull and all that is in it.
33 Let the trees of the wood then reioyce at the presence of the Loyd: for he commeth to iudge the earth.
34 Praise the Loyd, for he is good, for his mercie endureth for euer.
35 And say ye, Saue vs, O God, our saluation, & gather vs, & deliuer vs from the heathen, that we may praise thine holy Name, and [q] glorie in thy praise.
36 Blessed be the Loyd God of Israel for euer and euer: & let all people say, [r] So be it, and praise the Loyd.
37 ¶ Then he left there before the Arke of the Loyds couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euerie day:
38 And Obed Edom and his brethren, three score and eight: and Obed Edom the sonne of Ieduthun, and Hosah were porters.
39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Loyde, in the hie place that was at Gibeon,
40 To offer burnt offrings vnto [s] Loyd, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Loyde, which he commanded Israel.
41 And with them [t] were Heman, and Ieduthun, & the rest that were chosen, (which were appointed by names) to praise the Loyde, because his mercie endureth for euer.
42 Euen with them were Heman and Ieduthun, to make a sound with the cornets and with the cymbales, with excellent instruments of musike: & the sonnes of Ieduthun were at the gate.
43 And all the people departed, euerie man to his house: and Dauid returned to [u] bless his house.

m His strong faith appeareth herein, though all the worlde would follow idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder the mightie hand of God.

o He exhorteth the dumme creatures to reioyce with him in considering the greatnes of the grace of God.

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these praises.

s With Zadok and the rest of the Priests.

t Declaring that after our duetie to God we are chiefely bound to our own house, for the which as for all other things, we ought to praye vnto God, and instruct our families to praise his Name.

CHAP. XVII.

3 Dauid is forbidden to builde an house vnto the Lorde. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 And prayeth vnto God.

1 NOw * afterward when Dauid dwelt in his house, he said to Nathan the Prophet, Beyold, I dwel in an house of [a] cedar trees, but the Arke of the Loyds couenant remaineth vnder [b] curtaines.
2 Then Nathan said to Dauid, Do [c] all that is in thyne heart: for God is with thee.
3 And the same [d] night euen the word of God came to Nath. n, saying,
4 Go, and tel Dauid my seruant, Thus saith the Loyde, Thou shalt not buyld me an house to dwel in:
5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from [e] tent to tent, and from habitation to habitation.
6 Wheresoeuer I haue [f] walked with all Israel, spake I one word to anie of the iudges of Israel (whome I commanded to feede my people) saying, Why haue ye not builte me an house of cedar trees?
7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Loyde of hostes, I tooke thee from the sheepecoate [g] and from following the sheepe, that thou shouldest be a prince ouer my people Israel.
8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue [h] made thee a name, like the name of the great men that are in the earth.
9 (Also I will appoint a place for my people Israel, and [i] will plant it, that they may dwel in their place, & moue no more: neither shal the [k] wicked people [l] vere them anie more, as at the beginning,
10 And since the time that I commanded iudges ouer my people Israel, And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will [m] buylde thee an house.
11 And when [n] thy dayes shalbe fulfilled to go with thy fathers, then wil I raise vp thy seede after thee, which shalbe of thy sonnes, and wil stablish his kingdome.
12 He shall buylde me an house, & I will stablish his throne for [k] euer.
13 I will be his father and he shalbe my sonne, and I will not take my mercye away from him, as I tooke it from him that was before [l] thee.
14 But I wil establish him in mine house, and in my kingdome for euer, and his throne shalbe stablished for euer.
15 According to al these woordes, and according to all this vision. So Nathan spake to Dauid.
16 ¶ And Dauid the King [m] went in and [o] sate before the Lord and said, Who am I, O Lord God, & what is mine house, that thou hast brought me [p] hitherto?
17 Yet thou esteeming this a final thyng, O God,

*2. Sam. 7. 2.

a Wel built and faire.

b That is, in tents couered w skinnes.

c As yet God had not reuelled to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which remoued to and fro.

f Meaning, wheresoeuer his Arke went, which was a signe of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.

*Or, gotten thee fame.

h Make them sure that they shall not remoue

*Ebr. sonnes of iniquitie.

*Or, consume.

i Wil giue thee great posteritie.

k That is, vnto the comming of Christ: for then these figures should cease.

l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to do when we receiue anie benefites of the Lord.

*Or, remained.

n Meaning, to this kingly estate.

O God, hast also spoken concerning thy
house of thy seruant for a great while,
and hast regarded me according to the
estate of a man of o hie degree, O Lorde
God.
18 What can Dauid desire more of thee
for the honour of thy seruant? for thou
knowest thy seruant.
19 O Lord, for thy seruants sake, euen ac-
cording to thine p heart hast thou done
all this great thing to declare all mag-
nificence.
20 Lorde, there is none like thee, nei-
ther is there any God besides thee, ac-
cording to all that we haue heard with
our eares.
21 Moreouer what one natiõ in the earth
is like thy people Israel, whose God
went to redeme them to be his people,
and to make thy selfe a Name, and to
do great and terrible things by casting
out nations from before thy people,
whome thou hast delivered out of E-
gypt?
22 For thou hast ordeined thy people Is-
rael to be thine owne people for euer, &
thou Lord art become their God.
23 Therefore now Lorde, let the thing
that thou hast spoken concerning thy
seruant and concerning his house, be
confirmed for euer, and do as thou hast
sayd,
24 And let thy Name be stable & mag-
nified for euer, that it may be sayde,
The Lorde of hostes, God of Israel, is
the God of q Israel, and let the house
of Dauid thy seruant be stablished be-
fore thee.
25 For thou, O my God, hast r reuei-
led vnto the eare of thy seruaunt, that
thou wilt build him an house: there-
fore thy seruaunt hath "bene bolde to
pray before thee.
26 Therefore now Lorde (for thou art
s God, and hast spoken this goodnesse
vnto thy seruant)
27 Now therefore, it hath pleased thee
to blesse the house of thy seruaunt, that
it may be before thee for euer: for thou,
O Lorde, hast blessed it, and it shalbe
blessed for euer.

o Thou hast promised a kingdome that shall continue to me and my posterities, and y Christ shall proceede of me.
p Freely, according to the purpose of thy will, without any deseruing.
q That is, he sheweth him selfe in deede to be their God, by deliuering them from dangers, & preserving them.
r Thou hast declared vnto me by Nathan the Prophet.
"Ebr. hath found.
s And canst not breake promes.

CHAP. XVIII.

e The battel of Dauid against the Philistims, 2 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

1 AND after this Dauid smote the
Philistims, and subdued them, and
tooke a Gath, and the villages
thereof out of the hande of the Phili-
stims.
2 And he smote Moab, and the Moa-
bites became Dauids seruantes, and
"brought giftes.
3 ¶ And Dauid smote b Hadarezer king
of Zobah vnto Hamath, as he went to
stablish his border by c riuer d Perath.
4 And Dauid tooke from him a thou-
sande charets, & seuen thousand horse-
men, and twentie thousand footemen,
and e destroyed all the charets, but he
reserued of them an hundreth charets.
5 ¶ Then came the Aramites of Da-
mascus to succour Hadarezer king of
Zobah, but Dauid slewe of the Ara-
mites two & twentie thousand.
6 And Dauid put a garison in Aram of
f Damascus, and the Aramites became
Dauids seruants, and brought gifts:
and the Lord g preserued Dauid where-
soever he went.
7 And Dauid tooke the shields of golde
that were of the seruantes of Hadare-
zer, and brought them to Ierusalem.
8 And from h Tibhath, and from Chun
(cities of Hadarezer) brought Dauid
exceding much brasse, wherewith Sa-
lomon made the brasen i Sea, and the
pillers and the vessels of brasse.
9 ¶ Then Tou king of Hamath heard
howe Dauid had smitten al the hoste of
Hadarezer king of Zobah:
10 Therfore he sent k Hadoram his sonne
to king Dauid, to salute him, and to re-
joyce with him, because he had fought
against Hadarezer, and beaten him (for
Tou had warre with Hadarezer) who
brought all vessels of golde, and siluer
and brasse.
11 And king Dauid did dedicate them
vnto the Lord, with the siluer and gold
that he brought from all the nations,
from l Edom, and from m Moab, & from
the children of Ammon, and from the
n Philistims, and from Amalek.
12 ¶ And Abishai the sonne of Zeruiah
smote of Edom in the salt valley o eight
teene thousand,
13 And he put a garison in Edom, and
all the Edomites became Dauids ser-
uantes: and the Lord preserued Dauid
wheresoever he went.
14 So Dauid reigned ouer all Israel, &
executed iudgement and iustice to all
his people.
15 And Joab the sonne of Zeruiah was
ouer the hoste, and Jehosaphat the
sonne of Ahilud recorder,
16 And Zadok the sonne of Ahitub, and
Abimelech the sonne of Abiathar were
the Priests, and "Shausha the Scribe,
17 *And Benaiah the sonne of Jehoiada
was ouer the s Cherethites and p Pe-
lethites: and the sonnes of Dauid were
chiefe about the King.

a Which, 2.Sam 8.1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.
"Or, payed tribute.
b Or, Hadadezer.
c Or, Euphrates.
d Or, Euphrates.
e 2.Sam.8.4.
f Or, Darmesek.
g That is, in all things that he enterprised.
h Which, 2. Samuel. 8.8. are called Betah and Berothai.
i 1.Kyng.7.23. iere.52.20.
k Called also Ioram, 2.Sam.8. 10.
l Because the Edomites and the Syrians ioyned their power together, it is said, 2.Sam 8.12 that the Aramites were spoyled.
m Which is vnderstand that Ioab slew twelue thousand, as is in the title of the threescore Psal. and Abishai the rest.
"Or, Seraiah.
n 2.Sam.8.17.18.
o Read, 2.Sam.8 .18.

CHAP. XIX.

4 Hanun king of the children of Ammon doth great iniuries to the seruantes of Dauid. 6 He prepareth an armie against Dauid, 15 And is ouercome.

1 AFter this also a Nahash the king
of the children of Ammon died, and
his sonne reigned in his stead.
2 And Dauid sayd, I wil shew kindnes
vnto Hanun the sonne of Nahash, be-
cause his b father shewed kindnes vnto
me. And Dauid sent messengers to cõ-
fort him for his father. So the seruants
of Dauid came into c lande of the chil-
dren of Ammon to Hanun to cõfort him.
3 And

a Because Nahash receiued Dauid and his companie, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that David doeth honour thy father, that he hath sent comforters unto thee? Are not his seruants come to thee to
4 b search, to seeke & to spie out the land? Wherefore Hanun tooke Davids seruants, and c shaued them, and cut of d their garments by the halfe vnto the buttocks, and sent them away.
5 And there went certaine and told David concerning the men: and he sent to meete thē (for the mē were exceedingly ashamed) and the king saide, Tarry at Jericho, vntill your beardes be growē: then returne.
6 ¶ When the children of Ammon sawe that they stanke in the sight of David, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them charets and horsemen out e of Aram Naharaim and out of Aram Maachah, and out of f Tob.
7 And they hired them two and thirtie thousand charets, & the king of Maachah and his people, which came and pitched before g Medeba: and the children of Ammon gathered them selues together from their cities, and came to the battel.
8 ¶ And when David heard, he sent Joab and all the hoste of the valiant men.
9 And the childrē of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by them selues in the fielde.
10 When Joab sawe that the front of the battel was against him before and behinde, then he chose out of all the choise of Israel, and set him self in aray to meete the Aramites.
11 And the rest of the people he deliuered vnto the hand of Abishai his brother, & they put themselues in aray against the children of Ammon.
12 And he said, If Aram be to strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.
13 Be strong, and let vs shewe our selues valiant for our s people, and for the cities of our God, & let the Lorde doe that which is good in his owne sight.
14 So Joab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.
15 And when p children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, & entred into the citie: so Joab came to Jerusalē.
16 ¶ And when the Aramites sawe that they were discōfited before Israel, they sent messengers & caused the Aramites to come forth that were beyōd the h riuer: and Shophach the captaine of the hoste of Hadarezer went before them.
17 And when it was shewed David, he gathered all Israel, & went ouer Jorden, and came vnto them, and put him selfe in aray against them: And when David had put him selfe in battell aray to meete the Aramites, they fought with him.
18 But the Aramites fled before Israel, and David destroyed of the Aramites i seuen thousand charets, and fourtie thousand footmen, and killed Shophach the captaine of the hoste.
19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with David, & serued him. And the Aramites would no more succour the children of Ammon.

b Thus the malicious euer interprete the purpose of the godly in the worst sense.
c They shaued of the halfe of their beardes, 2.Sam.10.4.
d To put them to shame and vilanie, where as the embassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments and beardes, they thus disfigured them to make them odious to others.
e Or, had made them selues to be abhorred of David. 2.Sam.10.6,8.
e Which were fiue in all.
f Which was a citie of the tribe of Reuben beyond Jorden.
g He declareth, that where the cause is euill, the courage can not be valiant, and that in good causes men ought to be courageous and commit the successe to God.
h That is, Euphrates.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their gyants.

1 And when the yere was expired, in the time that Kings go out a warfare, Joab carried out the strength of the armie, and destroyed the countrey of the children of Ammon, & came and besieged a Rabbah (but Dauid tarried at Jerusalem) & Joab smote Rabbah and destroyed it.
2 * Then Dauid tooke p crowne of their king from of his head, and found it the weight of a b talent of gold, with precious stones in it: and it was set on Davids head, and he brought away the spoile of the citie exceeding much.
3 And he carried away the people that were in it, and cut them with sawes, & with harowes of yron, and with axes: euen thus did David with all the cities of the childrē of Ammon. Then David and all the people came agaiū to Jerusalem.
4 ¶ * And after this also there arose warre at c Gezer with the Philistims: then Sibbechai the Vshathite slewe d Sippai, of the children of e Yaraphah, and they were subdued.
5 And there was yet another battell with the Philistims: and Elhanan the sonne of Jair slewe f Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.
6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by g fives, euen foure & twenty, and was also the sonne of Yaraphah.
7 And when he reuiled Israel, Jehonathan the sonne of Shimea Davids brother did slay him.
8 These were borne vnto Yaraphah at Gath, and fell by the hand of David, and by the hands of his seruants.

a Which was the chiefe citie of the Ammonites. 2.Sam.11.29,30.
b Which mounteth about the value of seuen thousand and seuenty crownes which is about threescore pound weight.
2.Sam.21.18.
c Or, Gob, 2.Sam.21.18
d Or, Saph.
e Or, Raphaim, or, the gyants.
c Reade 2.Sam. 21.19.
d Meaning, that he had fixe a piece on hands and feete.

i For this place reade 2.Sam. 10. 18.

CHAP. XXI.

1 Dauid causeth the people to bee nombred, 14 And there dye seuentie thousand men of the pestilence.

1 And a Satā stood vp against Israel, and prouoked Dauid to nombre Israel.

a He tempted David in setting before his eyes his excellēcie & glorie, his power & victories, reade 2.Sam.24.1.

2 Therfore David said to Ioab, and to the rulers of the people, Go, and nomber Israel from [b] Beer sheba euen to Dan, and bring it to mee, that I maye knowe the nomber of them.
3 And Ioab answered, The Loide encrease his people an hundreth times so manye as they be, O my loid [b] king: are they not al my loids seruants? wherfore doth my loid require this thyng? why shuld he be a cause of [c] trespas to Israel?
4 Neuertheleße the kings worde preuailed against Ioab. And Ioab departed and went through all Israel, and returned to Ierusalem.
5 And Ioab gaue the number & summe of the people vnto David: and all Israel were [d] eleuen hundreth thousand men that drewe swoide: and Iudah was [e] foure hundreth & seuentie thousand men that drewe swoide.
6 But the Leuites and Benjamin counted he not among them: for the kings worde was abominable to Ioab.
7 ¶ And God was displeased with this thyng: therefore he smote Israel.
8 Then David said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.
9 And the Loid spake vnto Gad Dauids [f] Seer, saying,
10 Goe & tell David, saying, Thus saith the Loid, I offer thee three thyngs: chuse thée one of them, that I may doe it vnto thée.
11 So Gad came to David, & said vnto him, Thus saith the Loid, Take to thée
12 Either three yeares famine, or three moneths to be destroyed before thine aduersaries, and the swoide of thine enemies [g] to take thee, or eis the swoide of the Loide and pestilence in the lande three dayes, that the Angell of the Loid may destroy throughout all the coasts of Israel: nowe therefore aduise thée, what worde I shall bring againe to him that sent me.
13 And David said vnto Gad, I am in a wonderfull strait. let me now fall into the hand of the Loide: for his mercies are exceeding great, and let me not fall into the hand of man.
14 So the Loid sent a pestilence in Israel, and there fell of Israel seuentie thousand men.
15 ¶ And God sent the Angell into Ierusalem to destroy it. And [f] as he was destroying, the Loide beheld, and [g] repented of the euil and said to the Angel that destroyed, It is nowe enough, let thine hande cease. Then the Angell of the Loid stood by the threshing floore of [h] Ornan the Iebusite.
16 And David lift vp his eyes, and sawe the Angel of the Loide stand betweene the earth & the heauen with his swoid drawen in his hand, and stretched out toward Ierusalem. Then David and the Elders of Israel, which were clothed in sacke, fell vpon their faces.
17 And David said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned & haue committed euill, but these sheepe what haue they done? O Loide my God, I beseche thee, let thyne hande be on me, and on my fathers house, & not on [h] thy people for their destruction.
18 ¶ Then the Angell of the Loide commanded Gad to say to David, that David should goe vp, and set vp an altar vnto the Loid in the threshing floore of Ornan the Iebusite.
19 So David went vp according to the saying of Gad, which he had spoken in the Name of the Loid.
20 And Ornan turned about, and sawe the Angell, and his foure sonnes that were with him, [i] hid them selues, and Ornan threshed wheate.
21 And as David came to Ornan, Ornan looked and sawe David, and went out of the threshing floore, and bowed him selfe to David with his face to the ground.
22 And David said to Ornan, Giue me the place of thy threshing floore, that I may builde an [k] altar therein vnto the Loid: giue it me for sufficient money, that the plague may be staied from the people.
23 Then Ornan said vnto David, Take it to thee, and let my loide the king doe that which seemeth him good: lo, I giue thee bullocks for burnt offerings, and threshing instruments for wood, & wheat for meat offering, I giue it all.
24 And King David saide to Ornan, Not so: but I will bye it for sufficient money: for I will not take that which is thine for the Loid, nor offer burnt offrings without cost.
25 So David gaue to Ornan for that place [m] six hundreth shekels of golde by weight.
26 And David built there an altar vnto the Loide, & offred burnt offrings, and peace offerings, & called vpon the Loid, & he [n] answered him by fire from heauen vpon the altar of burnt offring.
27 And when the Loide had spoken to the Angel, he put vp his swoide againe into his sheath.
28 At that time when David sawe that the Loide had heard him in the threshing floore of Ornan the Iebusite, the he sacrificed there.
29 (But the Tabernacle of the Loide which Moses had made in the wildernes, and the altar of burnt offring were at that season in the hie place at Gibeō.
30 And David could not go before it to aske counsel at God: for he was afraid of the swoid of the Angel of the Loid)

CHAP. XXII.

2 David prepareth thinge necessary for the building of the Temple. 6 He commaundeth his sonne Salomon

b That is, from South to North.

c It was a thing indifferent and vsuall to nomber the people, but because he did it of an ambitious minde, as though his strength stoode in his people, God punished him.

d Ioab partly for griefe and partly through negligence gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

[f] Or, Prophet.

[g] Or, smite thee.

f Reade 2.Sam. 24.16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6.6.

[h] Or, Araunah.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

i If man hide him selfe at the sight of an Angell which is a creature, howe much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as verse 18. for else it had bene abominable, except he had eyther Gods worde, or reuelation.

l That is, as much as it is worth: for hauing ynough of his owne and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft, and not acceptable to God.

m Reade 2.Sam 24.24.

n God declared that he heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6.13. and came downe from heauen, Leuit. 9.24. as appeared by ỳ punishment of Nadab & Abihu, Leuit. 10.1.

Salomon to build the Temple of the Lord, which thing he him selfe was forbidden to do. 3 Vnder the figure of Salomon Christ is promised.

1 And Dauid said, This is the [a] house of the Lorde God, and this is the altar for the burnt offring of Israel.
2 And Dauid commanded to gather together the [b] strangers that were in the lande of Israel, and he set masons to hewe and polith stones to build the house of God.
3 Dauid also prepared [c] much yron for the nailes of the doors & of the gates, and for the iopinnes, and abundance of brasse passing weight,
4 And cedar trees without number: for the Sidonians & they of Tyrus brought much cedar wood to Dauid.
5 And Dauid saide, Salomon my sonne is yong and tender, and we must build an house for the Lorde, magnifical, excellent and of great fame and dignitie throughout all countreies. I wil therefore now prepare for him. So Dauid prepared verie much before his death.
6 Then he called Salomon his sonne, & charged him to build an house for the Lorde God of Israel.
7 And Dauid saide to Salomon, [*] My sonne, I purposed with my self to build an house to the Name of the Lorde my God,
8 But the worde of the Lorde came to me, saying, [d] Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed so much blood vpon the earth in my sight.
9 Beholde, a sonne is borne to thee, which shalbe a man of rest, for I will giue him rest frō all his enemies round about: therefore his name is Salomon: and I will send peace and quietnes vpon Israel in his daies.
10 [*] He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.
11 Now therefore my sonne, the Lorde shalbe with thee, and thou shalt [e] prosper, and thou shalt build an house to the Lorde thy God, as he hath spoken of thee.
12 Onelye the Lorde giue thee [f] wisdome and vnderstanding, & giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.
13 Then thou shalt prosper, if thou take heede to obserue [g] statutes & the iudgements which the Lorde commanded Moses for Israel: be strong & of good courage: feare not, neither be afraide.
14 For behold, according to my poueritie haue I prepared for the house of the Lord an hundreth thousand talents of gold, and a thousand thousand talents of siluer, and of brasse & of yron passing weight; for there was abundance: I haue also prepared timber and stone, & thou maest prouide more thereto.
15 Moreouer thou hast workemen with thee enough, [h] hewers of stone, and workemen for timber, and all men expert in euerie worke.
16 Of golde, of siluer, and of brasse, and of yron there is no number. [h] Vp therefore, and be doing, and the Lorde wil be with thee.
17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,
18 Is not the Lord your God with you, and hath giuen you rest on euerie side? for he hath giuen the [i] inhabitants of the land into mine hand, and the lande is subdued before the Lorde and before his people.
19 Now set [k] your hearts & your soules to seeke the Lorde your God, and arise, and build the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lorde.

a That is, the place wherein he will be worshipped.
b Meaning, cunning men of other nations which dwelt among the Iewes.
c To wit, which weighed fiftie shekels of gold, 2.Chro.3.9.
2.Sam.7.13.
Chap.28.3.
d This declareth how greatly God detesteth the sheding of blood, seeing Dauid for this cause is staied to build the Temple of the Lord, albeit he enterprised no warre, but by Gods cōmandement and against his enemies.
2.Sam.7.13. 1.King.5.5.
e He sheweth that there can be no prosperitie, but when the Lord is with vs.
f These are onelye the meanes whereby Kings gouerne their subiects aright, and whereby the realmes do prosper and florish.
g For Dauid was poore in respect of Salomon.
h That is, go about it quickly.
i The nations round about.
k For els he knewe that God would plague them, and not prosper their labours except they sought wal their hearts to set forth his glorie.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 He causeth the Leuites to be nombred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.

1 So when Dauid was olde and full of daies, [*] he made Salomon his sonne King ouer Israel.
2 And he gathered together all the princes of Israel with the Priests and the Leuites.
3 And the Leuites were nombred from the age of thirtie yere and aboue, and their nomber according to their summe was eight and thirtie thousand men.
4 Of these, foure and twentie thousand were set to [a] aduance the worke of the house of the Lorde, and sixe thousand were ouerseers and iudges.
5 And foure thousand were porters, and foure thousand praised the Lorde with instruments which [b] he made to praise the Lorde.
6 [*] So Dauid deuided offices vnto them, to wit, to the sonnes of Leui, to [*] Gershon, Kohath, and Merari.
7 Of the Gershonites were [c] Laadan and Shimei.
8 The sonnes of Laadan, the chiefe was Iehiel, and Zetham and Joel, three.
9 The sonnes of Shimei, Shelomith, & Haziel, and Haram, three: these were the chiefe fathers of Laadan.
10 Also the sonnes of Shimei were Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.
11 And Iahath was the chiefe, and [a] Zizah the seconde, but Ieush and Beriah had not manie sonnes: therefore they were in the families of their father, counted but as one.

1.King.1.30.
a Or, to haue care ouer.
b Ebr. I made, meaning Dauid. Chap.6.5.
Exod.6.17.
c Or, Libni. Chap.6.17.
a Or, Zina.

12 ¶ The

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron and Vzziel, foure.
13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to a sanctifie the most holie place, he & his sonnes for euer to burne incense before the Lorde, to minister to him, & to blesse in his name for euer.
14 ¶ Moses also the man of God, & his children were named with the b tribe of Leui.
15 The sonnes of Moses were Gershom, and Eliezer,
16 Of the sonnes of * Gershom was Shebuel the chiefe.
17 And the sonne of Eliezer was Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were verie manie.
18 The sonne of Izhar was Shelomith the chiefe.
19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiam the fourth.
20 The sonnes of Vzziel were Michah the first, and Iishiah the second.
21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.
22 And Eleazar died, and had no sonnes, but daughters, and their d brethren the sonnes of Kish tooke them.
23 The sonnes of Mushi were Mahli, and Eder, and Ieriuoth, three.
24 These were the sonnes of Leui according to the house of their fathers, euen p chiefe fathers according to their offices, according to the nober of names & their summe that did the worke for the seruice of the house of the Lorde from the age of e twentie yeres and aboue.
25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, p they may dwell in Ierusalem for euer.
26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.
27 Therefore according to the last words of Dauid, the Leuites were nombred from twentie yere and aboue,
28 And their office was vnder the hande of the sonnes of Aaron, for the seruice of the house of the Lorde in the courtes, & chambers, and in the f purifying of all holie things, & in the worke of the seruice of the house of God,
29 Both for the shewbread, and for the fine floure, for the meat offring, and for the vnleauened cakes, and for the fryed things, and for that which was rosted, and for all measures and cise,
30 And for to stand euerie morning, to giue thankes and to praise the Lorde, & likewise at euen,
31 And to offer all burnt offrings vnto p Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the nomber and according to their custome continually before the Lorde,
32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holie place, & the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

Exod.2.2. & 6.20. hebr.1.4,5.
a That is, to serue in the most holie place and to consecrate p holie things.
b They were but of the order of the Leuites and not of the Priests, as Aarons sonnes.
Exod.2.22. & 18.3.
c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Mat.1.25.
d Meaning, their cousins,
e Dauid did chuse the Leuites twise, first at the age of thirtie, as verse 3, & againe afterward at 20, as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yere olde, & had none after fiftie, Nomb 4.3.
f In washing & clensing all the holie vessels.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

1 THese are also the * diuisions of the sonnes of Aaron, The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.
2 But Nadab and Abihu died a before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.
3 And Dauid distributed them, euen Zadok of the * sonnes of Eleazar, & Ahimelech of p sonnes of Ithamar according to their offices in their ministration.
4 And there were found mo of the sonnes of Eleazar by the " nomber of men, then of the sonnes of Ithamar, and they deuided them, to wit, among the sonnes of Eleazar, sixtene heads, according to the houshold of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.
5 Thus they distributed them by lot the one from the other, & so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazar & of the sonnes of Ithamar.
6 And Shemaiah the sonne of Nethaneel the scribe of the Leuites, wrote them before the King and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, & before the chiefe fathers of the Priests & of the Leuites, one familie being reserued for Eleazar, & another reserued for Ithamar.
7 And the first b lot fel to Iehoiarib, and the second to Iedaiah,
8 The third to Harim, the fourth to Seorim,
9 The fifth to Malchiiah, the sixt to Miiamin,
10 The seuenth to Hakkoz, the eight to c Abiah,
11 The ninth to Iesua, the tenth to Shecaniah,
12 The eleuenth to Eliashib, the twelft to Iakim,
13 The thirtenth to Huppah, the fourtenth to Ieshebeab,
14 The fifteenth to Bilgah, the sixtenth to Immer,
15 The seuententh to Hezir, the eightenth to Happizzer,
16 The ninetenth to Pethahiah, the twentieth to Iehezekel,
17 The one and twentie to Iachin, the two and twentie to Gamul,
18 The three and twentie to Deliah, the foure and twentie to Maaziah.
19 These were their orders according to their offices, when they entred into the house of the Lorde according to their custome vnder d the hande of Aaron their father, as the Lorde God of Israel

Leuit.10.1,6. nom.3.4. & 26.60.
a Whiles their father yet liued.
*Or, cousins.
"Ebr. heades.
b This lot was ordeined to take away al occasion of enuie or grudging of one against another.
c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.
d By the dignitie that God gaue to Aaron.

Israel had commanded him.
20 ¶ And of the sonnes of Leui ye remained of the sonnes of Amrã, was Shubael, of the sonnes of Shubael, Jedeiah,
21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshiah,
22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Jahath,
23 And his sonnes Jeriah the first, Amaziah the second, Jahaziel the third, and Jekameam the fourth,
24 The sonne of Vzziel was Michah, the sonne of Michah was Shamir,
25 The brother of Michah was Isshiah, the sonne of Isshiah, Zechariah,
26 The sonnes of Merari were Mahli & Musht, the sone of Jaaziah was Beno,
27 The sonnes of Merari, of Jahaziah were Beno, & Shoha, & Zaccur & Ibri.
28 Of Mahli came Eleazar, which had no sonnes.
29 Of Kish, the sonne of Kish was Jerahmeel,
30 And the sones of [e] Mushi were Mahli, and Eder, and Jerimoth: these were sonnes of the Leuites after the householde of their fathers.
31 And these also cast [f] lottes with their brethren the sonnes of Aaron before king Dauid, and Tadok and Ahimelech & the chiefe fathers of the Priests, and of the Leuites, euen the chiefe of the families against their ponger brethren.

e Which was the second sone of Merari.

f That is, euery one had that dignitie, which fell vnto them by lot.

CHAP. XXV.

The singers are appointed, with their places & lots.

1 SO Dauid and the captaines of the Armye separated for the ministerie ye sonnes of Asaph, & Heman, & Iedithum, who should sing prophecies with harpes, with violes, & with cymbales, and their nombers was euen of the men for the office of their ministerie, to wit,
2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph were vnder the hand of Asaph, which sang prophecies by the "commission of the king.
3 Of Iedithum, the sonnes of Iedithũ, Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, [b] sixe, vnder the hands of their father: Iedithum sang [c] prophecies with an harpe, for to giue thankes and to praise the Lord.
4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, & Romamti-ezer, Joshbekashah, Mallothi, Hothir and Mahazioth.
5 All these were the sonnes of Heman ye kings [d] seer in the words of God to lift vp the [e] horne: & God gaue to Heman fourtene sonnes and three daughters.
6 All these were vnder the [e] hand of their father, singing in the house of the Lorde with cymbals, violes and harpes, for the seruice of the house of God, and Asaph, and Iedithum, and Heman were at the Kings "commandement,

a The singers were deuided into 24. courses, so that euery course or order conteined twelue, and in all there were 288. as vers. 7.

"Ebr. hands.

b Whereof one is not here nombred.

c Meaning, Psalmes & songs to praise God.

[d] Or, Prophet.
[e] Or, power, meaning of the King.
[f] Or, gouernement.

"Ebr. hand.

7 So was their nomber with their brethren that were instruct in the songes of the Lord, euen of all that were cunning, two hundreth foure score & eight.
8 And they cast lottes, [d] charge against charge, as well [e] small as great, the cunning man as the scholer.
9 And ye first lot fel to [f] Joseph, which was of Asaph, ye second, to Gedaliah, who with his brethren & his sonnes were twelue.
10 The third, to Zaccur, he, his sonnes & his brethren were twelue.
11 The fourth, to "Izri, he, his sonnes & his brethren twelue.
12 The fift, to Nethaniah, he, his sonnes and his brethren twelue.
13 The sixt, to Bukkiah, he, his sonnes & his brethren twelue.
14 The seuenth, to Jesharelah, he, his sonnes and his brethren twelue.
15 The eight, to Jeshaiah, he, his sonnes and his brethren twelue.
16 The ninth, to Mattaniah, he, his sonnes and his brethren twelue.
17 The tenth, to Shimei, he, his sonnes & his brethren twelue.
18 The eleuenth, to Azareel, he, his sonnes and his brethren twelue.
19 The twelfth, to Hashabiah, he, his sonnes and his brethren twelue.
20 The thirteenth, to Shubael, he, his sonnes and his brethren twelue.
21 The fourteenth, to Mattithiah, he, his sonnes and his brethren twelue.
22 The fifteenth, to Jerimoth, he, his sonnes and his brethren twelue.
23 The sixteenth, to Hananiah, he, his sonnes, and his brethren twelue.
24 The seuenteenth, to Joshbekashah, he, his sonnes and his brethren twelue.
25 The eightenth, to Hanani, he, his sonnes and his brethren twelue.
26 The nineteenth, to Mallothi, he, his sonnes and his brethren twelue.
27 The twentieth, to Eliathah, he, his sonnes and his brethren twelue.
28 The one and twentieth, to Hothir, he, his sonnes and his brethren twelue.
29 The two and twentieth, to Giddalti, he, his sonnes and his brethren twelue.
30 The thirde & twentieth, to Mahazioth, he, his sonnes and his brethren twelue.
31 The foure & twentieth, to Romãti-ezer, he, his sonnes and his brethren twelue.

[d] Who should be in euery cõpanie & course.

[e] Without respect to age or cunning.

[f] So that he seued in the first turne, and the rest euery one as his turne followed orderly.

"Or, the Zanies.

CHAP. XXVI.

1 The porters of the Tẽple are ordeined, euery man to the gate, which he should keepe, 20 And ouer the treasure.

1 CONcerning the "diuisions of ye porters, of ye Korhites, Meshelemiah, ye sone of Kore of ye sones of Asaph.
2 And the sonnes of Meshelemiah, Zechariah ye eldest, Jediael the secõd, Zebadiah the third, Jathniel the fourth,
3 Elam the fift, Jehohanan the sixt, & Eliehoenai the seuenth.
4 And of the sonnes of Obed Edõ, Shemaiah the eldest, Jehozabad the secõd, Joah the third, & Sacar the fourth, and Nethaneel the fift,

"Or, courses and turnes.

a This Asaph was not the notable musition, but another of that name, called also Ebiasaph, Chap. 6. 23, 37. and 9. 19. and also Iasaph.

5 Am-

5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had [b] blessed him.
6 And to Shemaiah his sonne, were sonnes borne, [p] & ruled in the house of their father, for they were mē of might.
7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren strong men: Elihu also, and Semachiah.
8 All these were of the [n] sonnes of Obed Edom, they and their sonnes & their brethren mighte & [d] strong to serue, euē three score and two of Obed Edom.
9 And of Meshelemiah sonnes and brethren, eightene mighte men.
10 And of Hosah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)
11 Helkiah the seconde, Tebaliah the third, and Zechariah the fourth: all the [n] sonnes and the brethren of Hosah were thirtene.
12 Of these were the [o] diuisions of the porters of the chiefe men, hauing the charge [e] against their brethren, to serue in the house of the Lord.
13 And they cast lottes both small and great for the house of their fathers, for euery gate.
14 And the lotte on the Eastside fell to [n] Shelemiah: then they cast lottes for Zechariah his sonne [f] a wise counseller, and his lot came out Northward:
15 To Obed Edom Southward, and to his sonnes the house of [g] Asuppim:
16 To Shuppim and to Hosah Westwarde with the gate [h] of Shallecheth by the paued street that goeth vpward, warde ouer against warde.
17 Eastwarde were six Leuites, and Northwarde foure a day, and Southwarde foure a day, and toward Asuppim [i] two and two.
18 In [k] Parbar toward the West were foure by the paued streete, and two in Parbar.
19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.
20 ¶ And of the Leuites: Ahijah was ouer the treasures of the house of God, & ouer the treasures of [p] dedicate things.
21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Jehieli.
22 The sonnes of Jehieli were Zethan and Joel his brother, appointed ouer the treasures of the house of the Lord.
23 Of the [l] Amramites, of the Izharites, of the Hebronites & of the Dzielites.
24 And Shebuel the sonne of Gerthō, the sonne of Moses, a ruler ouer [p] treasures.
25 And of his [n] brethren, which came of Eliezer, was Rehabiah his sonne, and Jeshaiah his sonne, and Joram his sonne, and Zichri his sonne, and Shelomith his sonne.
26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which David the king, & the chiefe fathers, the captaines ouer thousands & hundreths, and the captaines of the armie had [m] dedicated.
27 (For of the battels and of the spoyles they did dedicate to maintayne the house of the Lord)
28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kith, & Abner the sonne of Ner, and Joab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hād of Shelomith, and his brethren.
29 Of the Izharites was Chenaniah & his sonnes, for the busines [n] without ouer Israel, for officers and for iudges.
30 Of the Hebronites, Hashabiah & his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyond Jorden Westwarde, in all the busines of the Lorde, and for the seruice [o] of the King.
31 Among the Hebronites was Jediiah the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yere of the reigne of David they were sought for: & there were found among them men of actiuitie at Jazer in Gilead.
32 And his [p] brethren men of actiuitie, two thousande and seuen hundreth chief fathers, whom King David made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manasseh, for euery matter perteining to [q] God, & for the Kings busines.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

1 THe childre of Israel also after their nomber, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the king by diuerse [r] courses, [a] which came in and went out, moneth by moneth throughout al the moneths of the yere: in euery course were foure and twentie thousand.
2 Ouer the first course for the first moneth was Jashobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.
3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.
4 And ouer the course of the seconde moneth was Dodai, an Ahohite, and this was his course, and Mikloth was [b] a captaine, and in his course were foure and twentie thousand.
5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Jehoiada the chiefe Priest: [c] in his course were foure & twenty thousand.
6 This Benaiah was mightie among * thirtie and aboue the thirtie, and in his course was Amizabad his sonne.

7 The

[a] Or, like their fathers house, meaning, worthy men, & valiant.
[b] In giuing him manie children.
[c] Or, nephewes.
[d] And meete to serue in the office of the portership.
[e] According to their turnes, as well the one as the other.
[f] Or, Meshelemiah.
[g] This was an house, where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.
[h] Whereat they vsed to cast out the filth of the citie.
[i] Meaning, two one day, and two another.
[k] Which was an house where in they kept the instruments of the Temple.
[l] These also had charge ouer the treasures.
[m] According as the Lord commanded, Nom. 31.28.
[n] Meaning of things that were out of the citie.
[o] That is, for the Kings house.
[p] To wit, the cousins of Iediah.
[q] Both in spiritual and temporal things.
[r] Ebr. diuisions or bands.
[a] Which executed their charge and office, which is ment by comming in and going out.
[b] That is, Dodais lieutenant.
[c] 2. Sam. 23.20, 21, 23.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure & twentie thousand.
8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twentie thousand.
9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.
10 The seuenth for þ seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure & twentie thousand.
11 The eight for the eight moneth was Sibbecai the Vshathite of the Zarhites: and in his course foure & twentie thousand.
12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of [b] Ieminn: and in his course foure and twentie thousand.
13 The tenth for the tenth moneth was Maharai, the Netophathite of þ Zarhites: and in his course foure & twentie thousand.
14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.
15 The twelft for the twelfth moneth was Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.
16 ¶ Moreouer [c] the rulers ouer the tribes of Israel, ouer þ Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:
17 Ouer the Leuites, Hashabiah þ sonne of Kemuel: ouer them of Aharon, and Zadok:
18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:
19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ierimoth the sonne of Azriel:
20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:
21 Ouer the [d] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaassiel the sonne of Abner:
22 Ouer Dan, Azariel the sonne of Ieroham. these are the princes of the tribes of Israel.
23 ¶ But Dauid tooke not the nomber of them from twentie yere old and vnder, because the Lord had saide that hee would increase Israel like vnto the starres of the heauens.
24 And * Ioab the sonne of Zeruiah began to nomber: but hee finished it not, [e] because there came wrath for it against Israel, neither was the nomber put into þ [f] Chronicles of king Dauid.
25 And ouer the kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages & in the towres was Ionathan the sonne of Vzziah:
26 And ouer the workemen in the fielde that tilled þ ground, was Ezri the sonne of Chelub:
27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:
28 And ouer the olive trees and mulberie trees that were in the valleis, was Baal Hanan the Gederite: and ouer the store of the ople was Ioash:
29 And ouer the oxen that fedde in Sharon, was Shetrai the Sharonite: & ouer the oxen in the valleies was Shaphat the sonne of Adlai:
30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:
31 And ouer the sheepe was Iaziz the Hagerite: all these were the rulers of the substance that was king Dauids.
32 And Iehonathã Dauids vncle a man of counsell and of vnderstanding (for he was a [g] scribe) and Iehiel the sonne of Hachmoni were [h] vnto the kings [h] sonnes.
33 And Ahitophel was the kings counseller, and Hushai the Archite the kinges friend.
34 And [i] after Ahitophel was Iehoiada the sonne of Benaiah & Abiathar: and captaine of the kings armie was Ioab.

[b] Or, Beniamin.
[c] Meaning, besides these twelue captaines.
[d] Which is beyond Iorden in respect of Iudah also one captaine was ouer ý Reubenites and the Gadites. Chap. 11. 7.
[e] And the commandement of ý king was abominable to Ioab, Chap. 21. 6.
[f] The Ebrewes make both these bookes of Chronicles but one, & at this verse make ý middes of the booke, as touching the nomber of verses.
[g] That is, a man learned in the worde of God.
[h] To be their scholemasters and teachers.
[i] After that Ahitophel had hanged himselfe, 2 Sam. 17. 23. Iehoiada was made counseller.

CHAP. XXVIII.

Because Dauid was forbidden to build the Temple, he willeth Salomon and the people to performe it, 8 Exhorting him to feare the Lord.

1 NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, & the captaines of thousands and the captaines of hundreths, and the rulers of all the substance & possession of the king, and of his sonnes, with the [a] eunuches, and the mightie, and all the men of power, vnto Ierusalem.
2 And king Dauid stoode vp vpon his feete, & said, Heare me me, my brethren and my people: I purposed to haue built an house of [a] rest for the Arke of the couenant of the Lord, and for a* footstoole of our God, and haue made ready for the building,
3 But God said vnto me, * Thou shalt not build an house for my Name, because thou hast beene a man of warre, and hast shed blood.
4 Yet as the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would he chuse a prince, & of the house of [b] Iudah is the house of my father, and among the sonnes of my father he delited in me to make me king ouer all Israel)

[a] Or, chiefe seruants. Gen. 37. 36.
[a] Where ý Arke should remaine and remoouе no more to and fro. Psal. 99. 5. 2. Sam. 7. 5, 13. chap. 22. 8.
[b] According to the prophecie of Iaakob, Gen. 49. 8.

VVisd.9.7.

5 *So of al my sonnes (for the Lord hath
giuen me many sonnes) he hath euen
chosen Salomon my sonne to sit vpon
the throne of the kingdome of the Lorde
ouer Israel.
6 And he said vnto mee, Salomon thy
sonne, he shal build mine house and my
courts: for I haue chosen him to be my
sonne, and I wil be his father.
7 I will stablish therefore his kingdome
for euer, if he indeuour himselfe to doe
my commandements, and my iudge-
ments, as c this day.
c If he continue to keepe my law and depart not therefrom, as he doeth hitherto.
8 Now therefore in the sight of al Israel
the Congregation of the Lorde, & in the
audience of our God, keepe and seeke
for al the commandements of the Lord
your GOD, that ye may possesse this
d good land, and leaue it for an inheri-
tance for your children after you e for
euer.
d To wit, of Canaan.
e He declareth that nothing can separate them from ye commoditie of this land both for themselues and their posteritie, but their sinnes and iniquitie.
9 And thou, Salomon my sonne, knowe
thou the God of thy father, and serue
him with a perfit heart, and with a wil-
ling minde: * For the Lord searcheth al
hearts, and vnderstandeth all the ima-
ginations of thoughtes: if ye seeke him,
he will be found of thee, but if thou for-
sake him, he will cast thee of for euer.
1.Sam.16.7. Psal.7.9. Iere.11.20 & 17. 10 & 20.12.
10 Take heed now, for the Lord hath chos-
en thee to build f the house of the San-
ctuarie: be strong therefore, and g do it.
f Meaning, for his Arke.
g Put it in execution.
11 ¶ Then Dauid gaue to Salomon his
sonne the paterne of the porche and of
the houses thereof, & of the closets ther-
of, and of the galeries thereof, and of the
chambers thereof that are within, and
of the house of the mercieseate,
12 And the paterne of all that * he had in
his mind for the courtes of the house of
the Lorde, & for all the chambers round
about, for the treasures of the house of
God, and for the treasures of the dedi-
cate thinges,
13 And for the courses of the Priests, and
of the Leuites, and for all the worke for
the seruice of the house of the Lord, and
for all the vessels of the ministerie of the
house of the Lord.
14 He gaue of gold by weight, for the ves-
sels of gold, for al the vessels of al maner
of seruice, and all the vessels of siluer by
weight, for all maner vessels of all ma-
ner of seruice.
*Ebr. that were in his spirit with him.
15 The weight also of golde for the h can-
dlesticks, and golde for their lampes,
with the weight for euery candlestick,
and for the lampes thereof, and for the
candlesticks of siluer by the weight of
the candlestick, and the lampes there-
of, according to the vse of euery can-
dlestick,
h That is, the ten candlestickes 1.King.7.49.
16 And the weight of the golde for the ta-
bles of shewbread, for euery table, and
siluer for the tables of siluer,
17 And pure gold for the flesh hookes, and
the bowles, and * plates, & for basens,
gold in weight for euery basen, and for
siluer basens by weight for euery basen,
18 And for the altar of incense, pure gold
by weight, and golde for the paterne of i
i the charet of the Cherubs that spread
themselues, and couered the Arke of the
couenant of the Lord:
*Or, couerings.
19 All, said he, by writing sent to me k by
the hande of the Lorde, which made me
vnderstand al the worke manship of the
paterne.
20 And Dauid said to Salomō his sonne,
Be strong, & of a valiant courage and
doe it: feare not, nor be afraid: for the
Lord God, euen my God is with thee: he
will not leaue thee nor forsake thee till
thou hast finished all the worke for the
seruice of the house of the Lord.
21 Beholde also, the companies of the
Priestes and the Leuites for al the ser-
uice of the house of God, euen they shal-
be with thee for the whole worke, l with
euery free heart that is skilfull in any
maner of seruice. The princes also and
al the people will be * wholy at thy com-
maundement.
i Meaning, of ye mercieseat which couered ye Arke, which was called the charet because the Lord declared himselfe there.
k For al this was left in writing in the booke of the Law, Exo.25.40. which booke the king was bound to put in execution, Deut.17.19.
l That is, euery one wilbe ready to helpe thee with those giftes ye God hath giuen him.
*Ebr. at all thy words.

CHAP. XXIX.

1 The offring of Dauid & of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dyeth, and Salomon his sonne reigneth in his stead.

1 MOreouer Dauid the King said vn-
to al the Congregation, God hath
chosen Salomon mine only sonne
young and tender, & the worke is great:
for this house is not for man, but for the
a Lord God.
a And therefore it ought to be excellent in al points.
2 Now I haue prepared with al my po-
wer for the house of my God, golde for
vessels of golde, and siluer for them of si-
uer, and brasse for thinges of brasse, yron
for thinges of yron, and wood for thinges
of wood, and onix stones, and stones to
be set, and carbuncle stones and of di-
uers colours, and all precious stones,
and marble stones in abundance.
3 Moreouer, because I haue b delite in
the house of my GOD, I haue of mine
owne gold and siluer, which I haue gi-
uen to the house of my God, beside all
that I haue prepared for the house of
the Sanctuarie,
b His great zeal towarde the furtherance of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.
4 Euen c three thousand talents of golde
of the golde of Ophir, and seuen thou-
sand talets of fined siluer to ouerlap the
walles of the houses.
c He sheweth what he had of his owne store for the Lordes house.
5 The golde for the thinges of golde, and
the siluer for thinges of siluer, and for all
the worke by the handes of artificers:
and who is d willing to fill his hand to
day vnto the Lord?
d He was not onely liberall himselfe, but prouoked others to set forth the worke of God.
*Or, to offer.
6 So the princes of the families, and the
princes of the tribes of Israel, and the
captaines of thousandes and of hun-
dreths, with the rulers of the Kinges
worke, offred willingly,
7 And they gaue for ye seruice of the house
of God fiue thousand talents of golde,
and ten thousand pieces, and ten thou-
sand talents of siluer, & eightene thou-
sand talents of brasse, and one hundreth
thousand

thousand talents of yron.
8 And they with whom precious stones were [e] found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gerthonnite.
9 And [h] people reioyced whē they offred willingly: for they offred willingly vnto the Lord, with a [f] perfit heart. And Dauid [i] king also * reioyced [k] with great ioye.
10 Therefore Dauid blessed the Lorde before all the Congregation, and Dauid said, Blessed be thou, O Lord GOD, of [g] Israel our father, for euer and euer.
11 Thine, O Lord, is greatnes and power, and glory, and victorie and praise: for all that is in heauen and in earth is thine: thine is [l] kingdome, O Lorde, and thou excellest as head ouer all.
12 Both riches and honour come of thée, and thou reignest ouer all, and in thine hand is power [m] strength, and in thine hand it is to make great, and to gue strength vnto all.
13 Nowe therefore our God, we thanke thée, and praise thy glorious Name.
14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all thinges [h] come of thee: and of thine owne hand we haue giuen thée.
15 For we are [i] strangers before thee, and sojourners, like all our fathers: our daies are like the shadowe vpon the earth, and there is none [n] abiding.
16 O Lord our God, all this abundance that we haue prepared to build thee an house for thine holy Name, is of thine hand and all is thine.
17 I know also, my God, that thou * triest the heart, and hast pleasure in righteousnesse: I haue offered willingly in the vprightnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thée willingly with ioye.
18 O Lord God of Abraham, Isaak, and Israel our fathers, keepe this for euer in the [k] purpose, and the thoughtes of the heart of thy people, and prepare their hearts vnto thée.
19 And gue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies, & thy statutes, and to doe all things, and to build the house which I haue prepared.
20 ¶ And Dauid sayde to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lorde God of their fathers, and bowed downe their heads, and worshipped the Lord and the [l] king.
21 And they offred sacrifices vnto the Lord, and on the morow after that day, they offered burnt offringes vnto the Lord, euen a thousand yong bullockes, a thousand rammes, & a thousād ihæpe, with their [m] drinke offrings, and sacrifices in abundance for all Israel.
22 And they did eate and drinke before the Lorde the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anointed him prince before the Lord, and Zadok for the hie Priest.
23 So Salomon sate on the [n] throne of the Lorde, as king in steade of Dauid his father, and prospered: and all Israel obeyed him.
24 And all the princes & men of power, and all the sonnes of king Dauid [o] submitted themselues vnder king Salomō.
25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.
26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.
27 And the space that he reigned ouer Israel, was fourtie yeere: seuen yeere reigned he in Hebron, and three and thirtie yeere reigned he in Ierusalem:
28 And he died in a good age, ful of daies, riches and honour, and Salomon his sonne reigned in his stead.
29 Concerning the actes of Dauid the king first & last, beholde, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad [p] Seer,
30 With all his reigne & his power, and [p] times that went ouer him, & ouer Israel & ouer all the kingdomes of [p] earth.

e Meaning, them that had anie.
f That is, with a good courage and without hypocrisie. * *Psalm 122.1.*
g Which diddest reuile thy selfe to our father Iaakob.
h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporal or spirituall, we receiue them all of God, and therefore must giue him the glorie.
i And therefore haue this land but lent to vs for a time.
n *Eccl. waiting for them to returne.* *1.Sam. 16.7.* *chap.28.9.*
k Continue thē in this good mind, that they may serue thee willingly.
l That is, did reuerence to the king.
m Meaning, all kind of licour which they mingled with their sacrifices, as wine, oile, &c.
n This declareth that the kings of Iudah were figures of Christ, who was the true anointed, and to whō God gaue the chiefe gouernement of all things.
n *Ebr. gaue the hand.* *1.King.2.12.*
o The bookes of Nathan & Gad are thought to haue bin lost in the captiuitie.
p Meaning, the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this story are certaine things declared & set forth more copiously then in the bookes of ȝ Kings, & therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they sawe ȝ plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest praier were heard, and the plagues remoued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set foorth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yere of Darius, and conteine in the whole, three thousand, fiue hundreth, threescore and eightene yeeres, & sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdome: 11 VVhich he giueth him and more. 14 The number of his charets and horses, 15 And of his riches.

1 THen Salomon the sonne of Dauid was [a] confirmed in his kingdome: and the Loide his God was with him, and magnified him highly.
2 And Salomon [a] spake vnto all Israel, to the captaines of thousands, and of hundreths, and to the iudges, and to all the gouernours in al Israel, euen the chiefe fathers.
3 So Salomon and all the Congregation with him went to the hie place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moses the seruant of the Loid had made in the wilderneste.
4 But the Arke of GOD had Dauid brought vp from Kiriath-iearim, when Dauid had made preparatiõ for it: for he had pitched a tent for it in Ierusalem.
5 Moreouer the [d] brasen altar * that Bezaleel the sonne of Vri, the sonne of Hur had made, did he set before the Tabernacle of the Loide: and Salomon and the Congregation sought it.
6 And Salomon offred there before the Loid vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offrings offred he vpon it.
7 ¶ The same night did God appeare vnto Salomon, & saide vnto him, Aske what I shall giue thee.
8 And Salomon saide vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me to reigne in his stead.
9 Now therfore, O Loid God, let thy promise vnto Dauid my father be [e] true: for thou hast made me King ouer a great people, like to the dust of the earth.
10 Giue me now wisdome & knowledge, that I may [f] goe out and goe in before this people: for who can iudge this thy great people?
11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the [g] liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdome and knowledge that thou mightest iudge my people, ouer whom I haue made thee King,
12 Wisdome and knowledge is graunted vnto thee, & I will giue thee riches and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.
13 Then Salomõ came from ẽ hie place, that was at Gibeon, to Ierusalem frõ before the Tabernacle of the Congregation, and reigned ouer Israel.
14 * And Salomon gathered the charets and horsemen: and he had a thousand and foure hundreth charets, & twelue thousand horsemen, whom he placed in the [h] charet cities, and with the king at Ierusalem.
15 And the king gaue siluer and golde at Ierusalem as [i] stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plane.
16 Also Salomon had horses brought out of Egypt and * fine linnen: [k] the kings marchants receiued the fine linnen for a price.
17 They came vp also and brought out of Egypt some charet, worth sixe hundreth shekels of siluer, that is an horse for an hundreth and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their [n] meanes.

1 Or, established, and strong, reade 1. King. 2. 46.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1 King. 3. 4.

c So called, because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offrings, Exo. 27. 1. *Exod. 38. 2.*

1. King. 2. 4.

e Performe thy promes made to my father concerning me.

f That I may go ouerne this people, reade 1. Chr. 27. 1. and 1. King. 3. 7.

g That is, to be reuenged on thine enemies.

1. King. 10. 26.

h Which were cities appointed to keepe and maintaine the charets.

i He caused so great plentie that it was no more esteemed then stones.

Isa. 19. 9.
Ezek. 27. 7.

k Reade 1. king. 10. 28.

n Ebr. hands.

CHAP. II.

2 The number of Salomons workemen to builde the temple. 3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

1 THen Salomon determined to build an house for the Name of the Loid, and an [n] house for his kingdome.
2 And Salomon told out seuentie thousand that bare burdens, and foure score thousand men to hewe stones in the mountaine, and three thousand and [a] sixe hundreth to ouersee them.
3 And Salomon sent to [n] Huram ẽ king of Tyrus, saying, As thou hast done to Dauid my father, and * didst send him cedar trees to builde him an house to dwell in, so doe to me.
4 Beholde, I build an house vnto the Name of the Loid my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shew-bread, and for the burnt offrings of the morning and euening, on the Sabbaths dayes, and in the newe moneths, and in the solemne feastes of the Loide our God: this a perpetuall thing for Israel.
5 And the house which I build, is great: for great is our God aboue all gods.
6 Who is he then that can be able to build him an house, when the heauen, and the heauen of heauens cannot contene him? who am I then ẽ I should be build him an house? but I do it to burne [b] incense before him.
7 Sende me nowe therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and [n] crimosin and blew silke, and that can graue in grauen worke with the cunning men that are with me in Iudah & in Ierusalem, whom Dauid my father hath prepared.
8 Send me also cedar trees, firre trees & [c] [n] Algummim trees from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shalbe with thine,

n Or, palace.

a Which is to be vnderstand of all sort of officers & ouersees: for els the chiefe officers were but 3300. as 1. king. 5. 16.

n Or, Hiram.
2. Sam. 5. 11.

b That is, to doe ẽ seruice which he hath cõmanded, signifying that none is able to honour and serue God in that perfection as his maiestie deseruetb.

n Or, scarlet.

c Some take it for brasil, or the wood called Ebenum, others for corall.

n Or, Almuggim.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.
10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand [v] measures of beaten wheate, and twentie thousand measures of barley, and twenty thousand baths of wine, and twentie [d] thousand baths of oyle.
11 Then Huram king of Tyrus answered in writing which he sent to Salomon, Because the Lorde hath loued his people, he hath made thee king ouer them.
12 Huram said moreouer, Blessed be the Lord God of Israel which made ꝑ heauen and the earth, and that hath ginen vnto Dauid ꝑ king a [e] wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.
13 Now therfore I haue sent a wise man, and of vnderstanding of my father Hurams,
14 The sonne of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blew silke, and in fine linen and in crimosin, and can graue in all grauen workes, and broider in all broidered worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.
15 Now therefore the wheat and the barley, the oyle & the wine, which my lorde hath spoken of, let him sende vnto his seruants.
16 And we will cut wood in Lebanon as much as thou shalt need, and wil bring it to thee in [g] rafts by ꝑ sea to [h] Iapho, so thou maiest carry them to Ierusalem.
17 ¶ And Salomon nombred all ꝑ strangers that were in the land of Israel, after the nombring that his father Dauid had nombred them: & they were found an hundreth and three and fiftie thousand, and fire hundreth.
18 And he set seuentie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, & three thousand and fie hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porche are build-ded, with other thinges thereto belonging.

1 SD [a] Salomon began to build ꝑ house of the Lorde in Ierusalem, in mount [a] Moriah which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of [b] Ornan the Iebusite.
2 And he began to build in the second moneth & the second day, in the fourth yeere of his reigne.
3 And these are the measures, wheron Salomon grounded to build the house of God: the length of cubites after the first measure was threescore cubites, and the breadth twentie cubites:
4 And the porche, that was before the length in the fronte [c] of the breadth was twentie cubites, and the height was an [d] hundreth and twentie, and he ouerlayed it within with pure gold.
5 And the greater house hee sieled with fiire tree which he ouerlaid with good golde, and graued thereon palmetrees and chaines.
6 And he ouerlayd the house with precious stone for beautie: and the gold was gold of [e] Parnaim.
7 The house, I say, the beames, postes, and walles thereof & the doores thereof ouerlayde hee with golde, and graued Cherubims vpon the walles.
8 ¶ He made also the house of ꝑ most holy place: the length thereof was in the front of the breadth of the house, twentie cubites, & the breadth thereof twentie cubites: and he ouerlayd it with the best gold, of fire hundreth talents.
9 And the weight of the naples was fiftie shekels of gold, & he ouerlayd the chambers with gold.
10 ¶ And in the house of the most holy place hee made two Cherubins wrought like children, and ouerlayde them with gold.
11 * And the winges of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.
12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites ioyning to the wing of the other Cherub.
13 The wings of these Cherubims were spred abroad twentie cubites: they stood on their feete and their faces were toward the house.
14 ¶ He made also [f] the vaile of blew silke and purple, & crimosin, and fine linen, and wrought Cherubims thereon.
15 ¶ And he made before the house two pillars [g] of fine and thirtie cubites hie: and the chapiter that was vpon the toppe of eche of them, was fiue cubites.
16 He made also chaines for the oracle, & put them on the heades of the pillars, & made an [h] hundreth pomegranates, and put them among the chaines.
17 And he set vp the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of brasse. 2 The molten Sea. 6 The caldrons. 7 The candlesticks, &c.

1 AND he made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites hie.
2 And he made a molten [a] Sea of ten cubites from brim to brim, round in com-

[v] *Ebr. corim.*

[d] Of Bath read 1.King.7. 26. it is called also Epha. but Epha is to measure dry things, as Bath is a measure for liquors.

[e] The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

[f] It is also written, that she was of the tribe of Naphtali, 1.King. 7.14. which may be vnderstande that by reason of the confusion of tribes, which the began to be, thei maried in diuers tribes, so that by her father she might be of Dan and by her mother of Naphtali.

[g] *Or, ships.*

[h] *Or, Ioppe.*

2.King.6.1.

[a] Which is the mountain where Abrahã thought to haue sacrificed his sonne, Gen.22 2.

2.Sam.24.16,18.

[b] According to the whole length of the Temple, comprehending the most holy place with the rest.

[c] It contained as much as did the breadth of the Temple, 1. King.6.3.

[d] From ꝑ foundatiõ to the top: for in the booke of kings mention is made, from the foundatiõ to the first stage.

[e] Some thinke it is that place which is called Peru.

1.King.6.24.

[f] Which separated the Temple from ꝑ most holy place.

[g] Euery one was eightene cubites long, but the half cubite could not be seene: for it was hid in the roundnes of the chapiter, and therefore hee giueth to euery one but 17. and an halfe.

[h] For euery pillar an hundreth, reade 1.King. 7.20.

[a] A great vessell of brasse, so called because of ꝑ great quãtitie of water, which it coteined, 1 King.

passe, and fiue cubites hie: and a line of
3 thirtie cubites did compasse it about.
And vnder [b] it was the facion of oxen,
which did compasse it rounde about,
ten in a cubite compassing the Sea a-
bout: two rowes of oxe were cast when
it was molten.
4 It stoode vpon twelue oxen: three loo-
ked toward the North, and three looked
toward the West, & three looked toward
the South, and three looked toward the
East, and the Sea stoode about vpon
them, and all their hinder partes were
inward.
5 And the thickenes thereof was an hand
breadth, and the brim thereof was like
the worke of the brim of a cuppe, with
floures of [a] lilies: it contained [d] three
thousand baths.
6 ¶ He made also ten caldrons, and put
fiue on the right hande, and fiue on the
left, to wash in them & to cleanse in them
that which appertained to the burnt
offrings: but the Sea was for ye Priests
to wash in.
7 ¶ And he made ten candlesticks of gold
(according to [e] their forme) & put them
in the Temple, fiue on the right hande,
and fiue on the left.
8 ¶ And he made ten tables, & put them
in the Temple, fiue on the right hande,
and fiue on the left: & he made an hun-
dreth basons of gold.
9 And he made the court of the Priests,
and the great [f] court and doores for the
court, and ouerlaped the doores there-
of with brasse.
10 And he set the Sea on the right side
Eastward toward the South.
11 And Huram made [g] pottes & besomes
and basens, and Huram finished the
worke that hee should make for King
Salomon for the house of God,
12 To wit, two pillars, & the bowles and
the chapiters on the toppe of the two
pillars, and two grates to couer the
two bowles of the chapiters which
were vpon the top of the pillars:
13 And foure hundreth pomegranates
for ye two grates, two rowes of pome-
granates for euery grate to couer the
two bowles of the chapiters, that were
vpon the pillars.
14 He made also bases, & made caldrons
vpon the bases:
15 And a Sea, and twelue bulles vnder it:
16 Pottes also and besomes, and flesh-
hookes, and all these vessels made Hu-
ram his father, to King Salomon for
the house of the Lord of shining brasse.
17 In the plaine of Iorden did the King
cast them in clay betwene Succoth and
Zeredathah.
18 And Salomon made all these vessels
in great abundance: for the weight of
brasse could not be reckoned.
19 And Salomon made all the vessels
that were for the house of God: the gol-
den altar also and the tables, whereon
the [h] shewebread stoode.
20 Moreouer the candlesticks, with their
lampes to burne them after the maner,
before the oracle, of pure gold.
21 And the floures and the lampes, and
the snuffers of golde, which was fine
golde.
22 And the [i] hookes, and the basens, and
the spoones, and the alhpans of pure
golde: the entrie also of the house and
doores thereof within, euen of the most
holy place: and the doores of the house,
to wit, of the Temple were [i] of gold.

b Meaning, vnder the brim of the vessell, as 1. King. 7. 24.
c In the length of euery cubite were ten heades or knops which in all are 300.
[a] Or, flowre delices.
d In the first booke of Kings, Chap. 7. 26. mention is onely made of two thousand: but the lesse nober was taken there, and here according as the measures proued afterward is declared.
e Euen as they should be made.
f Called also the porche of Salomon, Act 3. 11. It is also taken for the Tẽple where Christ preached Mat. 21. 23.
[g] Or, caldron.
g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also than Huram the king of Tyrus had, his mother was a Iewish & his father a Tyrian. Some reade, for his father, the autour of this worke.
h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.
[i] Or, instruments of musicke.
i That is, couered with plates of golde.

CHAP. V.

1 The thinges dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 VVhat was within it. 12 They sing praise to the Lord.

1 SO [a] was all the worke finished that
Salomon made for the house of the
Lorde, and Salomon brought in the
thinges that Dauid his father had de-
dicated, with the siluer & the golde, and
all the vessels, and put them among the
treasures of the house of God.
2 Then Salomon assembled the Elders
of Israel, & all the heades of the tribes,
the chiefe fathers of the children of Is-
rael vnto Ierusalem to bring vp ye Arke
of the couenant of the Lorde from the
[a] citie of Dauid, which is Zion.
3 And all the men of Israel assembled vn-
to the King at the [b] feast: it was in the
seuenth [c] moneth.
4 And all the Elders of Israel came, and
the Leuites tooke vp the Arke.
5 And they caried vp the Arke & the Ta-
bernacle of the Congregation: and all
the holy vessels that were in the Ta-
bernacle, those did the Priestes and Le-
uites bring vp.
6 And King Salomon and all the Con-
gregation of Israel that were assembled
vnto him, were before the Arke, offering
sheepe and bullockes, which couldе not
be told nor nombred for multitude.
7 So the Priestes brought the Arke of
the couenant of the Lord vnto his place,
into the Oracle of the house, into ye most
holy place, euen vnder the winges of
the Cherubims.
8 For the Cherubims stretched out their
winges ouer the place of the Arke, and
the Cherubims couered the Arke and
the barres thereof aboue.
9 And they drew out the barres, that the
endes of the barres might be seene out
of the Arke before the Oracle, but they
were not seene [a] without: and there they
are vnto this day.
10 Nothing was in the Arke, saue [d] the
two Tables, which Moses gaue at
Horeb, where the Lorde made a cove-
nant with the children of Israel, when
they came out of Egypt.
11 And when the Priestes were come out
of the Sanctuarie (for all the Priestes
that were present, were [e] sanctified and
did not waite by course.
12 And the Leuites, the singers of all
sorts,

1. King. 7. 51. & 8. 1.
a Reade 2. Sam. 6. 12.
b When the thinges were dedicate & brought into the Temple.
c Called in Ebrew Ethanim, conteyning part of September & part of October, 1. King. 8. 2. which moneth the Iewes called the first moneth, because they say that the worlde was created in that moneth, & after they came from Egypt they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers do.
[a] Or, without the Oracle.
d For Aarons rod and Manna were taken thece before it was brought to this place.
e Were prepared to serue the Lord.

sorres, as of Asaph, of Hemam, of Iedu-
thum and of their sonnes and of their
brethren, being clad in fine linnen, stood
with cymbals, and with viols and
harpes at the East end of the altar, and
with them an hundreth and twentie
Priests blowing with trumpets:
f They agreed all in one tune.
13 And they were f as one, blowing
trumpets, and singing, and made one
sound to be heard in praysing and than-
king the Loide, and when they lift up
their voyce with trumpets and with
cymbals, & with instruments of mu-
sike, and when they praised the Loide,
g This was the effect of their songs, as Psal. 118.1 and psal. 136. 1.
singing, g For he is good, because his
mercie lasteth for ever) then the house,
euen the house of the Loide was filled
with a cloude,
14 So that the Priests could not stand to
minister, because of the cloude: for the
glory of the Lord had filled the house of
God.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 He praieth vnto God for those that shall pray in the Temple.

1 THen * Salomon a saide, The Loide
hath said that he would dwell in the
darke cloude:
*1.King.8.12.
a After that he had seene the glorie of the Lord in the cloude.
2 And I haue built thée an house to dwel
in, an habitation for thee to dwell in for
euer.
3 And the King turned his face, and bles-
sed all the Congregation of Israel (for
all the Congregation of Israel stoode
there)
4 And he saide, Blessed be the Lord God
of Israel, who spake with his mouth
vnto Dauid my father, and hath with
his b hand fulfilled it, saying,
*Or, power.
5 Since the day that I brought my peo-
ple out of the land of Egypt, I chose no
citie of all the tribes of Israel to build
an c house, that my Name might be
there, neither chose I any man to be a
ruler ouer my people Israel:
*Or, Temple.
6 But I haue chosen Ierusalem, that
my Name might be there, & haue cho-
sen Dauid to be ouer my people Israel.
7 * And it was in the heart of Dauid my
father to build an house vnto the Name
of the Loid God of Israel,
*2.Sam.7.5.
8 But the Lord said to Dauid my father,
Where as it was in thine heart to build
an house vnto my Name, thou didest
well, that d thou wast so minded.
*Ebr. that it was in thine heart.
9 Notwithstanding thou shalt not build
the house, but thy sonne which shall
come out of thy loynes, he shall build an
house vnto my Name.
10 And the Loide hath performed his
word that he spake: and I am risen vp
in the roume of Dauid my father, and
am set on the throne of Israel as the
Lord promised, and haue built an house
to the Name of the Loid GOD of Is-
rael.
b Meaning, the two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.
11 And I haue set the Arke there, where
in is the e couenant of the Loid, that he
made with the children of Israel.
12 ¶ And the King g stoode before the al-
tar of the Loid, in the presence of all the
Congregation of Israel, and stretched
out his handes,
c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1.King.8.22.
13 (For Salomon had made a brasen
scaffold and set it in the middes of the
court, of fiue cubites long, and fiue cu-
bites broade, & three cubites of height,
and vpon it he stoode, & kneeled downe
vpon his knees before all the Congre-
gation of Israel, and h stretched out his
handes toward heauen)
d Both to giue thankes for the great benefites of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.
14 And said, O Loid God of Israel, * there
is no God like thee in heauen nor in
earth, which keepest couenant, & merci
vnto thy seruantes, that walke before
thee with all their heart.
*2.Mac.2.8.
15 Thou that hast kept with thy seruant
Dauid my father, that thou hast pro-
mised him: for thou spakest with thy
mouth, and hast fulfilled it with thine
i hand, as appeareth this day.
*Or, in effect, or, by thy power.
16 Therefore nowe Loide God of Israel,
keepe with thy seruant Dauid my fa-
ther, that thou hast promised him, say-
ing, Thou k shalt not want a man in
my sight, that shall sit vpon the throne
of Israel: so that thy sonnes take hede
to their waies, to walke in my Law, as
thou hast walked before me.
*Ebr. a man shall not be cut of.
17 And nowe, O Loid God of Israel, let
thy word be verified, which thou spa-
kest vnto thy seruant Dauid.
18 (Is it true in déede that God wil dwel
with man on earth? behoide, the * hea-
uens, and the heauens of heauens are
not able to conteine thée: howe much
more vnable is this house, which I
haue built?)
*1.King.8.27.
19 But haue thou respect to the prayer of
thy seruant, and to his supplication, O
Loid my God, to heare the cry & praier
which thy seruant praieth before thee,
20 That thine l eies may be open toward
this house day and night, euen toward
the place, whereof thou hast saide, that
thou wouldest put thy Name there,
that thou mayst hearken vnto the prai-
er, which thy seruant praieth in this
place.
e That thou majest declare in effect, that thou hast a continuall care ouer this place.
21 Heare thou therefore the supplication
of thy seruant, and of thy people Isra-
el, which they pray in this place: and
heare thou in the place of thine habita-
tion, euen in heauen, and when thou
hearest, be mercifull.
22 ¶ * When a man shall sinne against
his m neighbour, and he laye vpon him
an othe to cause him to sweare, and the
n swearer shall come before thine altar
in this house,
*1.King.8.31.
f By reteyning anything from him, or els by denying that which he hath left him to keepe, or doe him any wrong.
23 Then heare thou in heauen, and doe,
and iudge thy seruantes, in recompen-
sing the wicked to bring his way vpon
his head, and in iustifying the righte-
ous, to giue him according to his righ-
teousnesse.
*Ebr. other.
g Meaning, to giue him that which he hath deserued.
24 ¶ And when thy people Israel shalbe
ouerthrowen before the enemie, because
they haue sinned against thee, and

turne againe, and [a] confesse thy Name, and pray, and make supplication before thee in this house,
25 Then heare thou in heauen, and be merciful unto the sinne of thy people Israel, and bring them againe unto the land which thou gauest to them and to their fathers.
26 When heauen shall be shut vp, and there shalbe no rayne, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and [b] turne from their sinne, when thou doest afflict them,
27 Then heare thou in heauen, and pardon the sinne of thy seruants, & of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen unto thy people for an inheritance.
28 ¶* When there shall be famine in the land, when there shalbe pestilence, blasting, or mildewe, when there shalbe grashopper, or caterpiller, when their enemie shall besiege them [**] in the cities of their land, or any plague or any sicknesse,
29 Then what praier and supplication soeuer shalbe made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,
30 Heare thou then in heauen, thy dwelling place, and be merciful, and giue euery man according unto all his waies, as thou doest knowe his [h] heart (for thou onely knowest the hearts of the children of men)
31 That they may feare thee, and walke in thy waies as long as they liue in the land which thou gauest unto our fathers.
32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mightie hand, and thy stretched out arme: when they shall come and [i] pray in this house,
33 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for unto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this house which I haue built.
34 ¶ When thy people shall goe out to battell against their enemies, by [l] way that [k] thou shalt send them, and they pray to thee, [m] in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,
35 Then heare thou in heauen their praier and their supplication, and iudge their cause.
36 If they sinne against thee (* for there is no man that sinneth not) and thou be angrie with them & deliuer them unto the enemies, & they take them and carry them away captiue unto a land farre or neere,
37 If they [a] turne againe to their heart in the land whither they be caried in captiues, and turne and pray unto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,
38 If they turne againe to thee with all their heart, & with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest unto their fathers, and toward the citie which thou hast chosen, and towarde the house which I haue built for thy Name,
39 Then heare thou in heauen, in [p] place of thine habitation their praier & their supplication, and [n] iudge their cause, and be merciful unto thy people, which haue sinned against thee.
40 Now my GOD, I beseech thee, let thine eyes be open, and thine eares attent unto the praier that is made in this place.
41 * Now therefore arise, O Lord God, to come into thy [l] rest, thou, & the Arke of thy strength: O Lorde God, let thy Priests be clothed with [m] saluation, and let thy Saintes reioyce in goodnes.
42 O Lorde GOD, refuse not the face of [a] thine anointed: remember the mercies promised to Dauid thy seruant.

[a] *Or, praise.*
[b] *Or, toward this place.*
[c] *Chap.20.9.*
[d] *** Ebr. in the land of their gates.*
[e] He declareth that ye praiers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.
[f] He sheweth that before God there is no accepcion of person, but all people that feareth him & worketh righteousnes, is accepted, Actes 10. 35.
[g] Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.
[h] *Or, according to the maner of thu citie.*
1.King.8.46. eccles.7.22. 1.Iohn.1.8.
[i] *Or, repent.*
[k] *Psalm.132.8.*
[l] That is, into thy Temple.
[m] Let them be preserued by thy power and made vertuous and holy.
[n] Heare my praier, which are thine anointed King.

CHAP. VII.

1 The fire consumeth the sacrifice. 3 The glorie of the Lorde filleth the Temple. 12 He heareth his prayer, 17 And promiseth to exalt him and his throne.

1 AND *when Salomon had made an ende of praying, [a] fire came downe from heauen, and consumed the burnt offring & the sacrifices: and the glory of the Lord filled the house,
2 So that the Priests could not enter into the house of the Lorde, because the glory of the Lorde had filled the Lordes house.
3 And when all the children of Israel sawe the fire, and the glory of the Lorde come downe vpon the house, they bowed themselues with their faces to the earth vpon the pauement, and worshipped & praised the Lord, saying, For he is good, because his mercie lasteth for euer.
4 * Then the King and all the people offred sacrifices before the Lord.
5 And King Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundreth and twentie thousand sheepe. so the King and all the people dedicated the house of God.
6 And the Priests waited on their offices, & the Leuites with [p] instrumentes of musike of the Lorde, which King Dauid had made to praise the Lorde,

*2.Mac.2.10.
[a] Hereby God declared that he was pleased with Salomons prayer.
1.King.8.62,65.

Because

Because his mercie lasteth for euer: whē David praised God by them, p̄ Priests also blew trumpets ouer against them: and all they of Israel stood vp.

7 Moreouer Salomō halowed the middle of the court that was before p̄ house of the Lorde: for there he had prepared burnt offrings, and the fat of the peace offrings, because the brasen altar which Salomon had made, was not able to receiue the burnt offring, and the meate offring, and the fat.

8 And Salomon made [b] a feast at that time of seuen dayes, and all Israel with him, a verye great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they [c] made a solemne assemblie: for they had made the dedication of the altar seuen daies, and the feast seuen dayes.

10 And the [d] thyrd and twentieth daye of the seuenth moneth, he sent the people away into their tentes, ioyous & with glad heart, because of the goodnes that the Lord had done for Dauid & for Salomon, and for Israel his people.

11 * So Salomō finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord * appeared to Salomon by night and sayde to him, I haue heardde thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuour the land, or if I sende pestilence among my people,

14 If my people, among whō my Name is called vpon, doe humble themselues, and pray, and seeke my presence, & turne from their wicked wayes, then will I heare in heaue, and be mercifull to their sinne, and will [e] heale their land:

15 Then mine eyes shal be open and mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, p̄ my Name may be there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablishe the throne of thy kingdome, according as I made the couenaunt with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, & forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I pluck them vp out of my lande, which I haue giuen them, & this house which I haue [f] sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shal be an astonishment to euerie one that passeth by it, so that he shall saye, Why hath the Lord done thus to this lande, and to this house?

22 And they shall answere, Because they forsoke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

1 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

1 AND * after [a] twentie yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwel there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wilderness, and repaired all [c] the cities of store which he built in Hamath.

5 And he built [d] Beth-horon the vpper, and Beth-horon the nether, cities defensed with walles, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euerie pleasant place that Salomō had a minde to builde in Ierusalem, and in [e] Lebanon, and throughout all the lande of his dominion,

7 And all the people that were left of the Hittites, and the Amorites, and Perizites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make [f] tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, & his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomō had, euē [g] two hundreth and fifte that bare rule ouer the people.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had built for her: for he sayde, My wife shall not dwel in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offrings vnto the Lorde, on the * altar of the Lord, which he had built before the porche,

13 To

a Ebr. by their bands.

b The feast of the Tabernacles which was kept in the seuenth moneth.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.

d They had leaue to depart the two & twentieth day, 1 King. 8.66. but they went not away till the next day.

1. King. 9. 1. Nom. 12. 6.

e I wil ease the pestilence to cease & destroy the beastes that hurt the fruites of the earth, & sende raine in due season.

Chap. 6. 16.

f Which thing declareth that God had more respect to their saluation, then to the aduancemēt of his owne glorie: & whereas men abuse those things, which God hath appointed to set forth his praise, he doeth withdrawe his graces thence.

1. King. 9. 10.

a Signifying he was twentie yere in building them.

b That is, which Hiram gaue againe to Salomō because they pleased him not: & therefore called them Cabul, that is, dirte or filth, 1. King. 9. 13

c Meaning, of munitions and treasures for the warre.

d That is, he repaired & fortified thē: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chro. 6. 68. and 7. 24.

e Read 1. King. 7. 2.

f Ebr. to come vp to tribute.

f For in al there were 330, but here he meaneth of thē that had the principall charge, reade 1. King. 9. 23.

Chap. 4. 1.

Exod.29.39.
[b] Or, after the manner of every day.
g Reade Leuit. 23.

13 To * offer according to the commandement of Moses [b] euery day, in the Sabbaths, and in the new moones, and in the solemne feasts, e three times in the yere, that is, in the feast of the Vnleauened bread, & in the feast of p Wecks, and in the feast of the Tabernacles.
14 And he set the courses of the Priestes to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priestes euery day, and the porters by * their courses, at euerie gate: for so was the commandement of Dauid the man of God.
15 And they declined not from the commandement of the King, concerning the Priestes and the Leuites, touching all things, and touching the treasures.
16 ¶ Now Salomon had made prouision for all the [h] worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfite.
17 Then went Salomon to Ezion-geber, and to Eloth by the [i] seaside in the land of Edom.
18 And Huram sent him by the hands of his seruants, shippes, and seruants that had knowledge of the sea: and they wet with the seruantes of Salomon to Ophir, & brought thence [k] foure hundreth and fiftie talents of golde, and brought them to king Salomon.

2.Chron.24.1.
h Both for the matter and also for the workemanship.
i Meaning, the red Sea.
k Which summe is thought to mount to three millions and sixe hundreth thousand crowns: for here is mencion made of thirtie mo, then are spoken of, 1.King.9.28.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomō and bringeth gifts. 13 His yeerely reuenues. 30 The time of his reigne. 31 His death.

1 AND * when the Quēene of Sheba heard of the fame of Salomon, she came to [a] proue Salomon with hard questions at Ierusalem, with a verie great traine, & camels that bare swēte odours and much gold, and precious stones: and whē she came to Salomon, she communed with him of all that was in her heart.
2 And Salomon declared her all her questions, and there was [b] nothing hidde from Salomon, which he declared not vnto her.
3 Then the Quēene of Sheba sawe the wisedome of Salomon, and the house that he had built,
4 And the meat of his table, and the sitting of his seruants, & the order of his wayters, & their apparel, & his butlers, & their apparel, & his "burnt offrings, which he offred in the house of p Lorde, and she was " greatly astonied.
5 And thē said to the King, It was a true word which I heard in mine own land of thy "sayings, and of thy wisedome:
6 Howbeit I beleeued not their report, until I came, and mine eyes had seene it: and behold, the one halfe of thy great wisedome was not tolde me: for thou exceedest the fame that I heard.
7 Happy are thy men, & happy are these thy seruantes, which stande before thee alway, and heare thy wisedome.

1.King.10.1. mat.12.42. luke 11.31.
a To know whether his wisdom were so great as the report was.
b There was no question so hard that he did not solue.
[b] Or, galleries where by he went vp.
" Eb. there was no more spirit in her.
[b] Or, after.

8 Blessed be the Lord thy God, which loued thee, to set thee on his [c] throne as King, in the stead of the Lord thy God: because thy God loueth Israel, to establishe it for euer, therefore hath he made thee King ouer them, to execute iudgement and iustice.
9 Then the gaue the king six score talents of golde, and of swēte odours exceeding much & precious stones: neither was there such swēte odours since, as the Quēene of Sheba gaue vnto King Salomon.
10 And the seruants also of Huram, and p seruants of Salomon which brought golde frō Ophir, brought [d] Algummim wood and precious stones.
11 And the king made of the Algummim wood [e] staires in the house of the Lorde, and in the kings house, and harpes & violes for singers: and there was no such seene before in the lande of Iudah.
12 And King Salomon gaue to p Quēene of Sheba euery pleasant thing that shee asked, [f] besides for that which shee had brought vnto the King: so she returned and went to her owne countrey, both she, and her seruants.
13 ¶ Also the weight of golde that came to Salomon in one yere, was sixe hundreth thyee score and six talents of gold,
14 Besides that which chapmen & marchantes brought: and all the Kings of Arabia, and the princes of the countrey brought golde and siluer to Salomon.
15 And king Salomō made two hundreth targets of beaten golde, and s sixe hundreth shekels of beaten golde went to one target,
16 And three hundreth shieldes of beaten golde: three hundreth [h] shekels of golde went to one shielde, and the King put them in the house of the wood of Lebanon.
17 And the King made a great throne of puorie and ouerlayde it with pure gold.
18 And the throne had sixe steppes, with a footestoole of golde [i] fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the [k] stayes.
19 And twelue lions stoode there on the sixe steps on either side: there was not the like made in any kingdome.
20 And al king Salomons drinking vessels were of gold, & all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.
21 For the kings ships went to Tarshish with the seruātes of Huram, euery three yeere once came the ships of [l] Tarshish, and brought golde, and siluer, puorie, & apes, and peacocks.
22 So king Salomon excelled all p kings of the earth in riches and wisedome.
23 And all the kings of the earth sought the presence of Salomon, to heare his wis-

c Meaning, that the Israelites were Gods peculiar people, & that Kings are y lieutenantes of God, which ought to graune vnto him the superioritie, and minister iustice to all.
d Read Chap. 2.8. and 1.king. 10.11.
e Or pillars: meaning, the garnishing and trimming of the staires or pillars.
f That is, which the king gaue her for recompence of that treasure which she brought.
g Which summe mounteth to 2400. crownes of the sunne, Budeus de asse.
h Or, pounds, called mina, whereof euery one seemed to make an hundreth shekels.
i That is, y steps and the footestoole were fastened to the throne.
k Vpon the pōmels or knops.
l Which countrey of the best writers, is thought to be Cilicia, reade 1. king. 10.22.

wisdom that God had put in his heart.
24 And they brought euery man his present, vessels of siluer, and vessels of gold, and rayment, armour, and swete odours, horses, and mules, from yere to yere.
25 And Salomon had [m] foure thousand stalles of horses, and charets, & twelue thousand horsemen, whom he bestowed in the charet cities, and with the King at Ierusalem.
26 And hee reigned ouer all the Kinges from the [n] Riuer euen vnto the land of the Philistins, and to the border of Egypt.
27 And the King gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wylde figge trees, that are abundant in the plane.
28 And they brought vnto Salomon horses out of Egypt, and out of all lands.
29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiah the Shilonite, and in the visions of [n] Iedo the Seer [o] against Ieroboam the sonne of Nebat?
30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.
31 And Salomon* slept with his fathers, and they buried him in the citie of Dauid his father: & Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 He followeth lewde counsel. 16 The people rebel.

1 THen* Rehoboam [a] went to Shechem: for to Shechem came all Israel to make him King.
2 And when Ieroboā the sonne of Nebat heard it, (which was in Egypt, whither he had fledde from the presence of Salomon the King) he returned out of Egypt.
3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,
4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, & his sore yoke, that he put vpon vs, lighter, & we will serue thee.
5 And he saide to them, Depart yet three dayes, then come againe vnto me. And the people departed.
6 And King Rehoboam tooke counsell with the old men that had stand before Salomon his father, while he yet liued, saying, What counsell giue ye that I may answere this people?
7 And they spake vnto him, saying, If thou be kind to this people, and please them, & speake louing words to them, they wil be thy seruants for euer.
8 But he left the counsel of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and [c] waited on him.
9 And he sayd vnto them, What counsel giue ye, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?
10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere ye people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs: thus shalt thou say vnto the, My [d] least part shall be bigger then my fathers loynes.
11 Nowe where as my father did burden you with a grieuous yoke, I wil yet increase your yoke: my father hath chastised you with rodds, but I will correct you with* scourges.
12 ¶ Then Ieroboam and all the people came to Rehoboam the thirde day, as the King had appointed, saying, Come again to me the third day.
13 And the King answered them sharply: and King Rehoboam left the counsel of the ancient men,
14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rods, but I wil correct you with scourges.
15 So the King hearkened not vnto the people: for it was the [e] ordinance of God that the Lord might performe his saying, which he had spoken* by Ahiah the Shilonite to Ieroboam [p] sonne of Nebat.
16 So when all Israel saw that the King would not heare them, the people answered the King, saying, *What portion haue we in Dauid: for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: nowe see to thine owne house, Dauid. So all Israel departed to their tents.
17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.
18 Then King Rehoboam sent Hadoram that was* ouer the tribute, and the children of Israel stoned him [q] stones, that he died: then King Rehoboam ** made speed to get him vp to his charet, to flee to Ierusalem.
19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteene wives, and three score concubines, & by them eight and twentie sonnes and three score daughters.

1 AND* when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah & [a] Beniamin nine score thousand chosen men of warre to fight against [b] Israel, and to bring the kingdome againe to Rehoboam.
2 But the word of [p] Lord came to Shemaiah the man of God, saying,
3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, & to all Israel that

m That is, ten horses in euery stable, which in all mount to fourty thousand, vs 1. King. 4. 26.
*Or, Euphrates.
n The abundāce of these temporal treasures in Salomons kingdome is a figure of the spiritual treasures, which the elect shal inioye in the heauens vnder the true Salomon Christ.
*Or, Iddo.
o That is, which prophecied against him.
*4. King. 11. 41.
*2. King. 23. 1.
a After ý death of Salomon.
b That is, handled vs rudely. It seemeth ý God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.
c Or, that stood by him, that is, which were of his counsel and secrets.
d Or, little finger: meaning that he was of farre greater power then was his father.
*Or, scorpions.
e Gods wil imposeth such a necessitie to the second causes, ý nothing can be done but according to the same and yet mans wil worketh as of it selfe, so that it can not be excused in doing euil, by alledging that it is Gods ordinance.
*Ebr. by the hand.
*1. King. 12. 16.
*Or, receiuer.
**Ebr. strengthened him selfe.
*1. King. 12. 20, 21.
a That is, the half tribe of Beniamin: for the other halfe was gone after Ieroboam.
b Meaning, the ten tribes which rebelled.

that are in Judah, & Beniamin, saying,
4 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.
5 And Rehoboam dwelt in Ierusalem, and c built strong cities in Iudah.
6 He built also Beth-lehem, and Etam, and Tekoa,
7 And Beth-zur, and Shoco, and Adullam,
8 And Gath, and Maresha, and Ziph,
9 And Adoraim, & Lachish, and Azekah,
10 And Zorah, and Aialon and Hebron, which were in Iudah and Beniamin, strong cities.
11 And he d repaired the strong holdes and put captaines in them, and store of vitaile, and ople and wine.
12 And in all cities hee put shields and speares, & made them exceeding strong: so Iudah and Beniamin were his.
13 ¶ And the Priests and the Leuites that were in all Israel, e resorted vnto him out of all their coastes.
14 For the Leuites left their suburbs and their possession, & came to Iudah and to Ierusalem: *for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.
15 * And he ordeined him priests for the hie places, and for the d deuils and for the calues which he had made.
16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their e hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.
17 So they strengthened the kingdom of Iudah, and made Rehoboam the sonne of Salomon mightie, three yeere long: for three yeere they f walked in the way of Dauid and Salomon.
18 ¶ And Rehoboam tooke him Mahalath the daughter of Iermoth the sonne of Dauid to wife, & Abihail the daughter of Eliab the sonne of Ishai,
19 Which bare him sonnes Ieush, and Shemariah, and Zaham.
20 And after her he tooke Maakah the daughter of Absalom which bare him Abiah, and Attai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the daughter of Absalom above all his wives and his concubines: for he tooke eighteene wives, and three score concubines, & begate eight & twentie sonnes, and three score daughters.
22 And Rehoboam made g Abiah the sonne of Maakah the chief ruler among his brethren: for he thought to make him King.
23 And he taught him: and dispersed all his sonnes throughout all the countreis of Iudah and Beniamin vnto euery strong citie: and he gaue them abundance of vitaile, & h desired many wives.

c Or, repaired them and made them strong, to be more able to resist Ieroboam.

*Or, strengthened.

*Ebr. floode.

Chap. 13. 9.

1. King. 12. 31.

d Meaning, idoles, reade Isa. 44. 15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and set foorth his worde, they prospered.

g Called also Abiiam, who reigned three yere, 1. King. 15. 2

h He gaue him selfe to haue many wives.

CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth him selfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiah his sonne succeedeth him.

1 AND when *Rehoboam had established the kingdome and made it strong, he forsoke the Lawe of the Lord, and a all Israel with him.
2 Therefore in the fift yere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)
3 With twelue hundreth chariets, and three score thousand horsemen, and the people were without number, that came with him fro Egypt, euen the Lubims, b Sukkiims, & the Ethiopians.
4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.
5 ¶ Then came Shemaiah the Prophet to Rehoboam, & to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and sayde vnto them, Thus saieth the Lorde, Ye haue forsaken me, c therefore haue I also left you in the hands of Shishak.
6 Then the princes of Israel, and the King humbled them selues, and sayde, The Lord is d iust.
7 And when the Lorde sawe that they humbled them selues, the worde of the Lorde came to Shemaiah, saying, They haue humbled them selues, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not e be powred out vpon Ierusalem by the hand of Shishak.
8 Neuertheless they shalbe his seruants: so shal they know my f seruice, and the seruice of the kingdomes of the earth.
9 ¶ Then Shishak King of Egypt came vp against Ierusalem, & tooke the treasures of the house of the Lorde, and the treasures of the Kings house: he tooke euen all, and he carried away the shields of gold, *which Salomon had made.
10 In stede whereof King Rehoboam made shields of brasse, and committed them to the hands of the chiefe of the garde, that waited at the doore of the Kings house.
11 And when the King entred into the house of the Lord, the gard came & bare them and brought them agame vnto the gard chamber.
12 And because he g humbled him selfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the thinges prospered.
13 * So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yere olde, when he began to reigne, and reigned h seuentene yeere in Ierusalem, the citie which the Lorde had chosen out of all the tribes of Israel to put his Name there.

*Or, when the Lord had established Rehoboams kingdome.

a For such is the inconstancie of the people, that for the most part they followe the vices of their gouernours.

b Which were a people of Africa called the Troglodites, because they dwelled in holes.

*Or, black Moors.

c Signifying that no calamitie can come vnto vs except we forsake God, and that he neuer leaueth vs til we haue cast him of.

d And therefore doeth iustly punish you for your sinnes.

*Ebr. drop downe.

e He sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of them selues and to know how much better it is to serue God then tyrants.

Chap. 7. 15.

f Which declareth that God seeketh not the death of a sinner but his conuersion, Ezek. 18. 32. and 33. 11.

1. King. 14. 21.

g That is, twelue yeeres after that he had bene ouercome by Shishak, vers. 2.

And

And his mothers name was Maamah
an Ammonitesse.
14 And he did euill: for he prepared not
his heart to seeke the Loyd.
15 The actes also of Rehoboam, first and
last, are they not written in the [n] booke
of Shemaiah the Prophet, and Iddo
the Seer, in reckening the genealogie?
and there was warre alway betweene
Rehoboam and Ieroboam.
16 And Rehoboam slept with his fathers,
and was buried in the citie of Dauid, &
[o] Abiiah his sonne reigned in his stead.

CHAP. XIII.

1 Abiiah maketh warre against Ieroboam. 4 Hee sheweth the occasion. 13 He troubleth in the Lord and ouercommeth Ieroboam. 21 Of his wiues and children.

1 ¶ In the eighteenth yeere of king Ie-
roboam began Abiiah to reigne ouer
[a] Iudah.
2 He reigned three yeere in Ierusalem:
(his mothers name also was [b] Michai-
iah the daughter of [c] Uriel of Gibea) &
there was warre betweene Abiiah and
Ieroboam.
3 And Abiiah set the battell in aray with
the armie of valiant men of warre, e-
uen foure hundreth thousande chosen
men. Ieroboam also set the battell in
aray against him with eight hundreth
thousand chosen men which were strõg
and valiant.
4 And Abiiah stoode vp vpon mount
[d] Zemaraim, which is in mount Ephra-
im, and sayde, O Ieroboam, and all Is-
rael, heare ye me,
5 Ought you not to knowe that the Loyd
God of Israel hath giuẽ the kingdome
ouer Israel to [e] Dauid for euer, euen to
him and to his sonnes by a couenant
[f] of salt?
6 And Ieroboam the sonne of Nebat
the seruant of Salomon the sonne of
Dauid is risen vp, and hath [g] rebelled a-
gainst his Loyd:
7 And there are gathered to him [h] vayne
men and [i] wicked, & made themselues
strong against Rehoboam the sonne of
Salomon: for Rehoboam was [k] but a
childe and [l] tender hearted, and could
not resist them.
8 Now therefore ye thinke that ye be a-
ble to resist against the kingdome of the
Loyd, which is in [m] hands of the sonnes
of Dauid, and ye be a great multitude,
& the golden calues are with you which
Ieroboam made you for gods.
9 [n] Haue ye not driuen away the Priests
of the Loyd the sonnes of Aaron & the
Leuites, and haue made you priests
like the people of other countries? who-
soeuer commeth to [o] consecrate with a
[p] yong bullocke and seuen rams, [q] same
may be a priest of them [r] are no gods.
10 But we beleeue vnto the Loyd our God,
& haue not forsaken him, & the Priests
the sonnes of Aaron minister vnto the
Loyd, and the Leuites in their office.
11 And they burne vnto the Loyde euerie
[k] morning and euerie euening burnt of-
frings and sweete incense, & the breade
is set in order vpon the pure table, and
the candlestricke of gold with the lãpes
thereof, to burne euery euening: for we
keepe the watche of the Loyd our God:
but ye haue forsaken him,
12 And behold, this God [l] is with vs, as
a captaine, and his Priestes with the
sounding trumpets, to crie an alarme
against you. O ye childre of Israel, fight
not against the Loyde God of your fa-
thers: for ye shall not prosper.
13 ¶ But Ieroboam caused an ambush-
ment [m] to compasse, and come behinde
them, when they were before Iudah, &
the ambushment behinde them.
14 Then Iudah looked, and beholde, the
battel was before and behind them, and
they cried vnto the Loyd, & the Priestes
blewe with the trumpets,
15 And the men of Iudah gaue a shoute:
and euẽ as the men of Iudah shouted,
God [n] smote Ieroboam and all Israel
before Abiiah and Iudah.
16 And the children of Israel fled before
Iudah, and God deliuered them into
their hande.
17 And Abiiah and his people slewe a
great slaughter of them, so that there fel
downe wounded of Israel fiue hũdreth
thousand chosen men.
18 So the childre of Israel were brought
vnder at that time: and the children of
Iudah preuayled, [n] because they stayed
vpon the Loyd God of their fathers.
19 And Abiiah pursued after Ieroboam,
and tooke cities from him, euen Beth-
el, and the [o] villages thereof, and Iesha-
nah with her villages, & Ephron with
her villages.
20 And Ieroboam recouered no strength
againe in the dayes of Abiiah, but the
Loyd plagued him, and he died.
21 So Abiiah waxed mightie, & married
fourtene wives, & begate two & twenty
sonnes, and sixtene daughters.
22 The rest of the actes of Abiiah and his
maners and his sayings are written in
the storie of the Prophet Iddo.

CHAP. XIIII.

3 Asa destroieth idolatrie & cõmãdeth his people to serue the true God. 11 He praieth vnto God when he should go to fight. 12 He obteineth the victorie.

1 ¶ [o*] Abiiah slept with his fathers, and
they buried him in the citie of Dauid,
& Asa his sonne reigned in his stead: in
whose dayes [p] land was quiet ten yere.
2 And Asa did that was good and right
in the eyes of the Loyd his God.
3 For he tooke away [p] altars of [p] strange
gods & the hie places, and brake downe
the images, and cut down the [a] groues,
4 And cõmanded Iudah to seeke [p] Loyde
God of their fathers, & to do according
to the Lawe and the commandement.
5 And

[n] He meaneth Iudah and Beniamin.
[b] Or, Maacha, 1. king. 15. 2.
[c] Called also Abshalom, for Abshalom was her grandfather, 1. king. 15. 2.
[d] Which was one of ỹ tops of mõt Ephraim.
[e] And therefore whosoeuer doth vsurpe it or take it fro that stock, trãsgresseth the ordinance of the lord, thus like an hypocrite he alledged the word of God for his aduantage.
[f] That is, perpetual, because ỹ thing, which is salted, is preserued from corruption: he meaneth also that it was made solemnely & confirmed by offring of sacrifices, whereas they vsed salt according as was ordeined, Nõ. 18. 19 1. King. 11. 26.
[g] This word in ỹ Chalde tongue is Racha, which our Sauiour vseth, Mat. 5. 22.
[h] *Ebr. children of Belial.*
[i] Meaning, in heart & courage.
[k] *Or, faint hearted.*
[l] As it was appointed in the Law, Exod. 29. 39.
[m] Because their cause was good and approued by the Lord, they doubted not of the successe and victorie.
[n] Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit.
[o] *Or, gaue him the ouerthrowe.*
[n] He sheweth that the stay of al kingdomes & assurance of victories depende vpon our trust and confidence in the Lord.
[o] *Ebr. daughters.*

[a] Ebr sayings.
[o] *Or, Abiam.*

Leuit. 26. 36. 1. King. 12. 31. chap. 15. 14. [o*] *Ebr. fill his hand.* i He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beastes sufficient, to serue their turne.

[p] As it was appointed in the Law, Exod. 20. 24.
[q] Because their cause was good and approued by the Lord, they doubted not of the successe and victorie.
[r] Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit.
[a] Which were planted contrarie to the Lawe, Deut. 16. 21.

5 And he tooke away out of all ꝑ cities of Iudah ꝑ hie places, & the images: therefore ꝑ kingdom was [b] quiet before him.
6 He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lorde had giuen him rest.
7 Therfore he said to Iudah, let vs build these cities and make walles about, & towres, gates, & barres, whiles the land is [c] before vs: because we haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euerie side: so they built and prospered.
8 And Asa had an armie of Iudah that bare shields and speares, three hundreth thousand, and of Beniamin that bare shields and drew bowes, two hundreth and foure score thousand: all these were valiant men.
9 ¶ And there came out against them Zerah [d] of Ethiopia vb an hoste of ten hundreth thousande, & three hundreth chariots, and came vnto [e] Marethah.
10 Then Asa went out before him, and they set the battell in arap in the valley of Zephathah beside Marethah.
11 And Asa cried vnto the Lord his God, and said, Lord, *it is nothing with thee to helpe *with many, or with no power: helpe vs, O Lorde our God: for we rest on thee, and in thy Name are we come against this multitude: O Lorde, thou art our God, [f] let not man preuaile against thee.
12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.
13 And Asa & the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrown, so that there was no life in them: for they were destroyed before the Lorde & before his hoste: and they caried away a mightie great spoyle.
14 And they smote all the cities rounde about Gerar: for the [g] feare of ꝑ Lorde came vpon them, and they spoyled all the cities, for there was exceding much spoyle in them.
15 Yea, and they smote the tents of cattel, and caried away pleniie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

a The exhortation of Azariah. 8 Asa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatrie.

1 THen the Spirit of God came vpon [a] Azariah the sonne of Obed,
2 And he went out to meete Asa, & sayde vnto him, O Asa, and all Iudah, and Beniamin, heare ye me. The Lorde is with you, while ye be with him: and if ye seeke him, he will be founde of you, but if ye forsake him, he will forsake you.
3 Now for a long season Israel hath bin without the [b] true God, and without Priest to teache, and without Lawe,
4 But whosoeuer returned in his affliction to the Lord God of Israel, and sought him, he [c] was found of them.
5 And in that time there was no peace to him, that did go out and goe in: but great troubles were to all the inhabitants of the earth.
6 For nation was destroyed of nation, & citie of citie: for God troubled the with all aduersitie.
7 Be ye strong therfore, and let not your hands be weake: for your [d] worke shall haue a reward.
8 ¶ And when Asa heard these words, & the prophecie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the lande of Iudah, and Beniamin, and out of the cities which he had taken of mount Ephraim, & he renued the altar of the Lorde, that was before the porche of the Lorde.
9 And he gathered all Iudah and Beniamin, and the stragers with them out of Ephraim, and Manasseh and out of Simeon: for there fell many to him out of Israel, when they sawe that the Lord his God was with him.
10 So they assembled to Ierusalem in the [e] third moneth, in the fifteenth peere of the reigne of Asa.
11 And they offred vnto the Lorde ꝑ same time of the [f] spoyle, which they had brought, euen seuen hundreth bullocks, and seuen thousand sheepe.
12 And they made a couenant to seeke ꝑ Lorde God of their fathers, with all their heart, and with all their soule.
13 And [g] whosoeuer will not seeke the Lord God of Israel, shalbe slaine, whether he were small or great, man or woman.
14 And they sware vnto the Lord with a loude voyce, and with shouting & with trumpets, and with cornets.
15 And all Iudah reioyced at the othe: for they had sworne vnto ꝑ Lord with all their heart, and sought him with a whole desire, and he was [h] founde of them. And the Lorde gaue them rest rounde about.
16 ¶ And King Asa deposed *Maachah his [i] mother from her regencie, because she had made an idole in a groue: and Asa brake downe her idole, and stampeth it, and burnt it at the brooke Kidron.
17 But the hie places were not [k] taken away out of Israel: yet the heart of Asa was [m] perfite all his dayes.

a Who was called Obed, as his father was, vers. 8.
b For the space of twelue yeres vnder Rehoboam, and three yeres vnder Abiiah, religion was neglected and idolatrie planted.
c He sheweth that the rest and quietnes of king domes standeth in abolishing idolatrie, and aduancing true religion.
d The king of Ethiopia or Egypt.
e Which was a citie in Iudah, Iosh. 15.44: where Michaiah the Prophet was borne. *1.Sam.14.6.*
b *Or, against many, without power.*
f Thus the children of God neither trust in their owne power or policie, neither feare the strength & subtiltie of their enemies, but cōsider the cause, and see whether their enterprises tend to Gods glorie, and thereupon assure them selues of the victorie by him, which is only almightie, and can turne all flesh into dust ꝓ the breath of his mouth.
g The Lorde had stricken them with feare.
b He sheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whome he heareth in their tribulation, as he deliuered his frō Zerah king of the Ethiopians, Chap.14.9,12, and out of all other dangers, when they called vpon the Lord.
d Your confidence and trust in God shal not be frustrate.
e Called Shiuan contening part of May and part of Iune.
f Which they had taken of the Ethiopians.
g These were the wordes of their couenant, which commanded all idolaters to be put to death according to the lawe of God, Deut. 13.5, 9, 15.
h So long as they serued him aright, so long did he preserue and prosper them, 1.King. 15.13.
i Or grandmother: and here in hee shewed that he lacked zeale: for shee ought to haue

c Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstitiō of the people, that al were not taken away.
l Because that God was called the God of Israel by reason of his promes to Iaakob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people.
m In respect of his predecessours.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, siluer, & gold, and vessels.
19 And there was no warre vnto the fine and thirtieth yere of the reigne of Asa.

CHAP. XVI.

2 *Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad King of Aram. 7 He is reproued by the Prophet, 10 Whom he putteth in prison. 12 He putteth his trust in the Physitions. 13 He death.*

1 IN the fire and thirtieth yere of the reigne of Asa came [a] Baasha king of Israel vp against Iudah, & built [b] Ramah to let none passe out or go in to Asa King of Iudah.
2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at [a] Damascus, saying,
3 There is a couenant betweene me and thee, and betweene my father and thy father: beholde, I haue sent thee siluer and gold: come, [c] breake thy league with Baasha king of Israel that he may depart from me.
4 And Benhadad hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Ion, and Dan, and Abelmaim, and all the store cities of Naphtali.
5 And when Baasha heard it, he left building of Ramah, & let his worke cease.
6 Then Asa the King toke all Iudah, and caried away the stones of Ramah & [b] timber thereof, wherewith Baasha did builde, and he built therewith Geba and Mizpah.
7 ¶ And at that same time Hanani the [d] Seer came to Asa King of Iudah, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lorde thy God, therefore is the hoste of the King of Aram escaped out of thine hand.
8 [e] The Ethiopians & the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.
9 [f] For the eyes of the Lord behold all the earth to shewe himselfe strong with them that are of perfite heart towarde him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.
10 Then Asa was wroth with the Seer, and put him into a [h] prison: for he was [d] displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.
11 And beholde, the actes of Asa first and last, lo, they are written in the booke of the kings of Iudah and Israel.
12 ¶ And Asa in the nine and thirtieth yere of his reigne was [i] diseased in his feete, and his disease was [k] extreme: yet he sought not the Lorde in his disease, but to the [l] Physitions.
13 So Asa slept with his fathers, and died in the one and fourtieth yere of his reigne.
14 And they buried him in one of his sepulchres, which he had made for him selfe in the citie of Dauid, and layd him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the arte of the apothecarie: and they burnt odours for him with an exceeding great fire.

a Who reigned after Nadab the sonne of Ieroboam. 1.King.15.17.
b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeō.
[a] Or, Darmesek.
c He thought to repulse his aduersarie by an vnlawful meane, that is, by seeking helpe of infidels, as they seeke the Turks amitie, thinking thereby to make themselues more strong.
[d] Or, Prophet.
Chap.14.9.
e Mac.9.5. and 12.28.
[h] Ebr. prison house.
d This in stead of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked do when they be tolde of their faultes.
[i] Or, gouttie, or swollen.
4.King.15.23.
[k] Or, to the top of his head.
e God plagued his rebellion, and hereby declareth that it is nothing to begin wel, except we so continue to the end, that is, zealous of Gods glorie, and put our whole trust in him.
f He sheweth first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the physitions, as a meane by whom God worketh.

CHAP. XVII.

5 *Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He abolisheth idolatrie, 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His mustions, and men of warre.*

1 AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.
2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.
3 And the Lord was with Iehoshaphat, because he walked in the [a] first wayes of his father Dauid, and sought not [b] Baalim.
4 But sought [c] the Lorde God of his father, and walked in his commandements, and not after the [d] trade of Israel.
5 Therefore the Lord stablished the kingdome in his hand, & all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.
6 And he [e] lift vp his heart vnto [f] wayes of the Lord, and he toke away moreouer the hie places and the groues out of Iudah.
7 ¶ And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should [g] teach in the cities of Iudah,
8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, & Asahel, and Shemiramoth, & Iehonathan, and Adoniiah, and Tobiah, and Tobadoniiah, Leuites, & with them Elishama and Iehoiam Priests.
9 And they taught in Iudah, & had the booke of the Law of [h] Lord with them, and went about throughout all the cities of Iudah, and taught the people.
10 And the feare of the Lord fell vpon all the kingdomes of the landes that were round about Iudah, and they [i] fought not against Iehoshaphat.
11 Also some of the Philistims brought Iehoshaphat gifts and tribute siluer, and

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.
b Sought not helpe at strange gods.
[c] Ebr. worke.
c He gaue him selfe wholy to seeke the Lorde.
d He knewe it was in vaine to professe religion, excepe such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie.
e Thus God prospereth all such that with a pure heart seeke his glorie, and keepeth their enemies in feare that they can not be able to execute their rage against the.

and the Arabians brought him flocks, seuen thousande and seuen hundreth rams, and seuen thousand & seuen hundreth hee goates.
12 So Iehoshaphat prospered & grewe vp on hie: and he built in Iudah palaces and cities of store.
13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.
14 And these are the nombers of them after the house of their fathers, In Iudah were captaines of thousands, Adnah the captaine, and [a] with him of valiant men three hundreth thousand.
15 And [a] at his hand Iehohanan a captaine, and with him two hundreth and fourescore thousand.
16 And at his hand Amasiah the sonne of Zichri, which [f] willingly offred him selfe vnto the Lord, and with him two hundreth thousand valiant men.
17 And of Beniamin, Eliada a valiant man, and with him armed men with bow & shield two hundreth thousand.
18 And at his hand Iehozabad, and with him an hundreth and foure score thousand armed to the warre.
19 These [g] wayted on the King, besides those which the King put in the strong cities throughout all Iudah.

[a] Ebr. in his hand.
[b] Or, next to him.
[f] Meaning, which was a Nazarian.
[g] That is, they were as his ordinarie gard.

CHAP. XVIII.

3 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundreth prophets counsel Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The King putteth him in prison. 29 The effect of his prophecie.

1 AND [a] Iehoshaphat had riches and honour in abundance, but he was ioyned in [a] affinitie with Ahab.
2 And after certaine [b] yeeres hee went downe to Ahab to Samaria: and Ahab slewe [d] sheepe & oxen for him in great nomber, and for the people that he had with him, and enticed him to go vp vnto [c] Ramoth Gilead.
3 And Ahab King of Israel sayde vnto Iehoshaphat King of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, & we will ioyne with thee in the warre.
4 And Iehoshaphat said vnto the King of Israel, Aske counsel, I pray thee, at the [d] word of the Lord this day.
5 Therefore the King of Israel gathered [e] prophets foure hundreth men, and sayd vnto them, Shall we goe to Ramoth Gilead to battel, or shall I cease? And they said, Goe vp: for God shall deliver it into the Kings hand.
6 But Iehoshaphat said, Is there here yeuer a Prophet more of the Lord that we might inquire of him?
7 And the King of Israel sayde vnto Iehoshaphat, There is yet one man, by whome we may aske counsell of the Lord, but I [f] hate him: for he doeth not prophecie good vnto me, but alway euil: it is Michaiah the sonne of Imla. Then Iehoshaphat sayde, Let not the King say so.
8 And the King of Israel called an eunuche, and said, Call quickly Michaiah the sonne of Imla.
9 ¶ And the King of Israel, and Iehoshaphat King of Iudah sate either of them on his throne clothed in their [h] apparel: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the prophets prophecied before them.
10 And Zidkiah [h] sonne of Chenaanah made him [i] horns of yron, and saide, Thus sayth the Lord, With these shalt thou push the Aramites vntil thou hast consumed them.
11 And all the prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shal deliver it vnto the hand of the King.
12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Beholde, the words of the Prophets declare good to the king with one [k] accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.
13 And Michaiah sayd, As the Lorde liueth, whatsoever my God saith, that wil I speake.
14 ¶ So he came to the king, and the king said vnto him, Michaiah, shall we goe to Ramoth Gilead to battel, or shall I leaue of? And he said, [l] Goe ye vp, and prosper, and they shalbe deliuered into your hand.
15 And [h] King said to him, How oft shal I charge thee, that thou tel me nothing but the trueth in the Name of the Lorde?
16 Then he sayd, I sawe all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lorde sayde, [m] These haue no master: let them returne euerie man to his house in peace.
17 And the king of Israel sayde to Iehoshaphat, Did I not tel thee, that he woulde not prophecie good vnto me, but euil?
18 Againe he sayd, Therefore heare ye the word of the Lord: I sawe the Lorde sit vpon his throne, and all the [n] hoste of heauen standing at his right hand, and at his left.
19 And the Lorde saide, Who shall [n] persuade Ahab king of Israel, that hee may goe vp and fall at Ramoth Gilead? And one spake and said thus, and another sayd that.
20 Then there came forth a spirit and stode before the Lord, and sayd, I will persuade him. And the Lord sayd vnto him, Wherein?
21 And he said, I wil go out, & be a false spirit in the mouth of all his prophets. And [o] he said, Thou shalt persuade, and thou shalt also prevaile: go forth and doe so.

[a] For Ioram Iehoshaphats sonne married Ahabs daughter.
[b] That is, the third yere, 1.King.22.2.
[c] To recouer it out of the hands of the Syrians.
[d] Heare the aduice of some Prophet, to know whether it be Gods wil.
[e] Which were the prophets of Baal, signifying that the wicked esteeme not but flatterers and such as wil beare with their inordinate affections.
[f] Yet the true ministers of God ought not to cease to do their duetie, though wicked magistrates can not abide them to speak the trueth.
[g] Meaning, that he ought not to refuse to heare any that was of God.
[h] That is, in their maiestie & royall apparel.
[i] Reade 1.King. 22.11.
[k] Thinking, that whereas foure hundreth prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainesay it.
[l] He spake this by derision of the false prophets, as the King wel perceiued.
[m] He prophecieth how the people should be dispersed & Ahab slaine.
[n] Meaning his Angels.
[o] Or, deceiue.
[o] That is, the Lord.

22 Now

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lyes, 2. Thes. 2. 10.

q By this cruelitie his ambition and hypocrisie was discouered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them, in whom ‡ true Spirit is.

r Keepe him streightly in prison and let him feele hunger and thirst.

[a]Or, Michaiah.

f Thus the wicked thinke by their owne subtiltie to escape Gods iudgemēts which he threateneth by his word.

t He cried to ‡ Lord by acknowledging his faut in going w̄ this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.

[w]Ebr. in his simplicitie, or ignorantly.

[x]Or, between the habergine.

u He dissembled his hurt, that his souldiers might fight more courageously.

[y]Ebr. in peace.

z He declareth that the wrath & iudgement of God is ouer all such, that support the wicked, and rather shewe not in deede that they are enemies to al such as hate the Lorde.

22 Now therefore beholde, the Lord hath put a p false spirit in the mouth of these thy prophetes, and the Lorde hath determined euil against thee.
23 Then Abiah the sonne of Chenaanah came neere, and smote Michaiah vpon the q cheeke, and said, By what way went the Spirit of the Lord from me, to speake with thee?
24 And Michaiah said, Beholde, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.
25 And the King of Israel said, Take ye Michaiah, and carie him to Amon the gouernour of the citie, and to Ioash the kings sonne,
16 And say, Thus saith ‡ king, Put this man in the prison house, and feede him with bread of r affliction and with water of afflictiō vntil I returne in peace.
27 And Michaiah said, If thou return in peace, the Lord hath not spoken by me. And [y]he said, Heare, all ye people.
28 So the king of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.
29 And the king of Israel said vnto Iehoshaphat, I wil [t]change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battel.
30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.
31 And when the captaines of the charets sawe Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat [x]cried, and the Lorde helped him and moued them to depart from him.
32 For when ‡ captaines of the charets saw that he was not the king of Israel, they turned backe from him.
33 Then a certaine man diewe a bowe [u]mightily, and smote the king of Israel betweene the ioyntes of his hargandine: therfore he said to his charetman, Turne thine hande, and carie me out of the hoste: for I am hurt.
34 And ‡ battel increased that day: & the king of Israel [z]stood stil in his charet against the Aramites vntil euen, & dyed at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lorde. 5 Hee appointeth iudges and ministers, 9 And exhorteth them to feare God.

1 AND Iehoshaphat the king of Iudah returned [y]safe to his house in Ierusalem.
2 And Iehu the sonne of Yanani ‡ Seer went out to meet him, and said to King Iehoshaphat, [a]Wouldest thou helpe the wicked, and loue them that hate the Lorde? therefore for this thing the wrath [b]of the Lord is vpon thee.
3 Nevertheless good things are found in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to seeke God.
4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went [b]through the people from Beer-sheba to mount Ephraim, & brought them againe vnto the Lord God of their fathers.
5 And he set iudges in the land throughout all the strong cities of Iudah, euerie citie,
6 And said to ‡ iudges, Take heed what ye do: for ye execute not the iudgements of man, but of the Lorde, and hee wilbe [c]with you in the cause and iudgement.
7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no [d]iniquitie with the Lord our God, neither [e]respect of persons, nor receiving of reward.
8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, & of the Priestes and of ‡ chiefe of the families of Israel, for the iudgement & cause of the Lorde: and they [e]returned to Ierusalem.
9 And he charged them, saying, Thus shall ye do in the feare of the Lord faithfully and with a perfite heart.
10 And in euery cause that shall come to you of your brethren that dwel in their cities, betweene [f]blood & blood, betweene lawe and precept, statutes and iudgements, ye shal iudge them, and admonish them that they trespasse not against the Lord, that [g]wrath come not vpon you and vpon your brethren. Thus shall ye do and trespasse not.
11 And behold, Amariah the Priest shal be the chiefe ouer you in all matters of the Lord, & Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shal be for all the [h]kinges affaires, & the Leuites shalbe [i]officers before you. Be of courage, and doe it, and the Lord shalbe with the [k]good.

[a]Ebr. wrath from the Lord.

b Hee visited all his countrey and brought his people from idolatrie to the knowledge of the true God.

c Both to presenue you, if you doe iustly, or to punish you, if you do the contrarie.

d He wil declare by the sharpenes of the punishment, that he hateth al iniquitie.

Deut. 10. 17. iob. 34. 19. act. 10. 34. rom. 2. 11. gal. 2. 6. ephe. 6. 9. col. 3. 25. 1. pet. 1. 17.

e The Priests & Leuites which should iudge matters according to the word of the Lord.

f That is, to trie whether ‡ murther was done of vnwares or elsonset purpose. Nomb. 35. 11. deut. 4. 41.

g Meaning, that God would punish them most sharpely, if they would not execute iustice aright.

h Shalbe chiefe ouerseer of the publike affaires of the realme.

i They shall haue the handling of inferiour causes.

k God will assist them that do iustice,

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lorde. 22 The marueilous victorie that the Lord gaue him against his enemies. 30 His reigne and actes.

1 AFter this also came the children of Moab and the children of Ammon, and with them of the [a]Ammonites against Iehoshaphat to battel.
2 Then there came ‡ told Iehoshaphat, saying, There commeth a great multitude against thee from beyond ‡ [b]Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is En-gedi,

a That is, which coūterfaited the Ammonites language & apparel. The Hebrewes thinke ‡ they were the Amalekites, but as may appeare by the tenth vers, they were ‡ Idumeans of mount Seir. b Called the dead sea, where God destroyed the fiue cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, where as it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.

d He groundeth his prayer vpon Gods power, whereby he is able to help, and also on his mercie, which he will continue toward his, forasmuch as he hath once chosen them & begun to shewe his graces toward them. *1. King. 8. 37. chap. 6. 28.*

e Meaning, warre which cõmeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon and thou declarest thy presence and fauour. *Deut. 2. 9. Nehem. 13. 1. 3.*

g We onely put our trust in thee and wait for our deliuerance frõ heauen.

h That is, before the Arke of the couenant.

i Which was moued by the Spirit of God to prophecie.

k They fight against God and not against you: therefore he will fight for you. *Exod. 14. 13. 14.*

m *Or, deliuerance.*

l Declaring his faith and obedience to ye worde of the Lord, and giuing thankes for the deliuerance promised.

3 And Iehoshaphat feared, and set himselfe c to seeke the Lord: and proclaimed a fast throughout all Iudah.
4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of al the cities of Iudah to inquire of the Lord.
5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,
6 And said, O Lorde God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hande is power and might, & none is able to withstand thee.
7 Diddest not thou our God cast out the inhabitãts of this land before thy people Israel, and d gauest it to the seede of Abraham thy friend for euer?
8 And they dwelt therein, and haue built thee a Sãctuarie therin for thy Name, saying,
9 * If euill come vpon vs, as the e swoorde of iudgement, or pestilence, or famine, we will stande before this house and in thy presence (for thy Name is in this house) and wil crie vnto thee in our tribulation, and thou wilt heare and help.
10 And now behold, the children of f Ammon and Moab, and mount Seir, by whom thou woudest not let Israel go, when they came out of the lande of Egypt: but they turned aside from them, and destroyed them not:
11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritãce, which thou hast caused vs to inherit.
12 O our God, wilt thou not iudge them? for there is no strẽgth in vs to stande before this great multitude that cõmeth against vs, neither doe we know what to do: but our eyes g are toward thee.
13 And all Iudah stood h before the Lord with their yong ones, their wiues, and their children.
14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Iiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whom came i the Spirit of the Lord, in the middes of the Congregation.
15 And he said, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, king Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the k battel is not yours, but Gods.
16 To morow go ye downe against them: behold, they come vp by the cleft of Ziz, and ye shall finde them at the end of the brooke before the wildernes of Ieruel.
17 Ye shal not need to fight in this battel: * stand still, moue not, & behold the l salnation of the Lord toward you: O Iudah, and Ierusalem, feare ye not, neither be afraid: to morow go out against them, and the Lord wilbe with you.
18 ¶ Then Iehoshaphat l bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.
19 And the Leuites of the children of the Kohathites and of the children of the Corhites stoode vp to praise the Lorde God of Israel with a loud voyce on hie.
20 And when they arose early in the morning, they went forth to the wilderines of Tekoa: & as they departed, Iehoshaphat stoode and said, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lorde your God, and ye shalbe assured: beleeue his m Prophets, and ye shal prosper.
21 And when he had consulted with the people, and appointed singers vnto the Lorde, and them that should praise him that is in the beautifull Sanctuarie, in going forth before the men of armes, and saying, n Praise ye the Lord, for his mercie lasteth for euer,
22 And when they began to shoute, and to praise, the Lord layed ambushments against the children of Ammon, Moab, and o mount Seir, which were come against Iudah, and they slewe one another.
23 For the children of Ammon and Moab rose against ye inhabitants of mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped to p destroy another.
24 And when Iudah came toward Mizpah in the wilderines, they looked vnto the multitude: and beholde, the carkeises were fallen to the earth, and none escaped.
25 And when Iehoshaphat and his people came to take away ye spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselues, till they coulde carie no more: they were three dayes in gathering of ye spoyle: for it was much.
26 And in the fourth day they q assembled themselues in the valley of Berachah: for there they blessed the Lorde: therefore they called the name of that place, The valley of Berachah vnto this day.
27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe again to Ierusalem with ioy: for the Lorde had made them to reioyce ouer their enemies.
28 And they came to Ierusalem with violes, and with harpes, & with trumpets, euen vnto the house of the Lord.
29 And the r feare of God was vpon all the kingdomes of the earth, when they had heard that the Lorde had fought against the enemies of Israel.
30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.
31 ¶ And * Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, *1. King. 22. 42.*

m Giue credite to their wordes and doctrine.

n This was a Psalm of thanks giuing, which they vsed commonly to sing when they praised the Lorde for his benefits, and was made by David, Psal. 136.

o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus ¶ Lorde according to Iehoshaphats praier declared his power, when he deliuered his by causing their enemies to kill one another.

q To giue thãks to the Lorde for the victorie: and therefore the valley was called Berachah, that is, blessing or thankes giuing, which was also called the valley of Iehoshaphat, Ioel. 3. 2. and 12, because ¶ Lorde iudged the enemies according to Iehoshaphats prayer.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

f Meaning, in his vertues & those waies, wherein he followed God.

t If the great care and diligence of this good king was not able vtterly to abolish all superstition and idolatrie out of this people, but that they would still retaine their filth and idolatrie, howe much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused?

1. King. 16. 1.
2. King. 21. 18, 19.

u Thus God wold not haue his to ioyne in societie with idolaters & wicked men.

olde, when he began to reigne: & reigned fiue and twentie peere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the f way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were g not taken away: for ẖ people had not yet prepared their heartes vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne him selfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And he ioyned with him, to * make shippes to goe to Tarshish: and they made the shippes in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Marehah prophesied against Iehoshaphat, saying, Because thou hast u ioyned thy selfe with Ahaziah, ẖ Lord hath broken thy workes. and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 Which killeth his brethren. 6 He was brought to idolatrie, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable ende.

1 IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his steade.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, & Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of a Israel.

3 And their father gaue them great gifts of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 * And Iehoram rose vp vpon the kingdome of his father, and made him selfe strong, and b slewe all his brethren with the sword, and also of ẖ princes of c Israel.

5 Iehoram was two and thirtie peere olde, when he began to reigne, and he reigned eight peere in Ierusalem.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to d wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of ẖ * couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and he rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did e Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit f fornication, and compelled Iudah thereto.

12 And there came a writing to him from g Eliah the Prophet, saying, Thus saith ẖ Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of ẖ kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntill h thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of ẖ Philistims, and the Arabians that were beside the i Ethiopians.

17 And they came vp into Iudah, & brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue k Iehoahaz, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the ende of two peeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie peere old, and reigned in Ierusalem eight peere, l and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

1 AND * the inhabitants of Ierusalem made Ahaziah his yongest sonne king in his stead: for the armie that came with ẖ Arabians to ẖ camp, had

a Reade chap. 15 17. how by Israel is meant Iudah.
2. King. 8. 16.

b Because the wicked liue euer in feare and also are ambitious, they become cruel, and spare not to murther them, whom by nature they ought not to cherishe and defend.

c Meaning, of Iudah and Benjamin.

d So that we see how it cannot be that we should ioyne with the wicked to serue God.

2. Sam. 7. 12, 16
1. King. 2. 4. & 9. 5.
2. King. 8. 19
chap. 6. 16.

e Reade. 2. king. 8. 22.

f Meaning, idolatrie, because that the idolater breaketh promes with God, as doeth the adulteresse to her husband.

g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Eliiah.

h We see this example daily practised vpon them that fall away from God, and become idolaters and murherers of their brethren.

i That is: were o ther Arabians in Africa Southward toward Egypt.

k Called also Ahaziah, as Chap. 22. 1, or Azariah, verse. 6, following.

l That is, as some write, he was not regarded, but deposed for his wickednesse and idolatrie: so that his sonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap 22. 2.

2. King. 8. 24.

a Meaning the Philistims.

slaine all the eldest: therefore Ahaziah
the sonne of Iehoram king of Iudah
reigned.
2 Two and [b] fourtie yeare olde was Aha-
ziah when he began to reigne, and he
reigned [c] one yeare in Ierusalem. and
his mothers name was Athaliah the
daughter [d] of Omri.
3 He walked also in the waies of [h] house
of Ahab: for his mother counseled him
to do wickedly.
4 Wherefore he did euill in the sight of
the Loide, like the house of Ahab: for
they were his [e] counsellers after the
death of his father, to his destruction.
5 And he walked after their counsell, and
went with Iehoram the sonne of Ahab
king of Israel to fight against Hazael
king of Aram at Ramoth Gilead: and
the Aramites smote Ioram.
6 ¶ And he returned to be healed in Iz-
reel, because of the wounds wherewith
they had wounded him at Ramah, whe
he fought with Hazael king of Aram.
Nowe Azariah the sonne of Iehoram
king of Iudah went downe to see Ie-
horam the sonne of Ahab at Iezreel, be-
cause he was diseased.
7 And the destruction of Ahaziah [f] came
of God in that he went to Ioram: for
when he was come, he went forth with
Iehoram against Iehu the sonne of
Nimshi, * whom the Loid had anoint-
ed to destroy the house of Ahab.
8 Therefore when Iehu [g] executed indge-
ment upon the house of Ahab, & found
the princes of Iudah and the sonnes of
the brethren of Ahaziah that waited on
Ahaziah, he slewe them also.
9 And he sought Ahaziah, & they caught
him where he was hidde in Samaria,
and brought him to Iehu, and slewe
him, & buried him, Because, saide they,
he is the sonne of [h] Iehoshaphat, which
sought the Loid with all his heart. So
the house of Ahaziah was not able to
retene the kingdome.
10 ¶ * Therefore when Athaliah the mo-
ther of Ahaziah sawe that her sonne
was dead, she arose and [h] destroyed all
the kinges seede of the house of Iudah.
11 But Iehoshabeath the daughter of the
king, tooke Ioash [h] sonne of Ahaziah,
and stale him from among the kinges
sonnes, that should be slaine, and put
him and his nurse in the bed chamber:
so Iehoshabeath the daughter of King
Iehoram the wife of Iehoiada [h] Priest
(for he was the sister of Ahaziah) hid
him from Athaliah: so she slewe him
not.
12 And he was with them hid in [h] house
of God five yeares, while Athaliah
reigned ouer the [k] land.

b Reade chap. 21.20.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.
e He sheweth, [f] it must needes followe that the rulers are such as their counsellers be, and that there cannot be a good king, that suffereth wicked counsellers.
f Hereby we see howe nothing can come to any, but by Gods prouidence and as he hath appoynted, & therefore he causeth all meanes to serue to his will. 2.King.9.7.
* Or, tooke vengeance.
g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moued them to giue him the honor of burial. 2.King.11.1.
h To the intent that there shuld be none to make title to the crowne, and so she might vsurpe the gouernemet.
i Meaning, in the chamber, where the Priests and Leuites slept, which kept their courses weekely in the Temple.
k To wit, of Iudah.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

1 AND * [a] in the seuenth yeare Iehoia-
da waxed bolde, and tooke the cap-
taines of hundreths, to wit, Azari-
ah the sonne of Ieroham, and Ishmael
the sonne of Iehohanan, and Azariah
the sonne of Obed, and Maasiah the
sonne of Adaiah, and Elishaphat the
sonne of Zichri in couenant with him.
2 And they went about in Iudah, and
gathered the Leuites out of al the cities
of Iudah, and the chiefe fathers [b] of
Israel: and they came to Ierusalem.
3 And all [h] Congregation made a coue-
nant with [h] King in the house of God:
and he saide vnto them, Beholde, the
kings sonne must reigne, * as the Loid
hath said of the sonnes of Dauid.
4 This is it that ye shall doe, The thirde
part of you that come on the Sabbath
of the Priestes, and the Leuites, shalbe
porters of the doores.
5 And another third part towarde the
Kings house, and another third part at
the * gate of the [c] fundation, and all the
people shalbe in the courtes of the house
of the Loid.
6 But let none come into [h] house of the
Loid, saue the Priests, and the Leuites
that minister: they shall goe in, for they
are holy: but all the people shall keepe
the watch of the Loid.
7 And the Leuites shall compasse [h] King
round about, and euery man with his
weapon in his hand, and he that en-
treth [d] into the house, shalbe slaine,
and be you with the King, when he
commeth in, and when he goeth out.
8 ¶ So the Leuites and all Iudah did
according to all things that Iehoiada
the Priest had commanded, and tooke
euery man his men that came on the
Sabbath, with them that [e] went out
on the Sabbath: for Iehoiada [h] Priest
did not discharge the courses.
9 And Iehoiada the Priest deliuered to
the captaines of hundreths speares,
and shieldes, and bucklers which had
bene King Dauids, & were in the house
of God.
10 And he caused all the people to stand
(euery man with his weapon in his
hand) from the right side of the house, to
the left side of the house by the altar and
by the [f] house round about the King.
11 Then they brought out the Kinges
sonne, & put vpon him the crowne and
gaue him the [g] testimonie, and made him
king. And Iehoiada and his sonnes a-
nointed him, and said, God saue [h] king.
12 ¶ But whe Athaliah heard [h] noyse of
[h] people running & praising [h] king, she
came to [h] people into [h] house of [h] Lord.
13 And when she [i] looked, beholde, [h] King
stood by his pillar at the entring in, & the
princes & the trumpets by the king, and
all [h] people of the land reioyced, & blew
the trumpets, & the singers were with
instruments of musike, and they that
coulde sing praise: then Athaliah rent
her clothes, & said, [h] Treason, treason.
14 Then

2.King.11.4.
a Of the reigne of Athaliah, or after the death of Ahaziah.
b Meaning, of Iudah and Beniamin. reade why they are called Israel, Chap.15.17. 2.Sam.7.12,16. 1.King.2.4. chap.21.7.
2.King.11.6.
c Which was [h] chiefe gate of the Temple toward the East.
d Meaning, to make anie tumult or to hinder their enterprise.
e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.
f Meaning, the most holy place where the Arke stoode.
g That is, the booke of the lawe, or as some reade, they put vpon him his royall apparell.
* Or, saw the king standing.
h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped the crowne, would still haue defeated [h] true possessour, and therefore called true obedience, treason.

14 Then Iehoiada þ Priest brought out the captaines of hundreths that were gouernours of the hoste, and said vnto them, Haue her forth of the ranges, and he that [i] followeth her, let him dye by the sword: for the Priest had said, Slay her not in the house of the Lord.
15 So they layd hands on her: and when she was come to the entring of ð horse-gate by the Kings house, they slewe her there.
16 ¶ And Iehoiada made a [k] couenant betwene him, and al the people, and the King, that they would be the Lordes people.
17 And al the people went to the house of Baal, and [l] destroyed it, and brake his altars and his images, & slewe [m] Mattan the priest of Baal before the altars.
18 And Iehoiada appointed officers for the house of the Lord, vnder the [n] hands of the Priests and Leuites, whom David had distributed for the house of the Lord, to offer burnt offrings vnto the Lord, * as it is written in the Lawe of Moses, with reioycing and singing by the appointment of David.
19 And hee set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.
20 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through [o] the hie gate of the Kings house, & set the King vpon the throne of the kingdome.
21 Then all the people of the land reioyced, and the citie was quiet, [o] after that they had slaine Athaliah with þ sword.

i To ioyne with her partie, and to maintaine her authoritie.

k That they would onely serue him and renounce all idolatrie.

l According to their couenant made to the Lord.

m As the Lord commanded in his Lawe both for the person & also the citie, Deut. 13. 9. & 15.

n Or, charge.

Nom. 8. 3.

n Which was ý principal gate, that the King might be seene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are euer among such people.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

1 King. 22. 1.

1 IOash * was seuen yere old, when he began to reigne, and he reigned fourtie yere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.
2 And Ioash did vprightly in the sight of the Lorde, all the dayes of [a] Iehoiada the Priest.
3 And Iehoiada [a] tooke him two wives, and he begate sonnes and daughters.
4 ¶ And afterward it came into Ioash minde, to renew the house of the Lord.
5 And he assembled the Priestes and the Leuites, and said to them, Go out vnto the cities of Iudah, & gather of all [b] Israel money to repaire the house of your God, from yere to yere, and haste the thing: but the Leuites hasted not.
6 Therefore the King called Iehoiada the [c] chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the tare of Moses the seruant of the Lorde, and of the Congregation of Israel, for ð Tabernacle of the testimonie?
7 For [d] wicked Athaliah, and her children brake vp the house of God: and all the thinges that were dedicate for the house of the Lord, did they bestow vpon Baalim.
8 Therefore the King commanded, * and they made a chest, and set it at the gate of the house of the Lord without.
9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord * the tare of Moses the seruant of GOD, layed vpon Israel in the wildernes.
10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.
11 And when it was time, [e] they brought the chest vnto the Kinges officer by the hande of the Leuites: & when they saw that there was much siluer, then the Kinges Scribe (and one appointed by the hie Priest) came and emptied the chest, and tooke it, and caried it to his place again: thus they did day by day, and gathered siluer in abundance.
12 And the King and [f] Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasse, to repaire the house of the Lord.
13 So the workemen wrought, and the worke [n] amended through their hands: and they restored the house of God to his state, and strengthened it.
14 And when they had finished it, they brought the rest of the siluer before the King and Iehoiada, and he made thereof [g] vessels for the house of ð Lorde, euen vessels to minister, both morters and incense cuppes, and vessels of golde, and of siluer: and they offred burnt offrings in the house of the Lorde continually all the dayes of Iehoiada.
15 ¶ But Iehoiada waxed old, and was full of dayes and dyed. An hundreth and thirtie yeere olde was hee when hee dyed.
16 And they buried him in the citie of Dauid with the [h] Kings, because he had done good in Israel, and toward God and his house.
17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, and did reuerence to the King, and the King hearkened vnto them.
18 And they left the house of the Lorde God of their fathers, & serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.
19 And God sent Prophets among them, to bring them againe vnto the Lorde:

c For he was the hie Priest.

Exod. 30. 13.

d The Scripture doeth terme her thus, because she was a cruel murtherer, and a blasphemous idolatresse.

2. King. 12. 9.

Exod. 30. 13.

e Such as were faithful men, whom the King had appointed for that matter.

f Signifying, ý this thing was done by aduice and counsel, and not by any one mans affection.

n Ebr. a medicine was vpon the worke, meaning, it was repaired.

g For the wicked Kinges his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

h Signifying, ý they could not honour him to much, who had so excellently serued in the worke of the Lord, and in the affaires of the cõmon wealth.

i Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heauen & earth and all creatures to witnes, that except they returned to ỹ lord, he would most grieuously punish their infidelitie and rebellion, Nehe. 9. 26.
l In a place aboue the people to ỹ intent that he might be heard.
m There is no rage so cruel and beastly as of thē whose heartes God hath hardened, & which delite more in superstition and idolatrie, then in the true seruice of God and pure simplicitie of his word.
n Reuenge my death & require my blood at your hands: or he speaketh this by prophecie, because he knew that God would doe it. This Zacharie is also called the sonne of Barachie, Mat. 23. 35. because his progenitours were Iddo, Barachiah, Iehoiada, &c.
o That is, reproued & checked him, and handeled him rigorously.
p Meaning, Zacharie, which was one of Iehoiadas sonnes and a Prophet of ỹ Lord.
q That is, concerning his sonnes, &c.
r That is, the reparation.

and they k made protestation among them, but they would not heare.
20 And the Spirit of God came vpon Zecharia the sonne of Iehoiada the Priest, which stoode l aboue the people, and said vnto them, Thus saith God, Why trāsgresse ye the comandements of the Lord? surely ye shall not prosper: because ye haue forsaken the Lord, he also hath forsaken you.
21 Then they conspired against him and stoned him with stones at the m commandement of the King, in the court of the house of the Lord.
22 Thus Ioash the king remembred not the kindnes which Iehoiada his father had done to him, but slew his sōne. And when he dyed, he said, The Lorde n looke vpon it, and require it.
23 ¶ And when the yere was out, p̄ hoste of Aram came vp against him, and thei came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the King of Damascus.
24 Though p̄ armie of Aram came with a small compame of men, yet the Lorde deliuered a very great armie into their hande, because they had forsaken the Lord GOD of their fathers: and they o gaue sentence against Ioash.
25 And when they were departed from him, (for they left him in great diseases) his owne seruantes conspired against him for the blood of the p children of Iehoiada the Priest, and slewe him on his bed, and he dyed, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the Kings.
26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.
27 But q his sonnes, and the summe of the tare gathered vp him, and the r fundation of the house of God, behold, they are written in the story of the booke of the Kinges. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioah King of Israel ouercometh Amaziah. 27 He is slaine by a conspiracie.

1 AMaziah was fiue and twentie yere old, when he begā to reigne, and he reigned nine and twentie yeere in * Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.
2 And he did a vpright in p̄ eyes of the Lord, but not with a perfite heart.
3 And when the kingdome was established vnto him, he slew his seruants, that had slaine the King his father.

2. King. 14. 2.
a Meaning, in respect of his predecessors, albeit he had his imperfections.

4 But he slewe not their children, but did as it is written in the Lawe, and in the booke of Moses, where the Lorde commanded, saying, * The fathers shal not die for the b children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.
5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreths, according to the houses of their fathers, throughout all Iudah and Beniamin: and he nombred them from c twentie yere olde, and aboue, and found among them three hundreth thousand chosen men, to goe forth to the warre, and to handle speare and shield.
6 He hyred also an hundreth thousande valiant men d out of Israel for an hundreth talents of siluer.
7 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not e with Israel, neither with all the house of Ephraim.
8 If f not, go thou on, do it, make thy self strong to the battel, but God shal make thee fall before the enemie: for GOD hath power to help, and to cast downe.
9 And Amaziah said to the man of God, What shal we do then for the hundreth talents, which I haue giuen to the host of Israel? Then the man of God answered, The Lord is able to g giue thee more then this.
10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.
11 Then Amaziah was encouraged, and led forth his people, & went to the salt valley, & smote of the children of h Seir, ten thousand.
12 And other ten thousand did the children of Iudah take aliue, and carped them to the toppe of a i rocke, and cast them downe from p̄ toppe of the rocke, and they all burst to pieces.
13 But the men of the k armie, which Amaziah sent away, that they should not go with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoile.
14 Now after that Amaziah was come from the slaughter of the Edomites, he brought p̄ gods of the children of Seir, and set them vp to be his gods, and l worshipped them, and burned incense vnto them.
15 Wherefore the Lorde was wroth with Amaziah, & sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to m deliuer their owne people out of thine hand?

Deut. 24. 16. 2. King. 14. 6. iere. 31. 30. ezek. 18. 20.
b That is, for ỹ faut wherefore ỹ child is punished except he be culpable of ỹ same.
c So many as were able mē to beare weapons and go to the warre.
d That is, out of the ten tribes, which had separated thēselues before, both frō God and their true King.
e And therefore to think to haue helpe of them, whom the Lord fauoureth not, is to cast of the help of the Lord.
f If thou wilt not giue credite to my words.
g He sheweth that if we depēd onely vpon God, we shal not need to be troubled w̄ these worldly respects: for he will giue at al times ỹ which shalbe necessarie, if we obey his word.
h For the Idumeans whome Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.
i In the 2. Kings 14. 7. this rock is called the citie Sela.
k That is, the hundreth thousand of Israel.
l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonour him.
m Hee proueth that whatsoeuer God but an idole, cannot saue himself, nor his worshippers, is no

16 And

n Meaning, the king.

16 And as he talked with him, n he saide vnto him, Haue they made thee p kings counseller: cease thou: why should they o smite thee? And p Prophet ceased, but saide, I know that God hath determined to destroy thee, because thou hast done this, & hast not obeyed my counsel.

o So hard it is for the carnall man to be admonished of his faute, that he contemneth, mocketh and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, 2. Chro. 16.10. & 18.26. and 24.21.

p That is, let vs tryc the matter hand to hand: for he was offended, that the armie of the Israelites, whom he had in wages, and dimissed by the counsell of the Prophet, had destroyed certeine of the cities of Iudah. 2. King. 14.9.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, q let vs see one another in the face.

q Thus God oft times plagueth by those meanes, wherein men most trust, to teache them to haue their recourse onely to him: and to shew his iudgements, moueth their hearts to follow that which shalbe their destruction.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide nowe at home: why r dost thou prouoke to thine hurt, that thou shouldest fall, & Iudah with thee?

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

20 But Amaziah would not heare: for it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and he, and Amaziah king of Iudah sawe one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from p gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And he tooke all the golde and the siluer, and all the vessels that were found in p house of God with s Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fiftéene péere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Howe after the time that Amaziah did turne away from the Lorde, * they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slewe him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lord, prospereth in his enterprises. 15 He waxeth proud and vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priestes drive him out of the Temple, and exclude him out of the Lordes house. 23 His buriall, and his successour.

1 THen * all the people of Iudah tooke a Vzziah, which was sixteene péere olde, and made him king in p stead of his father Amaziah.

2. King. 14.21.

a Called also Azariah.

2 He built b Eloth, and restored it to Iudah after that the king slept with his fathers.

b He fortified it and made it strong: this citie was also called Elath & Elanon, nere to the red Sea. 2. King. 15.2.

3 * Sixteene péere olde was Vzziah, when he began to reigne, and he reigned two and fiftie péere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lorde, according to all that his father Amaziah did.

5 And he sought GOD in the dayes of c Zechariah (which vnderstoode the visions of God) and when as d he sought the Lord, God made him to prosper.

c This was not that Zechariah that was ỳ sonne of Iehoiada, but some other Prophet of ỳ name.

d For God neuer forsaketh anie ỳ seeketh vnto him, and therefore man is the cause of his owa destruction.

6 For he went forth and fought against the Philistims and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Ianmeuim.

8 And the Ammonites gaue e giftes to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

e That is, they paved tribute in signe of subiection. *Nehe. 3. 19, 24.*

9 Moreouer Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, and at the f turning, and made them strong.

f Whereas the wall or towre turneth. *Or, pitte.*

10 And he built towres in the wilderness, and digged many g cisternes: for he had much cattell both in the valleis and plaines, plowmen, & dressers of vines in the mountaines, and in Carmel: for he loued husbandrie.

g That is, in mount Carmel, or, as the word signifieth, in the fruitfull field. it is also taken for a greene eare of corne, when it is full, as Leuit. 2. 14.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole h number of the chiefe of the families of the valiant men were two thousand and fiue hundreth.

h Of the chiefe officers of ỳ kings house, or of the captaines and sergeantes for warre.

13 And vnder their hand was the armie for warre, three hundreth & seuen thousand, and fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Vzziah prepared them throughout all the hoste, shieldes, and speares, and helmets, & brigandines, & bowes, and stones to sling.

15 He made also i verie * artificiall engins in Ierusalem, to be vpon the towres & vpon the corners, to shoote arrowes and great stones: and his name spred farre abroad, because God did helpe him marueilously, till he was mightie.

i Ebr. engins by the inuention of an inuentiue man.

i Thus prosperitie causeth men to trust in themselues, and by forgetting him, which is the autor thereof, procure their owne perdition.

16 ¶ But when he was strong, his heart k was lift vp to his destruction: for he

transgressed against the Lord his God, and went into the Temple of ᵖ Lord to burne incense vpon the altar of incense.
17 And Azariah the Priest went in after him, and with him foure score Priestes of the Lord, valiant men.
18 And they withstood Vzziah the King, and saide vnto him, * It pertenethnot to thee, Vzziah, to burne incense vnto the Lorde, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: ᵏ goe forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lorde God.
19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense altar.
20 And when Azariah the chiefe Priest with all the Priestes looked vpon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to go out, because ᵖ Lord had smitten him.
21 * And Vzziah the King was a leper vnto the day of his death, and dwelt as a leper in an ˡ house apart, because he was cut of from the house of the Lorde: and Iotham his sonne ruled ouer the Kinges house, and iudged the people of the land.
22 Concerning the rest of the actes of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.
23 So Vzziah slept with his fathers, and they buried him ᵐ with his fathers in the fielde of the buriall, which perteined to the Kinges: for they said, He ᵐ is a leper. And Iotham his sonne reigned in his stede.

Nomb. 18. 7.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, & was therefore both iustly resisted & also punished.

2. King. 15. 5.

l According to ᵖ commandement of the Lorde, Leui. 13 46.

m And therefore was buried apart in the same field, but not in ᵖ same sepulchres with his predecessors.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 5 His reigne and death. 9 Ahaz, his sonne reigneth in his stede.

1 IOtham * was fiue and twentie yere old when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.
2 And he did vprightly in the sight of the Lorde according to all that his father Vzziah did, saue that he entred not into the ᵃ Temple of the Lorde, and the people did yet ᵇ corrupt their waies.
3 He built the hie ᶜ gate of the house of the Lord, and he built very much on the wall of the castel.
4 Moreouer he built cities in the mountaines of Iudah, and in the forests he built palaces and towres.
5 And he fought with the King of ᵖ children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand ᶠ measures of wheate, and ten thousand of barley: this did the children of Ammon gaue him

ᶠ both in the second yeere and the third.
6 So Iotham became mightie ᵈ because he directed his way before the Lord his God.
7 Concerning the rest of the actes of Iotham, and all his warres & his waies, loe, they are written in the booke of the kings of Israel, and Iudah.
8 He was fiue & twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem.
9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz, an idolater is giuen into the handes of the Syrians, and the King of Israel. 9 The Prophet reproueth the Israelites cruelties. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

1 AHaz * was twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lorde, like Dauid his ᶠ father.
2 But ᵃ he walked in the wayes of the kinges of Israel and made euen molten images for ᵇ Baalim.
3 Moreouer he burnt incense in the valley of Ben-hinnom, and ᶜ burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.
4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.
5 Wherefore the Lord his God deliuered him into the hand of the king of the Aramites, and they smote him, and tooke of his, ᶠ many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.
6 For ᶜ Pekah the sonne of Remaliah, slewe in Iudah sixe score thousand in one day, all ᶠ valiant men, because they had forsaken the Lord God of their fathers.
7 And Zichri a ᶠ mightie man of Ephraim slewe Maaseiah the kinges sonne, and Azrikam the gouernour of the house, and Elkanah the second after the king.
8 And the children of Israel tooke prisoners of their brethren, ᵈ two hundreth thousand of women, sonnes & daughters, and caried away much spoyle of them, and brought the spoyle to Samaria.
9 ¶ But there was a Prophete of the Lordes, (whose name was Oded) and he went out before the hoste that came to Samaria, and said vnto them, Behold, ᵉ because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And

2. King. 16. 2.

ᶠ *Or, predecessour.*

a He was an idolater, like them.

b As the idolaters haue certeine chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferior and do represent the great idoles.

ᶠ *Or, made them passe through the fire, as chap. 33. 6. leuit. 18. 21.*

ᶠ *Ebr. a great captiuitie.*

c Who was king of Israel.

ᶠ *Ebr. sonnes of strength.*

ᶠ *Or, tyrant.*

d Thus by the iust iudgement of God Israel destroyed Iudah.

e For they thought they had ouercome them by their owne valiantnes, & did not consider ᵖ God had deliuered them into their hands, because Iudah had offended him.

10 And now pe purpose to kepe vnder þ
children of Iudah and Ierusalem, as
seruants and handmaides vnto pou:
but are not pou such, that f sinnes are
with pou before the Lord pour God?
11 Nowe therefore heare me, and deliuer
the captiues againe, which pe haue ta-
ken prisoners of pour brethren: for the
fierce wrath of the Lorde is towarde
pou.
12 Wherefore certaine of the chiefe of the
children of g Ephraim, Azariah þ sonne
of Iehohanan, Berechiah the sonne of
Meshillemoth, and Iehiskiah the sonne
of Shallum, and Amasa the sonne of
Hadlai, rose vp against the that came
from the warre,
13 And said vnto them, Bring not in the
captiues hither: for this shalbe h a sinne
vpon vs against the Lord: pe entende to
adde more to our sinnes and to our tres-
passe, though our trespasse be great, and
þ fierce wrath of God is against Israel.
14 So the armie left the captiues & the
spoyle before the princes and all the
Congregation.
15 And the men that were i named by
name, rose vp and tooke the prisoners,
and with the spoyle clothed all that
were naked among them, and arayed
them, and shodde them, and gaue them
meate and gaue them drinke, and k anoi-
nted them, and carped all that were
feeble of them vpon asses, and brought
them to Iericho þ citie of Palme trees
to their l brethren: so they returned to
Samaria.
16 ¶ At that time did king Ahaz send vn-
to the m kings of Asshur, to helpe him.
17 (For the Edomites came moreouer,
and slewe of Iudah, and caried awaye
captiues.
18 The Philistins also inuaded the cities
in the lowe countrey, and towarde the
South of Iudah, & tooke Bethshemesh
and Aialon, and Gederoth & Shocho,
with the villages thereof, and Timnah,
with her villages, and Ginzo, with her
villages, and they dwelt there.
19 For the Lord had humbled Iudah, be-
cause of Ahaz king of n Israel: for he had
brought vengeance vpon Iudah & had
grieuously trãsgressed against the Lord)
20 And Tilgath Pilneeser king of Asshur
came vnto him who troubled him and
did not strengthen him.
21 For Ahaz o tooke a poycion* out of the
house of the Lorde and out of the kings
house and of the Princes, and gaue vn-
to the king of Asshur: yet it helped him
not.
22 And in the time of his tribulation did
he yet trespasse more against the Lorde,
(this is king Ahaz)
23 For he sacrificed vnto the gods of Da-
mascus, which p plagued him, and he
said, Because the gods of the kings of
Aram helped them, I wil sacrifice vnto
them, and they will p helpe me: yet they
were his ruine, and of all q Israel.
24 And Ahaz gathered the vessels of the
house of God, and brake the vessels of
the house of God, and shut vp the
doores of the house of the Lorde, and
made him altars in euerie corner of Ie-
rusalem.
25 And in euerie citie of Iudah he made
hie places, to burne incense vnto other
gods, and prouoked to anger the Lorde
God of his fathers.
26 Concerning the rest of his actes, & all
his wayes first and last, behold, they are
written in the booke of the kings of Iu-
dah, and Israel.
27 And Ahaz slept with his fathers, and
they buried him in the citie r of Ierusa-
lem, but brought him not vnto the s se-
pulchres of the kings of Israel: & He-
zekiah his sonne reigned in his stead.

f May not God aswell punishe you for your sins, as he hath done these men for theirs, seeing yours are greater?
g Which tribe was now greatest, & had most autoritie.
h God will not suffer this sinne, which we commit against him, to be vnpunished.
i Whose names were rehearsed before, vers. 12.
k Either for their wounds or wearines.
l To the of the tribe of Iudah.
m To Tilgath Pilneeser, and those kings that were vnder his dominion, 2. king. 16. 7.
n He meaneth Iudah, because Ahaz forsoke the Lorde and sought helpe of the infidels. read of Israel taken for Iudah, chap. 15. 17.
o Ebr. deuided. 2. King. 16. 8.
p As he falsely supposed.
q Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times whom he loueth, and giueth his enemies good successe for a time, whome afterward he will destroye.
r Or, Iudah and Benyamin.

CHAP. XXIX.

3. Hezekiah repareth the Temple & aduertiseth the Lewites of the corruption of religio. 12. The Lewites prepare the Temple. 20. The King and his princes sacrifice in the Tẽple. 25. The Lewites sing praises. 31. The oblation of the people.

1 HEzekiah * began to reigne, when
he was fiue and twentie yeere old,
and reigned nine and twentie yere
in Ierusalem: and his mothers name
was a Abiah the daughter of Zecha-
riah.
2 And he did vprightly in the sight of the
Lorde, according to all that Dauid his
father had done.
3 He opened the b doores of the house of
the Lord in the first yere and in the c first
moneth of his reigne, and repared
them.
4 And he brought in the Priests and the
Leuites, and gathered them into the
East streete,
5 And saide vnto them, Heare me, ye Le-
uites: sanctifie nowe your selues, and
sanctifie the house of the Lorde God of
your fathers, and carie forth d the filthi-
nes out of the Sanctuarie.
6 For our fathers haue trespassed, and
done euill in the eyes of the Lorde our
God, and haue forsake him, and turned
away their faces from the Tabernacle
of the Lord, and turned their backes.
7 They haue also shut the doores of the
porche, and quẽched the lampes, & haue
neither burnt incense, nor offred burnt
offrings in the Sanctuarie vnto the
God of Israel.
8 e Wherefore the wrath of the Lord hath
bene on Iudah and Ierusalem: and he
hath made them a f scatering, a deso-
lation, and an hissing, as ye see with
your eyes.
9 For lo, our fathers are fallen by the
sword, and our sonnes, and our daugh-
ters, and our wives are in captiuitie for
the same cause.
10 Now g I purpose to make a couenant
with the Lord God of Israel, þ he may
e turne away his fierce wrath from vs.
11 Nowe my sonnes, be not deceiued: for
the

*Or, Abi.
a Which Ahaz had shut vp, Chap. 28. 24.
b This is a notable example for all princes, first to establishe the pure religion of God, and to procure that the Lorde may be honoured and serued aright.
c Meaning, all the idols, altars, groues & whatsoeuer was occupied in their seruice, & wherwith the Temple was polluted.
d He sheweth that ỳ contempt of religion is the cause of all Gods plagues.
f Or, a nodding of the head and mockerie.
g Ebr. it is in mine heart.
e He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyd his plagues, but by conforming themselues to his wil.

Nomb.18.6.

the Lord hath * chosen you to standе be-
fore him, to serue him, and to be his mi-
nisters, and to burne incense.
12 ¶ Then the Leuites arose, Mahath the
sonne of Amasai, and Joel the sonne
of Azariah of the sonnes of the Koha-
thites and of the sonnes of Merari, Kish
the sonne of Abdi, and Azariah the sone
of Jehaleel: and of the Gershonites,
Joah the sonne of Zimmah, and Eden
the sonne of Joah:
13 And of the sonnes of Elizaphan, Shim-
ri, and Jehiel: and of the sonnes of A-
saph, Zechariah, and Mattaniah:
14 And of the sonnes of Heman, Jehiel, & c
Shimei: and of [b] sonnes of Jedithun,
Shemaiah and Vziel.
15 And they gathered their brethren, and
sanctified them selues and came accor-
ding to the commandement of the king,
and [a] by the wordes of the Lorde, for re-
cense the house of the Lord.
16 And the Priestes went into the inner
partes of [b] house of the Lord, to [c] clense
it, and brought out all the vncleanes
that they founde in the Temple of the
Lord, into the court of the house of the
Lord: and the Leuites tooke it, to carie
it out vnto the brooke Kidron.
17 They began the first day of the [e] first
moneth to sanctifie it, and the eight day
of the moneth came they to the porche
of the Lord: so they sanctified the house
of the Lord in the eight dayes, and in
the sixteth day of the first moneth they
made an ende.
18 ¶ Then they went in to Hezekiah the
King, and said, We haue clensed all the
house of the Lord and the altar of burnt
offring, with all the vessels thereof, and
the [d] shewe bread table, with all the ves-
sels thereof:
19 And all the vessels which King Ahaz
had cast aside when he reigned, & trans-
gressed, haue we prepared and sanctifi-
ed: and behold, they are before the altar
of the Lord.
20 ¶ And Hezekiah the King [h] rose early,
and gathered the princes of the citie, &
went up to the house of the Lord.
21 And they brought seuen bullockes, &
seuen rams, and seuen lambes, and se-
uen hee goates, for a * sinne offring for
the kingdome, and for the sanctuarie, &
for Judah. And he comanded [h] Priests
the sonnes of Aaron, to offer them on the
altar of the Lord.
22 So they slewe the bullockes, and the
Priests receiued the blood, and [i] sprink-
led it vpon the altar: they slewe also the
rams and sprinkled the blood vpon the
altar, and they slewe the lambes, & they
sprinkled the blood vpon the altar.
23 Then they brought the hee goates for
the sinne offring before the King & the
Congregation, [k] and they laped their
hands vpon them.
24 And the Priests slewe them, and with
the blood of them they clensed the altar
to reconcile all Israel: for the King had
commanded for all Israel the burnt of-
fring and the sinne offring.
25 He appointed also the Leuites in the
house of the Lord with cymbales, with
violes, and with harpes, * according to
the comaundement of David, and Gad
the kings Seer, and Nathan the Pro-
phet: for the [l] commandement was by
the hand of the Lorde, and by the hande
of his Prophetes.
26 And the Leuites stood with the instru-
ments of David, and the Priestes with
the trumpets.
27 And Hezekiah comanded to offer
the burnt offring vpon the altar: and
when the burnt offring began, the song
of the [m] Lorde began with the trum-
pets, and the instrumentes [n] of David
King of Israel.
28 And all the Congregation worship-
ped, singing a song, and they blewe the
trumpets: all this continued vntill the
burnt offring was finished.
29 And when they had made an ende of
offring, the King and all that were pre-
sent with him, bowed themselues, and
worshipped.
30 ¶ Then Hezekiah the King and the
princes comaunded the Leuites to
prayse the Lorde with the [o] wordes of
David, and of Asaph the Seer. So they
prayed with ioy, and they bowed them
selues, and worshipped.
31 And Hezekiah spake, and sayd, Nowe
ye haue [p] consecrate your selues to the
Lorde: come nere and bring the sacrifi-
ces and offrings of prayse into the house
of the Lorde. And the Congregation
brought sacrifices, & offrings of prayses,
and euery man that was willing in
heart, offred burnt offrings.
32 And the nõber of the burnt offrings,
which the Congregation brought, was
seuentie bullockes, an hundreth rames,
and two hundreth lambes: all these
were for a burnt offring to the Lorde:
33 And for [p] sanctification fire hundreth
bullockes, and three thousand sheepe.
34 But the Priests were to sewe, & were
not able to flap all the burnt offringes:
therefore their brethren the Leuites did
helpe the, till they had ended the worke,
and vntill other Priestes were sanctifi-
ed: for the Leuites were [q] more vpright
in hearte to sanctifie them selues, then
the Priestes.
35 And also the burnt offrings were ma-
ny with the * fat of the peace offrings &
the drinke offrings for the burnt of-
fring. So the seruice of the house of the
Lorde was set in order.
36 Then Hezekiah reioyced and all the
people, that God had made the peo-
ple so [r] readie: for the thing was done
suddenly.

1.Chro.16.4.

l This thing was not appointed of man, but it was the commandement of God.

m The Psalme which Dauid had appointed to be sung for thanksgiuing.

n Which Dauid had appointed to prayse the Lord with.

o With psalme wherof mention is made, 1.Chro. 16.8.

p Ebr. filled your hands.

p That is, for the holy offrings.

q Meaning, were more zealous to set forwarde the religion.

Leuit.3.2.3.

r He sheweth that religion can not procede, excepe God touche the heart of the people.

a Or, concerning the things of the Lord.

b From the pollutions and filth that Ahaz had brought in.

c Which contained part of March and part of April.

d Or, table where the bread was set in order.

e By this maner of speach the Ebrewes meane a certaine diligẽce & speede to do a thing, and when there is no delay Leuit.5.14.

f For without sprinkling of blood nothing could be sanctified, Heb.9.21. exod.24.8.

g That is, the King & the Elders, as Leuit.4.15. for they that offred a sinne offring, must lay their handes vpon it, to signifie that they had deserued that death, and also that they did cõfeerate it to God to be thereby sanctified, Exod. 29.10.

h That is, the King & the Elders, as Leuit.4.

i For that they offred a sinne offring, must lay their handes vpon it, to signifie that they had deserued that death, and also that they did cõfeerate it to God to be thereby sanctified, Exod. 29.10.

k Meaning, the Priestes.

l Meaning, the Prophetes.

m Meaning, the Priestes.

n Meaning, the Prophetes.

o Meaning, the Prophetes.

p Meaning, the Priestes.

q Meaning, the Priestes.

r Meaning, the Priestes.

CHAP. XXX.

1.13 The keping of the Passouer by the kings comãdement. 6 He exhorteth Israel to turne to the Lord. 18 He praieth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

a Meaning, all Israel whom Tilgath Pilneesar had not taken away into ỹ captiuitie, 2. Kin. 15. 29
b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Nom 9. 3, yet if any were not cleane, or els had a long iourney, they might defer it vnto ỹ second moneth, as Nom. 9. 10, 11.
c Frõ one end of ỹ land to ỹ other North & South.
d In such sort & perfectiõ, as God had appointed.
e He will haue cõpassion on thẽ, & preserue thẽ.
f Submit your selues to the Lord, and rebell no more.
g God will not onely preserue you, but thorow your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.
h Though ỹ wicked mocke at the seruants of God, by whome he calleth them to repentance, as Gen. 19. 14, yet ỹ worde ceaseth not to fructifie in the hearts of Gods elect.
i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is wrhe one sort & moueth their heart, & ỹ other are left to themselues.
k Which declareth ỹ we must putaway those things wherwith Godis offended, before we can serue him aright.

1 And Hezekiah sent to all Israel, and Iudah, & also wrote letters to a Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keepe the Passouer vnto the Lord God of Israel.
2 And the king and his princes and all the Congregation had taken counsel in Jerusalem to keepe the Passouer in the b second moneth.
3 For they couldc not keepe it at this time, because there were not Priestes inouwe sanctified, neither was the people gathered to Jerusalem.
4 And the thing pleased the king, and all the Congregation.
5 And they decreed to make proclamation throughout all Israel from Beersheba euen to Dan, that they shoulde come to keepe the Passouer vnto the Lorde God of Israel at Jerusalem: for they had not done it of a great time, d as it was written.
6 ¶ So the postes went with letters by the commission of the king, and his princes, throughout all Israel and Iudah, and with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lorde God of Abraham, Izhak, and Israel, e he will returne to the remnant that are escaped of you, out of the handes of the kings of Asshur.
7 And be not ye like your fathers, and like your brethren, which trespassed against the Lorde God of their fathers: and therefore he made them desolate, as ye see.
8 Be not ye now stiffnecked like your fathers, but f giue the hand to the Lorde, & come into his sanctuary, which he hath sanctified for euer, & serue the Lord your God, & the fierceness of his wrath shall turne away from you.
9 For if ye returne vnto the Lorde, your brethren and your children shall finde mercie before them that led them captiues, and they shall g returne into this land: for the Lord your God is gracious and merciful, and will not turne away his face from you, if ye conuert vnto him.
10 ¶ So the postes went from citie to citie through the lande of Ephraim and Manasseh, euen vnto Zebulun: but they h laughed them to scorne, and mocked them.
11 Neuertheless diuers of Asher, & Manasseh, & of Zebulun submitted themselues, and came to Jerusalem.
12 And the hand of God was in Judah, so that he gaue them one i heart to doe the commandement of the king, and of the rulers, according to the word of the Lorde.
13 And there assembled to Jerusale much people, to keepe the feast of the vnleauened bread in the second moneth, a verie great assemblie.
14 ¶ And they arose, and tooke away the k altars that were in Jerusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.
15 Afterwarde they slewe the Passouer the fourtenth day of the second moneth: and the Priestes and Leuites were l ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.
16 And they stoode in their place after their manner, according to the Lawe of Moses the man of God: and the Priests sprinkled the m blood, receiued of the hands of the Leuites.
17 Because there were manie in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passouer for all that were not cleane, to sanctifie it to the Lorde.
18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passouer, but not as it was written: wherfore Hezekiah prayed for them, saying, The n good Lord be merciful to ward him,
19 That prepareth his whole heart to seeke the Lorde God, the God of his fathers, though he be not cleansed, according to ỏ purification of the Sãctuarie.
20 And the Lord heard Hezekiah, & o healed the people.
21 And the children of Israel that were present at Jerusalem, kept the feast of the vnleauened bread seuen dayes with great iope, and the Leuites, and the Priestes prayed the Lord, day by day, singing with lowde instruments vnto the Lord.
22 And Hezekiah p spake cõfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seuen dayes, and offred peace offrings, and prayed the Lorde God of their fathers.
23 And the whole assemblie tooke counsel to keepe it other seuen dayes. So they kept it seuen dayes with iop.
24 For Hezekiah king of Judah had giuen to the Congregation a q thousande bullockes, and seuen thousande sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousande sheepe: and many Priestes were sanctified.
25 And all the Congregation of Judah reioyced with the Priestes & the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah.
26 So there was great iop in Jerusalem: for since the time of Salomon the sonne of Dauid King of Israel there was not the like thing in Jerusalem.
27 Then the Priestes and the Leuites arose, and q blessed the people, and their voyce was hearde, and their prayer came vp vnto heauen, to his holy habitation.

CHAP.

l Seeing their own negligence (who shoulde haue bene most prompt) & the readines of the people, Chap. 29. 36.
m To wit, of the lambe of the Passouer.

n He knew that faith & synceritie of heart was more agreeable to God, then the obseruation of these ceremonies, & therefore he prayed vnto God to pardon this fault vnto ỹ people, which did not offend of malice, but of ignorance.
o That is, did accepte them as purified.
p Ebr. Spake to the heart.

q This great liberalitie declareth how Kings, Princes, and all they, to whome God hath giuen wherwith, ought to be most ready to bestowe it in setting forth of Gods glory.

q According to ỹ which is written, Nom. 6. 23. whẽ they should dimisse the people.

CHAP. XXXI.

2 The people destroy idolatrie. 2 Hezekiah appointeth Priests and Leuites, 4 And prouideth for their liuing. 13 He ordeineth ouerseers to distribute to euery one his portion.

1 AND when all these things were finished, all Israel that were founde in the cities of Judah, went out and a brake the images, and cut downe the grones, and brake downe the hie places, and the altars throughout all Judah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of ȝ Priests & Leuites by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offring & peace offrings, to minister and to giue thankes, & to praise in the gates of the c tentes of the Lord.

3 (And the Kinges portion was of his owne substance for the burnt offrings, euen for the burnt offrings of the morning and of the euening, and the burnt offrings for the Sabbaths, and for the newe moones, & for the solemne feasts, d as it is written in the Law of the Lord)

4 He commanded also the people that dwelt in Jerusalem, to giue a d part to the Priests, & Leuites, that they might bee e encouraged in the Lawe of the Lorde.

5 ¶ And when the commandement was f spread, the children of Israel brought abundance of first fruits, of corne, wine, and oyle, and honie, and of all the increase of the fielde, and the tithes of all things brought they abundantly.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the tithes of hallocks and sheepe, and the holy tithes g which were consecrate vnto the Lorde their God, and layd them on s many heapes.

7 In the third moneth they began to lay the fundation of the heapes, & finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they h blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Sadok answered him, & sayd, Since the people began to bring the offrings into the house of the Lorde, we haue i eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in ȝ house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate thinges faithfully: and ouer them was Conaniah the Leuite the chiefe, and Shimei his brother the second.

13 And Jehiel, and Azariah, & Nahath, and Asahel, and Jerimoth, & Jozabad, and Eliel, and Jismachiah, & Mahath, and Benaiah were ouerseers k by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite porter towarde the East, was ouer the thinges that were willingly offred vnto God, to distribute the oblations of the Lorde, and the holy thinges that were consecrate.

15 And at his hand were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shechaniah, in ȝ cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation being males l from three yere olde and aboue, euen to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, & their sonnes and their daughters throughout all ȝ Congregation: for by their m fidelitie are thei partakers of the holy thinges.

19 Also to the sonnes of Aaron, ȝ Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Judah, and did wel, and vprightly, and truely before the Lord his God.

21 And in al the workes that he began for the seruice of the house of God, both in the Lawe and in the commandements, to seeke his God, he did it with all his heart, and prospered.

a According to the commandement of ȝ Lord, Deu. 7. 25. Iosh. 7. 1. 2 mac. 12. 40.
b That is, al they which came to the Passouer.
c That is, in the Temple where they assembled as in a tent. *Nom. 28. 3 & 9.*
d The tithes & first fruits for ȝ maintenance of the Priests and Leuites.
e That their minds might not be entangled with prouision of worldly things, but that they might wholy & cherefully serue the Lord.
f *Or, published.*
g Which they had dedicate to the Lord by a vowe.
h For the reliefe of the Priests, Leuits, widowes, pupilles, fatherlesse, stragers, & such as were in necessitie.
i They praysed the Lorde, and praied for all prosperitie to his people.
i He sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, & increaseth by his blessing that which is giuen.

CHAP. XXXII.

1 Sanecherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sanecherib blasphemeth God. 20 Hezekiah praieth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankeful toward the Lorde. 33 His death.

1 AFTER these thinges faithfully described, *Sanecherib King of Assiur came and entred into Judah, and besieged the strong cities, and thought to "winne them for him selfe.

2 When Hezekiah sawe that Sanecherib was come, and that his "purpose was to fight against Jerusalem,

*2. King. 18. 13.
isa. 30. 1.
ecclus. 48. 18.
"Ebr. breake them vp.
"Ebr. face.

k Who had also a portion and allowance in this distribution.
l Meaning, that either by the faithful distributions of the officers, euery one had their part in the things that were offred, or els that their wiues and children were relieued, because ȝ Leuites were faithfull in their office, and so depended on them.

"Ebr. by the hand.

3 Then.

*Ebr. he was strengthened.

a He made a double wall.
b Read 2.Sam. 5.9.
c Some reade, swordes or daggers.
*Ebr. he spake to their heart.
2.King.6.16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made him selfe strong and vsed lawfull meanes, least he should seeme to tempt God.
2.King.18.17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene true religion and false, God and idoles: for Hezekiah only destroi ed idolatrie and placed true religiō. thus the papistes slander the seruants of God: for when they destroy idolatry, they saye that they abolish religion.
h This is his blasphemie, that he wil compare the liuing God to vile idoles.
i When man hath prosperitie, he swelleth in pride & thinketh him selfe able to resist and ouercome euen God him selfe.
k Herein we see that when the wicked speake euill of the seruantes of God, they care not to blasphème God him selfe: for if they feared God, they would loue his seruants.

3 Then he tooke counsel with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.
4 So many of the people assembled themselues, and stopt all the fountaines, and the riuer that ran through the middes of the countrey, saying, Why should the kings of Asshur come, and finde much water?
5 And *he tooke courage, and built al the broken wall, and made up the towers, and another wall without, and repayred [a] Millo in the [b] citie of Dauid, and made many [c] dartes and shields.
6 And he set captaines of warre ouer the people and assembled them to him in the broade place of the gate of the citie, and *spake comfortably vnto them, saying,
7 Be strong and courageous: feare not, neither be afraied for [d] the king of Asshur, neither for all the multitude that is with him: * for there be mo with vs, then is with him.
8 With him is an [e] arme of flesh, but with vs is the [e] Lorde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.
9 * After this, did Sanherib king of Asshur sende his seruantes to Jerusalem (while he was [f] against Lachish, and all his dominio with him) vnto Hezekiah king of Iudah, & vnto all Iudah that were at Jerusalem, saying,
10 Thus saith Sanherib the king of Asshur, Wherein do ye trust, that ye will remaine in Jerusalem, during the siege?
11 Doth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hande of the king of Asshur?
12 Hath not the same Hezekiah taken away his hie places and his [g] altars, & commanded Iudah and Jerusalē, saying, Ye shall worship before one altar, & burne incense vpon it?
13 Know ye not what I and my fathers haue done vnto all the people of other countreis? Were the gods of the nations of other lands able to deliuer their land out of mine hande?
14 Who is he of all the [h] gods of those nations (that my fathers haue destroyed) [i] could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hande?
15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of al the gods of any nation or kingdome was able to deliuer his people out of [k] mine hand & out of the hande of my fathers: how much lesse shall your gods deliuer you out of mine hande?
16 And his seruantes spake yet more against the Lorde God, and against his [k] seruant Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel & speaking against him, saying, As the gods of the nations of other countreis could not deliuer their people out of mine hande, so shall not the God of Hezekiah deliuer his people out of mine hande.
18 Then they [l] cryed with a loude voyce in the Iewes speach vnto the people of Jerusalem that were on the wall, to feare them and to astonish them, [i] they might take the citie.
19 Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, euen the [m] workes of mans handes.
20 But Hezekiah the king, and the Prophet Esaiah the sonne of Amos * prayed against this and cryed to heauen.
21 And the Lord sent an Angel which destroied al the valiant men, and the princes and [n] captaines of the hoste of the king of Asshur: so he returned * with shame to his owne lande. And when he was come into [p] house of his god, they that came forth of his [p] owne bowels, slewe him there with the sworde.
22 So the Lord saued Hezekiah and the inhabitants of Jerusalem fro the hand of Sanherib king of Asshur, and from the hand of all other, and [q] maintained them on euery side.
23 And many brought offrings vnto the Lord to Jerusalem, and presents to Hezekiah king of Iudah, so that he was [r] magnified in the sight of all nations from thenceforth.
24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him [s] a signe.
25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart was lift vp, and wrath came vpon him, and vpon Iudah and Jerusalem.
26 Notwithstanding Hezekiah humbled him self (after that his heart was lifted vp) he and the inhabitants of Jerusalē, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.
27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer, and of golde, and of pretious stones, and of sweete odours, and of shieldes, and of all pleasant vessels:
28 And of store houses for the increase of wheat and wine and oyle, and stalles for al beastes, & [t] rowes for the stables.
29 And he made him cities, and had possession of sheepe and oxen in abundāce: for God had giuen him substance exceeding much.
30 This same Hezekiah also stopped the vpper water springs of [t] Gihon, & led them streight vnderneath towarde the citie of Dauid Westward. so Hezekiah prospered in all his workes.
31 But because of the ambassadours of the princes of Babel, which sent vnto him

l Their wordes are written, 2.king.18.19.
m Which were inuented, made and autorized by man.
n This sheweth what is the best refuge in all troubles and dangers.
o To the number of an hundreth foursecore and fiue thousand, as 2.King. 19.35.36.
*Ebr. with shame of face.
p Meaning, Adramelech, and Sharezer his sonnes.
q Or, gouerned.
r Thus after trouble, god sendeth comfort to all them that paciently waite on him, & constantly put their trust in his mercies.
2.King.20.1. Isa.38.1.
s To confirme his faith in Gods promes, who declared to him by his Prophet [i] his life should be prolonged fiftteene yeere.
t He was lifted vp with [i] pride of his victorie & treasures, & shewed them for an ostentation to [i] ambassadours of Babylon.
*Or, ranges, and partitions.
t Or, racket.
t Which also was called Siloe, whereof mentiō is made, Isa. 8.6. Ioh.9.7.

u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who suffreth them not to be ouercome by tentatiõs, but in their weakenes ministreth strength.

him to enquire of the wonder that was done in the land, God left him to u trie him, and to knowe all that was in his heart.

32 Cõcerning the rest of the acts of Ezekiah, and his goodnes, behold, they are written in the vision of Iſhaiah ꝑ Prophet, the sonne of Amoz, in the booke of the Kings of Iudah and Israel.

33 So Ezekiah slept with his fathers, & they buried him in the highest sepulchre of the sonnes of David: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his steade.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He praieth to the Lord, & is deliuered. 14 He abolisheth idolatrie, 16 And setteth vp true religion. 20 He dyeth and Amon his sonne succeedeth, 24 Whom his owne seruants slay.

1 MAnasseh was twelue yeere olde, *when he began to reigne, and he reigned fiue and fiftie yeere in Ierusalem:

2 And he did euill in the sight of ꝑ Lorde, like the abominations of the heathen, *whome the Lorde had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Ezekiah his father had broken downe: *and he set vp altars for Baalim, and made groues, & worshipped all the hoste of the heauen, and serued them.

4 Also he built altars in the house of the Lord, where of the Lord had saide, * In Ierusalem shall my Name be for euer.

5 And he built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 a And hee caused his sonnes to passe through the fire in the valley of Be-hinnom: he gaue him selfe to witchcraft and to charming, & to sorcerie, and he vsed them that had familiar spirits, & soothsayers: he did very much euill in the sight of the Lord to anger him.

7 He put also the carued image, which he had made, in ꝑ house of God: where of God had saide to David and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer,

8 Neither will * I make the foote of Israel to remoone any more out of the lande which I haue appointed for your fathers, so that they take heede, and do all that I haue commanded them, according to the Law and Statutes & indgementes by the b hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to do worse then the heathen, whome the Lorde had destroyed before the children of Israel.

10 ¶ And the Lord spake c to Manasseh & to his people, but they would not regarde,

11 Wherefore the Lord brought vpon them the captains of the hoste of the King of Assiur, which tooke Manasseh and put him in fetters, & bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, he praied to the Lord his God, and humbled him selfe greatly before the God of his fathers,

13 And praied vnto him: and God was d entreated of him, and heard his praier, and brought him againe to Ierusalem into his kingdome: then Manasseh knewe that the Lord was God.

14 Nowe after this he built a wall without the citie of Dauid, on the Westside of e Gihon in the valley, euen at the entrie of the fishe gate, and compassed about f Ophrl, and raised it very hie, and put captaines of warre in all the strong cities of Iudah.

15 And he tooke awap the strange gods and the image out of the house of the Lorde, and all the altars that he had built in the mount of the house of the Lorde, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the g altar of ꝑ Lord, and sacrificed thereon peace offrings, & of thankes, and commanded Iudah to serue the Lord God of Israel.

17 Neuertheles the people did sacrifice still in the hie places, but vnto ꝑ h Lorde their God.

18 ¶ Concerning the rest of the acts of Manasseh, and his i prayer vnto his God, and the words of the Seers, that spake to him in the Name of the Lorde God of Israel, behold, they are written in the booke of the kings of Israel.

19 And his praier and how God was intreated of him, and all his sinne, & his tre passe, & the places wherein he built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of k the Seers.

20 So Manasseh slept with his fathers, & they buried him in his owne * house: & Amon his sonne reigned in his steade.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yere in Ierusalem.

22 But he did euill in the sight of ꝑ Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

23 And he humbled not him selfe before the Lorde, as Manasseh his father had humbled him self: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slewe him in his owne house.

25 But the people of the lande slewe all them that had conspired against King Amon: and the people of the land made Iosiah his sonne king in his steade.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And restoreth the Temple.

2.King.21.1.

Deut.18.9.

2.King.18.4. Ieremi.32.34.

2.King.21.4.

a Read 2.King. 16.3.

2.King.8.29. & 9. 3. 2.King.21.7. & 23.27.

2.Sam.7.10.

b By the charge giuen to Moses. c Meaning, by his Prophetes, but their hearts were not touched to beleeue & repent, without the which the preaching of the word taketh no place.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, nowe in his misery he seketh vnto him.

e Read Chap. 32.30.

f Reade Chap. 27.3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped god: but it is idolatry to worship God any otherwise then he hath appointed.

i Which albeit that it is not cõteined in the Ebrewe, yet because it is here mentioned and is written in the Greke, we haue placed it in the end of this boke.

k Or, Hozai.

l Because hee had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

2.Kin.21.23.

Temple. 14 The booke of the Lawe is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

2.King.22.1.

1 IOsiah* was eight yere olde when he began to reigne, and he reigned in Ierusalem one and thirtie yeere.
2 And he did vpright̃ly in the sight of the Lord, and walked in the wayes of [a] Dauid his father, and bowed neither to the right hand nor to the left.
3 And in the eight yeere of his reigne (when he was yet A [b] childe) he began to seeke after the God of Dauid his father: and in the twelfte yere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images, and molten images:
4 And they brake downe [c] in his sight the altars of Baalim, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, and the carued images, & the molten images, and stampt them to pouder, and strowed it vpon ye graues of them that had sacrificed vnto them.
5 Also he burnt the [d] bones of the priests vpon their altars, and purged Iudah and Ierusalem.
6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules they brake all round about.
7 And when he had [e] destroyed the altars and the groues, and had broken and stamped to pouder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.
8 ¶ Then in the eightenth yeere of his reigne when he had purged the lande and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, & Ioah the sonne of Ioahas the recorder, to repaire the house of the Lord his God.
9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into ye house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah & Beniamin, and [f] of the inhabitants of Ierusalem.
10 And they put it in the hands of them that should doe the worke and had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord, to repaire and amend the house.
11 Euen to the workemen & to the builders gaue they it, to hye hewed stone and timber for couples and for beames of the [g] houses, which the Kings of Iudah had destroyed.
12 And the men did ye worke [g] faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.
13 And they were ouer the bearers of burdens, and them that set forwarde all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.
14 ¶ And when thei brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the [h] booke of the Lawe of the Lord giuen by the hand of Moses.
15 Therefore Hilkiah answered and sayd to Shaphan the chanceler, I haue found the booke of the Lawe in ye house of the Lord: and Hilkiah gaue the booke to Shaphan.
16 And Shaphan caried the booke to [i] the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.
17 For they haue gathered the money that was founde in the house of the Lord, & haue deliuered it into the hands of the ouerseers, and to the handes of the workemen.
18 Also Shaphan the chanceler declared to the King, saying, Hilkiah ye Priest hath giuen me a booke, and Shaphan read it before the King.
19 And when the King had heard the words of the Law, he [k] rare his clothes.
20 And the King commanded Hilkiah, and Ahikam ye sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chanceler, and Asaiah the Kings seruant, saying,
21 Goe and enquire of the Lorde for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the word of the Lord, to doe after all that is written in this booke.
22 Then Hilkiah and they that the King had appointed, went to Huldah the Prophetesse ye wife of Shallum, the sonne of [m] Tokhath, the sonne of [n] Hasrah keeper of the [m] wardyobe (and she dwelt in Ierusalem within the [o] college) and they communed hereof with her.
23 And she answered them, Thus sayth the Lord God of Israel, Tell ye [p] the man that sent you to me,
24 Thus sayth the Lorde, Beholde, I will bring euil vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they haue read before the King of Iudah:
25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the workes of their handes, therefore shall my wrath fall vpon this place, and shal not be quenched.
26 But to the King of Iudah, who sent you to enquire of the Lord, so shal ye say vnto

2 He followed Dauid in all points that he followed the Lord.
b When he was but sixtene yere olde, he shewed him selfe zealous of Gods glorie, and at twentie yere old he abolished idolatrie and restored the true religion.
c Which sheweth ye he would see the reformation with his owne eyes.
d Reade 2.King. 23.16.
e This great zeale of this godly King the holy Ghost seteth forth as an example and pateme to other Kings & rulers, to teach them what God requireth of them. 2.King.22.3.
* Or, they returned to Ierusalem, meaning, Shaphan, &c.
f For there were many portions & pieces annexed to the Temple.
g Meaning, that thei were in such credite for their fidelitie, ye they made none accomptes of that which they receiued, 2.King. 22.7,9.
h Read 2.King. 22.8.
i For the king was commanded to haue continually a copie of this booke, and to read therein day and night, Deut.17.18.
k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours.
l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God.
m Or, Tikuah.
n Or, Harhas.
o Meaning, eyther of ye Priests apparel, or of the Kings.
n Read hereof, 2.King.22.15.
o That is, to the king.
p This she speaketh in cõtempt of the idolaters, who contrarie to reason & nature make that a god, which they haue made, & framed with their owne hands.

unto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

q This declareth what is the ende of Gods threatnings, to cal his to repentance, & to assure the vnrepentāt of their destruction.

27 But because thyne heart did q melt, and thou diddest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and rentest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

r It may appeare that very fewe were touched w̄ true repentance, seeing that God spared them for a time onely for the Kings sake.

28 Behold, I wil gather thee to thy fathers, & thou shalt be put in thy graue in peace, and thyne eyes shall not see all the euill, which I will bring vpon this r place, and vpon the inhabitants of the same. Thus they brought the King word again.

s For asmuch as neither yong nor olde could be exempted from the curses coteined therein, if they did transgresse, he knewe it apperteined to all, and was his duetie to see it read to all sorts, that euery one might learne to auoide those punishments by seruing God aright.

29 ¶ Then the King sent and gathered al the elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, & all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and al the people from ye greatest to the s smallest, and he read in their eares all the wordes of the booke of the couenaunt that was found in the house of the Lord.

31 And the King stoode by his pillar, and made a couenant before the Lorde, to walke after the Lord, and to keepe his commaundements, & his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

t Because he had charge ouer all & must answere for euery one ye perished, hee thought it his duetie to see that all should make profession to receiue the worde of God.

32 And he caused all that were founde in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah toke away all the abominations out of all the countreis that perteined to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth foorth Gods seruice. 20 He fighteth against the King of Egypt, and dieth. 24 The people bewayle him.

1 MOyseuer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slewe the a Passeouer in the fourtenth day of the first moneth.

2.Kin.23.21.

a The Scripture vseth in sundrie places to call the lambe the Passeouer, which was but ye signe of the Passeouer, because in all sacraments the signes haue the names of the thinges which are signified.

2 And hee appointed the Priests to their charges, and incouraged them to the seruice of the house of the Lord,

3 And hee saide vnto the Leuites, that b taught all Israel and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shall be no more a c burden vpon your shoulders: serue nowe the Lorde your God and his people Israel,

b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in ye word of God.

c As it was before ye Temple was built: therefore your office only is now to teach the people, & to praise God.

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

1.Chro.23.6. and 24. and 25. and 26. chapters.

5 And stand in the Sanctuary according to the diuision of the families of your brethren d the children of the people, and after the diuision of the familie of the Leuites:

d *Or, the people.*

6 So kill the Passeouer, & sanctifie your selues, and e prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

e Exhort euery one to examine them selues, that they be not vnmeete to eate of the Passeouer.

7 Iosiah also gaue to the f people, sheepe, lambs & kids, all for the Passeouer, euen to all that were present, to the nomber of thirtie thousand, and three thousande bullocks: these were of the Kings substance.

f *Ebr. sonnes of the people.*

8 And his princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for ye Passeouer, euen two thousand and fiue hundreth sheepe, and three hundreth bullocks.

9 g Conaniah also and Shemaiah & Nethaneel his brethren, & Hashabiah and Ieiel, & Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundreth bullocks.

g So that every one, & of all sorts gaue of that they had a liberall portion to the seruice of God.

10 Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders according to the Kings commaundement:

11 And they slewe the Passeouer, and the Priests h sprinkled the blood with their hands, and the Leuites flayed them.

h Meaning of the lambe, which was called the Passeouer: for onely ye Priestes might sprinkle, and in necessitie the Leuites might kill the sacrifice.

12 And they tooke away from the s burnt offring to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer vp fire, according to the custome, but the sanctified things they sod in pots, pannes, and caldrons, and distributed them quickly to all the people.

i They referred for the people ye which was not expedient to be offred, that euery man might offer peace offrings, and so haue his portion.

Exod.12.8.

14 Afterward also thei prepared for them selues & for the Priests: for the Priests the sonnes of Aaron were occupied in offring of burnt offrings, and the fat vntil night: therefore the Leuites prepared for them selues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing * according to the commaundement of Dauid, and Asaph, and Heman, and Iedithun the Kings k Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

1.Chro.25.3.

k Meaning hereby his Prophet, because he appointed the Psalmes & prophecies which were to be sung.

16 So all the seruice of the Lord was prepared ye same day, to keepe the Passeouer, and to offer burnt offrings vpon the altar of the Lorde, according to the com-

commaundement of king Iosiah.
17 And the children of Israel that were present, kept the Passeouer the same tyme, and the feast of the vnleauened bread seuen dayes.
18 And there was no Passeouer kept like p, in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keep such a Passeouer as Iosiah kept, & the Priestes & the Leuites, & all Iudah, and Israel that were present, and the inhabitats of Ierusalem.
19 This Passeouer was kept in i p eightenth yere of the reigne of Iosiah.
20 ¶ *After all this, whe Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against k Carchemish by l Perath, and Iosiah went out against him.
21 But he sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thée this day, but against the house m of mine enemie, and God commaunded me to make haste: leaue of to come against god, which is w me, lest he destroy thée.
22 But Iosiah would not turne his face from him, but l changed his apparel to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.
23 And the shooters shot at king Iosiah: then the king said to his seruants, Carry me away, for I am very sicke.
24 So his seruants tooke him out of that charet, and put him in the second charet which he had, and when they had brought him to Ierusalem, he died, & was buried in the sepulchres of his fathers: and all Iudah and Ierusalem m mourned for Iosiah.
25 And Ieremiah lamented Iosiah, & all singing men and singing womē mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they be written in the n lamentations.
26 Concerning the rest of the acts of Iosiah and his goodnes, doing as it was written in the Law of the Lord,
27 And his dedes, first and last, beholde, they are written in the booke of the kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigneth Ieho ahaz. 4 After Ieho ahaz, Ieho iakim. 8 After him Ieho iachin. 11 After him Zedekiah. 14. 17 In whose time all the people were carried away to Babel, for cõtemning the admonitions of the Prophets, 22 and were restored again the seuententh yere after by king Cyrus.

1 Then * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.
2 Iehoahaz was thirtie & twentie yere old when he began to reigne, and he reigned three o monethes in Ierusalem.
3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an b hundreth talents of siluer, and a talent of gold.
4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, & turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and carried him to Egypt.
5 Iehoiak im was fiue and twenty yere olde, when he began to reigne, and he reigned eleuen yere in Ierusalem, and did c euil in the sight of p Lord his God.
6 Against him came vp Nebuchadnezzar king of Babel, and bound him with chaines to carry him to Babel.
7 Nebuchadnezzar also * carried of p vessels of the house of the Lord to Babel, and put them in his temple at Babel.
8 Concerning the rest of the actes of Iehoiakim, and his abominations which he did, and d that which was found vpon him, beholde, they are written in the booke of the kinges of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.
9 ¶ Iehoiachin was e eight yere old when he began to reigne, and he reigned three monethes & ten dayes in Ierusalem, and did euil in the sight of the Lord.
10 And when the yere was out, king Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his f brother king ouer Iudah and Ierusalem.
11 Zedekiah was one and twentie yeere old, when he began to reigne, and reigned eleuen yere in Ierusalem.
12 * And he did euil in the sight of the Lord his God, and humbled not himselfe before Ieremiah p Prophet at the commaundement of the Lord,
13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: and he hardened his neck and made his heart obstinate that he might not returne to the Lorde God of Israel.
14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, & polluted the house of p Lord which he had sanctified in Ierusalem.
15 Therefore p Lord God of their fathers sent to them " by his messengers, l rising early and sending: for he had compassion on his people, and on his habitation.
16 But they mocked the messengers of God and despised his wordes, & misused his Prophetes, vntill the wrath of the Lord arose against his people, and till there was no g remedy.
17 For he brought vpon them the king of the Caldeans, who slewe their young men with the sworde h in the house of their Sanctuary, & spared neither young
fled, thinking to haue bene saued for the holines thereof.

*Ebr. found.

i Which was in the sixe & twentieth yere of his age.
2. Kings. 23. 29.
k Which was a city of the Assyrians, and Iosiah fearing lest he passing through Iudah, would haue taken his kingdome, made warre against him & consulted not the Lord.
*Or, Euphrates.
"Ebr. of my battel.
l That is, armed himselfe, or disguised himselfe because he might not be knowen.

m The people so much lamented the losse of this good King, that after whe there was any great lamentation, this was spoken of as a prouerbe, read Zac. 12. 11.
n Which some think e Ieremie made, wherin he lameteth ý state of the Church after this Kinges death.

2. Kings. 23. 30.
a For three moneths after the death of Iosiah came Necho to Ierusalem, & so the plagues began, which Huldah, and the Prophets forewarned should come vpon Ierusalem.

b To pay this as a yerely tribute

c Because he, and the people turned not to God by his first plague, he brought a new vpon him, and at length rooted the out.
1. Kings. 24. 13.
d He meaneth superstitious markes which were found vpon his body, when he was dead: which thing declared how deeply idolatrie was rooted in his heart, seing he bare the markes in his flesh.
e That is, he began his reigne at eight yere old, & reigned ten yeres when his father was aliue, and after his fathers death, which was the eightenth yere of his age, he reigned alone three monethes and ten dayes.
*Or, vncle.
2. Kings. 24. 17, 18. Iere. 52. 2.

*Ebr. by the hand of his.
f By this phrase ý scripture meaneth, often times and diligently, as Iere. 11. 7. & 25. 3. and 26. 5. and 32. 33.
g Till God could no longer suffer their sinnes, but must needes punish them.
h Whither they

i Which is not
because God ap-
proueth him
which yet is the
minister of his
iustice, but be-
cause God wold
by his iust iudge-
ment punish this
people: for this
King was led w
ambition and
vaine glory,
wherunto were
ioyned fury and
cruelti e: there-
fore his worke
was condemna-
ble, notwithstanding it was iust an holy on Gods part, who vsed
this wicked instrument to declare his iustice. k When Cyrus
king of Persia, had made the Babylonians subiect.

man, nor virgine, ancient, nor aged.
God i gaue all into his hand,
18 And all the vessels of the house of God
great and smal, and the treasures of the
house of the Lord, and the treasures of
the king, & of his princes: all these carri-
ed he to Babel.
19 And they burnt the house of God, and
brake downe the wall of Ierusalem, &
burnt all the palaces thereof with fire,
and all the precious vessels thereof, to
destroy all.
20 And they that were left by the sword,
caried he away to Babel, & they were
seruants to him and to his sonnes, vn-
till the kingdome of the k Persians had
rule,
21 To fulfill the word of the Lord by the

l mouth of Ieremiah, vntill the lande
had her fill of her Sabbaths: for all the
dayes that he lay desolate, she kept
Sabbath, to fulfill seuentie yeres.
22 ¶ But in the m first yere of Cyrus king
of Persia (when the word of the Lord,
spoken by the mouth of Ieremiah, was
finished) the Lord stirred vp the spirit of
Cyrus king of Persia, and he made a
proclamatio through all his kingdom,
and also by writing, saying,
23 Thus saith Cyrus king of Persia, all
the kingdomes of the earth hath the
Lord God of heauen giuen me, and he
hath n commanded me to builde him
an house in Ierusalem, that is in Iu-
dah. Who is among you of all his pe-
ple, with whom the Lorde his God is o
let him go vp.

l Who threate-
ned ye vengeace
of God, and 70.
yeres captiuitie,
which he called th
the Sabbaths or
rest of the land,
Iere. 25. 11.
Iere. 25. 13. & 29.
10. 2. Chr. 36. 1.
m In the first
yere ye he reig-
ned ouer ye Cal-
deans, Ezra. 1. 1.
n God had so
forewarned by
his Prophet a-
boue an hūdreth
yeres, before
Cyrus was borne, Isa. 44. 28, that Ierusalem and the Temple
should be built againe by Cyrus his anointed: so called, because
God vsed his seruice for a tyme to deliuer his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrew, but is translated out of the Greeke.

O Lord almighty, God of our fathers,
Abraham, Isaac and Iacob, and of
their righteous seede, which hast
made heauen and earth with all their
ornament, which hast bound the sea by
the a worde of thy commaundement,
which hast shut vp the deepe and sea-
led it by thy terrible & glorious name,
whom all do feare and tremble before
thy power: for the maiestie of thy glo-
ry cannot be borne, and thyne angry
threatning toward sinners is inpos-
sible, but thy mercifull promise is vn-
measurable and vnsearcheable. For
thou art the most high Lorde, of great
compassion, long suffering, and most
mercifull, and repentest for mans mi-
series. Thou, O Lord, according to thy
great goodnes hast promised a repen-
tance and forgiuenesse to them that
sinne against thee, and for thine infinite
mercies hast appointed repentance
vnto sinners that they may be saued.
Thou therefore, O Lorde, that art the
God of the iust, hast not appointed re-
pentance to the iust, as to Abraham, &
Isaac and Iacob, which haue not b sin-
ned against thee, but thou hast appoin-
ted repentance vnto me that am a sin-
ner: for I haue sinned aboue the nom-
ber of the sande of the sea. My trans-
gressions, O Lord, are multiplied: my
transgressions are exceding many: and
I am not worthy to behold and see the
height of the heauēs for the multitude
of mine vnrighteousnes. I am bowed
downe with many iron bandes, that I
cannot lift vp mine head, neither haue
any release. For I haue prouoked thy
wrath and done euil before thee. I did
not thy will, neither kept I thy com-
maundementes. I haue set vp abomi-
nations and haue multiplied offences.
Now therfore I bow the knee of mine
heart, beseeching thee of grace. I haue
sinned, O Lord, I haue sinned, & I ac-
knowledge my trāsgressiōs: but I hū-
bly beseech thee forgiue me: O Lord, for-
giue me, & destroy me not c vp my trans-
gressions. Be not angry with me for e-
uer by reserving euil for me, neyther
condemne me into the lower partes of
the earth. For thou art the God, euen
the God of them that repent: and in
me thou wilt shew all thy goodnes: for
thou wilt saue me that am vnworthy,
according to thy great mercy: therfore
I will praise thee for euer all the dayes
of my life. For all the power of d hea-
uens praise thee, and thine is the glo-
ry for euer and euer, Amen.

a Thou hast pro-
mised that repē-
tance shalbe the
way for them to
returne to thee.
b He speaketh
this in compari-
son of himself &
those holy fa-
thers which
haue their com-
mendation in y
Scriptures, so y
in respect of him
selfe he calleth
their sinnes no-
thing, but attri-
buteth vnto thē
righteousnes.

EZRA.

THE ARGVMENT.

As the Lord is euer merciful vnto his Church, and doth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world and aspire vnto the heauens: so after that he had visited the Iewes & kept them now in bondage seuentie yeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therfore for his owne sake rayfed them vp a deliuerer, and moued both the heart of the chiefe ruler to pity them, and also by him punished such, which had kept them in seruitude. Notwithstanding left they should grow into a contempt of Gods great benefite, he kepeth them still in exercise, and raiseth domesticall enemies, which endeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little & little till their worke was finished.

The

The authour of this booke was Ezra, who was Priest, and Scribe of the Law, as chap.7.6. He returned to Ierusalē the sixt yere of Darius, who succeeded Cyrus, that is, about fiftie yeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the kings officers for all such thinges as should be necessary for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth agayne the people that was in captiuitie, 8 And reliueth them their holy vessels.

1 NOw * in a the first yeere of Cyrus king of Persia (that the worde of the Lord, spoken by the b mouth of Ieremiah, might be accomplished) the Lorde stirred vp the c spirite of Cyrus king of Persia, & he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giuē me d all the kingdomes of the earth, and he hath commaunded me to builde him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whom his God is? let him go vp to Ierusalem which is in Iudah, & build the house of ȝ Lord God of Israel: he is the God, which is in Ierusalē.

4 And euery one that remaineth in any place (where he sojourneth) e let the mē of his place relieue him with siluer and with golde, and with substance, and with cattell, f and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benianin, and the Priestes & Leuites rose vp, with al them whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all g they that were about them, strengthened their handes with vessels of siluer, & golde, with substance and with cattell, and with precious things, besides all that was willingly offred.

7 Also the king Cyrus brought forth ȝ vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Shesbazzar the Prince of Iudah.

9 And this is the number of them, thirtie basins of gold, a thousand basins of siluer, nine and twentie i knives,

10 Thirtie boules of golde, and of siluer boules of the second sorte, foure hundreth and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand & foure hundreth. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

9.Chro.36.22.
2.esd.2.1. vere.25.
12.& 29.10.
a After that he and Darius had wonne Babylon.
b Who promised them deliuerance after that 70. yeres were past, Iere.25.11.
c That is, moued him, and gaue him heart.
d For he was chiefe Monarch, & had many nacions vnder his dominion, which this heathē king confesseth to haue receiued of the liuing God.
e If any through pouertie were not able to returne, the kings commission was ȝ he should be furnished with necessaries.
f Which they thēselues should send toward the reparation of the Temple.
g The Babylonians & Chaldeās gaue them these presents: thus rather then ȝ children of GOD should want for their necessities, he would stir vp the heart of the very infidels to helpe them.
2.Kings.25.13.
2.chro.36.7.
iere.27.19,20.
dan.1.2.
h So the Chaldeans called Zerubbabel, who was ȝ chiefe gouernor, so ȝ the preeminēce still remained in the house of Dauid.
i Which serued to kill the beasts that were offred in sacrifice.
k With ȝ Iewes that had bene kept captiuesin Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

1 THese * also are the sonnes of ȝ prouince, that went vp out of the captiuitie (whome Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with b Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men d of the people of Israel was,

3 The sonnes of Parosh, two thousād, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth and seuentie and fiue:

6 The sonnes of e Pahath Moab, of the sonnes of Ieshua and Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, fiue hundreth and two and fourtie:

11 The sonnes of Bebai, fiue hundreth, & three and twentie:

12 The sonnes of Azgad a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, six hundreth, threescore and fiue:

14 The sonnes of Biguai, two thousand, and six and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of f Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie & fiue:

21 g The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, fiue and fiftie:

23 The men of Anothoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriatharim, of Chephirah, and Beeroth, seuen hundreth and three and fourtie:

Nehe.7.6.
1.esdr.5.7.
a Meaning, Iudea, which was a prouince, that is, a country which was in subjectiō.
b Zerubbābel was chiefe captaine, Ieshua the hie Priest, but Nehemiah a man of great autoritie went not now but came after, 64. yeres.
c This was not that Mordecai which was Esters kinsman.
d Meaning, of the common people.
e *Or, of the duke of Moab.*
e Which were of the posteritie of Hezekiah.
f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

26 The sonnes of Ḣaramah and Gaba, sixe hundreth, and one and twentie:
27 The men of Michmas, an hundreth, and two and twentie:
28 The sonnes of Beth-el and Ai, two hundreth, and three and twentie:
29 The sonnes of Nebo, two and fiftie:
30 The sonnes of Magbish, an hundreth and sixe and fiftie:
31 The sonnes of the other Elam, a thousand, and two hundreth, and foure and fiftie:
32 The sonnes of Harim, three hundreth and twentie:
33 The sonnes of Lod-hadid, and Ono, seuen hundreth, and fiue and twentie:
34 The sonnes of Jericho, three hundreth and fiue and fourtie:
35 The sonnes of Senaah, three thousand, six hundreth and thirtie.
36 ¶ The Priests: of the sonnes of Iedaiah of the house of Iesshua, nine hundreth seuentie and three:
37 The sonnes of Immer, a thousande and two and fiftie:
38 The sonnes of Pashur, a thousande, two hundreth and seuen and fourtie:
39 The sonnes of Harim, a thousand and seuentene.
40 ¶ † The Leuites: the sonnes of Iesshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.
41 ¶ † The Singers: the sonnes of Asaph, an hundreth and eight and twentie.
42 ¶ † The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, ꝑ sonnes of Akkub, ꝑ sonnes of Hatita, the sonnes of Shobai: all were an hundreth and nine and thirtie.
43 ¶ The [b] Nethinims: the sonnes of Ziha, the sonnes of Hasuphа, the sonnes of Tabbaoth,
44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,
45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,
46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,
47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,
48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,
49 The sonnes of Vzza, ꝑ sonnes of Paseah, the sonnes of Besai,
50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of Hatipha,
55 The sonnes of Salomons [i] seruantes: the sonnes of Sotai, the sonnes of Sopherethi, the sonnes of Peruda,
56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of Salomons seruantes were three hundreth ninetie and two.
59 ¶ And these went vp from Telmelah, & from Telharsha, Cherub, Addan, and Immer, but they could not discerne their fathers house and their seed, whether they were of Israel.
60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fiftie.
61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, ꝑ sonnes of [k] Barzillai: which tooke of the daughters of Barzillai ꝑ Gileadite to wife, & was called after their name.
62 These sought their writing of ꝑ genealogies, but they were not found: therfore were they put from ꝑ Priesthood.
63 And [l] Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with [m] Vrim and Thummim.
64 The whole Congregatiõ together was two and fourtie thousand, three hundreth and three score,
65 Besides their seruants & their maydes: of whome were seuen thousand, three hundreth and seuen and thirtie: and among them were two hundreth singing men and singing women.
66 Their horses were seuen hundreth, and sixe and thirtie: their mules, two hundreth and fiue and fourtie:
67 Their camels foure hundreth, and fiue and thirtie: their asses, sixe thousand, seuen hundreth and twentie.
68 And certaine of the chiefe fathers, whē they came to the house of ꝑ Lord, which was in Ierusalem, they offred willingly for the house of God, to set it vp vpon his foundation.
69 They gaue after their abilitie vnto ꝑ treasure of the worke, euen one & three score thousand [n] drammes of gold, and fiue thousand [o] pieces of siluer, and an hundreth Priests garments.
70 So the Priestes and the Leuites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

g Before he hath declared ꝑ two Tribes of Iudah and Beniamin, & now commeth to the Tribe of Leui and beginneth at ꝑ Priests.
† The Leuites.
‡ The Singers.
† The Porters.
b So called because they were giuen to the Tẽple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Iosshua, Iosh. 9.23.
i Which came of them that Salomõ had appointed for ꝑ worke of the Tẽple.
k Of him is made mencion, 2.Sam.17.27. and 19.31: & because the Priests office was had in contempt, these would haue chãged their estate by their name, & so by Gods iust iudgement lost both the estimation of ꝑ world & the dignitie of their office.
l This is a Chalde name and signifieth him that hath authoritie ouer others.
m Reade Exod. 28.30.
n Which mount to of our money 24826.li.13.sh. 4.d. esteming the French crown at 6.shil.4.d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.
o Which are called minæ, & contayne a piece two markes: so 5000. mines make 550000. frankes, which mount to of our money 69665.li.13.sh.4.d. so that the whole summe was 94493.li.6.shil.8.d.

CHAP. III.

2 They build the altar of God. 6 They offer to the Lord. 7 They prepare for the Temple, 11 And sing vnto the Lord.

1 And [a] when the [a] seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselues as one man vnto Ierusalem.
2 Then stoode vp Iesshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel [b] the sonne of Shealtiel, and his brethren, and builded the altar

1.Esdr.5.47.
a Called Tisri which answereth to part of September, & part of October.
b Meaning, nephew: for he was the sonne of Pedaiah, read 1. Chro.3.19.

altar of ꝑ God of Israel, to offer burnt offrings thereon, as it is written in the Law of Moses the man of God.

c In the place where Salomon had placed it.

3 And they set the altar vpon his bases (for feare was among them, because of ꝑ people of those countreis) therfore they offred burnt offrings thereon vnto the Lorde, euen burnt offrings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offring *daily, by number according to the custome day by day,

Exod.23.16.

d That is, after the feast of Tabernacles.

5 And afterward dthe continuall burnt offring, both in the newe moneths and in all the feast dayes that were consecrate vnto the Lord, and in all ꝑ oblations willingly offred vnto the Lord.

6 From the first day of the seuenth moneth began they to offer burnt offrings vnto the Lorde: but the foundation of the Temple of the Lord was not layed.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanō to the sea vnto *Japho, according to the graunt that they had of Cyrus king of Persia.

*Or, Ioppe.

8 ¶ And in the second yere of their comming vnto the house of God in Ierusalem in the e second moneth began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the Priestes and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere olde & aboue, to set forward the worke of the house of ꝑ Lord.

e Which moneth conteined part of April and part of May. for in the meane season they had prouided for things necessary for the worke.

9 And Ieshua f stode with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

f They gaue the exhortations & encouraged euery man forward in the worke.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the Priests in their apparel with trumpets, and the Leuites the sonnes of Asaph gvv cymbales, to praise the Lord, *after the ordinance of Dauid king of Israel.

2.Chro.16.7.8.

11 Thus they sang whē they gaue praise, and when they gaue thankes vnto the Lord, For he is good, for his mercy endureth for euer toward Israel. And all the people shouted with a great shoute, when they prayed the Lorde, because the foundation of the house of the Lord was layd.

12 Many also of the Priestes and the Leuites and the chiefe of the fathers, ancient men, which had seene ꝑ first house, (when the foundation of this house was laid before their eyes) swept with a loude voyce, and many shouted aloud for ioy,

g Because they saw that it was nothing so glorious as ꝑ Temple, which Salomon had built, notwithstanding Aggeus comforteth them, & prophecieth that it shalbe more beautiful then the first: meaning the spiritual Temple, which are the members of Christes body.

13 So that the people could not discerne the sound of the shoute for ioy, from the noise of the weeping of the people: for ꝑ people shouted with a loude cry, and the noyse was heard farre of.

CHAP. IIII.

The building of the Temple vnhindred and how.11 Letters to Artaxerxes, and the answere.

1 Bvt the aduersaries of Iudah and Benjamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto them, We will build with you: for we seeke the Lorde your God as ye do: and we haue sacrificed vnto him since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayd vnto them, It is not for you, but for vs to build ꝑ house vnto our God: h for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath cōmanded vs.

4 Wherfore the people of the land "discouraged the people of Iudah, & troubled them in building,

5 And they i hired counsellers against them, to hinder their deuice, all ꝑ dayes of Cyrus king of Persia, euen vntil the reigne of Darius king of Persia.

6 And in the reigne of k Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of l Artahshashte, Mithredath, Tabeel, and ꝑ rest of their companions wrote when it was peace vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the m chancelour, & Shimshai the Scribe wrote a letter against Ierusalem to Artahshashte the king, in this sort.

9 Then wrote Rehum the chancelour, & Shimshai the scribe, and their companions n Dinaie, & Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Babilaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble o Asnappar brought ouer, and set in the cities of Samaria, and other that are beyond the p River and q Cheeneth.

11 ¶ This is the copy of ꝑ letter that they sent vnto king Artahshashte, THY SERVANTES the men beyonde the River and Cheeneth, salute thee.

12 Be it knowen vnto the king that the Iewes, which came vp frō thē to vs, are come vnto Ierusalem (a city rebellious and wicked) and build, and lay ꝑ foundations of the walles, & haue iop-

a Meaning, ꝑ inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten Tribes, 2.Kin.17.24. and 19.37. These professed God, but worshipped idols also & therfore were ꝑ greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatry in stead of true religion.

"Ebr. made their handes weake.

c They bribed ꝑ gouernors vnder ꝑ king, to hinder their worke. thus they that halte, cannot abide, ꝑ God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. some thinke it was Cambyses Cyrus sonne, or Darius, as vers.5.

e Called Artaxerxes, which signifieth in ꝑ Persian tongue, an excellent warriour.

"Or, Comsellour.

f These were certeine people, which ꝑ Assyrians placed in Samaria in stead of the ten Tribes.

g Some thinke it was Saneherib, but rather Salemanasar.

h To wit, Euphrates, and he meaneth in respect of Babel that they dwelt beyond it.

i Which were a certaine people & enuied ꝑ Iewes.

ned the foundations.
13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the walles layed, they will not giue tolle, tribute, nor [k]customs: so shalt thou hinder the kings tribute.
14 Now therefore because [n] we haue bin bought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent & certified the king,
15 That one may searche in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noisome vnto Kings and prouinces, and that they haue mooued sedition of old time, for the which cause this citie was destroyed.
16 We certifie the King therefore, that if this citie be builded, and the foundation of the walles layde, by this meanes the portion beyond the Riuer shall not be thine.
17 ¶ The king sent an answere vnto Rehum the Chancelour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, [l] Shelam and [m] Cheeth.
18 ¶ The letter which ye sent vnto vs, hath bene openly read before me,
19 And I haue commanded & they haue searched, and founde, that this citie of old time hath made mutinerie against kings, and hath rebelled, and rebellion hath bene committed therein.
20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute, and custome was giuen vnto them.
21 Make ye nowe a decree, that those men maye cease, and that the citie be not built, till I haue giuen another commandement.
22 Take heede nowe that ye faile not to do this: why should damage growe to hurt the kings?
23 When the copie of King Artaxhashtes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in al the haste to Ierusalem vnto the Iewes, & caused them to cease by force and power.
24 Then [n] ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yere of Darius king of Persia.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.
n Ebr. In the Chalde, We haue eaten the salt of the Palace.
l Some read for Shelam, salutation or greeting
m Called also Cheeneeth, as vers. 11.
n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

CHAP. V.

1 Haggai and Zechariah do prophecie. 3 The worke of the Temple goeth forward contrarie to the minde of Tatnai. 6 His letters to Darius.

1 Then [o] Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes [p] were in Iudah, and Ierusalem, in the name of [p] God of Israel, euen vnto them.
2 Then Zerubbabel the sonne of Shealtiel, and Iesshua the sonne of Iozadak arose, and began to buylde the house of God at Ierusalem, and with them were [p] Prophets of God, which [a] helped the.
3 ¶ At the same time came to them Tatnai, which was captaine beyonde the Riuer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to buylde this house, and to lay the foundations of these walles?
4 [b] Then saide we vnto them after this maner, What are the names of the men that builde this building?
5 But the [c] eye of their God was vpon the Elders of [p] Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.
6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions Apharsechaie, (which were beyonde the Riuer) sent vnto king Darius.
7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.
8 Be it knowen vnto the king, that we went into the prouince of Iudea, to the house of the great God, which is builded with [q] great stones, and beames are layde in the walles, and this worke is wrought heedily, and prosperetly in their handes.
9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to builde this house, & to lay the foundation of these walles?
10 We asked their names also, that we might certifie thee, and that we might write the names of the men that were their rulers.
11 But they answered vs thus, and said, We are the seruants of the God of heauen and earth, and buyld the house that was built of olde and many yeres ago, which a [d] great king of Israel * builded, and founded it.
12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hande of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.
13 But in the [e] first yere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.
14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple, that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue the vnto one [f] Sheshbazzar by his name, whome he had made captaine.
15 And he said vnto him, Take these vessels and go thy way, & put them in the Temple that is in Ierusalem, and let the house of God be built in his place.
16 Then came the same Sheshbazzar & layed

o Or, Haggeus. Hag. 1. 1.
p Ezr. 6. 8.
a Which incouraged them to go forward and accused them that they were more carefull to build their own houses, then zealous to build the Temple of God.
b That is, the enemies asked this, as vers. 10.
c His fauour & the spirit of strength.
q Or, marble.
d To wit, Salomon. 1 Kings. 6. 2. 2. chro. 3. 2. 2. King. 24. 12. & 25. 9.
e Read Cha. 1. 1, 2.
f Read. Cha. 1. 8.

laped the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Nowe therefore if it please the King, let there be searche made in the house of the Kings [g] treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to bylde this house of God in Ierusalem, & let the King sende his mynde concerning this.

g Meaning, in the librarie, or places where lay the registers, or records of times

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

1.Esdr.6.1.

1 THen* King Darius gaue commandement, and they made searche in the [m] librarie of the treasures, which were there laped vp in Babel.

m Ebr. house of bookes.

2 And there was found in a [a] coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memorial.

a Wherein were the actes of the Kings of Medes and Persians.

3 IN THE FIRST yere of king Cyrus, king Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be three score cubites, and the breadth thereof three score cubites,

4 Three [b] orders of [n] great stones, and one order of tymbre, and let the expenses be giuen of the kings house.

b Or, rowes, or courses.
n Or, marble.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let [b] him go vnto the Temple that is in Ierusalem to his place and put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyonde the Riuer, and Shethar Boznai, (and their companions Apharsecae, which are beyonde the Riuer) be ye farre [c] frō thence.

c Medle not with them, neither hinder thē.

7 Suffer ye the worke of this house of God, that the captaine of the Iewes & the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commaundement what ye shall do to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyonde the Riuer, there be incōtinently expenses giuen vnto these men that they [d] cease not.

d For lacke of money.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rams, or lambes for the burnt offerings of the God of heauen, wheat, salt, wine, and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and praye for the kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shal alter this sentence, the wood shall be pulled downe from his house, & shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name [c] to dwell there, destroy all kings and people that put to their handes to alter, and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speede.

c Who hath appointed that place to haue his Name called vpon there.

13 ¶ Then Tatnai the captaine beyonde the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

1.Esdr.7.5.

14 So the Elders of the Iewes builded, and they prospered by the prophecying of [f] Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshahte king of Persia.

f Whom God stirred vp to assure them that he would giue their worke good successe.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the sixt yeere of the reigne of King Darius.

g This is the twelfe moneth, and contayneth part of February and part of March.
h And the two and fourtieth after their first returne.

16 ¶ And the childre of Israel, [i] Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioye,

17 And offred at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambes, & twelue goates, for the sinne of all Israel, according to the nomber of the tribes of Israel.

18 And they set the Priestes in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

Nom.3.6.&8.9.

19 And the children of the captiuitie kept the Passeouer on the fourtenth daye of the first moneth.

20 (For the Priestes & the Leuites were purified altogether) and they killed the Passeouer for al the children of the captiuitie, & for their brethren the Priestes, and for them selues.

i Which were of the heathen and forsaked their idolatrie to worship the true God.

21 So the children of Israel which were come againe out of captiuitie, & all such as had [i] separated them selues vnto them, from the filthines of the heathen of the lande, to seeke the Lorde God of Israel, did eate,

22 And they kept the feast of vnleauened bread seuen dayes with ioye: for the Lord had made them glad, and turned the heart of the King of [k] Asshur vnto them, to [l] incourage them in the worke of the house of God, euen the God of Israel,

k Meaning, Darius who was King of the Medes, Persians and Assyrians.
l Ebr. to strengthen their handes.

CHAP. VII.

By the commandement of the King, Ezra and his companions come to Ierusalem. 27 Hee gineth thankes to God.

1 NOw after these things, in ꝑ reigne
of [a] Artaxthshahte king of Persia,
was Ezra ꝑ sonne of Seraiah, the
sonne of Azariah, the sonne of Hilkiah,
2 The sonne of Shallum, the sonne of Za-
dok, the sonne of Ahitub,
3 The sonne of Amariah, the sonne of A-
zariah, the sonne of Meraioth,
4 The sonne of Zeraiah, the sonne of Vz-
zi, the sonne of Bukki,
5 The sonne of Abishua, the sonne of
Phinehas, the sone of Eleazar, ꝑ sonne
of [b] Aaron, the chiefe Priest.
6 This Ezra came vp frõ Babel, & was
[a] scribe prompt in the Law of Moses,
which the Lord God of Israel had gi-
uen, and the king gaue him all his re-
quest according to the hand of the Lord
his God which was vpon him.
7 And there went vp certaine of the chil-
dren of Israel, and of the Priestes, and
the Leuites, and the singers, & the por-
ters, and the Nethinims vnto Ierusa-
lem, in the seuenth yere of King Artax-
shashte.
8 And he came to Ierusalem in the [d] fift
moneth, which was in the seuenth yere
[e] of the king.
9 For vpõ the first day of the first moneth
began he to go vp from Babel, and on
the first day of the fift moneth came he
to Ierusalem, according to the good hãd
of his God that was vpon him.
10 For Ezra had prepared his hearte to
seeke the Law of the Lord, and to doe it,
and to teache the preceptes and iudge-
ments in Israel.
11 ¶ And this is the copie of the letter
that king Artaxthshahte gaue vnto Ezra
the Priest and scribe, euen a writer of the
wordes of the commandements of the
Lord, and of his statutes ouer Israel.
12 ARTAHSHASHTE King of kings
to Ezra the Priest and perfite scribe of
the Lawe of the God of heauen, and to
[f] Cheeneth.
13 I haue giuen commãdement, that
euerie one, that is willing in my king-
dome of the people of Israel, and of the
Priestes, and Leuites [g] to goe to Ieru-
salem with thee, shall go.
14 Therefore art thou sent of the king
and his seuen counselers, to [h] enquire
in Iudah and Ierusalem, according to
the Law of thy God, which is in [i] thine
hande,
15 And to carie the siluer and the golde,
which the king and his counselers wil-
lingly offer vnto the God of Israel
(whose habitation is in Ierusalem)
16 And all the siluer and golde that thou
canst finde in all the Prouince of Ba-
bel, with the free offring of the people, &
that which the Priestes offer willingly
to the house of their God which is in
Ierusalem,
17 That thou maiest bye speedily with
this siluer, bullockes, rammes, lambes,
with their meat offrings & their drinke
offrings: and thou shalt offer them vp
on the altar of the house of your God,
which is in Ierusalem.
18 And whatsoeuer it pleaseth thee and
thy brethren to do with the rest of the
siluer, and golde, doe ye it according to
the will of your [k] God.
19 And the vessels that are giuen thee for
the seruice of the house of thy God,
those deliuer thou before God in Ieru-
salem.
20 And the residue that shal be needefull
for the house of thy God, which shall be
meete for thee to bestowe, thou shalt be-
stow it out of the kings treasure house.
21 And I King Artaxthshahte haue giuen
commandement to al the treasurers
which are beyonde [l] the Riuer, that
whatsoeuer Ezra the Priest and scribe
of the Lawe of the God of heauen shall
require of you, that it bee done in con-
tinently,
22 Vnto an hundreth talents of siluer, vn-
to an hundreth [m] measures of wheat, &
vnto an hundreth baths of wine, & vn-
to an hundreth [m] baths of oyle, and salt
without writing.
23 Whatsoeuer is by the commandement
of the God of heauen, let it be done spee-
dily for the house of the God of heauen:
for why should he be wroth against
the Realme of the king, and his children?
24 And we certifie you, that vpon any of
the Priestes, Leuites, singers, porters,
Nethinims, or Ministers in this house
of God, there shall no gouernour laye
vpon them tolle, tribute nor custome.
25 And thou Ezra (after the wisedome
of thy God, that is in thine hande) [o] set
iudges and arbiters, which may iudge
all the people that is beyond the Riuer,
euen all that knowe the Lawe of thy
God, & teach ye them that know it not.
26 And whosoeuer will not doe the Law
of thy God, and the kings lawe, let him
haue iudgement without delaye, whe-
ther it be vnto death, or to banishment,
or to confiscation of goods, or to impri-
sonment.
27 [p] Blessed be the Lorde God of our fa-
thers, which so hath put in the kings
heart, to beautifie the house of the Lorde
that is in Ierusalem,
28 And hath inclined mercie towarde
me, before the king and his counselers,
and before all the kings mightie Prin-
ces: and I was comforted by ꝑ hande
of the Lorde my God, which was vpon
me, and I gathered the chiefe of Israel
to go vp with me.

CHAP. VIII.

The nomber of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 Hee admoniseth the Priestes of their ductie. 31 VVhat they did when they came to Ierusalem.

1 THese *are now the chiefe fathers of
them, and the genealogie of them
that

a The Ebrewes write, that diuers of the Kings of Persia were called by this name, as Pharaoh was a cõmon name to the Kings of Egypt, and Cesar to the Emperours Romayne.

b Ezra deduceth his kinred, til he commeth to Aaron, to proue that he came of him.

c He sheweth here what a scribe is, who had charge to write the Lawe and to expound it, whom Marke calleth a scribe, Mar.12.28. Mat. and Luke call him a Lawyer, or doctor of the Law, Mat.22.35. Luke.10.25.

d That conteyned part of Iulie and part of August.

e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the King wished him long life.

g Which remained as yet in Babylon, & had not returned with Zerubbabel.

h To examine who liued according to the lawe.

i Whereof thou art expert.

k As ye know best may serue to Gods glorie.

l Which was the Ryuer Euphrates, and they were beyond it in respect of Babylon.

* Ebr. Corim.

m Read 1.King. 7.26.& 2.chro. 2.10.

n This declareth that the feare of Gods iudgemẽts caused him to vse this liberalitie, and not the loue that he bare to Gods glorie or affection to his people.

o He gaue Ezra ful authoritie to restore al things according to the word of God, & to punishe them that resisted and would not obey.

p Thus Ezra gaue God thãks for that he gaue him so good successe in his affayres by reason of the King.

1.Esd.1.39.

that came up with me from Babel, in
the reigne of king [a] Artahshashte.
2 Of the sonnes of Phinehas, Gershom:
of the sonnes of Ithamar, Daniel: of
the sonnes of David, Hattush:
3 Of the sonnes of Shechaniah, of the
sonnes of Pharosh, Zechariah, & with
him the count of the males, an hundreth
and fiftie.
4 Of the sonnes of [u] Pahath Moab, Eli-
hoenai, the sonne of Zerahiah, & with
him two hundreth males.
5 Of the sonnes of Shechaniah, the sonne
of Iahaziel, and with him three hun-
dreth males.
6 And of the sonnes of Adin, Ebed the
sonne of Ionathan, and with him fiftie
males.
7 And of the sonnes of Elam, Iesaiah
the sonne of Athaliah, and with him se-
uentie males.
8 And of the sonnes of Shephatiah, Ze-
badiah the sonne of Michael, and with
him fourescore males.
9 Of the sonnes of Ioab, Obadiah the
sonne of Iehiel, and with him two hun-
dreth and eighteene males.
10 And of the sonnes of Shelomith the
sonne of Iosiphiah, & with him an hun-
dreth and threescore males.
11 And of the sonnes of Bebai, Zechari-
ah, the sonne of Bebai, and with him
eight and twentie males.
12 And of the sonnes of Azgad, Iohanan
the sonne of Hakkatan, and with him
an hundreth and ten males.
13 And of the sonnes of Adonikam, that
were the [b] last, whose names are these:
Eliphelet, Ieiuel and Shemaiah, and
with them threescore males.
14 And of the sonnes of Biguai, Vthai,
and Zabbud, and with them seuentie
males.
15 And I gathered them to the [c] Riuer
that goeth towarde Ahaua, and there
abode we three dayes: then I beheld
the people, and the Priestes, and found
there none of the sonnes of Leui.
16 Therefore sent I to Eliezer, to Ariel,
to Shemeiah, and to Elnathan, and to
Iarib, and to Elnathan, & to Nathan,
and to Zechariah, and to Meshullam
the chiefe, and to Ioiarib, and to Elna-
than, men of vnderstanding,
17 And I gaue them commaundement,
to Iddo the [d] chiefest at the place of Ca-
sephia, and I [e] tolde them the wordes
that they should speake to Iddo, and to
his brethre the Nethinims at the place
of Casiphia, that they should cause the
ministers of the house of our God to
come vnto vs.
18 So by the good hand of our God which
was vpon vs, they brought vs a man of
vnderstanding of the sonnes of Mahaa-
li the sonne of Leui, the sonne of Israel,
and Sherebiah with his sonnes & his
brethren, euen eighteene.
19 Also Hashabiah, and with him Ie-
shaiah of the sonnes of Merari, with
his brethren, and their sonnes twentie.
20 And of the [c] Nethinims, whom Da-
uid had set, and the Princes for the ser-
uice of the Leuites, two hundreth and
twentie of the Nethinims, which all
were named by name.
21 And there at the Riuer, by Ahaua, I
proclaimed a fast, that we might hum-
ble [f] our selues before our God, & seeke
of him a right way for vs, and for our
children, and for all our substance.
22 For I was [g] ashamed to require of
the king an armie & horsemen, to helpe
vs against the enemie in the way, be-
cause we had spoken to the king, sa-
ying, The hand of our God is vpon all
them that seeke him in goodnes, but his
power and his wrath is against all them
that forsake him.
23 So we fasted, and besought our God
for this: and he was intreated of vs.
24 Then I separated twelue of the chief
of the priestes, Sherebiah, and Hasha-
biah, & ten of their brethren with them,
25 And weighed them the siluer and the
gold, and the vessels, euen the offring of
the house of our God, which the king &
his counselers, and his princes, and all
Israel that were present had offred.
26 And I weighed vnto their hand fiue
hundreth and fiftie [h] talents of siluer,
and in siluer vessel, an hundreth talents,
and in gold, an hundreth talents:
27 And twenty basins of gold, of a thou-
sand [i] drammes, and two vessels of shi-
ning brasse very good, and precious as
golde.
28 ¶ And I said vnto them, Ye are con-
secrate vnto the Lord, and the vessels are
consecrate, and the golde and the siluer
are freely offred vnto the Lorde God of
your fathers.
29 Watch ye, and keepe them vntill ye
weigh them before the chiefe priestes &
the Leuites, and the chiefe fathers of
Israel in Ierusalem in the chambers of
the house of the Lord.
30 So the Priestes and the Leuites re-
ceiued the weight of the siluer and of
the golde, & of the vessels to bring them
to Ierusalem, vnto the house of our
God.
31 ¶ Then we departed from the Riuer
of Ahaua on the twelfe day of the
first moneth, to go vnto Ierusalem, and
the hand of our God was vpon vs, and
deliuered vs from the hand of the ene-
mie, and of such as layed [k] waite by the
way.
32 And we came to Ierusalem, and a-
bode there three dayes.
33 And on the fourth day was the siluer
weighed, and the golde and the vessel in
the house of our God by the hande of
Meremoth the sonne of Vriah [l] priest,
and with him was Eleazar the sonne of
Phinehas, and with them was Iozabad
the sonne of Iesshua, and Noadiah
the sonne of Binnui the [l] Leuites,
34 By number and by weight of euery
one,

a Reade chap. 7. 1.
u Or, captaine of Moab.
b That came to goe with Ezra.
c To that place of Euphrates, where Ahaua the Riuer entreth into it, looke. 1. Esdr. 8. 41.
d He was the chiefest that taught there the Law of God vnto the Leuites.
e Ebr. put words in their mouth.
c Reade Chap. 2. 43.
f He sheweth that the ende of fasting is to humble the body to the spirite, which must proceede of the heart liuely touched, or else it is but hypocrisie.
g He thought it better to commit him selfe to the protectiõ of God, then by seeking these ordinary means, to giue an occasion to others to thinke that he did doubt of Gods power.
h Reade. 1. King 9. 14.
i Reade Chap. 2. 69.
k This declared that their iourney was full of daunger, & yet God deliuered them according to their prayer.
l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

one, and al the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offred burnt offrings vnto the God of Israel, twelue bullocks for all Israel, nineteie & fire rammes, seuentie & seuen lambes, and twelue hee goats for sinne: all was a burnt offring of the Lord.

36 And they delivered the kings commission vnto the kings officers, and to the captaines beyond the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned them selues from God, and maried with the Gentiles. 5 He prayeth vnto God.

1 Esdr. 8. 67.

1 When as these things were done, the rulers came to me, saying, The people of Israel, and the Priestes and the Leuites are not [a] separated from the people of the landes (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home vnder Zerubbabel vntil the cõmyng of Ezra, they had degenerate contrary to the lawe of God, & marryed where it was not lawful, Deut. 7. 3.

2 For they haue taken their daughters to them selues, and to their sonnes, and they haue mixed the holy seede with the people of the landes, & the hande of the [b] princes and rulers hath bene chiefe in this trespasse.

b That is, the gouerners are the chiefe beginners hereof.

3 But when I heard this saying, I rent my clothes & my garment, and pluckt of the heare of mine head, and of my beard, and sate downe [c] astonied.

c As one doubtyng whether God would continue his benefites towards vs, or els destroye this which he had begun. Exod. 29. 39. num. 28. 3.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntil the * euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fel vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer [d] our head, & our trespasse is growen vp vnto [e] the heauen.

d That is, we are drowned in sinne.

e They so exceede that they can not growe greater.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue we, our kings, and our priests bene delivered into the hand of the kings of the landes, vnto the sworde, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a lite space grace hath bene shewed from the Lord our God, in ransing a remnant to escape, and in giuing vs a [f] naple in his holy place, that our God may light our eyes, and giue vs a litle reuiuing in our seruitude.

f In giuing vs a resting place. It is a similitude taken of them that remaine stil in a place, which smite nayles to hang things vpon, Isa. 22. 23.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath enclined mercy vnto vs in the sight of the kinges of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shal we say after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto ye goe to possesse it, is an vncleane lande, because of the filthines of the people of the lands, which by their abominations, and by their vncleannes haue filled it from corner to corner.

Exod. 23. 32. & 34. 12, 15, 16. deut. 7. 23.

12 Now therefore shall ye not giue your daughters vnto their sonnes, neither shal ye take their daughters vnto your sonnes, nor seeke their * peace nor welth for euer, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

Deut. 23. 6.

13 And after al that is come vpon vs for our euil deedes, & for our great trespasses (seeing that thou our God hast stayed vs from being beneath [g] for our iniquities, and hast giuen vs such deliverance)

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28. 13.

14 Should we returne to breake thy commaundements, and ioyne in affinitie with the people of such abominations? wouldest not thou be angry toward vs till thou haddest consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bene [h] reserued to escape, as appeareth this day: beholde, we are before thee in our trespasse: therefore we cannot stand before thee because of it.

h He sheweth that God is iust in punishing his people, and yet merciful in reseruing a residue to whom he sheweth fauour.

CHAP. X.

1 The people repent and turne, and put away their strange wives.

1 Esdr. 8. 90.

1 Whiles * Ezra prayed thus, and [a] confessed him selfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

a He confessed his sinnes & the sinnes of the people.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered, and saide to Ezra, We haue trespassed against our God, & haue taken strange wives of the people of the lande, yet now there is [b] hope in Israel concerning this.

b Meanyng, that God would receiue them to mercy.

3 Now therefore let vs make a couenant with our God, to put away [c] all the wives, (and such as are borne of them) according to the counsel of the Lord, and of those that feare the commandements of our God, and let it be done according to the lawe.

c Which are strangers & maryed contrary to the Law of God.

4 Arise: for the matter [d] belongeth vnto thee: we also wil be with thee: bee of comfort and doe it.

d Because God hath giuen thee autoritie, and learning to perswade the people herein, & to command them.

5 Then arose Ezra, & caused the chiefe Priests,

Priests, the Leuites, and all Israell, to sweare that they would doe according to this worde. So they sware.

4. Esdr. 9. 1. 6 * And Esra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he went euen thither, but he did eate neither bread, nor drinke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to go throughout Judah and Ierusalem, vnto [a] all them of the captiuitie, that they should assemble them selues vnto Ierusalem.

a Ebr. sonnes of the captiuitie.

8 And who soeuer would not come within thoſe dayes according to the counsel of the Princes and Elders, all his substance should be [b] forfait, and he houlde be separate from the Congregation of them of the captiuitie.

b Or, condemned.

9 ¶ Then al the men of Judah & Beniamin assembled them selues vnto Ierusalem within thoſe dayes, which was the twentieth day of the ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the [c] raine.

c Which conteyned part of Nouember and part of December.

10 And Ezra the priest stoode vp, and said vnto them, Ye haue transgressed, and haue taken strange wives, to [d] increase the trespasse of Israel.

d Forthe season was giuen to raine, and so the wether was more sharpe & colde, and also their conscience touched them.

11 Now therefore [e] giue praise vnto the Lord God of your fathers, and doe his wil, and separate your selues from the people of the land, and from the strange wives.

e Ye haue layed one sinne vpon another.

12 And all the Congregation answered, and said with a loude voyce, So wil we do according to thy wordes vnto vs.

h Reade Iosh. 7. 19.

13 But the people are many, and it is a ramp wether, and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand there fore [f] before al the Congregation, and let all them which haue taken strange wives in our cities, come at the time appointed, and with them the Elders of euery citie & the Judges thereof, til the fierce wrath of our God for this matter turn away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah [g] sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so and [h] departed, euen Esra the priest, and the men that were chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter which was three moneths in finishing.

17 And until the first day of the first moneth they were finishing the busnesse with al the men that had taken strange wives,

18 And of the sonnes of the priesses there were men found, that had taken strange wives, to wit, of the sonnes of Iehoiadak, the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and Iarib, and Gedaliah.

19 And they gaue [i] their handes, that they would put away their wives, and they that had trespassed, gaue a ramme for their trespasse.

i As a token that they would keepe promes and do it.

20 And of the sonnes of Immer, Hanani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad & Shimei and Kelaiah, (which is Kelitah) Pethahiah, Judah, and Eliezer.

24 And of the singers, Eliashib. And of the Porters, Shallum, and Telem, and Vri.

25 And of [m] Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Ieremoth, & Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Iashub, & Sheal, Ieramoth.

30 And of the sonnes of [n] Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

n Or, the captaine of Moab.

31 And of [o] sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeo,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Cheluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasau,

38 And Bani and Binnui, Shimei,

39 And Shelemiah, and Nathan, & Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, & Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Joel, Benaiah.

44 All these had taken strange wives: and among them were women that had [p] children.

n Which also were made illegitimate because the marriage was vnlawful.

NEHEMIAH.

THE ARGVMENT.

GOd doeth in al ages and at al tymes set vp worthy persons for the commodity and profite of his Church, as now within the compasse of seuentie yeeres he raysed vp diuers excellent men for the preseruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captayne to bryng them home, and prouided that the Temple was builded: the second reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the lawe of God was put in execution among them. He was a godly man and in great autoritie with the kyng, so that the kyng fauoured him greatly, and gaue him most ample letters for the accomplishment of all thinges which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

1 Nehemiah bewaileth the calamitie of Ierusalem. 5 He confesseth the sinnes of the people, and prayeth God for them.

1 THe wordes of Nehemiah the sonne of Hachaliah, in the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan,
2 Came Hanani, one of my [b] brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.
3 And they saide vnto me, The residue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.
4 And when I heard these wordes, I sate down and wept, and mourned certaine daies, and I fasted and prayed before the God of heauen,
5 And saide, * O Lorde God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obserue his commaundements,
6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruaunt, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I & my fathers house haue sinned:
7 We haue [d] grieuously sinned against thee, and haue not kept the commaundements, nor the statutes, nor the iudgements which thou commaundedst thy seruant Moses.
8 I beseech thee, remember the worde that thou commaundedst thy seruant Moses, saying, Ye will transgresse, and I * will scatter you abroade among the people.
9 But if ye turne vnto me, and keepe my commaundementes, and doe them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen, to place my name there.
10 Nowe these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.
11 O Lorde, I beseech thee, let thine eare nowe hearken to the prayer of thy seruaunt, and to the prayer of thy seruaunts, who desire to [d] feare thy Name, and, I pray thee, cause thy seruaunt to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

a Which conteyneth part of Nouember and part of December, and was their ninth moneth.
b A Iewe as I was.
c Meaning, in Iudea.
Dan. 9. 4.
d Ebr. corrupted.
Deut. 29. 27, 28.
Deut. 30. 4.
d That is, to worship thee.
e To wit, the king Artahshashte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 He came to Ierusalem, 17 And builded the walles.

1 NOw in the moneth [a] Nisan in the twentieth yeere of king [b] Artahshashte, ye wine stoode before him, & I tooke vp the wine, and gaue it vnto the king. Now I was not beforetime sad in his presence.
2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorowe of heart. Then was I sore afraid,
3 And I saide to the king, God saue the king for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fire?
4 And the king said vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen,
5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.
6 And the king saide vnto me, (the Queene also sitting by him) How long shall thy iourney be? and when wilt thou come againe? So it pleased the king, & he sent me, & I set him a time.
7 After I said vnto the king, If it please the king, let them giue me letters to the captaines beyond the [d] Riuer, that they may conuey me ouer, till I come into Iudah,
8 And letters vnto Asaph the keeper of the kings [e] parke, that he may giue me timber to build the gates of the palace (which

a Which was the first moneth of the yeere, and conteyneth part of March & part of April.
b Who is also called Darius: reade Ezr. 7. 1. & was the sonne of Hystaspis.
c I desired God in mine heart to prosper mine enterprise.
d Or, Euphrates.
e Or, paradise.

(which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue me according to [d] the good hand of my God vpon me.

9 ¶ The came I to the captaines beyond the Riuer, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, & Tobiah a seruant an Ammonite heard it, & it grieued them sore, that there was come a man which sought the welth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, & a few mẽ with me: for I told no man, what God had put in mine heart to do at Ierusalem, & there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, & came before the Dragon wel, and to the dung porte, and vewed the walles of Ierusalẽ, how they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went forth vnto the gate of the [f] fountaine, and to the kinges fishpoole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and vewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the priestes, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterwarde I saide vnto them, Ye see the miserie that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more [g] a reproch.

18 Then I tolde them of the hand of my God (which was good ouer me) and also of the kings wordes that he had spoken vnto me. And they said, Let vs rise, and build. So they [h] strengthned their hand to good.

19 But when Sanballat the Horonite, & Tobiah the seruant an Ammonite, and [h] Gesham the Arabian heard it, they mocked vs and despised vs, and sayde, What a thing is this that ye doe? Will ye [i] rebel against the king?

20 Then answered I them, and saide to them, The God of heauen, he wil prosper vs, and we his seruantes wil rise vp and build: but as for you, ye haue no portion nor right, nor [k] memorial in Ierusalem.

d As God moued me to aske, and as he gaue me good successe therein.

e These were great enemies to the Iewes and labored alwayes both by force & subtiltie to ouercome them, and Tobiah because his wife was a Iewesse, had aduertisẽt euer of their affaires, and so wrought them great trouble.

f Or, Conduite.

g That is, contẽned of other nations, as though God had forsaken vs.

h They were incouraged and gaue themselues to do wel, and to trauel in this worthie enterprise.

i These were three chiefe gouerners vnder the king of Persia beyond Euphrates.

k Thus the wicked when they wil burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most agaynst them.

k Neither ye are of the nomber of the children of God (to whom he hath appointed this citie onely) neither did any of your predecessours euer feare God.

CHAP. III.

1 The nomber of them that builded the walles.

1 THen arose Eliashib the priest with his brethren the priestes, and they built the sheepegate: they [a] repaired it, & set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

2 And next vnto him builded the men of Iericho, & beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes therof, and the barres therof.

4 And next vnto them fortified Meri-moth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their loydes.

6 And the gate of the * old fishpoole fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodeiah: they layed the beames thereof, and set on the [c] doores thereof, and the lockes thereof, and the barres therof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mispah, vnto the [c] throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzziel the sonne of Harhoihiah [d] of the gold smithes: next vnto him also fortified Hananiah, the sonne [e] of Harrakkahim, and they repayred Ierusalem vnto the broade wall.

9 Also next vnto the fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second [e] portion, and the towre of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Hallohesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, & set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousande cubites on the wal vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth parte of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, & the barres therof.

15 But the gate of the fountaine fortified Shal-

a In Ebrew they paired it, & set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel. Or, sanctified it, that is, they finished it, and so dedicated it to ye Lord by prayer, in desiring him to maintayne it.

b The rich and mighty would not obey then which were appointed officers in this worke, neither would they helpe their vnto.

Isa. 22. 11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

d Or, of Zorephim.

e Or, of the apothecaries.

* Or, measure.

Shallun, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the silpoole of [a] Shelah by the kinges garden, and vnto the steppes that goe downe from the citie of Dauid.

16 After him fortified Nehemiah ye sonne of Azbuk, the ruler of the halfe parte of Beth-zur, vntil ye otherside ouer against the sepulchres of Dauid, and to the fishpoole that was repayred, and vnto the house of the mightyp.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the half part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Iesshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the hie priest.

21 After him fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the priestes, the men of [e] the plaine.

23 After them fortified Beniamin, and Hashub ouer against their house: after him fortified Azariah, the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad an other portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high towre, that lieth out from the kinges house, which is beside the court of the prison. After him, Pedaiah, the sonne of Parosh.

26 And the [f] Nithinims, they dwelt in the fortresse vnto the place ouer against the water gate, Eastward, and to the towre that lyeth out.

27 After him fortified the Tekoites another portion ouer against the greate towre, that lyeth out, euē vnto the wall of the fortresse.

28 From aboue the horsegate forth fortified the priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of ye Nethinims, and of the marchants ouer against the gate [h] Hiphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the sheepegate, fortified the goldsmiths and the marchants.

a Or. Siloe.

d Where the weapons and armour of the citie lay.

e Which dwelt in the plaine countrey by Iorden and Iericho.

f Reade Ezra Chap. 2. 43.

g Meaning, the sixt of his sonnes

h Which was the place of iudgement, or execution.

CHAP. IIII.

7 The building of Ierusalem is hindered, 15 But God breaketh their enterprise. 17 The Iewes builde with one hand, and holde their weapons in the other.

1 BVt when Sanballat heard that we builded ye wall, the was he wroth & sore grieued, & mocked the Iewes,
2 And said before his [a] brethren & the army of Samaria, thus he said, What do these [b] weake Iewes? will they fortifie them selues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of ye heaps of dust, seeing they are burnt?
3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fore goe vp, he shall euen breake downe their stone wall.
4 [c] Heare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a prayd in the land of their captiuitie,
5 And couer not their [e] iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.
6 So we built the wall, and all the wall was iopned vnto the [f] halfe therof, and the heart of the people was to worke.
7 ¶ But when Sanballat, and Tobiah, & the Arabians, and the Ammonites, & the Ashdodims heard that the walles of Ierusalem were repayred, (for the breaches began to be stopped) then they were very wroth,
8 And conspired al together to come & to fight against Ierusalem, and to [g] hinder them.
9 Then we prayed vnto our God, and set watchmen by them, day and night, because of them.
10 And Iudah said, The strength of the bearers is weakned, and there is much earth, so that we are not able to buylde the wall.
11 Also our aduersaries had saide, They shal not know, neither see, till we come into the middes of them & slaye them, and cause the worke to cease.
12 But when the Iewes (which dwelt beside them) came, they told vs [h] tenne times, [i] From all places whence ye shal returne, they wyl be vpon vs.
13 Therfore set I in the lower places behinde the wall vpon the toppes of the stones, and placed the people by their families, with their swordes, their speares and their bowes.

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not that Gods power is euer in a readines for ye defence of his, mocke them as though they were weake and feeble.

c This is the remedie that the children of God haue against the derision & threatnyngs of their enemies, to flie to God by prayer.

d Let them be spoyled and led away captiue.

e Let thy plagues declare to ye world that they set them selues agaynst thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any priuate affection, or grudge.

f Or, halfe height.

g Ebr. make to stay, meanyng the people.

h That is, oftentimes.

i They, which brought the tydings, said thus, When you leaue your worke, and go either to eate or to rest, your enemies wil assayle you,

14 Then

14 Then I beheld, and rose vp, and saide vnto the Princes, and to the rulers, & to the rest of the people, Be not afrayde of them: [h] remember the great Lord, & fearful, and fight for your brethre, your sonnes, & your daughters, your wives, and your houses.

15 And when our enemies heard that it was knowen vnto vs, the God brought their counsel to nought, and we turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the young men did the labour, and the other halfe parte of them helde the speares, and shieldes, and bowes, and habergins: and the rulers stoode [i] behinde all the house of Iudah.

17 They that builded on the wall, & they that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sworde girde on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is greate and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore ye heare the sound of the trumpet, [k] resort ye thither vnto vs: our God shal fight for vs.

21 So we laboured in the worke, & halfe of them helde the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labor in the day.

23 So neither I, nor my brethren, nor my seruaunts, nor the men of the warde, (which followed me) none of vs did put of our clothes, saue euery one put them of [l] for washing.

h Who is euer at hande to deliuer his out of danger, and therfore seing they should fight for the mayntenance of Gods glory, and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

i To ouersee them and to incourage them to their worke.

k Meanyng, to resist their enemies, if neede required.

l That is, when they purified thē selues, or els whē they washed their clothes.

CHAP. V.

a The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, least he should grieue the people.

1 NOw there was a great crye of the people, and of their wiues [a] against their brethren the Iewes.

2 For there were that saide, We, our sonnes and our daughters are many, therefore we take vp [b] corne, that we may eate and liue.

3 And there were that said, We must gage our lands, & our vineyards, & our houses, and take vp corne for the famine.

4 There were also that said, We haue borowed money for the kinges [c] tribute vpon our landes and our vineyardes.

5 And nowe our flesh is as [d] the flesh of our brethren, and our sonnes as their sonnes: and lo, we bring into subiection our sonnes, and our daughters, as seruaunts, and there be of our daughters now in subiection, and there is no power [e] in our handes: for other men haue our landes and our vineyardes.

6 Then was I very angry when I heard their cry and these wordes.

7 And I thought in my mynd, & I rebuked the princes, and the rulers, and said vnto them, You laye [f] burthens euery one vpon his brethren: and I set a great [g] assembly against them.

8 And I said vnto them, We (according to our ability) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sel your brethren againe, or that they be [h] solde vnto vs? Then held they their peace, & could not answere.

9 [i] I said also, That which ye doe, is not good. Ought ye not to walk in the feare of our God, for the [k] reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue of this burden.

11 Restore, I pray you, vnto them this day, their lands, their vineyardes, their olives, and their houses, and remit the hundreth part of the siluer and of the corne, of the wine, and of the ople [l] that ye exact of them.

12 Then said they, We wil restore it, and wil not require it of them: we will doe as thou hast saide. Then I called the priests, and caused them to sweare, that they should doe according to this promes.

13 So I shooke my lappe, and said, So let God shake out euery man that wyll not perfourme this promise from his house, and from his labour: euen thus let him be shake out, and emptied. And all the congregation saide, Amen, and praysed the Lorde: and the people did according to this promes.

14 And from the time that the kyng gaue me charge to be gouernour in the land of Iudah from the twentieth yere, euen vnto the two and thirtieth yere of king Artaxshashte, that is, twelue yere, I, and my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruaunts bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Iewes, and Rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an ox, and sixe chosen sheepe, and birdes were prepa-

b This is the com plaint of ye people, shewing to what extremitie they were brought vnto.

c To pay our tribute to ye king of the Persians, which was exacted yerely of vs.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are constreyned to hire them to others.

f You presse thē with vsurie, and seeke howe to bring al things into your hands.

g Both because they should be moued with pitie, seeing howe many were by them oppreſt, & also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them frō the bondage of the heathen, shal we make them our slaues?

i Meaning, Nehemiah.

k Who by this occasiō wil blasphemē ye Name of God, seeing that our actes are no better then theirs.

l *Or, vsurie.*

l Which ye take of them for the lone.

m I receiued not that portion, & diet, which the gouernours, that were before me, exacted: wherein he declareth that hee rather sought the wealth of the people, then his owne commoditie.

prepared for me, and [a] within ten daies wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.
19 Remember me, O my God, in goodnes, according to al that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdome, and zeale to his aduersarie. 11 He is not discouraged by the false Prophetes.

1 AND when Sanballat, & Tobiah, & Gesthem the Arabian, & the rest of our enemies heard that I had built the wal, & that there were no mo [a] breaches therin (though at that time I had not set up the doores vpon [p] gates)
2 Then sent Sanballat and Gesthem vnto me, saying, Come thou that we may meete together in the villages in the plane of Ono: and they thought to do me euill.
3 Therfore I sent messengers vnto them, saying, I haue a great worke to do, and I can not come downe: [b] why should the worke cease, whiles I leaue it, and come downe to you?
4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.
5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,
6 Wherin was written, It is reported among the heathen, and [q] Gashmu hath said it, that thou and the Iewes thinke to rebel, for the which cause thou buildest the wal, and thou wilt be their king according to these [c] wordes.
7 Thou hast also ordeined [d] the Prophets to preach of thee at Ierusalem, saying, There is a king in Iudah: & now according to these wordes it shal come to the kinges eares: come now therefore, and let vs take counsel together.
8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou feignest them of thine owne heart.
9 For al they afrayed vs, saying, Their handes shalbe weakened fro the worke, and it shal not be done: nowe therefore [" incourage thou me.
10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was [e] shut vp, and he saide, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night wyll they come to kill thee.
11 Then I said, [f] Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.
12 And lo, I perceiued, that God had not sent him, but that he pronounced this prophesie against me: for Tobiah and Sanballat had hyred him.
13 Therfore was he hyred, that I might be afraid, and doe thus, and sinne, and that they might haue an euill reporte that they might reproche me.
14 My God, remember thou Tobiah, & Sanballat according vnto these their workes, and Noadiah the [g] Prophetesse also, and the rest of the Prophetes that would haue put me in feare.
15 ¶ Notwithstanding the wall was finished on the fine & twentieth day of [h] Elul, in two and [i] fifte dayes.
16 And when al our enemies heard thereof, euen al the heathen that were about vs, they were afraid, and their courage failed them: for they knewe, that this worke was wrought by our God.
17 And in these daies were there many of the princes of Iudah, whose [k] letters went vnto Tobiah, and those of Tobiah came vnto them.
18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.
19 Yea, they spake in his prayse before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are nombred.

1 NOWE * when the wall was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed,
2 Then I commaunded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doutlesse a faithful man, and feared God aboue many)
3 And I said vnto thē, Let not the gates of Ierusalem be opened, vntil the heate of the sunne: and while [a] they stand by, let them shut the doores, and " make them fast: and I appointed wardes of the inhabitantes of Ierusalem, euery one in his warde, and euery one ouer against his house.
4 Now the citie was large and great, but the people were fewe therein, and the houses were not builded.
5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written therein,
6 These are the [b] sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

a That is, that they were ioyned together, as Chap. 4. 6.
b Meaning, that if he should obey their request, the work, which God had appointed, should cease: shewing hereby that we should not commit our selues to the handes of the wicked.
p Or, Gesthem.
c As the same goeth.
d Thou hast bribed, and set vp false Prophetes, to make thy self king, and so to defraud the king of Persia of that subiection, which you owe vnto him.
" Ebr. strengthen thou mine hand.
e As though hee would be secret, to the intēt that he might pray vnto God with greater libertie, & receiue some reuelatiō, which in him was but hypocrisie.
f He doubted not but God was able to preserue him, and knew that if he had obeyed this counsel, he should haue discouraged all the people: thus God giueth power to his, to resist false prophesies, though they seme to haue neuer so great probability
g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his church, declaring also hereby that where there is one true minister of God, the deuil hath a great sort of hirelings.
h Which was the sixt moneth, and conteyned part of August, and part of September.
i After that I had sent Sanballat his answere.
k Thus ye church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

Eccles. 49. 13.

a To wit, they that are mentioned, vers. 2.
" Ebr. hold them, Meaning, till the barres were put in.

Exr. 2. 2.

b That is, the inhabitants of Iudah.

7 They which came with Zerubbabel, Ieshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Paroſh, two thouſande an hundreth ſeuentie and two.

9 The sonnes of Shephatiah, three hundreth ſeuentie and two.

10 The sonnes of Arah, ſix hundreth fiftie and two.

11 The sonnes of [h] Pahath Moab of the sonnes of Ieshua, and Ioab, two thouſand, eight hundreth and eightene.

12 The sonnes of Elam, a thouſand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth and fiue and fourtie.

14 The sonnes of Zacchai, ſeuen hundreth and three ſcore.

15 The sonnes of Binnui, five hundreth & eight and fourtie.

16 The sonnes of Bebai, ſix hundreth and eight and twentie.

17 The sonnes of Azgad, two thouſande, three hundreth and two and twentie.

18 The sonnes of Adonikam, ſix hundreth three ſcore and ſeuen.

19 The sonnes of Biguai, two thouſand three ſcore and ſeuen.

20 The sonnes of Adin, ſix hundreth, and fiue and fiftie.

21 The sonnes of Ater of Hizkiah, ninetie and eyght.

22 The sonnes of Hashum, three hundreth and eight and twentie.

23 The sonnes of Bezai, three hundreth and foure and twentie.

24 The sonnes of Hariph, an hundreth and twelue.

25 The [d] sonnes of Gibeon, ninetie & fiue.

26 The men of Beth-lehem & Netophah, an hundreth foure ſcore and eight.

27 The men of Anathoth, an hundreth and eyght and twentie.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah and Beeroth, ſeuen hundreth, and three and fourtie.

30 The men of Ramah & Gaba, ſix hundreth and one and twentie.

31 The men of Michmas, an hundreth & two and twentie.

32 The men of Beth el & Ai, an hundreth and three and twentie.

33 The men [e] of the other Nebo, two and fiftie.

34 The sonnes of the other Elam, a thouſand, two hundreth & foure and fiftie.

35 The sonnes of Harim, three hundreth and twentie.

36 The sonnes of Iericho, three hundreth and fiue and fourtie.

37 The sonnes of Lod-hadid and Ono, ſeuen hundreth, and one and twentie.

38 The sonnes of Senaah, three thouſãd, nine hundreth and thirtie.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundreth ſeuentie and three.

40 The sonnes of Immer, a thouſand & two and fiftie.

41 The sonnes of Pashur, a thouſande, two hundreth and ſeuen and fourtie.

42 The sonnes of Harim, a thouſand and ſeuentene.

43 ¶ The Leuites: the sonnes of Ieshua of Kadmiel, & of the sonnes of [i] Hodiuah, ſeuentie and foure.

44 ¶ The ſingers: the children of Asaph, an hundreth, and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.

46 ¶ The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Hartha,

55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,

56 The sonnes of Neziah, the sonnes of Hatipha,

57 The sonnes of Salomons seruaunts, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruaunts were three hundreth, ninetie and two.

61 ¶ And these came up from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shewe their fathers house, nor their seede, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, ſix hundreth and two and fourtie.

63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put frõ the Priestes code.

65 And the Tirshatha sayd vnto them, that they shoulde not eate of the most holy,

[a] Azariah in Esra is called Seraiah, and Raamiah, Reeliah, chap. 2.2.

[h] Or, the captaine of Moab.

[d] Thatis, the inhabitants of Gibeon.

[e] For there were two cities of this name.

[i] Or, Hodaiah.

[f] Reade Esra 2.58.

[g] Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a buler.

holy, til there rose vp a Priest with *Vrim and Thummim.
66 All the Cõgregation together was two and fourtie thousande, three hundreth and three score,
67 Besides their seruants & their maids, which were seuen thousand, three hundreth and seuen & thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.
68 Their horses were seuen hundreth and fiue and thirtie, & their mules two hundreth and fiue and fourtie.
69 The camels foure hundreth and fiue and thirtie, & fiue thousande, seuen hundreth and twentie asses.
70 And certaine of the chief fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousande [h] drammes of golde, fiftie basins, fiue hundreth & thirtie Priests garments.
71 And some of [p] the chief fathers gaue vnto the treasure of the worke, twentie thousand drammes of gold, & two thousand and two hundreth [n] pieces of siluer.
72 And the rest of the people gaue twentie thousande drams of golde, and two thousand pieces of siluer, & three score and seuen Priests garments.
73 And the Priestes and Leuites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the [i] seuenth moneth came, the children of Israel were in their cities.

Exod.28.30.

h Reade Ezra 2.69.

n Or, mines.

i Which contained part of September and part of October.

*CHAP. VIII.

1 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

1 AND all the people assembled themselues [o] together, in the streete that was before the watergate, and they spake vnto Ezra the [a] scribe, that hee would bring the booke of the Lawe of Moses, which the Lord had commãded to Israel.
2 And Ezra the Priest brought the Law before the Congregation both of men & women, and of all that [b] could heare & vnderstande it, in the first daye of the seuenth moneth,
3 And he read therein in the streete that was before the watergate (from the morning vnto the middap) before men and women, and them that vnderstoode it, and the eares of all the people hearkened vnto the booke of the Lawe.
4 And Ezra the scribe stoode vpon a pulpit of wood, which he had made for the preaching, and beside him stoode Mattithiah, and Shema, and Anaiah, and Vriah, and Hilkiah, and Maaseiah on his right hande, & on his left hande Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.
5 And Ezra opened the booke before all the people: for he was [d] aboue all the people: and when he opened it, all the people stoode vp.
6 And Ezra praysed the Lorde the great God, and all the people answered, Amen, Amen, with lifting vp their hãds: and they bowed themselues, and worshipped the Lorde with their faces toward the ground.
7 Also Iesshua, & Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, & the Leuites caused the people to vnderstand the Lawe, and the people stoode in their place.
8 And they read in the booke of the Lawe of God distinctly & gaue the sense, and caused them to vnderstand the reading.
9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Leuites that instructed the people, sayd vnto all the people, This daye is holie vnto the Lorde your God: mourne not, neither weepe: for all the people [e] wept, whẽ they heard the words of the Law.
10 He said also vnto them, Goe, & eate of the fat, and drinke the sweete, and sende part vnto them, for whom none is [f] prepared: for this daye is holie vnto our Lorde: be ye not sorie therefore: for the [g] iope of the Lord is your strength.
11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the daye is holie, be not sad therefore.
12 Then all the people went to eat and to drinke, & to sende away part, & to make great iope, because they had vnderstand the words that they had taught them.
13 And on the seconde daye the chiefe fathers of all the people, the Priests & the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the words of the Lawe.
14 And they found written in the Lawe, (that [h] Lord had commãded by Moses) that the children of Israel should dwell in *boothes in the feast of the seuenth moneth,
15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Go forth vnto the mount, and bring olive branches, and pine branches, and branches of [m] myrtus, and palme branches, & branches of thicke trees, to make boothes, as it is written.
16 So the people went forth and brought them and made them boothes, euery one vpon the [h] roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.
17 And al the Congregation of them that were come againe out of the captiuitie, made boothes, & sate vnder the boothes: for since the [i] time of Iesshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great iope,

18 And

a Read Ezra 7.6.

o Ebr. as one man.

b Which had age & discretion to vnderstand.

c This declareth the great zeale, that the people had to heare the word of God.

d To the intent that his voyce might be the better heard.

Levit.23.34.

m Or, goodly branches, as Levit.23.40.

e In considering their offences against the Lawe. Therefore the Leuites do not reproue them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you strength.

h For their houses were made flat aboue, reade Deut.22.8.

i Which was almost a thousand yeres.

18 And he read in the booke of the Lawe of God euerie day, from the first daye vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assemblie, according vnto the maner.

CHAP. IX.

1 The people repent, and forsake their strange wives. 5 The Leuites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

1 IN the foure & twentieth day of this [a] moneth the children of Israel were assembled with *fasting, and with sackcloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the "strangers) and they stoode and confessed their sinnes & the iniquities of their fathers.

3 And they stoode vp in their place and read in the booke of the Lawe of the Lord their God four times on the day, & they [b] confessed & worshipped the Lorde their God foure times.

4 Then stoode vp vpon the staires of the Leuites Iesshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cried with a loude voyce vnto the Lord their God.

5 And the Leuites saide, euen Iesshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiah, Shebaniah & Pethahiah, Stand vp, & praise the Lord your God for euer, and euer, & let them praise thy glorious Name, O God, which exceleth aboue al thankesgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preseruest them all, & the hoste of the heauen worshippeth thee.

7 Thou art, O Lorde, the God, that hast chosen Abram, and broughtest him out of *Vr in Caldea, *& madest his name Abraham,

8 And foundest his heart faithful before thee, *and madest a couenant with him, to giue vnto his seede the lande of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

9 *Thou hast also considered the affliction of our fathers in Egypt, & heard their crie by the red Sea,

10 And shewed tokens and wonders vpō Pharaoh, and on all his seruants, and on all the people of his lande: for thou knewest that they dealt proudly against them: therfore thou madest thee a Name, as appeareth this day.

11 * For thou diddest breake vp the Sea before them, and they went through the middes of the Sea on drie lande: and those that pursued them, hast thou cast into [b] bottoms as a stone, in the mightie waters:

12 And *leddest them in the day with a piller of a cloud, and in the night with a piller of fire to giue them light in the way that they went.

13 *Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good commandements,

14 And declaredst vnto them thine holie Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 *And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should go in, and take possession of the land: for the which thou haddest lift vp thine hand for to giue them.

16 But they & our fathers behaued themselues proudely, & hardened their necke, so that they hearkened not vnto thy cōmandements,

17 But refused to obey, and would not remember thy marueylous workes that thou hadest done for them, but hardened their necks, and had in their heades to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and ful of compassion, of long suffring and of great mercie, yet forsookest them not.

18 Moreouer when they made them a molten calfe (and said, This is thy God that brought thee vp out of the lande of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse: * the piller of the cloude departed not from them by day to leade them the way, neither the piller of fire by night, to shewe them light, and the way whereby they should go.

20 Thou gauest also thy good Spirite to instruct them, and withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feede them fourtie yeres in the wildernes: they lacked nothing: *their clothes waxed not old, and their feete swelled not.

22 And thou gauest them kingdoms and people, & [d] scattered them into corners: so they possessed *the land of Sihon and the land of the king of Heshbon, and the land of Og king of Bashan.

23 And thou didest multiple their children like the starres of the heauen, & broughtest them into the lande, whereof thou hadest spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, & thou subduedst before them the inhabitants of the land, euē the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and [a] fat

a Meaning, the seuenth. 1.Esdras.9.4.

"Ebr. strange children.

b They made confession of their sinnes and vsed prayers.

Gen.11.31. Gen.17.5.

Gen.15.18.

Exod.2.24. & 14.10.

Exod.14.22.

Exod.13.21.

Exod.19.18, 20. and 20.1.

Exod.16.15.

Exod.17.6.

Deut.1.8.

Exod.13.22. nom.14.14. 1.cor.10.1.

Deut.8.4.

c Though the way was tedious and long.

d Meaning, the heathen whome he droue out.

Nomb.21.26.

fat lande, and possesse houses, full of all goods, cisternes digged out, vineyards, and oliues, and trees for fode in abundance, and they did eat, and were filled, and became fatte, and liued in pleasure thyough thy great goodnes.

26 Yet they were disobedient, and rebelled against thee, and cast thy Lawe behynde their backes, and slewe thy Prophets (which e protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and thyough thy great mercies thou gauest them saiuours, who saued them out of the hand of their aduersaries.

28 But when they had rest, they returned to do euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer thē, yet when they conuerted and cryed vnto thee, thou heardest them from heauē, and deliueredst them accoyding to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behaued themselues proudely, and hearkened not vnto thy commandementes, but sinned agaynst thy iudgements (f which a man shoulde do and liue in them) and g pulled awaye the shoulder, and were stifnecked, and would not f heare.

30 Yet thou h didest forbeare them many yeeres, and protestedst among them by thy Spirit, euen by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hande of the people of the landes.

31 Yet for thy great mercies, thou hast not consumed them, neither forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, * thou great God, mightie and terrible, that keepest couenant and i mercie, let not all the affliction that hath come vnto vs, seeme a litle before thee, that is, to our kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the kings of k Assyr vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou l hast dealt truely, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestations, wherwith thou hast m protested among them.

35 And they haue not serued thee in their kingdome, and in thy greate goodnesse that thou shewedst vnto them, n in the large & fat land which thou didst set before them, and haue not couerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eate the o fruit thereof, and the goodnes thereof, behold, we are seruāts therein.

37 And it yeeldeth much fruite vnto the kinges whome thou hast set ouer vs, because of our sinnes: and they haue dominiō ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

38 Now because of all this wee make p a sure couenant, and write it, and our princes, our Leuites & our Priests seale vnto it.

CHAP X.

The names of them that sealed the couenant betwene God and the people.

1 NOwe they that sealed were Nehemiah the q Tirshatha the sonne of Hachaliah, and Zidkiiah,
2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are r the Priests.

9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad Kadmiel.
10 And their brethren, Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people were Parosh, s Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pilcha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the t Nethinims, and all that were u separated from the people of the landes vnto the Law of God, their wiues, their sonnes, and their daughters, all that could vnderstand.
29 The chiefe of them v receyued it for their brethren, and they came to x the curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and do al the commandements of the Lord our God and his iudgements and his statutes:
30 And y we would not giue our daughters to the people of the lande, neither take their daughters for our sonnes.
31 And if the people of the lande brought ware

e Taking heauē & earth to witnes y God would destroy them, except they returned, as 2. Chron. 24.19.

f He declareth how Gods mercies euer contended with y wickednes of the people, who euer in their prosperitie forgate God.

Leuit.18.5. ezek.20.11. rom.10.5. gal.3.12.

g Which is a similitude taken of oxen, y shrink at the yoke or burden, as Zach. 7.11.

h When thou didest admonish them by thy Prophetes.

** Ebr thou didest prolong vpon them many yeres.*

Exod.34.6,7. Psal.145.1,2.

i By whom we were led away into captiuitie, & haue bene appointed to be slaine, as Ester. 3.13.

k He confesseth that all these things came to them iustly for their sinnes, but he appeaseth from Gods justice to his mercies.

l That thou woldest destroy thē, except they would returne to thee, as verse. 26.

m That is, to be the lordes thereof.

n Thus by affliction they promes to keepe Gods commandements, wherunto they coulde not be brought by Gods great benefites.

o Or, butler.

p Which subscribed to keepe the promes.

q Or, captaine of Moab.

t Read, Ezra. 2. 43.

u Which being idolaters forsocke their wickednes and gaue themselues to serue God.

d They made y othe in y name of the whole multitude.

x Whereunto they gaue themselues, if they brake the Lawe, as Deut. 28.15.

ware on the Sabbath or any vitailes to sell, f that we would not take it of them on the Sabbath and on the holy daies: *and that we would let the seuenth yere be free, and the debts of euery " person.

32 And wee made statutes for our selues to giue vp the peere the third parte of a shekel for the seruice of the house of our God,

33 For the g shewbread, and for the daylp offring, & for the daily burnt offring, the Sabbaths, the newe moones, for the solenne feasts, & for the things that were sanctified, and for the sinne offrings to make an atonement for Israel, and for all the worke of the house of our God.

34 We cast also lots for the offring of the wood, euen the Priests, the Leuites and the people to bring it into the house of our God, " vp the house of our fathers, perely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the Lawe,

35 And to bring the first fruites of our land, and the first of all the fruites of all trees, yere by yere, into the house of the Lorde,

36 And the firstborne of our sonnes, & of our cattel, as it is h written in the Law, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priestes that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offrings, and the fruite of euery tree, of wine and of oyle, vnto the Priestes, to the chambers of the house of our God: and the tithes of our lande vnto the Leuites, that the Leuites might haue the tithes in all the cities of our i trauaile.

38 And the Priest, the sonne of Aarō shal bee with the Leuites, when the Leuites take tithes, and the Leuites shal * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, & the children of Leui shall bring vp the offringes of the corne, of the wine, and of the oile, vnto the chambers: and there shalbe the vessels of the Sanctuarie, & the Priests that minister, & the porters, and the singers, and k we wil not forsake the house of our God.

f Which notwithstãding they brake soone after, as Cha. 13. 15 *Leuit. 25. 4. deut. 15. 1.*

" *Ebr. hand.*

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30. 13.

" *Or, into the house of.*

h By this rehearsall is ment that there was no part nor ceremonie in the Law, whereunto they did not bind thē selues by couenant.

i Wheresoeuer we laboured, or traueiled, there the tithes were due vnto ȳ Lord both by the Law & according to the othe & couenant ȳ we made. *Num. 18. 26.*

k We will not leaue it destitute of that, that shall be necessarie for it.

CHAP. XI.

1 VVho dwelled in Ierusalem after it was builded, 21 And who in the cities of Iudah.

1 AND the rulers of the people dwelt in Ierusalem: the other people also cast lottes, a to bring one out of ten to dwel in Ierusalem the holy citie, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalē.

3 These now are the chief of ȳ prouince, that dwelt in Ierusalē, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priestes and the Leuites, & the Nethinims, & the sonnes of Salomōs seruāts.

4 And in Ierusalem dwelt certaine of the children of Iudah, & of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Vsiah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of b Perez,

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of c Shiloni.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundreth, three score and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullā, the sonne of Ioed, the sonne of Pedaiah, ȳ sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hūdreth and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah, the sonne of Senuah was the seconde ouer the citie:

10 Of the Priestes, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub c was chiefe of the house of God.

12 And their brethren d that did the worke in the Tēple, were eight hundreth, twētie & two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, ȳ sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundreth and two and fourty: and Amashai the sonne of Azareel, the sonne of Ahzai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hūdreth & eight & twentie: & their ouerseer was Zabdiel the sonne " of Hagedolim.

15 And of the Leuites, Shemaiah, the sonne of Hashub, ȳ sonne of Azrikam, ȳ sonne of Hashabiah, ȳ sonne of Bunni.

16 And Shabbethai, & Iozabad of the chiefe of the Leuites were ouer ȳ works of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph was the chiefe to e begin the thanksgiuing and prayer: and Bakbukiah the second of his brethren, & Abda, the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

18 All the Leuites in the holie citie, were two hundreth foure score and foure.

19 And the porters Akkub, Talmon and their brethren that kept the f gates were an hundreth twentie and two.

20 And ȳ residue of Israel, of ȳ Priests, & of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the " fortres, and Ziha, and Gispa was ouer the

a Because their enemies dwelt round about thē they prouided that it might be replenished with men, & vsed this policie, because there were fewe that offred thēselues willingly.

b Which came of Perez ȳ sonne of Iudah.

c *Or, of a Shilonite.*

d That is, was the hie Priest.

e That serued & ministred in the Temple.

" *Or, of one of the great men.*

e That is, he began the psalme, and was the chanter.

f Meaning, of the Temple.

g Of thē, which dwelt not in Ierusalem.

" *Or, Ophel.*

Nethinims.
22 And the ouerseer of the Leuites in Ierusalem was Vzzi the sonne of Bani, the sonne of Aihabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers were ouer the work of the house of God.
23 For it was the kings commandement concerning them, that faithful prouision should be for the singers euery day.
24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah [h] was at the kings hand in all matters concerning the people.
25 And in the villages in their lands, some of [b] childre of Iudah dwelt in Kiriath-arba, & in the villages thereof, & in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,
26 And in Iesshua, and in Moladah, and in Bethpalet,
27 And in Hazer-shual, & in Beer-sheba, and in the villages thereof,
28 And in Ziklag, and in Mechonah, and in the villages thereof,
29 And in En-rimmon, and in Zareah, and in Iarmuth,
30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.
31 And the sonnes of Beniamin frõ Geba, in Michmash, & Aia, and Beth-el, and in the villages thereof,
32 Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Nebalat,
35 Lod & Ono, in the carpenters valley.
36 And of the Leuites were diuisions in Iudah and in Beniamin.

h Was chiefe about the King for all his affaires.

CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabel vnto Ierusalem, are nombred, 27 And the wall is dedicated.

1 THese also are the Priestes & the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, & Iesshua: to wit, Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: these were the [b] chiefe of the Priestes, and of their brethren in the dayes of Iesshua.
8 And the Leuites, Iesshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah [c] were ouer the thankesgiuings, he, and his brethren.
9 And Bakbukiah & Vnni, & their brethren were about thẽ in the [d] watches.
10 And Iesshua begat Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begate Ionathan, & Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priestes: vnder [e] Seraiah was Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam,
17 Vnder [f] Abiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanã & Iaddua were [g] chief fathers of the Leuites written, & the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, & Iesshua the sonne of Kadmiel, & their brethrẽ about them to giue praise and thanks, according to the ordinance of Dauid the mã of God, warde ouers against warde.
25 Mattaniah & Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the warde at the thresholdes of the gates.
26 These were in the dayes of Ioiakim the sonne of Iesshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, & of Ezra the Priest & scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication & gladnes, both with thanksgiuinges & with songs, cymbales, viioles & with harpes.
28 Then the [i] singers gathered themselues together both from the plaine country about Ierusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of the countries of Geba, & Azmauethi: for the singers had buylt them villages round about Ierusalem.
30 And the Priests and Leuites were purified, and cleansed the people, and the gates, and the wall.
31 And [i] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thankes, and the one went on the right hande of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, & Shemaiah, and Ieremiah,

35 And

a From Babylon to Ierusalem.
b Next in dignitie to the hie Priests, & which were of ỳ stocke of Aaron.
c Had charge of them that sang the psalmes.
d They kept their wardes and watches according to their turnes, as 1. Chro. 23. 6.
e That is, next to Seraiah, or rather of ỳ order, which was called after ỳ name of Seraiah.
f Whereof was Zacharie Iohn Baptists father.
g That is, one after another, and euery one in his course.
i *Eer. sonnes of the singers.*
h Which were a certeine familie & had their possessions in the fields, 1. Chro. 2. 54.
i Meaning, Nehemiah.

35 And of the Priests sonnes with trumpets, Zechariah ye sonne of Ionathan, the sonne of Shemaiah, ye sonne of Mattaniah, the sonne of Michaiah, ye sonne of Zaccur, the sonne of Asaph.

k That is, the brethren of Zaccur.

36 And *his brethren, Shemaiah, & Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the scribe went before them.

l Which was ye going vp to the mount Zion, which is called the citie of Dauid.

37 And to the gate of the fountaine, euen ouer against them went they vp by the staires of the citie of Dauid, at the going vp of the wall beyonde the house of Dauid, euē vnto the water gate Eastward.

38 And the second companie of them that gaue thāks, went on the other side, and I after them, and the halfe of the people was vpon the wal, and vpon the towre of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, & vpō the old gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the shee pegate: and they stood in the gate of the warde.

40 So stoode the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, & Malchiiah, & Elam, and Ezer: and the singers "sang loude, hauing Izrahiah which was the ouerseer.

n Ebr. caused to heare.

43 And the same day they offred great sacrifices & reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre of.

44 Also at the same time were mē appointed m ouer the chambers of the store for the offrings (for the first fruites, and for the tithes) to gather into them out of the fields of the cities, the porcions of the Lawe for the Priests & the Lauites: for Iudah reioyced for the Priests and for the Leuites, that serued.

m Which were chābers appointed by Hezekiah to put in the tythes, and such things, 2. Chron. 31. 11, and now were repaired againe for the same vse.

45 And both the singers and the Leuites kept the warde of their God, and the warde of the purification according to the commandement of Dauid, and Salomon his sonne.

46 * For in the dayes of Dauid & Asaph, of olde were chiefe singers, and songs of praise and thankesgiuing vnto God.

1. Chron. 15. 16.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did al Israel giue portions vnto the singers and porters, euerie day his porcion, & they gaue the holy things vnto the Leuites, and the Leuites n gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth thē that breake the Sabbath. 30 An ordinance to serue God.

1 AND on that day did they reade in the booke of Moses, in the audience of the people, & it was found written therin, that the Ammonite, and the Moabite * should not enter into ye Congregation of God,

Deut. 23. 3.

2 Because they met not the children of Israel with bread and with water, *but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

Numb. 22. 5, 6.

3 Now when they had heard the Lawe, they separated from Israel a all those that were mixed.

a That is, all such which had ioyned in vnlawfull mariage, & also those, with whō God had forbidden thē to haue societie.

4 ¶ And before b this had the Priest Eliashib the ouersight of the chamber of the house of our God, being c kinsman to Tobiah:

b That the separation was made

c He was ioyned in affinitie with Tobiah the Ammonite, and enemie of ye Iewes.

5 And he had made him a great chamber and there had they afore time layde the offrings, the incense, and the vessels, and the tithes of corne, of wine, and of ople (appointed for the Leuites, and the singers, and the porters) & the offrings of the Priests.

d Called also Darius, Ezra. 4. 5.

6 But in al this time was not I in Ierusalem: for in the two and thirtieth yere d of Artaxhishalhte king of Babel, came I vnto the king, and e after certain dayes I obtained of the king.

* Or, at the yeres ende.

e Thus we see to what inconuenience ye people fall into, when they are destitute of one that hath ye feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities: as appeareth also, Exod. 32. 1.

7 And when I was come to Ierusalem, I vnderstoode f the euill that Eliashib had done for Tobiah, in ye he had made him a chamber in the court of the house of God,

8 And it grieued me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to clense the chambers: & thither brought I againe the vessels of the house of God with the meate offring and the incense.

10 And I perceyued that the porcions of the Leuites had not bene giuen, and that euerie one was fled to his land, euē the Leuites and singers that executed the worke.

11 The reproued I the rulers & said, Why is the house of God forsaken? And I assembled them, & set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of ople vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, & Zadok the scribe, & of the Leuites, Pedaiah, & vnder their hande Hanan the sonne of Zaccur the sōne of Mattaniah: for they were counted faythfull, and their office was to distribute vnto their brethren.

f He protesteth that he did his duetie with a good cōscience, yet he doth not iustifie himselfe herein, but desireth God to fauour him, & to be mercifull vnto him for his owne goodnes sake, as verse 22. and 31.

14 Remember me, O my God, herein, and wipe not out my kindnes that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes saw I in Iudah them, that trode wine presses on ye Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes, and figges, & all burdens, & brought them into Ierusalem vpō the Sabbath day:

g I declared vnto thé, that God would not suffer such transgressiours of his Law to be vnpunished.

and I protested to them in the day that they sold vitaillers.
16 There dwelt men of Tyrus also therein, which brought fish and all wares, & solde on the Sabboth vnto the children of Iudah euen in Ierusalem.
17 Then reproued I the rulers of Iudah, and sayde vnto them, What euill thing is this that ye do, and breake the Sabbath day?
18 Did not your fathers thus, & our God brought all this plague vpon vs, and vpon this citie? yet ye increase ȝ wrath vpon Israel, in breaking the Sabbath?
19 And when the gates of Ierusalem began to be darke before the Sabbath, I cõmanded to shut the gates, & charged, that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, ȝ there should no burden be brought in on the Sabbath day.
20 So the chapmen and marchants of all marchandise remayned once or twise al night without Ierusalem.
21 And I protested among them, and said vnto them, Why tarry ye al night about the wall? If ye do it once againe, I will lay handes vpon you. From that time came they no more on the Sabbath.
22 ¶And I said vnto ȝ Leuites that they should cleanse themselues, and that they should come & keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, cõcerning this, and pardon me according to thy great mercie.
23 In those dayes also I sawe Iewes that maried wives of Ashdod, of Ammon, and of Moab.
24 And their children spake halfe in the speach of Ashdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.
25 Thé I reproued them, & cursed them, and smote certaine of them, and pulled of their heare, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.
26 Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for he was beloued of his God, and God had made him king ouer Israel: for strange women caused him to sinne.
27 Shal we then obey vnto you, to do all this great euill, & to transgresse against our God, euen to marie strange wiues?
28 And one of the sonnes of Ioiada the sone of Eliashib the hie Priest was the sonne in law of Sanballat ȝ Horonite: but I chased him from me.
29 Remember them, O my God, that defile the Priesthode, and the conenant of the Priesthood, and of the Leuites.
30 Then cleansed I them from all strangers, and appointed the wardes of the Priests and of the Leuites, euery one in his office,
31 And for the offering of the woodde at times appointed, and for the first fruites. Remember me, O my God, o in goodnes.

h Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.
i About the time that the sunne went downe: for the Sabbath lasted from the sune going down of the one day, to the sunne setting of ȝ other.
k Meaning, of the Temple, that none, that was vncleane, should enter.
l Which was a citie of the Philistims, and they had maried wiues thereof, & so had corrupted their speach, and religion.

m That is, I did excommunicate them, and driue them out of the Congregation.

1. King. 3. 7, 12.

2. Sam. 12. 24, 25.
1. King. 11. 1, 4.
ecclus. 47. 19, 20.

n Punish thé according to their fault, and euil example, which they haue giuen to the rest of thy people, contrary to their vocatio.

o That is, to shew mercie vnto me.

ESTER.

THE ARGVMENT.

Because of the diuersitie of names, whereby they vsed to name their kings, & the supputation of yeres, wherein the Ebrewes, and the Grecians do varie, diuers autors write diuersly as touching this Ahashuerosh, but it seemeth Daniel 6. 1. & 9. 1. that he was Darius king of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dãgers, but when al hope of worldly help fayleth, he euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and cruelties of the wicked, when they come to honour, and their sudden fall when they are at highest: and howe God preseruetn, and preserreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

a Called also Darius, who was now ȝ souereigne Monarch, & had the gouernment of the Medes, Persiãs & Chaldeãs. some think he was Darius Hystaspis sonne, called also Artaxerxes.
b Daniel chap. 6. 1. maketh mention but of fixe score, leuing out the number that is vnperfite, as ȝ Scripture in diuers places vseth
c That is, had rest, & quietnes. Nehem. 1. 1.

CHAP. I.

1 King Ahashuerosh maketh a royall feast, 10 Whereunto the Queene Vashti will not come, 19 For which cause she is diuorced. 20 The kings decree touching the preeminence of man.

1 NOw in the dayes of a Ahashuerosh (this is Ahashuerosh that reigned, from India euen vnto Ethiopia, ouer an b hundreth, & seuẽ & twentie prouinces)
2 In those dayes whẽ the king Ahashuerosh c sate on his throne, which was in the palace of * Shushan,
3 In ȝ third yere of his reigne, he made a feast vnto all his princes & his seruãts, euen the power of Persia & Media, and to the captaines & gouernours of the prouinces which were before him,
4 That he might shew the riches & glory of his kingdome, and the honour of his great maiestie many daies, euen an hundreth and foure score dayes.
5 And when these daies were expired, the king made a feast to all the people that were found in ȝ palace of Shushã, both vnto great and smal, seuen dayes, in the court of the garden of the kings palace,
6 Vnder an hanging of white, greene, and blewe clothes, fastened with cordes of fine linen and purple, in siluer ringes, and pillers of marble: the d beddes were of golde, and of siluer vpon a pauement of porphyrie, and marble and alabaster, and blewe colour,
7 And

d Which they vsed in those countreis in stead of tables.

7 And they gaue them drinke in vessels of gold, and changed vessel after vessel, and royall wine in abundance according to the [e] power of the king.
8 And the drinking was by an order, none [f] compel: for so the king had appointed vnto all officers of his house, that they should doe according to euerie mans pleasure.
9 ¶ The Queene Vashti made a feast also for the women in the royall house of king Ahashueroth.
10 Vpon the [g] seuenth daye when the king was merie with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, & Abagtha, Zethar, & Carcas, the seuen eunuches (that serued in the presence of king Ahashueroth)
11 To bring Queene Vashti before the king with the crowne royall, that he might shew [h] people & the princes her beautie: for she was faire to looke vpō.
12 But the Queene Vashti refused to come at the kings word, "which he had giuen in charge to the eunuches: therfore the king was verie angrye, & his wrath kindled in him.
13 Then the king said to the wise men, [h] that knewe the times (for so was the kings maner towards all that knew the lawe and the iudgement:
14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena & Memucan the seuen princes of Persia and Media, which saw the [i] kings face, and sate the first in the kingdome)
15 What shall we do vnto the Queene Vashti according to the lawe, because she did not according to the word of the king Ahashueroth by the commission of the eunuches?
16 Then Memucan answered before the king and the princes, The Queene Vashti hath not onely done [k] euil against the king, but against all the princes, & against all the people that are in all the prouinces of king Ahashueroth.
17 For the [l] acte of the Queene shal come abroad vnto all women, so that they shall despise their husbandes in their owne eies, and shal say, The king Ahashueroth commanded Vashti [p] Queene to be brought in before him, but she came not.
18 So shall the [m] princesses of Persia and Media this day say vnto all the kings Princes, when they heare of the acte of the Queene: thus shal there be much despitefulnesse and wrath.
19 If it please the king, let a royal decree proceede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come [n] no more before king Ahashueroth: and let the king giue her royal estate vnto her companion that is better then she.
20 And when the decree of [p] king which shalbe made, shalbe published throughout all his kingdome (though it bee [o] great) all the women shall giue their husbandes honour, both great and small.
21 And this saying pleased the king and the princes, and the king did according to the worde of Memucan.
22 For he sent letters into all the prouinces of the king, vnto euery prouince according to the writing thereof, & to euery people after their language, that euery man shoulde [p] beare rule in his owne house, and that he should publish it in the language of that same people.

e As was beseeming for so magnificall a King.
f None might be compelled to drinke more the it pleased him.
g Which was the last day of the feast that the King made for ye people, as vers. 5.
"Ebr. which was in the hand of the eunuches.
h That had experience of things, as they had learned by diligent marking in continuance of time
i Which were his chiefe coūselers, that might haue alwayes accesse to him.
k By her disobedience she hath given an example to all women to do the like to their husbandes.
l That is, her disobedience.
m Meaning, that they would take first occasion hereof to do the like, & that the rest of women would by continuance do the same.
n Let her be diuorced and another made Queene.
o For he had vnder him an hundreth twentie & seuen countreis.
p That is, that the wife should be subject to the husband and at his commandement.

CHAP. II.

After the Queene is put away, certeine yong maides are brought to the King. 14 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

1 After these things, when the wrath of king Ahashueroth was appeased, her [a] remembred Vashti, and what she had done, and what was decreed [b] against her.
2 And the kings seruantes that ministred vnto him, said, Let them seeke for the king beautifull yong virgins,
3 And let [p] king appoint officers throughout all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kings eunuche, [c] keeper of the women, to giue them their things [d] for purification.
4 And the maid that shall please [p] king, let her reigne in [p] stead of Vashti. And this pleased the king, and he did so.
5 ¶ In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, [p] sonne of Shimei, the sonne of Kish a man of Iemini,
6 Which had bene caried away from Ierusalem * with the captiuitie that was caried away with Iekoniah king of Iudah (whome Nebuchadnezzar king of Babel had caried away)
7 And he nourished Hadassah, that is Ester, his vncles daughter: for she had neither father nor mother, & the maide was faire, and beautiful to looke on: and after the death of her father, and her mother, Mordecai tooke her for his owne daughter.
8 And when the kings commandement, and his decree was published, & many maides were brought together to the palace of Shushan, vnder the hande of Hege, Ester was brought also vnto the kings house vnder the hande of Hege the keeper of the women.
9 And the maid pleased him, and she found fauour in his sight: therefore he caused her things for purification to be giuen her speedily, and her [e] state, and seuen comely maides to be giue her out of the kings house, and he gaue change to her and to her maides of the best in the

a That is, he called the matter againe into cōmunication.
b By the seuen wise men of his counsel.
c The abuse of these countries was so great, that they inuented many meanes to serue the lustes of princes, and therfore, as they ordeined wicked lawes that the king might haue whose daughters he would, so they had diuers houses appointed, as one for them, whiles they were virgins, another whe they were concubins, & for ye Queenes another.
d Reade what this purification was, vers. 12.
2. Kings. 24. 15.
"Ebr. porcions.

the house of the women.
10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.
11 And Mordecai walked [e] euery day before the courte of the womens house, to know if Ester did well, & what should be done with her.
12 And when the course of euery maid came, to go in to king Ahashuerosh, after that she had bene twelue monethes according to the maner of the women (for so were the dayes of their purifications accomplished, six monethes with oyle of myrrhe, and six monethes with swerte odours and in the purifying of the women:
13 And thus went the maids vnto the king) whatsoeuer ther required, was [f] giuen her, to go with her out of the womens house vnto the kings house.
14 In the euening she went, and on the morow she returned into the seconde house of the women vnder the hande of Shaashgaz the kinges eunuche, which kept the concubines: she came in to the king no more, except he pleased the king, and that she were called by name.
15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his own daughter) came, that she should go in to p king, she desired nothing, but what [a] Hege the kings eunuche the keeper of the women s sayde: and Ester founde fauour in the sight of all them that looked vpon her.
16 ¶ So Ester was taken vnto king Ahashuerosh into his house royall in the tenth moneth, which is the [b] moneth Tebeth, in the seuenth yere of his reigne.
17 And the king loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdom vpon her head, and made her Queene in stead of Vashti.
18 Then the king made a great feast vnto all his princes, and his seruants, which was [i] the feast of Ester, and gaue rest [k] vnto the prouinces, and gaue gifts, according to [l] the power of a king.
19 And when the virgins were gathered the [m] second tyme, then Mordecai sate in the kings gate.
20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the worde of Mordecai, as when she was nourished with him.
21 ¶ In those dayes when Mordecai sate in the kinges gate, two of the kings eunuches, Bigthan & Teresh, which kept the doore, were wroth, & sought to lay [n] hand on the king Ahashuerosh.
22 And the thing was knowne to Mordecai, & he told it vnto Queene Ester, & Ester certified p king therof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the [o] Chronicles before the king.

e For though she was taken away by a cruel law, yet he ceased not to haue a fatherly care o ner her, & therefore did resort oft times to heare of her.

f What apparel she asked of the eunuch, that was he bound to giue her.

[a] Or, Hegai.

g Wherein her modestie appeared because she sought not apparel to commend her beautie, but stood to the Eunuches appointment.

h Which conteined part of Decēber & part of Ianuarie.

i That is, made for her sake.

k He released their tribute.

l That is, great and magnificall.

m That is, at the mariage of Ester, which was the second mariage of the king.

n Meaning, to kill him.

o In the Chronicles of the Medes & Persians, as Cha. 10. 2.

CHAP. III.

1 Haman, after he was exalted, obtayned of the king, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

1 After these thinges did king Ahashuerosh promote Hamā the sonne of Hammedatha the Agagite, and exalted him, and set his seat aboue all the princes that were with him.
2 And all the kings seruantes that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commaunded concerning him: but Mordecai [a] bowed not the knee, neither did reuerence.
3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgresseth thou the kings commaundement?
4 And albeit they spake daily vnto him, yet he would not heare them: therefore they [b] told Haman, that they might see how Mordecais matters would stand: for he had told them, p he was a Iew.
5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.
6 Now he [c] thought it to litle to lay handes onely on Mordecai: & because they had shewed him p people of Mordecai, Haman sought to destroy all the Iewes, that were throughout p whole kingdom of Ahashuerosh, euen the people of Mordecai.
7 In the first moneth (that is the moneth [d] Nisan) in the twelfth yere of king Ahashuerosh, they cast Pur (that is a lot) before Haman, from day to day, & from month to month, vnto the twelfth moneth, that is the moneth [e] Adar.
8 Then Haman sayde vnto king Ahashuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they do not obserue the [f] kings lawes: therfore it is not the kings profite to suffer them.
9 If it please the king, let it be written that they may be destroyed, and I will [g] pay ten thousand talents of siluer by the handes of thē that haue the charge of this busines to bring it into p kings treasurie.
10 Then the king tooke his ring from his hand and gaue it vnto Haman the sonne of Hāmedatha the Agagite the Iewes aduersarie.
11 And the king sayde vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.
12 Then were the kinges [h] scribes called on the thirteenth day of p first moneth, and

a The Persians maner was to kneele downe and reuerence their kings, and such as he apointed in chiefe autoritie, which Mordecai would not doe to this ambitious and proude man.

b Thus we see that there is none so wicked, but they haue their flatterers to accuse the goldy.

[c] Ebr. despised in his eyes.

c Which answereth to part of March and part of Aprill.

d To know what moneth and day should be good to enterprise this thing, y it might haue good successe: but God disappointed their lots & expectation.

e Cōteining part of Februarie, and part of Marche.

f These be the two arguments which commōly y worldlings & the wicked vse toward princes against the godly, that is, the cōtempt of their lawes, & diminishing of their profit: without respect how god is eyther pleased or displeased.

[g] Ebr. weigh.

[h] Or, secretaries.

and there was written (according to al
that Haman commaunded) vnto the
kings officers, and to the captaines
that were ouer euery prouince, and to 9
the rulers of euery people and to euery
prouince, according to the writing 10
thereof, and to euery people according
to their language: in the name of king 11
Ahashuerosh was it written, and sea-
led with the kings ring.

Ebr. the hands of posts.

13 And the letters were sent *by posts
into all the kings prouinces, to roote
out, to kill and to destroy al the Iewes,
both yong and olde, children and wo-
men, in one day vpon þ thirteenth day
of the twelfe moneth, (which is the mo-
neth Adar) & to spoile them as a pray.
14 The contenes of the writing was,
that there should be giuen a comman-
dement in all prouinces, & published
vnto all people, that they should be rea-
dy against the same day.
15 And the posts cõpelled by the kings
commaundement went forth, and the
commandement was giuen in the pa-
lace at Shushan: and the king and
Haman sate drinking, but the [g] citie of
Shushan was in perplexitie.

g To wit, the Iewes, that were in Shushan.

CHAP. IIII.

5 Mardecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

1 NOwe when Mordecai perceiued
all that was done, Mordecai rent
his clothes, and put on sackcloth
and ashes, and went out into the mids
of the citie, and cryed with a great cry,
and a bitter.
2 And he came euen before þ kings gate,
but he might not enter within þ kings
gate, being clothed with sackecloth.
3 And in euery prouince, & place, whither
the kings charge & his commissio came
there was great sorow among þ Iewes,
and fasting, and weeping & mourning,
and *many lay in sackcloth & in ashes.

a Because he would aduertise Ester of this cruel proclamation.

Ebr. sackcloth and ashes were spread for many.

4 ¶ Then Esters maydes and her eu-
nuches came and toide it her: there-
fore the Quene was very heauie, and
she sent raiment to clothe Mordecai, &
to take away his sackecloth from him,
but he receiued it not.
5 Then called Ester Hatach one of the
kings eunuches, whome he *had ap-
pointed to serue her. and gaue him a
commaundement vnto Mordecai, to
knowe what it was, and why it was.
6 So Hatach went forth to Mordecai
vnto the streete of the citie, which was
before the kings gate.
7 And Mordecai toide him of all that
which had come vnto him, and of the
*summe of the siluer that Haman had
promised to pay vnto the kings trea-
sures, because of the Iewes, for to de-
stroy them.
8 Also he gaue him the [a] copie of the
writing & commission that was giuen
at Shushan, to destroy them þ he might
shew it vnto Ester & declare it vnto her,
& to charge her, that she should go in to
the king, & make petition & sup-
plicatio before him for her people.
9 ¶ So when Hatach came, he toide
Ester the wordes of Mordecai.
10 Then Ester said vnto Hatach, & com-
manded him, to say vnto Mordecai,
11 All the kings seruants and the peo-
ple of the kings prouinces do knowe,
that whosoeuer, man or woman, that
commeth to the king into the inner
court, which is not called, there is a law
of his, that he shall dye, except him to
whome the king holdeth out the golde
rod, that he may liue. Now I haue not
beene called to come vnto the king these
thirtie dayes.

Ebr. the wordes.

Ebr. had caused to stande before her.

Ebr. declaration.

Or, contents.

12 And they certified Mordecai of Esters
wordes.
13 And Mordecai said, that they should
answere Ester thus, Thinke not with
thy selfe that thou shalt escape in the
kings house, more then all the Iewes.
14 For if thou holdest thy peace at this
time, *comfort and deliuerance [b] shall
appeare to the Iewes out of another
place, but thou & thy fathers house shal
perish: & who knoweth whether þ art
come to þ kingdome for such a time?
15 Then Ester commanded to answere
Mordecai,
16 Goe, & assemble all the Iewes that
are found in Shushan, and fast ye for
me, and eate not, nor drinke in thee
dayes, day nor night. I also and my
maydes will fast likewise, and so will
I goe in to þ king, which is not accor-
ding to the law: & if I perish, [d] I perish.
17 So Mordecai went his way, & did ac-
cording to all that Ester had comman-
ded him.

Ebr. breathing.

b Thus Mordecai spake in the cõfidence of that faith, which all Gods children ought to haue: which is that God will deliuer them, though al worldly meanes faile.

c For to deliuer Gods Church out of these present dangers.

d I will put my life in danger & referre the successe to God, seeing it is for his glorie & the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallows for Mordecai.

A ND on the thirde [a] day Ester put
on her royall apparell, & stood in ý
court of the kings palace vnto ouer
against the kings house: the king sate
vpon his royall throne in the kings pa-
lace ouer against the gate of the house.
2 And when the king sawe Ester the
Queene standing in the court, she found
fauour in his sight: and the king [b] held
out the golden scepter that was in his
hand: so Ester drewe neere, and tou-
ched the toppe of the scepter.
3 Then said the king vnto her, What
wilt thou, Quene Ester? and what is
thy request? it shalbe euen giuen [c] thee
to the halfe of the kingdome.
4 Then said Ester, If it please the King,
let ý king & Haman come this day vnto
the banket, þ I haue prepared for him.
5 And the king saide, Cause Haman to
make haste þ he may do as Ester hath
said. So the king and Haman came to
the banket that Ester had prepared.
6 And the king saide vnto Ester at the
banket of [d] wine, What is thy peticion,

a To wit, after that the Iewes had begonne to fast.

b Which was a signe that her comming was agreeable vnto him, as Chap. 4.11.

c Meaning hereby, that whatsoeuer shee should be granted, as Marke. 6.23.

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that, which was most in vse or esteemed.

that

that it may be giuen thee? and what is thy request? it shall euen be perfourmed vnto the halfe of the kingdome.
7 Then answered Ester, and saide, My peticion and my request is,
8 If I haue founde fauour in the sight of the King, and if it please the King to giue me my peticion, and to perfourme my request, let the King and Haman come to the banket that I shal prepare for them, and I will do to morowe according to the Kings saying.
9 ¶ Then went Haman forth the same day iopfull and with a glad heart. But when Haman sawe Mordecai in the kings gate, that he stoode not vp, nor moued for him, then was Haman full of indignation at Mordecai.
10 Neuertheless Haman refrained him selfe: and when he came home, he sent, and called for his friendes, and Zereth his wife.
11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and al the things wherein the King had [f]promoted him, and howe that he had set him aboue the princes and seruants of the King.
12 Haman said moreouer, Yea, Ester the Queene did let no man come in with the King to the bãket that she had prepared, saue me: and to morow am I bidden vnto her also with the King.
13 But al this doeth nothing auaile me, as long as I see Mordecai the Iew sitting at the kings gate.
14 Then said Zereth his wife and al his friendes vnto him, Let them make a tree of fifties cubits hie, and to morow speake thou vnto the King, that Mordecai may be hãged thereon: then shalt thou goe iopfully with the King vnto the banket. And the thing pleased Haman, and he caused to make the tree.

e I will declare what thing I demande.

f Thus the wicked when they are promoted, in stead of acknowledging their charge & humbling themselues, waxe ambitious, disdaineful, and cruel.

g Meaning, the highest that could be found.

CHAP. VI.

1 The King turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commãdeth Hamã to cause Mordecai to be had in honor.

1 THe same night *the King slept not, and he commaunded to bring the booke of the records & the chronicles: & they were read before the king.
2 Then it was found written p Mordecai * had tolde of Bigtana, and Tereth two of the Kings eunuches, keepers of the doore, who sought to lay hands on the King Ahashuerosh.
3 Then the King saide, What honour and dignitie hath bene giuen to Mordecai [a] for this? And the Kinges seruants that ministred vnto him, saide, There is nothing done for him.
4 And the King saide, Who is in the court? (Nowe Haman was come into the inner court of the Kinges house, that he might speake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)
5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the King said, Let him come in.
6 And when Haman came in, the king said vnto him, What shalbe done vnto the man, whome the king wil honour? Then Hamã thought in his heart, To whome would p King do honour more then to me?
7 And Haman answered the king, The man whome the king would honour,
8 Let them bring for him royal apparel, which p king vseth to weare, & p [c] horse that the king rideth vpon, & that the crowne royal may be set vpo his head.
9 And let the rainment and the horse be deliuered by the hande of one of the kings most noble princes, and let them apparell the man (whome the king wil honour) and cause him to ride vpon the horse through the street of the citie, and proclaime before him, Thus shall it be done vnto the man, whome the king will honour.
10 Then the king said to Haman, Make haste, take the rainment and the horse as thou hast said, and doe so vnto Mordecai the Iewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.
11 So Haman toke the rainment and the horse, and arayed Mordecai, & brought him on horseback through the streete of the citie, and proclaimed before him, Thus shall it be done to the man whõ the king wil honour.
12 And Mordecai came againe to the kings gate, but Haman hasted home mourning and his head couered.
13 And Haman tolde Zereth his wife, and all his friends all that had befalle him. Then said his wise men, and Zereth his wife vnto him, If Mordecai be of the seed of the Iewes, before whom thou hast begonne to fal, thou shalt not preuaile against him, [d] but shalt surely fall before him.
14 And while they were yet talking with him, came the kings eunuches & hasted to bring Haman vnto the banket that Ester had prepared.

*a Ebr. the kings sleepe departed.

Chap. 2. 21.

a For he thought it vnworthie his estate to receiue a benefite, and not reward it.

b Thus while the wicked imagine ye destructiõ of others, they chem selues fall into the same pit.

c Meaning hereby, that the King shuld make him next vnto himselfe, as Ioseph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shal come to passe.

CHAP. VII.

3 The Queene baddeth the King and Haman agayn and prayeth for her selfe and her people. 6 She accuseth Haman and he is hanged on the galous, which he had prepared for Mordecai.

1 SO the king and Haman came to banket with the Queene Ester.
2 And p king said again vnto Ester on the second day at p banket of [a] wine, What is thy peticion, Queene Ester, that it may be giuen thee? and what is thy request? It shalbe euen perfourmed vnto the halfe of the kingdome.
3 And Ester the Queene answered, and saide, If I haue found fauour in thy sight, O king, and if it please the king, let my lyfe be giuen me at my peticion, and my people at my request.
4 For we are solde, I, and my people, to he

a Reade Chap. 5. 6.

be destroyed, to be slayne and to perish: but if we were solde for seruaunts, and for handmaides, I would haue held my tongue: although the aduersarye could not [b] recompense the kings losse.

5 Then King Ahashuerosh answered, and sayd vnto the Queene Ester, Who is he? and where is he that presumeth to do thus?

6 And Ester sayde, The aduersarie and enemie is this wicked Haman. Then Haman was afrayed before the King and the Queene.

7 And the king arose from the banket of wine in his wrath, and went into the palace garden: but Haman stoode vp, to make request for his life to the Queene Ester: for he sawe that there was a [c] mischiefe prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was [d] fallen vpon the bed whereon Ester sate: therefore the king sayde, Will he force the Queene also before me in the house? As the woyde went out of the kings mouth, they [e] couered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the king, Behold, there standeth yet the tree in Hamans house fifte cubites hie, which Haman had prepared for Mordecai, that spake [f] good for the king. Then the king said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: the was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Cõfortable letters are sent vnto the Iewes.

1 THe same daye did king Ahashuerosh giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai [a] came before the king: for Ester told what he was [b] vnto her.

2 And the king tooke of his ring, which he had taken fro Haman, & gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the king, and fell downe at his feete weeping, & besought him that he would put away the [c] wickednes of Haman the Agagite, and his deuise that he had imagined against the Iewes.

4 And the king held out [d] golden scepter toward Ester. Then arose Ester, & stood before the king,

5 And sayd, If it please the king, & if I haue found fauour in his sight, and the thing be acceptable before the king, & I please him, let it be written, that the letters of the deuise of Haman the sonne of Ammedatha [h] Agagite may be called againe, which he wrote to destroy the Iewes, that are in al the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer & see the destruction of my kinred?

7 And the king Ahashuerosh sayde vnto the Queene Ester, and to Mordecai the Iewe, Beholde, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he [a] layd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kinges name, and seale it with the kinges ring, (for [b] writings written in the kinges name, and sealed with the kinges ring, may no [c] man reuoke)

9 Then were the kings scribes called at the same time, euen in [d] third moneth, that is the moneth [e] Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes & to the princes, & captaines, and rulers of the prouinces, which were frõ India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince, according to the writing thereof, & to euery people after their speach, and to the Iewes, according to their writing, & according to their language.

10 And he wrote in the king Ahashuerosh name, and sealed it with the kings ring: and he sent letters by posts on horsebacke & by rode on beastes of price, as dromedaries & [f] coltes of mares.

11 Wherein the king graunted the Iewes (in what citie so euer they were) to gather themselues together, & to stand for [h] their life, & to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children & women, and to spoyle their goodes:

12 Vpon one day in all the prouinces of king Ahashuerosh, euẽ in the thirteenth day of the twelft moneth, which is the moneth [i] Adar.

13 The copie of the writing was, how there should be a cõmandement giuen in all and euerie prouince, published among all the people, & that the Iewes should be ready against that day to [k] auenge themselues on their enemies.

14 So the postes rode vpon beasts of price, and dromedaries, and went forth with speede, to execute the kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the king in royal apparel of blewe, and white, and with a great crown of gold, and with a garment of fine linen and purple, & the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and [l] ioy and gladnes, and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the kinges

a That is, was receiued into the kings fauour and presence.
b That he was her vncle & had brought her vp.
c Meaning, that he shoulde abolish the wicked decrees, which he had made for the destruction of the Iewes.
d Read Chap. 5. 2.

b Haman could not so much profit the King by this his malice, as he should hinder him by the losse of ye Iewes, and the tribute which he hath of them.
a Ebr. filleth his heart.
c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for ye same.
d He fel downe at the beddes feete or couche, whereupon she sate, and made request for his lyfe.
e This was the maner of the Persians, when one was out of the Kings fauour.
f Which discouered the conspiracie against the king, Chap. 2. 21, 22.

a This was the law of ye Medes and Persians, as Dan. 6. 15: notwithstanding ye King reuoked the former decree graunted to Haman, for Esters sake.
b Which contained part of May and part of Iune.
c That is, in such letters and language, as was vsual in euery prouince.
d That is, to defend themselues against all that would assayle them.
e Which hath part of February and part of Marche.
f The King gaue them liberte to kill all that dyd oppresse them.
g Hee shewech by these wordes that folow what this light was.
a Or, went about to slay the Iewes.
b Or, mules.

kinges commaundement & his decree came, there was ioy and gladnes to the Iewes, a feast and good day, & many of the people of the lande [m] became Iewes: for the feare of the Iewes fell vpon them.

m Conformed themselues to ye Iewes religion.

CHAP. IX.

At the commaundement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keep a feast in remembrance of their deliuerance.

1 SO in the twelft moneth, which is the moneth Adar, vpon p̃ thirteenth day of the same, when the kings comandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

a This was by Gods great prouidece, who turneth the ioye of the wicked into sorow, and the teares of the godly into gladnes.

2 The Iewes gathered themselues together into their cities throughout all the prouinces of the king Ahashuerosh, to lay hande on such as sought their hurt, and no man could withstand thē: for the feare of them fel vpon al people.

3 And all the rulers of the prouinces, & the princes and the captaines, & the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon thē.

b Did them honour, & shewed them friendship.

4 For Mordecai was great in p̃ kings house, & the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of the sworde and slaughter, & destruction, and did what they would vnto those that hated them.

c Which had conspired their death by the permission of the wicked Haman.

6 And at Shushan the palace slew the Iewes & destroyed [d] fiue hundreth men.

d Besides those three hundreth, that they slewe the second day, as vers. 15.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, & Arisai, & Aridai, and Vaizatha,

10 The ten sonnes of Haman, the sonne of Hammedatha, the aduersary of the Iewes slewe they: but they layed not their hands [e] on the people.

e Whereby they declared, that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the number of those that were slayne, vnto the palace of Shushan before the King.

12 And the King sayde vnto the Quene Ester, The Iewes haue slayne in Shushan the palace and destroied fiue hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be performed?

13 Then sayd Ester, If it please the king, let it be graunted also to morowe to the Iewes that are in Shushan, to do according vnto this daies decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to do so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushā, assembled themselues vpon the fourteenth day of the moneth Adar, and slewe three hundreth men in Shushan, but on p̃ people they laied not their hād.

16 And the rest of the Iewes that were in the kinges prouinces assembled themselues, and stoode for their liues, and had rest from their enemies, and slue of them that hated them, [h] seuentie and fiue thousand: but they layde not their hand on the people.

g Reade Cha. 8. 11.

h Meaning, that they layd hands on none, that were not the enemies of God.

17 This they did on the [i] thirteenth day of the moneth Adar, & rested the fourteenth day thereof, and kept it a day of feasting and ioye.

i Meaning, in all places saue in Shushan.

18 But the Iewes that were in Shushan, assembled themselues on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, & kept it a day of feasting & ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, & euerie one sent presents vnto his neighbour.

k As the Iewes do, euen to this daye, calling it in the Persians language Purim, that is, the day of lots.

20 ¶ And Mordecai wrote [l] these words, and sent letters vnto al the Iewes that were throough all the prouinces of the King Ahashuerosh, both neere and farre,

l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these leters, and decrees that followe.

21 Inioyning them that they should keep the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yere.

22 According to the dayes wherin the Iewes rested from their enemies, and the moneth which was turned vnto them from sorow to ioy, & from mourning into a ioyful day, to keep them the dayes of feasting, and ioy, and [m] to send presentes euery man to his neighbour, and gifts to the poore.

m He setteth before our eyes the vse of this feast, which was for ye remembrance of gods deliuerāce, the maintenance of mutual friendship, and reliefe of the poore.

23 And the Iewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite al the Iewes aduersarie, had imagined against the Iewes, to destroy thē, & had [n] cast Pur (that is a lot) to consume & destroy thē,

n Reade Chap. 3. 7.

25 And when [o] he came before the king, he commanded by letters, let his wicked [p] deuice (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

o That is, Ester.

p These are the wordes of the Kinges commandement to disanul Hamans wicked enterprise.

26 Therefore they called these dayes Purim, by the name of Pur, & because of all the wordes of this letter, & of that which they had seene beside this, & of that which had come vnto them.

27 The Iewes also ordeined, and promised for them and for their seede, and for al that ioyned vnto them, p̃ they would not faile to obserue those [q] two dayes euery yere, according to their writing, and

*Or, transgresse.

q Meaning the fourteenth, and the fifteenth day of the moneth Adar.

and according to their season,
28 And that these dayes should be remembred, and kept throughout every generation, and every familie, & every province, and every citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seede.
29 And the Queene Ester the daughter of Abihail and Mordecai the Iewe wrote with all [a] autoritie (to confirme this letter of Purim the second time)
30 And he sent letters vnto all [b] Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahashuerosh, with [c] words of peace and truth,
31 To confirme these dayes of Purim accordinge to their seasons, as Mordecai the Iewe and Ester the Queene had appointed them, and as they had promised for them [d] selues & for their seede with [e] fasting and prayer.
32 And the decree of Ester confirmed these wordes of Purim, and was written in the booke.

CHAP. X.

The estimation and autoritie of Mordecai.

1 AND the King Ahashuerosh layed a tribute vpon the lande, and vpon the ples of the sea.
2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the kings of Media and Persia?
3 For Mordecai the Iewe was the seconde vnto King Ahashuerosh, and great among the Iewes, & accepted among the multitude of his brethren, who procured the welth of his people, and spake peaceably to all his seede.

[a] Or, strength, or efficacie.
[c] Which were letters declaring vnto them quietnes, and assurace, & putting them out of doubt, and feare.
[d] Ebr. soules.
[e] That they would obserue this feast with fasting, and earnest prayer, which in Ebrew is signified by this word (their cry.)

a These three points are here set forth as commendable, & necessarie for him that is in auctoritie: to haue the fauour of the people, to procure their welth, & to be gentle and louing toward them.

Iob.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outwarde things and in his bodie, but also in his minde, and conscience by the sharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and subtill disputations brought him almost to despaire: for they set forth God as a seuere iudge, and mortall enemie vnto him, which had cast him of, therefore in vaine he should seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story we haue to marke that Iob mainteineth a good cause, but handleth it euil: againe his aduersaries haue an euill matter, but they defende it craftily. For Iob helde ȳ God did not alway punish men according to their sinnes, but ȳ he had secret iudgements, whereof man knew not the cause, & therefore man could not reason against God therein, but he should be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments, & affliction he brasteth forth into many inconueniences both of woordes & sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: & this is his good cause which he doth not handle wel. Againe the aduersaries maintein with many goodly argumẽts, that God punsheth continually according to the trespas, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they mainteine an euil cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14, & Iames setteth out his pacience for an example, Iam. 5. 11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

1 THERE was a man in the land of [a] Vz called Iob, & this man [b] was an vpright & iust man, one [c] feared God & eschewed euill.
2 And he had seuẽ sonnes, and three daughters.
3 His [d] substance also was seuen thousande sherpe, & three thousand camels, and fiue hundreth yoke of oxen, & fiue hundreth shee asses, & his familie was very greate, so that this man was the greatest of all the [e] men of [f] the East.
4 And his sonnes went and banketed in their houses, euerie one his day, and sent, & called their three sisters to eate and to drinke with them.
5 And when the dayes of their banketing were gone about, Iob sent, & [g] sanctified them, & rose vp early in the morning, and offered burnt offrings according to the nomber of them all. For Iob thought, It may be [h] my sonnes haue sinned, and [i] blasphemed God in their hearts: thus did Iob euery day.
6 ¶ Now on a day when the [k] children

[a] That is, of the countrey of Idumea, as Lamenta. 4. 21, or bordering therupon: for the landewas called by the name of Vz the sonne of Dishã the sonne of Seir, Gene. 36. 28.
[b] Forasmuch as he was a Gentile and not a Iewe, & yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his. c Hereby is declared, what is meant by an vpright, and iust man. d His children & riches are declared, to commend his vertue in his prosperitie, & his pacience, and constancie when God had taken them from him.
[e] Ebr. children.
e Meaning, the Arabiãs, Chaldeans, Idumeans, &c.
f That is, cõmanded them to be sanctified: meaning, that they should consider the faults, ȳ they haue sinned, and reconcile themselues for ȳ same
g That is, he offred for euery one of his children an offring of reconciliation, which declared his religion toward God, and the care that he had towarde his children. h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10. & 13, &c. i While the feast lasted. k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

of God came and stoode [l] before the Lord, Satan [m] came also among them.
7 Then the Lorde saide vnto Satan, Whence [n] commest thou? And Satan answered the Lorde, saying, [o] Fro compassing the earth to and fro, and from walking in it.
8 And the Lorde said vnto Satan, Hast thou not considered my seruant Iob, howe none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?
9 Then Satan answered the Lord, and said, Doth Iob feare God for nought?
10 Hast thou not made [q] an hedge about him and about his house, and about al that he hath on euery side? thou hast blessed the worke of his hands, and his substance is encreased in the land.
11 But stretch out now thine hand and [r] touch all that he hath, to see if he will not blaspheme thee to [s] thy face.
12 Then the Lord said vnto Satan, Loe, all that he hath is in [t] thine hand: onely vpon him selfe shalt thou not stretch out thine hand. So Satan departed from the [u] presence of the Lord.
13 ¶ And on a day, when his sonnes & his daughters were eating, and drinking wine in their eldest brothers house,
14 There came a messenger vnto Iob, & said, The oxen were plowing, and the asses feeding in their places,
15 And the [x] Shabeans came violently, & toke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.
16 And whiles he was yet speaking, another came, and said, The [y] fire of God is fallen from the heauen, & hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone, to tell thee.
17 And whiles he was yet speaking, another came, & saide, The Caldeans set out three bands, & fel vpon the camels, & haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.
18 And whiles he was yet speaking, came another, & saide, Thy [z] sonnes, & thy daughters were eating, & drinking wine in their eldest brothers house,
19 And behold, there came a great wind from beyonde the wildernes, & smote the foure corners of the house, which fel vpon the children, & they are dead, and I onely am escaped alone to tell thee.
20 Then Job arose, and [a] rent his garment, and shaued his head, & fel downe vpon the ground, and worshipped,
21 And said, * Naked came I out of my mothers wombe, and naked shall I returne [b] thither: the Lorde hath giuen, & the Lord hath taken it: [c] blessed be the Name of the Lord.
22 In all this did not Job sinne, nor charge God [d] foolishly.

a Which came not of impaciency, but declareth that the childrē of God are not insensible like blockes, but that in their patience they feele affection, & griefe of minde: yet they keepe a meane herein, and rebell not against God, as the wicked do. *Eccles.5.14. 1.tim.6.7.* b That is, into the bellie of the earth, which is the mother of all. c Hereby he confesseth that God is iust, and good, although his hand be fore vpon him. d But declared that God did all thing according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

1 AND on a day the [a] children of God came and stood before the Lorde, & [b] Satan came also among them, & stoode before the Lord.
2 Then the Lord said vnto Satan, Whence commest thou? And Satan answered the Lord, & said, From compassing the earth to & fro, and from walking in it.
3 And the Lorde said vnto Satan, Hast thou not considered my seruant Iob, howe none is like him in the earth? * an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnes, [c] although thou moouest me against him, to destroy [d] him without cause.
4 And Satan answered the Lorde, and said, * Skin for skin, and all that euer a man hath, will he giue for his life.
5 But stretch now out thine hand, and touch his [f] bones & his flesh, to see if he will not blaspheme thee to thy face.
6 Then the Lord said vnto Satan, Loe, e he is in thine hand, but saue [g] his life.
7 ¶ So Satan departed from the presence of the Lord, and smote Job with sore [h] boyles, from the sole of his foote vnto his crowne.
8 And he toke a [i] potsharde to scrape him, & he sate downe among the ashes.
9 Then said his [k] wife vnto him, Doest thou [l] continue yet in thine vprightnesse? [m] Blaspheme God, and dye.

a That is, the Angels, as Chap. 1.6.
b Reade, Chap. 1.6. *Ezek 14.14. and chap.1.1.*
c He proueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him.
d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe.
e Hereby he ment that a mās owne skinne is dearer vnto him then another mans.
f Meaning, his own person.
g Thus Satan can go no further in punishing then God hath limited him.
h This sore was most vehement, wherewith also God plagued the Egyptians, Exod.9.9. and threatneth to punish the rebellious people, Deut.28.27. so that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off. i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease. k Satan vseth the same instrument against Iob, as he did against Adam. l Meaning, what gayneth thou to serue God, seeing he thus plagueth thee as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to persuade them, that they trust in God in vaine. m For death was appointed to the blasphemer, & so she ment that he should be soone rid out of his paine.

n That is, to be pacient in aduersitie, as we reioyce when he sendeth prosperitie, & so to acknowledge him to be both merciful and iust.

10 But he saide vnto her, Thou speakest like a foolishe woman: what? shall wee receiue good at the hande of God, & not n receiue euill? In all this did not Iob sinne with his o lippes.

11 Now wh̃e Iobs three p friends heard of all this euill that was come vpõ him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lamet with him, and to comfort him.

12 So when they lift vp their eyes afarre of, they knew him not: therfore they lift vp their voices and wept, and euery one of them rent his garment, & sprinkled q dust vpon their heades towarde the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, & none spake a word vnto him: for they sawe, that the griefe was very r great.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 Hee desireth to die, as though death were the ende of all mans miserie.

1 AFterward a Iob opened his mouth, and b cursed his day.

2 And Iob cried out, and said,

3 Let the daye c perishe, wherein I was borne, and the night when it was sayd, There is a man child conceiued.

4 Let that day be darkenes, let not God d regarde it from aboue, neither let the light shine vpon it.

5 But let darknesse, and the e shadowe of death stayne it: let the cloude remayne vpon it, and let them make it fearefull as a bitter day.

6 Let darknesse possesse that night, let it not be ioyned vnto the daies of the yere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioye be in it.

8 Let them that curse the daye, (bryng f redy to reuiue their mourning) curse it.

9 Let the starres of that twilight be dim through darknesse of it: let it looke for light, but haue none: neither let it g see the dawning of the day,

10 Because it shut not vp the doores of my mothers wombe: nor hid sorow from mine eyes.

11 h Why died I not in the vnyth? or why dyed I not, when I came out of the wombe?

12 Why did the knees preuent mee? and why did I sucke the breastes?

13 For so should I now haue i lyen and bene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellers of the earth, which haue buylded themselues k desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid, as an vnturnely birth, eyther as infants, which haue not seene the lyght?

17 The wicked l haue there ceased from their tyrannie, and there they that labored valiantly, are at rest.

18 The m prisoners rest together, & heare not the voyce of the oppressour.

19 There are small and great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in miserie? and n life vnto them that haue heauie hearte?

21 Which long for death, and if it come not, they would euen search it more the treasures:

22 Which ioye for gladnes and reioyce, when they can finde the graue.

23 Why is the light giuen to the man whose wayes are o hid, and whome God hath hedged in?

24 For my sighing commeth before I eate, and my roynings are powred out like the water.

25 For the thing I feared, is come vpon me, and the thing that I was afrayde of, is come vnto me.

26 I had no peace, neyther had I quietnes, neither had I rest, yet trouble is come.

a The seuen dayes ended, Chap. 2. 13.

b Here Iob beginneth to feele his great imperfection in this battell betwene the spirit and the flesh, Rom. 7. 18, and after a miner yeeldeth, yet in the ende he getteth victorie, though he was in the meane time greatly wounded.

c Men ought not to be wearie of their lyfe, and curse it, because of ỳ infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God.

d Let it bee put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night.

e That is, most obscure darknesse, which maketh them afrayde of death, that are in it.

f Which curse the daye of their byrth, let them laye that curse vpon this night.

g Let it be alwayes nyght, and neuer see day. *" Ebr. the eyeladde of the morning.*

h This and that which followeth declareth that when mã giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his affections made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to brast out into this errour of the wicked.

k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, & buylde in most barren places, because they would here by make their names immortal.

l That is, by death the cruelte of the tyrants hath ceased.

m All they that sustaine any kind of calamitie & miserie in this worlde: which he speaketh after the iudgement of the flesh.

n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quieted.

o That seeth not howe to come out of his miseries, because he dependeth not on Gods prouidence.

p In my prosperitie I looked euer for a fall, as is come nowe to passe.

q The feare of troubles that should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

1 Iob is reprehended of impaciencie, 7 And vniustice, 17 And of the presumption of his own righteousnes.

1 THen Eliphaz the Temanite answered, and sayd,

2 If we assay to commune with thee, wilt thou be grieued? but a who can withhold himselfe from speaking?

3 Beholde, thou hast taught many, and b hast strengthened the weare hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But nowe it is come vpon thee, & thou art

a Seeyng this thine impaciencie.

b Thou hast comforted others in their afflictions, & canst not now comforte thy selfe,

c This he concludeth that Iob was but an hypocrite, & had no true feare nor trust in God.
d He concludeth that Iob was reproued, seeyng that God handled him so extremely, which is the argument that the carnall men make against ỹ children of God.
e They that do euil, cannot but receiue euill.
f He sheweth that God needeth no great preparation to destroye his enemies: for he can doe it with the blast of his mouth.
g Though men according to their office do not punish tyrants (whom for their crueltie he cõpareth to liõs, & their children to their whelps) yet God both is able, & his iustice wil punish them.
h A thing that I knewe not before, was declared vnto me by vision: that is, that whosoeuer thinketh himselfe iust, shalbe founde a sinner, when he commeth before God.
i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the autority thereof might be had in greater reuerence.
k When all things were quiet, or when the feare was somewhat aswaged, as God appeared to Eliah, 1. King. 19.12.
l He proueth that if God did punish the innocent, the creature shoulde be more iust then the Creator, which were a blasphemie.
m If God finde imperfection in his Angels, when they are not mayntained by his power, howe much more shall he lay follie to mans charge, when he would iustifie himselfe against God:
n That is, in this mortall bodie, subiect to corruption, 2. Cor. 5.1.
o They see death continually before their eyes, and daylly approching toward them.
p No man for all this doeth consider it.
q That is, before that any of them were so wise as to thinke on death.

art grieued: it toucheth thee, and thou art troubled.
6 Is not this thy [c] feare, thy cõfidẽce, thy patience, & ỹ vprightnes of thy waies?
7 Remember, I pray thee: who euer perished being an [d] innocent? or where were the vpright destroyed?
8 As I haue seene, they that [e] plowe iniquitie, & sowe wickednes, reape ỹ same.
9 With the [f] blast of God they perish, and with the breath of his nostrils are they consumed.
10 The roaring of the Lion, and the voyce of the Lyonesse, & the teeth of the Lyons whelpes are broken.
11 The Lyõ perisheth for lacke of praye, & ỹ Lyons whelpes are scattered abroad.
12 But a thing was brought to mee [h] secretly, and mine eare hath receiued a litle thereof.
13 In the thoughts of the visions of the night, when sleepe falleth on men,
14 Feare came vpon me, & dreade which made all my bones [i] to tremble.
15 And the winde passed before mee, and made the heares of my flesche to stãd vp.
16 Then stoode one, and I knewe not his face: an image was before mine eyes, and in [k] silence heard I a voyce, saying,
17 Shal man be more [l] iust then God? or shall a mã be more pure thẽ his maker?
18 Beholde, he founde no stedfastnesse in his seruants, and layde follie vpon his [m] Angels.
19 How much more in them that dwell in houses of [n] clay, whose foundation is in the dust, which shall be destroyed before the moth?
20 They be destroyed from [o] the morning vnto the euening: they perishe for euer, [p] without regard.
21 Doth not their dignitie go away with them? doe they not dye, and that without [q] wisedome?

CHAP. V.

1. 2 Elphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked, 6 Gods power who destroyeth the wicked, and deliuereth his.

1 CAll nowe, if any wil [a] answere thée, and to which of the Saints wilt thou turne?

a He willeth Iob to consider the example of all them that haue liued or do liue godly, whether any of them be like vnto him in raging against God as he doeth.

2 Doubtlesse [b] anger killeth the foolishe, and enuie slayeth the idiote.
3 I haue seene the [c] foolishe well rooted, and suddenly I [d] cursed his habitation, saying,
4 His [e] children shalbe farre from saluation, and they shall be destroyed in the [f] gate, and none shal deliuer them.
5 The hungrie shall eate vp his harueste, yea, they shall take it from among the [g] thornes, and the thirsty shal drinke vp their substance.
6 For miserie commeth not forth of the dust, [h] neither doth affliction spyng out of the earth.
7 But man is borne vnto [i] trauaile, as the sparkes flye vpward.
8 But I would inquire [k] at God, & turne my talke vnto God:
9 Which [l] doeth great things and vnsearchable, & marueilous things without number.
10 He [m] giueth raine vpon the earth, and powreth water vpon the streetes,
11 And setteth vp on hye them that bee lowe, that the sorowfull may be exalted to saluation.
12 Hee scattereth the deuices of the crafte: so that their handes can not accomplish that which they do enterprise.
13 * He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.
14 They meete with [n] darkenesse in the day time, and [o] grope at noone daye, as in the night.
15 But hee saueth the [p] poore from the swordе, from their [q] mouth, and from the hand of the violent man,
16 So that the poore hath his hope, but iniquitie shal [r] stop her mouth.
17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almightie.
18 For he maketh the wounde, and bindeth it vp: he smiteth, and his handes make whole.
19 He shall deliuer thee [s] in sixe troubles, and in the seuenth the euyll shall not touche thee.
20 In famine he shall deliuer thée from death: and in battell from the power of the sword.
21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

b Murmuring against God in afflictions increaseth the payne, and vtereth mans follie.
c That is, the sinner that hath not the feare of God.
d I was not moued with his prosperitie, but knewe that God had cursed him and his.
e Though God sometime suffer the fathers to passe in this worlde, yet his iudgements will light vpon their wicked childrẽ.
f By publique iudgement they shal be condemned, and none shall pitie them.
g Though there be but two or three eares left in the hedges, yet these shall be taken from him.
h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.
i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to payne and affliction.
k If I suffred as thou doest, I would seeke vnto God.
l He counselleth Iob to hũble himselfe vnto God, to whome all creatures are subiect, & whose workes declare that man is inexcusable, except he glorifie God in all his workes.
m He sheweth by particular exãples, what ỹ workes of God are. 1. Cor. 3.19.
n In things playne and euident they shewe themselues fooles in steade of wise men.
o This declareth that God punisheth the worldly wise, as hee threatned, Deut 28. 29.
p That is, he that humbleth himselfe before God.
q He compareth the slaunder of the wicked to sharpe swords.
r If the wicked be cõpelled at Gods workes to stop their mouthes, much more they that professe God.
s He wil send trouble after trouble, that his children may not for one tyme, but continually trust in him: but they shal haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.

t Where as the wicked lament in their troubles, thou shalt haue occasion to rejoyce:
u When we are in Gods fauour, all creatures shal feruе vs.
x God shall so blesse thee, that thou shalt haue occasion to rejoyce in all things and not to be offended.
y Though the children of God haue not alwayes this promes performed, yet God doth recompence it otherwise to their aduantage. z We haue learned these poynts by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man suffereth, commeth for his owne sinne.

22 But thou shalt t laugh at destruction and dearth, and shalt not be afraied of the beast of the earth.
23 For the stones of the field u shall be in league with thee, and the beastes of the field shall be at peace with thee.
24 And thou shalt know, that peace shall be in thy tabernacle, and thou shalt visite thine habitation, & shalt not x sinne.
25 Thou shalt perceiue also, that thy seed shall be great, and thy posterite as the grasse of the earth.
26 Thou shalt go to thy graue in y a full age, as a rick of corne commeth in due season into the barne.
27 Lo, z thus haue we inquired of it, and so it is, heare this and know it for thy selfe.

CHAP. VI.

1 Iob answereth, that his paine is more grieuous then his sorrow. 3 He wishes death. 14. He complaineth of his friends.

1 BUt Iob answered, and said,
2 Oh p my griefe were wel weighed, and my miseries were laied together in the a balance!
3 For it would be now heauier then the sande of the sea: therefore my wordes are b swallowed vp.
4 For the arrowes of the Almighty are in me, the venime whereof doth drinke vp my spirite, and the terrours of God c fight against me.
5 Doth the d wilde asse bray whē he hath grasse? or loweth the oxe when he hath fodder?
6 That which is e vnsauerie, shall it be eaten without salt? or is there any taste in the white of an egge?
7 Such thinges as my soule refused to touch, as were sorowes, are my meate.
8 Oh that I might haue my desire, and p God would graunt me the thing that I long for!
9 That is, that God would destroy me: p he would let his hand go, & cut me of.
10 The p should I yet haue cōfort, (though I burne with sorow, let him not spare) f because I haue not denied p wordes of the Holy one.
11 What power haue I that I should endure? or what is mine h ende, if I should prolong my life?
12 Is my strength the strength of stones? or is my flesh of brasse?
13 Is it not so, p there is in me no i helpe? and that g strength is taken from me?
14 Ye that is in misery, ought to be courtes to the whole
15 My brethren haue deceiued me as a k broke, and as the rising of the riuers they passe away.
16 Which are blackish with yce, & wherein the snow is hid.
17 But in time they are dried vp p heate and are consumed: and when it is hote they faile out of their places.
18 Or they depart from their way and course, yea, they vanish and perish.
19 They that goe to Tema, l considered them, and they that go to Sheba, wanted for them.
20 But they were confounded: when they hoped, they came thither and were ashamed.
21 Surely now are ye like m vnto it: ye haue seene my fearefull plague, and are afrayed.
22 Was it because I sayd, Bring vnto me? or giue a reward to me of your n substance?
23 And deliuer me from the enemies hande, or ransome me out of the hande of tyrannes?
24 Teach me, & I will o hold my tongue: and cause me to vnderstand, wherein I haue erred.
25 How p stedfast are the wordes of righteousnes? and what can any of you iustly reprooue?
26 Do ye imagine to reprooue q wordes, that the talke of the afflicted should be as the winde?
27 Ye make your wrath to fall vpon the fatherless, and dig a pit for your friend.
28 Now therfore be content to r looke vpon me: for I will not lie before your face.
29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousnes in that behalf. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

a To know whether I complaine without iust cause.
b My griefe is so great, that I lack wordes to expresse it.
c Which declareth that he was not only afflicted in body, but wounded in cōscience, which is the greatest battel y the faithfull can haue.
d Thinke you that I cry without cause, seing the brute beasts do not complain when they haue what they wold?
e Can a man taste delite in that that hath no sauour? meaning, that no ioye take pleasire in affliction, seing they cannot a way with thinges that are vnsauerie to the mouth. through impaciencie to dye, and also in desiring of God a thyng which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promise through mine impaciencie. h He feareth lest he should be brought to inconueniences, if his sorowes should continue. i Haue I not sought to helpe my selfe as much as was possible? k He compareth those friendes which comfort vs not in miserie, to a brooke, which in sommer, when we neede waters, is dry, in winter is hard frosen, and in the tyme of rayne, when we haue no neede, ouerfloweth with water. l They that passe thereby to go in. m That is, like to this brooke, which deceiueth the, that thinke to haue water there in their neede, as I looked for consolation at your handes. n He toucheth the worldlings, which for no necessitie will giue part of their goodes, & much more these men, which would not giue him comfortable wordes. o Shew me wherein I haue erred, and I will confesse my faute. p He that hath a good conscience, doth not shrinke at the sharpe wordes or reasonings of others, except they be able to perswade him by reason. q Do you cauill at my wordes, because I should be thought to speake foolishly, which am now in misery? r Consider whether I speake as one that is driuen to this impaciencie through very sorow, or as an hypocrite, as you condemne me.

CHAP. VII.

1 Iob sheweth the shortnes and misery of mans lyfe.

1 IS there not an appointed time to man vpon earth? s are not his dates as the dayes of an a hireling?
2 As a seruant longeth for the shadow, and as an hireling looketh for the ende of his worke,
3 So haue I had as an inheritance the b monethes of vanitie, and painefull nights haue bene appointed vnto me.
4 If I laied me downe, I said, When shall I arise? and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.
5 My flesh is c clothed with wormes & filthinesse

s Hath not an hyred seruant some rest and ease? then in this my continual torment I am worse then an hyreling.
b My sorow hath continued from moneth to moneth, and I haue looked for hope in vayne.
c This signifieth that his disease was rare and most horrible.

d Thus he speaketh in respect of the brevitie of mans life, which passeth without hope of returning: in consideration wherof, he desireth God to haue compassion on him.
e If thou behold me in thine anger, I shall not be able to stand in thy presence.
f Shall no more enioy this mortall life.
g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by wordes, and thus he speaketh as one ouercome with griefe of mynde.
h Am not I a poore wretch? what needest thou then to lay so much paine on me?
i So that I can haue no rest, night nor day.
k He speaketh as one ouercome with sorow, and not of iudgement, or of the examination of his faith.
l Seing my terme of life is so short, let me haue some rest and ease.
m Seing that man of himselfe is so vile, why doest thou giue him that honour to contend against him?
n Iob vseth all kinds of persuasion with God, that he might stay his hand.
n After all tentations faith brasteth forth and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tried his faith.
o That is, I shall be dead.

thinesse of the dust: my skinne is rent, and become horrible.
6 My daies are swifter then a weauers shittle, & they are spent without hope.
7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.
8 The eye that hath seene me, shal see me no more: thine eyes are vpon me, and I shalbe no longer.
9 [e] As the cloud vanisheth and goeth away, so he that goeth downe to the graue, shall [f] come vp no more.
10 He shall returne no more to his house, neither shall his place know him any more.
11 Therfore I will not spare my mouth, but will speake in the trouble of my spirit, and mule in the bitternesse of my mynde.
12 Am I a sea [h] or a whalefish, that thou keepest me in warde?
13 When I say, My couche shall relieue me, and my bed shall bring comfort in my meditation,
14 Then fearest thou me [i] with dreames, and astonishest me with visions.
15 Therefore my soule [k] chuseth rather to be strangled and to die, then to be in my bones.
16 I abhorre it, I shall not liue alway: I spare me then, for my dayes are but vanitie.
17 What is man, that thou [m] doest magnifie him, and that thou settest thine heart vpon him?
18 And doest visite him euery morning, and tries him euery moment?
19 How long will it be yet thou departe from me? thou wilt not let me alone whiles I may swalow my spittle.
20 I haue [n] sinned, what shall I do vnto thee? O thou preserver of me, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?
21 And why doest thou not pardon my trespass? and take away mine iniquity? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall [o] not be found.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

1 Then answered Bildad the Shuhite, and said,
2 How long wilt thou talke of these things? and how long shal the wordes of thy mouth [a] be as a mighty winde?
3 Doth God peruert iudgement? or doth the almighty subuert iustice?
4 If thy sonnes haue sinned against him, and he hath sent them into p place of their [b] iniquitie,
5 Yet if thou wilt early seeke vnto God, and pray to the Almightie,
6 If thou be pure & vpright, then surely he will awake vp vnto thee, and he will make the habitation of thy righteousnes prosperous.
7 And though thy beginning [d] be small, yet thy latter end shall greatly increase.
8 [e] Inquire therefore, I pray thee, of the former age, & prepare thy selfe to search of their fathers.
9 (For we are but [f] of yesterday, & are ignorant: for our dayes vpon earth are but a shadow)
10 Shall not they teach thee and tell thee, and vtter the wordes of their heart?
11 Can as rush grow without mire? or can the grasse grow without water?
12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.
13 So are p paths of all that forget God, and the hypocrites hope shall perish.
14 His confidence also shalbe cut of, & his trust shalbe as the house of a [h] spider.
15 He shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.
16 The [i] tree is greene before the sunne, & the branches spreade ouer the garden thereof.
17 The rootes thereof are wrapped about the fountayne, and are folden about the house of stones.
18 If any pluck it from his place, and it [k] deny, saying, I haue not seene thee,
19 Behold, it wil reioice [l] by this meanes, that it may grow in another molde.
20 Beholde, God will not cast away an vpright man, neither will he take the wicked by the hand,
21 Till he haue filled thy mouth with [m] laughter, and thy lips with ioy.
22 They that hate thee, shalbe clothed [n] shame, and the dwelling of the wicked shall not remaine.

a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of winde that vanisheth away.
b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.
c That is, if thou turne be time whiles God calleth thee to repentance.
d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.
e He willeth Iob to examine all antiquitie, and he shall finde it true which he here saith.
f Meaning, that it is not inough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.
g As a rush can not grow without moistnes, so can not the hypocrite, because he hath not faith which is moistened with Gods Spirit.
h Which is to day, and to morow swept away.
i He compareth the iust to a tree, which although it be remoued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profite.
k That is, so that there remaine nothing there to proue whether the tree had growen there or no.
l To be planted in another place, where it may growe at pleasure.
m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mighty power of God, and that mans righteousnes is nothing.

1 Then Iob answered, and said,
2 I know verily that it is so: for how should man compared vnto God, be [a] iustified?
3 If he would dispute with him, he could not answere him one thyng of a thou-

a Iob here answereth to that point of Eliphaz and Bildads oration, touching the iustice of God and his innocencie, confessing God to be infinite in iustice, and man to bee nothyng in respect.

b Of a thousand things, which God could lay to his charge, man cannot answere him one.
c He declareth what is the infirmitie of man by the mighty and incomprehensible power that is in God, shewing what he could do, if he would set forth his power.
d These are the names of certeine starres, whereby he meaneth that al starres both knowen and vnknowen are at his appoyntmẽt.
e I am not able to comprehende his workes, which are common and dayly before mine eyes, much lesse in those things, which are hid and secret.
f He sheweth that when God doth execute his power, he doeth it iustly, forasmuch as none can controule him.
g God will not be appeased for ought that man can laye for himselfe for his iustification.
h That is, all the reasons that men can laye to approue their cause.
i How should I be able to answere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.
k Meaning, in his owne opinion, signifying, that man wil sometime flatter himselfe to be rygheous, which before God is abomination.
l Whiles I am in my pangs, I can not but brast forth into many inconueniences, although I knowe still that God is iust.
m I am not able to feele my sinnes so great, as I feele the weyght of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God.
n After he hath accused his owne weakenes, he continueth to iustifie God and his power.
o If I woulde stande in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience.
p If God punish according to his iustice, he will destroye aswell them that are counted perfite, as them that are wicked.
q To wit, the wicked.

b thousand.
4 Yee is wise in heart, and mightie in strength: who hath bene fierce against him and hath prospered?
5 He remoueth the mountaines and they feele not when hee ouerthroweth them in his wrath.
6 He [e] remoueth the earth out of her place, that the pillars thereof do shake.
7 He commandeth the sunne, & it rieth not: he closeth vp the starres, as vnder a signet.
8 Yee him selfe alone spreadeth out the heauens, and walketh vpon the heyght of the sea.
9 He maketh the starres [d] Arcturus, Orion, and Pleiades, and the climates of the South.
10 He doth great things, & vnsearchable: yea, marueilous things without number.
11 Lo, when he goeth [e] by mee, I see him not: and when he passeth by, I perceiue him not.
12 Behold, when he taketh a pray, [f] who can make him to restore it? who shal say vnto him, What doest thou?
13 God [g] will not withdraw his anger, & the most mightie helpes [h] do stoupe vnder him.
14 How much lesse shall I answere him? or how should I finde out [i] my wordes with him?
15 For though I were iust, yet couldе I [k] not answere, but I would make supplication to my Iudge.
16 If I [l] crp, & he answere me, yet would I not believe, that he heard my voyce.
17 For he destroyeth me with a tempest, and woundeth me [m] without cause.
18 He will not suffer me to take my breath, but filleth me with bitternes.
19 If we speake of strength, beholde, he is [n] strong: if we speake of iudgement, who shall bring me in to pleade?
20 If I woulde iustifie my selfe, myne owne mouth shall condemne mee: [o] if I woulde be perfite, he shall iudge me wicked.
21 Though I were perfite, yet I know not my soule: therefore abhoire I my life.
22 This is one point: therfore I said, He destroyeth the [p] perfite and the wicked.
23 If the scourge should suddenly [q] slaye,

should God [r] laugh at the punishment of the innocent?
24 The earth is giuen into the hande of the wicked: he [s] couereth the faces of the iudges thereof: if not, where [t] is he? or who is he?
25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.
26 They are passed as with the most swift shippes, and as the eagle that flyeth to the pray.
27 If [u] I say, I will forget my complaint, I will cease from my wrath, and comfort me,
28 Then I am afrayde of all my sorowes, knowing that thou wilt not iudge mee innocent.
29 If I be wicked, why [x] labour I thus in vayne?
30 If I [y] wash my selfe with snowe water, and purge mine hands most cleane,
31 Yet shalt thou plunge me in the pit, & mine owne [z] clothes shall make mee filthie.
32 For he is not a man as I am, that I shoulde answere him, if we come together to iudgement.
33 Neyther is there any vmpire [a] that might lay his hand vpon vs both.
34 Let him take his rod away from me, & let not his feare astonish me:
35 Then wil I speake, and feare him not: [b] but because I am not so, I hold me stil.

app.
though he would say, If God destroy but the wicked, as Chap. 5. 3, why should he suffer the innocents to be so long tormented by them?
r That they can not see to do iustice.
t That can shew the contrary?
u I thinke not to fall into these affections, but my sorowes bring mee to these manifold infirmities, and my conscience condemneth me.
x Why doeth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.
y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.
z Whatsoeuer I would vse to couer my filthines with, shall disclose me so much more.
a Which might make an accorde betwene God and me, speaking of impaciencie, and yet confessing God to be iust in punishing him.
b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

r Iob is wearie of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hande. 22 A description of death.

1 MY soule is cut of [a] though I line: I will leaue my [b] complaint vpon my selfe, & will speake in the bitternes of my soule.
2 I will say vnto God, [c] Condemne mee not: shewe me, wherefore thou contendest with me.
3 Thinkest thou it [d] good to oppresse me, & to cast of the [e] labour of thine hands, and to fauour the [f] counsell of the wicked?
4 Hast thou [g] carnall eyes? or dorst thou see as man seeth?
5 Are thy dayes as mans [h] dayes? or thy yeres, as the time of man?
6 That thou inquirest of mine iniquitie, & searchest out my sinne,

a I am more like to a dead man, then to one that liueth.
b I will make an ample declaration of my tormentes, accusing my selfe, and not God.
c He would not that God should proceede against him by his secret iustice, but by the ordinary meanes that he punisheth others.
d Is it agreeable to thy iustice to doe mee wrong?
e Wilt thou be without compassion?
f Wilt thou graunte the wicked and condemne mee?
g Doest thou this of ignorance?
h Art thou in constant and changeable, as the times, to daye a friend, to morowe an enemie?

d Thus he speaketh in respect of the breuitie of mans estraineſt me from doing euill, neither can any set me at libertie.
k In these eight verses following he describeth the mercie of God in the wonderful creation of man: and thereon groundeth that God should not showe himselfe rigorous against him.
l As brittel as a pot of clay.
m That is, reason & vnderstanding, and many other gifts whereby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidence, whereby thou preserueſt me, and without the which I should perish streyghtway.
o Though I be not fully able to comprehend these things, yet I muſt needes confesse ỳ it is so.
p I will alway walke in feare & humilitie, knowing that none is iust before thee.

p you knowest that I can not do wicked ly: for none can deliver mee out of thyne hand.
8 Thyne k hands haue made me, and facioned me wholy rounde about, & wilt thou destroy me?
9 Remember, I pray thee, that thou hast made mee as l the clape, and wilt thou bring me into dust again?
10 Hast p not powred mee out as milke? and turned me to cruds like cheese?
11 Thou hast clothed me with skinne and flesh, & ioyned me together with bones and sinewes.
12 Thou hast giuen me life, & m grace: and thy n visitatio hath preserued my spirit.
13 Though thou hast hid these things in thyne heart, yet I knowe o that it is so with thee.
14 If I haue sinned, then p wilt streightly looke vnto me, and wilt not holde me guiltes of mine iniquitie.
15 If I haue done wickedly, wo vnto me: if I haue done righteously, I will not p lift vp mine head, being ful of confusion, because I see mine affliction.
16 But let it increase: hunt thou me as a lyon: returne & shewe thy selfe q marueylous vpon me.
17 Thou renuest thy plagues against me, and thou increaseſt thy wrath against me: r changes and armies of sorowes are against me.
18 Wherefore thē hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!
19 And that I were as I had not bene, but brought frō the wombe to ṗ grane.
20 Are not my daies fewe? let him s cease, and leane of from me, that I may take a litle comfort,
21 Before I go and shall not t returne, euen to the land of darkenes and shadow of death:
22 Into a land, I say, darke as darkenes it selfe, & into the shadow of death, where is none u order, but the light is there as darkenesse.

q Iob beyng sore assaulted in this battell betwene the flesche and the spirit, bracketh out into these affections, wishing rather short dayes then long paine. r That is, diuersitie of diseases & in great abundance, shewing that God hath infinite meanes to punishe man. s He wisheth that God wouldе leaue of his affliction, considering his great miserie and the breuitie of his life. t He speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. u No distinction betweene light and darkenes, but where all is very darkenes it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

1 Then answered Zophar the Naamathite, and said,
2 Should not the multitude of words be answered? or should a great a talker be iustified?
3 Shoulde men holde their peace at thy lyes? & when thou mockest others, shall none make thee ashamed?
4 For thou hast sayde, b Thy doctrine is pure, and I am cleane in thyne eyes.
5 But oh, that God would speake & open his lippes against thee!
6 That he might shewe thee the c secretes of wisedome, howe thou hast deserued double, according to right: know therefore that God hath forgotten thee for thyne iniquitie.
7 Canst thou by searching find out God? canst thou finde out the Almighty to his perfection?
8 The heauens are hye, what canst thou doe? d it is deeper then the hell, howe canst thou know it?
9 The measure therof is longer then the earth, and it is broader then the sea.
10 If he cut of and e shut vp, or gather together, who can turne him backe?
11 For he knoweth vayne men, and seeth iniquitie, and him that vnderstandeth nothing.
12 Yet vaine man would be wise, though man new borne is like a wild asse f colt.
13 If thou s prepare thyne heart, & stretch out thyne handes toward him:
14 If iniquitie be in thyne h hande, put it farre away, and let no wickednes dwel in thy tabernacle.
15 Then truely shalt thou lift vp thy i face without spot, and shalt be stable, & shalt not feare.
16 But thou shalt forget thy miserie, and remember it as waters that are past.
17 Thyne age also shal appeare more cleare then the noone day: thou shalt shine and be as the morning.
18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, and shalt ipe downe safely.
19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.
20 But the eyes k of the wicked shal faile, and their refuge shall perishe, and their hope shalbe sorow of minde.

a Should he persuade by his great talke, that he is iust?

b He chargeth Iob with this, that he should say, that ỳ thing which he spake, was true, & that he was without sinne in the sight of God.
c Which is, not to stand in iustifying of thy selfe: he signifieth that man wil neuer be ouercome, whiles he reasoneth with another, & therefore God muſt breake of the controuersie, and stop mans mouth.
d That is, this perfection of God, and if man be not able to comprehend the height of the heauen, ỳ depth of hell, the length of the earth, the breddth of the sea, which are but creatures: how can he attayne to the perfection of the Creator?
e If God shoulde turne the state of things, and establish a newe order in nature, who could controle him?
f That is, without vnderstanding: so that whatsoeuer gifts he hath afterwarde, come of God, and not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euil workes, & see that they offend not God, ouer whome thou hast charge.
i He declareth what quietnes of conscience and successe in all things such shal haue, which turne to God by true repentance. *Leuit. 26. 6.*
k He sheweth that contrarie things shal come vnto them that do not repent.

CHAP. XII.

1 Iob accuseth his friendes of ignorance. 7 He declareth the might, and power of God, 17 And howe he changeth the course of things.

1 Then Iob answered, and said,
2 In deed because that ye are the people onely, a wisedome must dye with you.
3 But I haue vnderstanding as well as you, & am not inferior vnto you: yea, wordes, and so flatter your selues as though none knewe anything, or coulde knowe but you.

a Because you feele not ỳ which you speake, you thinke the whole

Prou.14.2.
b He reproueth these his friends of two fautes: ¶ one that they thought they had better knowledge then in deede they had, and the other that in steade of true consolation they did deride and despise their friend in his aduersitie.
c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all thinges that he desireth.
d As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.
[a] Ebr. to whom God hath brought in with his hand.
e He declareth to them that did dispute against him, that their wisdome is common to all, and such as the very brute beastes do daily teach.
[b] Or. flesh.
f He exhorteth them to be wise in iudging, and as well to know the right vse why God hath giuen the eares, as he hath done a mouth.
g Though men by age, and continuance of tyme attaine to wisdome, yet it is not comparable to gods wisdom, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap. 8.8.
h He sheweth that there is nothing done in this world without Gods will, and ordinance: for els he should not be almighty.
i He taketh wisdome from them.
k He abateth the honour of princes, and bringeth them into the subiection of others.
l He causeth that their words haue no credite, which is when he will punish sinne.
m In this discourse of Gods wonderful workes, Iob sheweth that what soeuer is done in this worlde, both in the order and change of things is by Gods will & appointment: wherein he declareth that he thinketh well of God, and is as able to set forth his power in wordes as they that reasoned against, were,

who knoweth not such things?
4 * I am[b] as one mocked of his neighbour, who calleth vpon God, & he heareth him: the iust and the vpright is laughed to scorne.
5 [d] He that is ready to fall, is as a lampe despised in the opinion of the riche.
6 The tabernacles of robbers do prosper, and they are in safetie, that prouoke God, whom God hath enriched with his hand.
7 Aske now the beastes,[e] and they shall teach thee, and the soules of the heauē, and they shall tell thee:
8 Or speake to the earth, and it shal shew thee: or the fishes of ye sea, and they shall declare vnto thee.
9 Who is ignorant of all these, but that the hand of the Lord hath made these?
10 In whose hand is the soule of euery liuing thing, and the breath of all[a] mankinde.
11 Doeth not the eares[f] discerne the wordes? and the mouth taste meate for it selfe?
12 Among the[g] auncient is wisedome, and in the length of dates is vnderstanding.
13 With him is wisdome and strength: he hath counsell and vnderstanding.
14 Beholde, he will breake downe, and it cannot be built: he shutteth a man vp, and he cannot be loosed.
15 Behold, he withholdeth the waters, & they dry vp: but when he sendeth them out, they destroy the earth.
16 With him is strength and wisedome: he that is deceiued, and that[h] deceiueth, are his.
17 He causeth ye counsellers to go as spoiled, and maketh the iudges fooles.
18 [i] He loseth kings collar of kings, & girdeth their loynes with a girdle.
19 He leadeth away ye princes as a pray, and ouerthroweth the mighty.
20 He taketh away the speach from the [k] faithfull counsellers, and taketh away the iudgement of the auncient.
21 He powreth contempt vpon princes, and maketh the strength of the mighty weake.
22 He discouereth the deepe places from their darknesse, and bringeth forth the shadow of death to light.
23 He [m] increaseth the people, and destroieth them: he inlargeth the nations, and

bringeth them in againe.
24 He taketh away the hearetes of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernes out of the way.
25 They grope in ye darke without light: and he maketh them to stagger like a drunken man.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friendes. 16 The penitent shalbe saued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

1 LOe, mine eye hath seene all this: mine eare hath heard, and vnderstand it.
2 I know also as much as you know: I am not inferior vnto you.
3 But I will speake to the Almighty, & I desire[a] to dispute with God.
4 For in deede ye forge lies, and all you are[b] physitions of no value.
5 Oh, that you would hold your tongue, that it might bee imputed to you for wisdome!
6 Now heare my disputation, and giue eare to the arguments of my lipe.
7 Will ye speake[c] wickedly for Gods defence, and talke deceitfully for his cause?
8 Will ye accept his person? or will ye contend for God?
9 Is it wel that he should seeke of you? will you make a lye for him, as one liueth for a man?
10 Ye will surely reprooue you, if ye do secretly accept any person.
11 Shall not his excellencie make you afraid? and his feare fall vpon you?
12 Your[d] memories may be compared vnto ashes, and your bodies to bodies of clay.
13 Holde your tongues in my presence, that I may speake, and let come vpon what will.
14 Wherefore do I[e] take my flesh in my teeth, and put my soule in mine hand?
15 Lo, though he slay me, yet will I trust in him, and I will reprooue my wayes in his sight.
16 Ye shall be my saluation also: for the [f] hypocrite shall not come before him.
17 Heare diligently my wordes, & marke my talke.
18 Beholde now: if I prepare me to iudgement, I know that I shalbe [g] iustified.
19 Who is he, that wil pleade[h] with me? for if I now hold my tongue, I [i] dye.
20 But do not these two things vnto me: then will I not hide my selfe from thee.
21 [k] Withdraw thine hand from me, and let not thy feare make me afraid.
22 Then call thou, and I will answere: or let me speake, and answere thou me.

a For although he knew God had a iustice, which was manifest in his ordinarie working, & another in his secret counsel, yet he would vter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.
b You do not well apply your medicine to the disease.
c He condeneth their zeale which had not knowledge, neyther regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probatiō therof.
d Your fame shal come to nothing.
e Is not this a manifest signe of mine affliction, and that I do not complaine without cause, seing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?
f Whereby he declareth that he is not an hypocrite as they charged him.
g That is, cleared and not cast of for my sinnes, as you reason.
h To proue ¶ God doth thus punish me for my sinnes.
i If I defend not my cause, euery man wil condemne me.
k He sheweth what these two things are.

1 His pangs thus mooue him to reason w God, not denying but that he had sinned: but he desired to vnderstād what were his great sinnes that had deserued such rigor, wherin he offended, that he would know a cause of God why he did punish him.
m Thou punishest me now for the sautes that I cōmitted in my youth. n Thou makest me thy prisoner, & doest so presse me that I cannot stirre hand nor foote.

23 How many are [l] mine iniquities and sinnes? shew me my rebellion, and my sinne.
24 Wherfore hidest thou thy face, and takest me for thine enemy?
25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue p̄ dry stubble?
26 For thou writest bitter things against me, and makest me to possesse [m] the iniquities of my youth.
27 Thou putest my feete also in the [n] stockes, and lookest narowly vnto all my paths, and makest the print therof in the [o] heeles of my feete.
28 Such one consumeth lyke a rotten thing, and as a garment that is moth-eaten.

15 Thou shalt call me, and I shal [h] answer thee: thou louest the worke of thine own handes.
16 But now thou *nombrest my steps, & doest not delay my sinnes.
17 Mine iniquitie is sealed vp, as in a [i] bag, and thou addest vnto my wickednes.
18 And surely as the mountaine p̄ falleth, commeth to nought, & the [k] rocke that is remoued from his place:
19 As the water breaketh the stones, when thou ouerflowest p̄ things which grow in the dust of the earth: so thou destroyest the hope of man.
20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.
21 And he knoweth not if his sonnes shal be honorable, neither shall he vnderstād concerning them, whether they shall be of low degree.
22 But while his [l] flesche is vpon him, he shall be sorowfull, and while his soule is in him, it shall mourne.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies & answer when thou callest me.
Prou. 5. 21.
i Thou layest thē all together and suffrest none of my sinnes vnpunished.
k He murmureth through impaciencie of the flesh, against God, as though he vsed as great seueritie against him as against the hard rockes, or waters that ouerflow, so that hereby all the occasion of his hope is taken away. l Yet whiles he liueth, he shalbe in payne and misery.

CHAP. XIIII.

1 Iob describeth the shortnes and miserie of the lyfe of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

1 MAn [a] that is borne of a woman, is of short continuance, and full of trouble.
2 He shooteth forth as a flower, & is cut downe: he vanisheth also as [a] shadow, and continueth not.
3 And yet thou openest thine eyes vpon such [b] one, and causest me to enter into iudgement with thee.
4 * Who can bring a cleane thing out of filthines? there is not one.
5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.
6 Turne from him that he may cease vntill his desired day, [c] as an hireling.
7 For there is hope of a tree, if it be cut downe, that it will yet sproute, and the branches thereof will not cease.
8 Though the roote of it ware olde in the earth, and the stocke therof be dead in the ground,
9 Yet by the sente of water it will bud, & bring forth boughes like a plant.
10 [d] But man is sicke, and dieth, and man perisheth, and where is he?
11 As the waters passe from the sea, and as the flood decayeth and dryeth vp,
12 So man slēpeth and riseth not: for he shall not wake agayne, nor be rayse d from his slēpe till the heauen bee no more.
13 Oh that thou wouldest hide me in the graue, and kēpe me secret, vntill thy [e] wrath were past, & wouldest giue me terme, and [f] remember me.
14 If a man die, shall he liue agayne? All the dayes of mine appointed time will I waite, til s my changing shall come.

a Taking occasion of his aduersaries wordes, he describeth the state of mans life from his birth to his death.
Chap. 8. 9.
psal. 144. 4.
b His meaning is, that seing that man is so fraile a creature, God should not handle him so extremely: wherin Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit.
Psal. 51. 5, 7.
c Vntil the tyme that thou hast appointed for him to die, which he desireth, as the hireling wayteth for the ende of his labor to receiue his wages.
d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.
e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.
f That is, release my paines, and take me to mercie.
g Meaning, vnto the day of the resurrection when he should be changed, and renued.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisedome, and purenes to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

1 THen answered Eliphaz the Temanite, and sayd,
2 Shall a wise man speake wordes of the [a] winde, and fill his belly [b] with the East winde?
3 Shal he dispute [b] wordes not comely? or with talke that is not profitable?
4 Surely thou hast cast of feare, and restrayned prayer before God.
5 For thy mouth declareth thine iniquitie, seing thou hast chosen [d] tongue of the craftie.
6 Thine own mouth condemneth thee, and not I, and thy lips testifie against thee.
7 Art thou the [e] first man, p̄ was borne? and wast thou made before the hils?
8 Hast thou heard the secret counsell of God, and doest thou restraine wisdome [f] to thee?
9 What knowest thou p̄ we know not? and vnderstandest that is not in vs?
10 With vs are both auncient and verp aged men, farre older then thy father.
11 Seeme the consolations of God s small vnto thee? is this thing strange vnto thee?
12 Why doth thine heart [h] take thee away, and what do thine eyes meane,
13 That thou answerest to God [i] at thy pleasure, and bringest such wordes out of thy mouth?
14 What is mā, that he should be cleane? and he that is borne of woman, that he should [i] be iust?

a That is, vayne wordes, & without consolation?
b Meaning, with matters that are of none importance, which are forgotte assoone as they are vttered, as the East winde drieth vp the moysture as soone as it falleth.
c He chargeth Iob as though his talke caused men to cast of the feare of God & praier.
d Thou speakest as do the mockers, and contēners of God.
e That is, ȳ most auncient, and so by reason the most wise?
f Art thou onely wise?
g He accuseth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counsel.
h Why doest thou stand in thine owne conceite? *Ebr. in thy spirit.*
i His purpose is to proue, that Iob as an vniust mā & an hypocrite is punished for his sinnes, like as he did before, Chap. 4. 18.

k Which hath a desire to sinne as he that is thirsty to drinke.
l Who by their wisdome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to the alone.
m The cruel mã is euer in danger of death, and is neuer quiet in conscience.
n Out of that miserie whereinto he once falleth.
o God doth not onely impouerith the wicked oft times: but euen in their prosperitie he punisheth them with a greedines euermore to gather: which is as a beggerie.
p He sheweth what weapons God vseth against wicked which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.
q That is, he was so puft vp with great prosperitie and abundance of al things, that he forgatt God: noting, that Iob in his felicitie had not the true feare of God.
r Though he builde, and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme miserie.
s Meaning, that his sumptuous buildings should neuer come to perfection.
t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction.
u As one that gathereth grapes before they be ripe.
x Which were built or maintained by powling, and briberie.
y And therefore all their vaine deuices shall turne to their owne destruction.

15 Beholde, he found no stedfastnesse in his Saintes: yea, the heauens are not cleane in his sight.
16 How much more is man abominable, and filthie, which k drinketh iniquitie like water?
17 I will tell thee: heare me, and I will declare that which I haue seene:
18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:
19 To whom alone the land was l giuen and no stranger passed through them.
20 The wicked man is continually as one that trauaileth of childe, and the number m of yeres is hid from the tyrant.
21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.
22 He beleueth not to return out of n darknesse: for he seeth the sword before him.
23 He wandereth o to and fro for bread where he may: he knoweth that the dap of darknesse is prepared at hand.
24 Affliction and p anguishe shall make him afraide: they shall preuaile against him as a king readie to the battell.
25 For he hath stretched out his hand against God, and made him selfe strong against the Almightie.
26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shielde.
27 Because he hath couered his face with q his fatnes, and hath colloppes in his flancke.
28 Though he dwell r in desolate cities, and in houses which no man inhabiteth, but are become heapes,
29 He shall not be riche, neither shall his substance continue, neither shall he prolong the s perfection thereof in the earth.
30 He shall neuer depart out of darknes: the flame shal drie vp his branches, and he shall go away with the breath of his mouth.
31 He t beleueth not that he erreth in vanitie: therefore vanitie shalbe his change.
32 His branche shall not be greene, but shall be cut of before his dap.
33 God shall destroy him as the vine her sowre u grape, and shall cast him of, as the olive doeth her flower.
34 For the congregation of the hypocrite shalbe desolate, and fire shal deuoure the houses of x bribes.
35 For they y conceiue mischiefe and bring forth vanitie, and their belly hath prepared deceite.

CHAP. XVI.

1 *Iob moued by the importunate of his friendes, 7 Counteth in what extremitie he is, 19 And taketh God witnes of his innocencie.*

1 BVt Iob answered, and said,
2 I haue oft times heard such things: miserable comforters are ye all.
3 Shall there be none ende of wordes of a winde? or what maketh thee bolde so to b answere?
4 I could also speake as ye do: (but would God your c soule were in my soules stead) I could keepe you compame in speaking, and could d shake mine head at you,
5 But I would strengthen you e with my mouth, and the comfort of my lips should asswage your sorowe.
6 Though I speake, my sorowe f can not be aswaged: though I cease, what release haue I?
7 But nowe g he maketh me wearie: O God, thou hast made all my h congregation desolate,
8 And hast made me full of i wrinkles which is a witnes thereof, and my leannes rpseth vp in me, testifying the same in my face.
9 k His wrath hath torne me, and he hateth me, and gnasheth vpon me with his teeth: mine enemie hath sharpened his eyes against me.
10 They haue opened their mouthes vpon me, and smitten me on the l cheeke in reproche: they gather themselues together against me.
11 God hath delivered me to the vniust, and hath made me to turne out of the way by the m handes of the wicked.
12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, and beaten me, and set me as a marke for himselfe.
13 His n archers compasse me rounde about: he cutteth my reines, and doth not spare, and powreth my gall o vpon the ground.
14 He hath broken me with one breaking vpon another, and runneth vpon me like a gyant.
15 I haue sowed a sackcloth vpon my skinne, and haue abased mine p horne vnto the dust.
16 My face is withered with weeping, q the shadowe of death is vpon mine eies,
17 Though there be no wickednesse in q mine hands, and my prayer r be pure.
18 O earth, couer not thou my s blood, and let my crying finde no place.
19 For lo, now my t witnesse is in the heauen, and my record is on hie.
20 My friendes u speake eloquently a-

a Which serue for vaine ostentation & for no true comfort.
b For Eliphaz did reply against Iobs answere.
c I would you felt that which I doe.
d That is, mocke at your miserie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye do to me.
f If they would say, Why doest thou not then cõfort thy selfe: he answereth, § the iudgementes of God are more heauie, then he is able to aswage either by wordes or silence.
g Meaning, God.
h That is, destroyed most of my familie.
i In token of sorowe & griefe.
k That is, God by his wrath: & in this diuersitie of words and his style he expresseth how grieuous the hand of God was vpon him.
l That is, hath handled me most contẽptuously: for so smiting on the checke signified, 1.King.22 24. mar.14.65.
m They haue led me whyther they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glorie was brought lowe.
q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.
r That is, vnfained, and without hypocrisie.
s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour.
t Though man condemne me, yet God is witnesse of my cause.
u Vse painted wordes in stead of true consolation.

x Thus by his great torments he is caried away, and bragfeth out into passions, and speaketh vnadiusedly, as though God should intreate man more gently, seeing he hath but a short time here to liue.

gainst me: but mine eye powreth out teares vnto God.
21 Oh that a man might x pleade with God, as man with his neighbour!
22 For y yeares accounted come, z I shal goe y way, whence I shall not returne.

CHAP. XVII.

1 Iob sayeth that he consumeth away, and yet doeth paciently abide it. 10 He exhorteth his friends to repentance. 13 Shewing that he looketh but for death.

1 My breath is corrupt: my daies are cut of, & the graue is readie for me.
2 There are none but a mockers with me, and mine eye continueth in b their bitterness.
3 c Lay downe nowe and put me in sureties for thee: who is he, that d will touche mine hand?
4 For thou hast hid their heart frō e vnderstanding: therefore shalt thou not set them vp on hie.
5 f For the eyes of his children shall faile, that speaketh flatterie to his friendes.
6 He hath also made me a g bywords of the people, and I am as a tabyet h before them.
7 Mine eye therefore is dimme for griefe, and all my strength is like a shadowe.
8 The righteous shal be astonied at i this, and the innocent shalbe moued against the hypocrite.
9 But the righteous wil hold his k way, and he whose handes are pure, shall increase his strength.
10 Al l you therefore turne you, and come now, and I shall not finde one wise among you.
11 My daies are past, mine enterprises are broken, and the thoughtes of mine heart
12 Haue changed the m night for the day, and the light y approched, for darknes.
13 Though I hope, n yet the graue shalbe mine house, and I shall make my bed in the darke.
14 I shal say to corruption, Thou art my o father, and to y worme, Thou art my mother and my sister.
15 Where is then nowe mine hope? or who shall consider the thing, that I hoped for?
16 p They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

a In steade of comfort, being nowe at deaths doore, he had but them that mocked at him, and discouraged him.
b I see still that they seeke but to vexe me.
c He reasoneth with God as a man beside him selfe, to the intent that his cause might be brought to light.
d And answere for thee?
e That these mine afflictions are thy iust iudgments, though man knowe not the cause.
f He that flatteretha man, and onely iudgeth him happie in his prosperitie, shal not himselfe onely, but in his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and knowe what shall be the reward of the hypocrite. k That is, will not be discouraged, considering that the godly are punished as well as the wicked.
l Iob speaketh to them three, that came to comfort him.
m That is, haue brought me sorowe in steade of comfort.
n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shal be to me in steade of them. p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these thinges perishe, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 Bildad rebearseth the paines of the vnfaithfull and wicked.

1 Then answered Bildad the Shuhite, and saide,
2 When will a ye make an ende of your words? b cause vs to vnderstand, and then we will speake.
3 Wherefore are we counted as beastes, and are vile in your sight?
4 Thou art c as one that teareth his soule in his anger. Shall the d earth be forsaken for thy sake? or the rocke remoued out of his place?
5 Yea, the light of the wicked shalbe e quenched, and the sparke of his fire shall not shine.
6 The light shalbe darke in his dwelling, and his candle shalbe put out with him.
7 The steppes of his strength shalbe restrained, and his owne counsel shal cast him downe.
8 For he is taken in the net by his feete, and he f walketh vpon the snares.
9 The greene shall take him by the heele, and the theefe shall come vpon him.
10 A snare is laied for him in the ground, and a trappe for him in the way.
11 Fearefulnesse shall make him afraide on euery side, and shall driue him to his feete.
12 His strength shalbe g famine: and destruction shalbe readie at his side.
13 It shal deuoure the inner partes of his skinne, and the h first borne of death shal deuoure his strength.
14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the i King of feare.
15 Feare shall dwell in his house (because it is not k his) l and brimstone shalbe scattred vpon his habitation.
16 His rootes shalbe dryed vp beneath, and above shall his branche be cut downe.
17 His remembrance shall perishe from the earth, and he shall haue no name in the streete.
18 They shall driue him out of the m light vnto darknes, and chase him out of the world.
19 He shal neither haue sonne nor nephew among his people, nor anie posteritie in his dwellings.
20 The posteritie shalbe astoned at his n day, and feare shall come vpon the ancient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

a Which count your selues iustes as Chap. 12.4.
b Whom you take to be but beasts, as chap. 12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?
e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their sinnes.
f Meaning, that the wicked are in continuall danger.
g That which shoulde nourishe him, shalbe consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth, his members or partes.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world should fauour him, God would destroy him and his.
m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.

CHAP. XIX.

1 Iob reproueth his friends, 15 And receiteth his miseries and grieuous paines. 25 He assureth himselfe of the generall resurrection.

1 But Iob answered, and said,
2 How long will ye vexe my soule, and torment me with wordes?
3 Ye haue nowe a ten times reproched me, and are not ashamed: ye are impu-

a That is, manie times, as Nehe. 4.12.

dent

b That is, I my selfe shalbe punished for it, or you haue not confuted it.
c He brasteth out against into his passions, and declareth still y his affliction cõmeth of God, though he be not able to feele the cause in him selfe.
d Meaning, out of his afflictions.
e Meaning, his children & what soeuer was deare vnto him in this world.
f Which is pluckt vp, and hath no more hope to growe.
g His manifold afflictions.

dent toward me.
4 And though I had in deed erred, mine errour [b] remaineth with me.
5 But in deede if ye will aduance your selues against mee, and rebuke me for my reproche,
6 Know ye now, that GOD hath [c] ouerthrowen me, and hath compassed me with his net.
7 Beholde, I crie out of violence, but I haue none answere: I crie but there is no iudgement.
8 He hath hedged vp my way that I cãnot [d] passe, and he hath set darknes in my paths.
9 He hath spoyled mee of mine honour, & taken the [e] crowne away from mine head.
10 He hath destroyed mee on euerie side and I am gone: and he hath remoued mine hope like [f] a tree.
11 And he hath kindled his wrath against me, and counteth me as one of his enemies.
12 His [g] armies came together, & made their way vpon me, and camped about my tabernacle.
13 He hath remoued my brethren farre from me, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken mee, & my familiars haue forgotten me.
15 [h] They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not answere, though I prayed him with my mouth.
17 My breath was strãge vnto my wife, though I prayed her for the childrens sake of mine [i] owne bodie.
18 The wicked also despiled me, & when I rose, they spake against me.
19 All my secrete friendes abhorred mee, and they whom I loued, are turned against me.
20 My bone [k] cleaueth to my skinne and to my flesh, and I haue escaped with the [l] skin of my teeth.
21 Haue pitie vpõ me: haue [m] pitie vpon me, (O ye my friendes) for the hand of God hath touched me.
22 Why doe ye persecute me, as [n] Gods and are not satisfied with my flesh?
23 Oh that my wordes were now written! oh that they were written euen in a booke!
24 And grauen with pan pyron pen in lead, or in stone for euer.
25 For I am sure, that my [o] Redeemer liueth, and he shall stand the last on the earth.
26 And though after my skinne wormes destroy this bodie, yet shall I see God

r In my flesh.
27 Whome I my selfe shall see, and mine eyes shal behold, and none other for me, though my reines are consumed within me.
28 But ye said, Why is he persecuted? And there was [s] a deepe matter in me.
29 Be ye afraid of the sword: for [p] sword will be [t] auenged of wickednes, that ye may know that there is a iudgement.

r Herein Iob declareth plainly that hee had a full hope, that both the soule & bodie should enioy the presence of God in the last resurrection.
s Though his friends thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others.
t God will be reuenged of this hastie iudgement, wherewby you condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a short end, 12 Though for a time they florish.

1 THen answered Zophar the Naamathite and said,
2 Doubtles my thoughts cause me to answere, and therefore I make haste.
3 I haue heard [a] the correction of my reproche: therefore the spirit of mine vnderstanding causeth me to answere.
4 Knowest thou not this of old? & since God placed man vpon the earth?
5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?
6 Though [b] his excellencie mount vp to the heauen, and his head reache vnto the cloudes,
7 Yet shall hee perish for euer, like his dung, and they which haue seene him, shall say, Where is he?
8 He shall flee away as a dreame, & they shall not finde him, and shal passe away as a vision of the night.
9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.
10 His children shall [c] flatter the poore, & his hands shal [d] restore his substance.
11 His bones are full of his sinne of his youth, and [e] it shal lie downe with him in the dust.
12 When wickednes [f] was sweete in his mouth, and he hid it vnder his tongue,
13 And fauoured it, & would not forsake it, but kept it close in his mouth,
14 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him.
15 He hath deuoured substance, and he shal vomit it: for God shal draw it out of his belly.
16 He shall sucke the [g] gall of Aspes, and the vipers tongue shall slay him.
17 He shall not see the [h] riuers, nor the

a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.
b His purpose is to proue Iob to be a wicked mã, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.
c Where as the father through ambition & tyranne oppressed the poore, y children through pouertie & miserie shal seeke fauour at y poore.
d So that the thing, which he hath taken away by violence, shall be restored againe by force.
e Meaning, that he shal carie nothing away with him, but his sin.
f As poyson that is sweet in the mouth bringeth destruction, when it commeth into the body: so aduice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth euill gotten goods to the venim of aspes, which serpent is most dangerous: noting y Iobs great riches were not truly come by, & therefore God did plague him iustly for y same. h Though God giue to a other abundace of his blessings, yet he shal haue no part therof.

p He protesteth that notwithstanding his sore passions, his religion is persite, and that he is not a blasphemer, as they iudged him.
q I do not so iustifie my selfe before the worlde, but I know that I shall come before the great iudge, who shall be my deliuerer and Saiuour.

floods & streames of honie and butter.
18 Yet shall restore the labour, and shal deuoure no more: euen according to the substance shalbe his exchange, [i] and he shal enioy it no more.
19 For he hath vndone many: he hath forsaken the poore, & hath spoyled houses which he builded not.
20 Surely he shal feele no quietnes in his bodie, neither shall hee reserue of that which he desired.
21 There shall none of his [k] meate be left: therefore none shall hope for his goods.
22 When he shalbe filled with his abundance, he shalbe in paine, and the hande [l] of all the wicked shall assaile him.
23 He shalbe about to fill his belly, but God shal send vpo him his fierce wrath, [m] and shal cause to raine vpon him, euen vpon his meate.
24 He shall flee from the pyon weapons, and the bowe of steele shall strike him through.
25 The arowe is drawen out, & commeth forth of the [n] bodie, and flineth of his gall, so feare commeth vpon him.
26 [o] All darknes shalbe hid in his secrete places: the fire that is not [p] blown, shal deuour him, and that which remaineth in his tabernacle, shalbe destroyed.
27 The heauen shall declare his wickednes, & the earth shal rise vp against him.
28 The [q] increase of his house shall goe away: it shal flow away in the day of his wrath.
29 This is [r] portion of the wicked man from [s] God, and the heritage that he shal haue of God for his [t] wordes.

CHAP. XXI.

7 Iob declareth howe the prosperitie of the wicked maketh them proude, 15 In so much that they blasphème God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

1 BVt Iob answered, and said,
2 Yeare diligently my words, & this [a] shalbe in steade of your consolations.
3 Suffer me, that I may speake, & when I haue spoken, mocke on.
4 Doe I direct my talke to man? If it [b] were so, how should not my spirite be troubled?
5 Marke mee, and be abashed, and lay your hand vpon your [c] mouth.
6 Euen while I remember, I am afraid, and feare taketh hold on my flesh.
7 Wherefore do the wicked [d] liue, & waxe old, and grow in wealth?
8 Their seede is stablished in their sight with them, and their generation before their eyes.
9 Their houses are peaceable vnto feare, and the rod of God is not vpon them.
10 Their bullocke gendreth and faileth not: their cow calueth, and casteth not her calfe.
11 They sende forth their children [e] like sheepe, and their sonnes dance.
12 They take the tabret and harpe, and reioyce in the sound of the organs.
13 They spend their dayes in wealth, and sudden[ly] [f] they go downe to the graue.
14 They say also vnto God, Depart from vs: for we desire not the [g] knowledge of thy wayes.
15 Who is the Almightie, that we should serue him? and what profite should we haue, if we should pray vnto him?
16 Lo, their wealth is not in their hande: [h] therefore let the counsell of the wicked [i] be farre from me.
17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he wil deuide their lines in his wrath.
18 They shalbe as stubble before [k] wind, and as chaffe that the storme carieth away.
19 God will lay vp the sorow of the father for his children: when hee rewardeth him, he shal know it.
20 [k] His eyes shal see his destruction, and he shall drinke of the wrath of the Almightie.
21 For what pleasure hath hee in his house after him, when the number of his moneths is cut off?
22 Shall any teach [l] GOD knowledge, who iudgeth the hiest thinge?
23 One [m] dyeth in his full strength, being in all ease and prosperitie.
24 His breastes are full of milke, and his bones runne full of marowe.
25 And another [n] dieth in the bitternes of his soule, & neuer eateth with pleasure.
26 They shal sleepe both in [o] the dust, and the wormes shal couer them.
27 Behold, I know your thoughts, & the enterprises, wherewith ye do me wrong.
28 For ye say, Where is the princes [p] house? and where is the tabernacle of the wickedes dwelling?
29 May ye not [q] aske them that go by the way? and ye cannot denie their signes.
30 But the wicked is kept vnto the day of destruction, and they shal be brought forth to the day of wrath.
31 Who shall declare his way [r] to his face? and who shal reward him for that he hath done?

a Your diligent marking of my wordes shalbe to me a great consolation.
b As though he would say, I doe not talke w man, but w God, who will not answere me, & therefore my mind must needes be troubled.
c He chargeth them as though they were not able to comprehende this his feeling of Gods iudgement, and exhorteth them therefore to silence. d Iob proueth against his aduersaries that God punisheth not streight waves the wicked, but oft times giueth them long life, and prosperitie: so that wee must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, lusty & healthful, and in these points he answereth to that which Zophar alleaged before.
f Not being tormented with long sickenes.
g They desire nothing more then to be exempted from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seen by common experience, the wicked that hate God, are better deale withall, then they that loue him.
h It is not their owne, but God onely lendeth it vnto them.
i God keepe me from their prosperitie.
k When God recompenseth his wickednes, he shall knowe that his prosperitie was but vanitie.
l Who sendeth to the wicked prosperitie, and punisheth the godly.
m Meaning, the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked. q Which through long traueling haue experience and tokens hereof to wit, that the wicked doe prosper and the godly liue in affliction. r Though the wicked flourish here, yet God will punish him in the last day. s Though men doe flatter him, and none dare reprouе him in this world, yet death is a token, that God will bring him to an account.

t He shalbe glad to lie in a filthie pit, which before could not be content with a royall palace. u Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

32 Yet shall he be brought to the graue, and remaine in the heape.
33 The t filthie valley shalbe sweete vnto him, and euery man shall drawe after him, as before him there were innumerable.
34 Howe then comfort u ye me in vaine, seeing in your answeres there remaine but lies?

CHAP. XXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse, 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

1 THen Eliphaz the Temanite answered, and said,
2 Wap a man be a profitable vnto God, as he that is wise, may be profitable to himselfe?
3 * Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy waies vpright?
4 Is it for feare b of thee that he will accuse thee? or goe with thee into iudgement?
5 Is not thy wickednes great, and thine iniquities innumerable?
6 For thou hast taken the c pledge from thy brother for nought, and spoiled the clothes of the naked.
7 To such as were weare, thou hast not giuen water to drinke, and hast withdrawen bread from the hungrie.
8 But the mightie man d had the earth, e he that was in autoritie, dwelt in it.
9 Thou hast cast out widowes emptie, and the armes of f the fatherlesse were broken.
10 Therefore snares are round about thee, and feare shall suddenly trouble thee:
11 Or darknesse that thou shouldest not see, and g abundance of waters shall couer thee.
12 Is not God on h hie in the heauen? and beholde the height of the h starres howe hie they are.
13 But thou saiest, Howe should GOD i knowe? can he iudge through k darke cloudes?
14 The cloudes hide him that hee can not see, and he walketh in the circle of heauen.
15 Hast thou marked the way of the world, l wherein wicked men haue walked?
16 Which were l cut downe before the time, whose fundation was as a riuer that ouerflowed:
17 Which saide vnto God, Depart from vs, and asked what the Almightie could doe for them.

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne. *Chap. 35.7.*
b Least thou shouldest reproue or hurt him.
c Thou hast bin cruel and without charitie, and wouldest do nothing for the poore, but for thine owne aduantage.
d When thou wast in power and autoritie, thou didst not iustice, but wrong.
e Thou hast not only not shewed pitie, but oppressed them.
f That is, manifold afflictions.
g He accuseth Iob of impietie and contempt of God, as though he would say, If thou passe not for men, yet consider the height of Gods maiestie.
h That so much the more by that excellent worke thou maiest feare God and reuerence him.
i He reproueth Iob as though he denied Gods prouidence, and that he could not see the thinges that were done in this world.
k How God hath punished them from ỳ beginning.
l He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

18 Yet he m filled their houses with good things: but let the counsell of the wicked be farre from me.
19 The righteous shall see them, and shall reioyce, n and the innocent shall laugh them to scorne.
20 Surely o our substance is hid: but the fire hath deuoured the remnant of them.
21 Therefore acquaint thy selfe, I pray thee, p with him, & make peace: thereby thou shalt haue prosperitie.
22 Receiue, I pray thee, the lawe of his mouth, and lape vp his words in thine heart.
23 If thou returne to the Almightie, thou shalt q be built vp, and thou shalt put iniquitie farre from thy tabernacle.
24 Thou shalt lay vp golde for r dust, and the golde of Ophir, as the stones of the riuers.
25 Yea, the Almightie shalbe thy defence, and thou shalt haue plentie of siluer.
26 And thou shalt then delite in the Almightie, and lift vp thy face vnto God.
27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the s light shall shine vpon thy waies.
29 t When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.
30 The innocent shall deliuer the u plaud, and it shall be preserued by the pureness of thine hands.

m He answereth to that, which Iob had said, Chap. 21.7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of ỳ like.
n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, and by this meanes continueth his honor and glory: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies.
o That is, the state and preseruation of the godly is hid vnder Gods wings.
p Meaning, of the wicked.
q He exhorteth Iob to repentance and to returne to God.
r God wyll restore vnto thee all thy substance.
s Which shalbe in abundance like dust.
t That is, the fauour of God.
u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom.
x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

2 Iob affirmeth that he doth knowneth and feareth the power and sentence of the iudge, 10 And that he is not punished onely for his sinnes.

1 BVt Iob answered and said,
2 Though my talke be this day in a bitternes, and my plague greater then my groning,
3 Would God yet I knewe howe to finde him, I would enter vnto his place.
4 I would pleade the cause before him, and fill my mouth with arguments.
5 I would know ỳ words, that he would answere me, and would vnderstand what he would say vnto me.
6 Would he b plead against me with his great power? No, but he would c put strength in me.
7 d There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22.21. he declareth that he desireth nothing more: but it seemed that God would not be found of him.
b Vsing his absolute power, & saying, Because I am God, I may do what I will.
c Of his mercie he would giue me power to answere him.
d When he of his mercie hath giuen strength to mainteine their cause.

e Meaning, that if he consider Gods iustice, he is not able to cõprehẽd his iudgements on what side or part soeuer he turneth him selfe.
f God hath this preeminence aboue me that he knoweth my way: to wit, that I am innocẽt, & I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profit.
g His word is more precious vnto me, then the meat wherewith the bodie is sustained.
h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good ende.
i In many pointes man is not able to atteyne to Gods iudgementes.
k That I should not be without feare.
l He sheweth the cause of his feare, which is, that he being in trouble, feeth none ende, neither yet knoweth the cause.

8 e Beholde, if I go to the East, he is not
there: it to the West, yet I cannot perceiue him:
9 If to the North where he worketh, yet
I cannot see him: he will hide him selfe
in the South, & I cannot behold him.
10 But he knoweth my f way, and tryeth
me, and I shall come forth like the gold.
11 My foote hath followed his steps: his
way haue I kept, and haue not declined.
12 Neither haue I departed from the
commaundement of his lips, and I haue
g esteemed the wordes of his mouth
more then mine appointed foode.
13 Yet he is in one minde, and who can
h turne him? yea, he doeth what his
minde desireth.
14 For he wil perfourme that, which is decreed of me, and i many such thinges
are with him.
15 Therefore I am troubled at his presence, and in considering it, I am afraid
of him.
16 For God k hath softened mine heart,
and the Almightie hath troubled me.
17 For I am not cut of m l darkenes, but
he hath hid the darkenes from my face.

CHAP. XXIIII.

1 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

1 HOwe should not the times a be hid
from the Almightie, seeing that
they which know him, see not his
b daies?
2 Some remoue the l nde markes, that
robbe the flockes and feede thereof.
3 They lead away the asse of the fatherlesse: and take p widowes oye to pledge.
4 They make the poore to turne out of
the way, so that the poore of the earth
hide themselues c together.
5 Beholde, others as wilde asses in the
w ldernesse, goe forth to their businesse,
and d rise early for a prey: the wildernesse e giueth him and his children foode.
6 They reape f his pion sion in the fielde,
but they gather the latest vintage of the
wicked.
7 They cause the naked to lodge without
garment, and without couering in the
colde.
8 They are wet with the showres of the
mountaines, g and they imbrace the
rocke for want of a couering.
9 They pluck: the fatherless h from the
breast, and take the pledge k of p poore.
10 They cause him to goe naked without
clothing, and take the gleaning from the
hungrie.
11 They that make oile l betweene their
walles, and treade their wine presses, m
suffer thirst.
12 Men n crie out of the citie, and the
soules of the slaine o crie out: yet God
doeth p not charge them with folie.
13 These are they, that abhorre the light:
they know not the waies thereof, nor
continue in the paths thereof.
14 The murtherer riseth early and killeth
the poore and the needie: and in p night
he is as a theefe.
15 The eye also of the q adulterer waiteth
for the twylight, and saieth, None eye
shall see me, and disguiseth his face.
16 They digge through houses in p darke,
which they marked for themselues in
the day: they know not the light.
17 But the morning is euen to them as
the shadow of death: if one know them,
they are in the terroures of the shadowe
of death.
18 Ye is swift vpon the r waters: their
s portion th is cursed in the earth: he
will not beholde the way of the vnrepardes.
19 As the drie ground and heate consume
the snow waters, so shall the graue the
sinners.
20 t The pitifull man shall forget him:
the worme shall feele his sweetnes: he
shall be no more remembred, and p wicked shall be broken like a tree.
21 Ye x doeth euill vnto the baren, that
doth not beare, neither doeth he good to
the widowe.
22 Ye by strength also the y mightie by his
power, and when ye risen vp, none is
sure of life.
23 Though men giue him assurance to be
in safetie, yet his eyes are vpon their
waies.
24 They are exalted for a litle, but they are
gone, and are brought low as al others:
they are destroied, and cut of as the top
of an eare of corne.
25 But if it be not z so, where is he? or
who will prooue me a lyar, and make
my wordes of no value?

a That is, his garment, wherewith he should be couered or clad.
l In such places, which are appointed for that purpose: meaning, that those that iabour for the wicked, are pined for hunger.
m For the great oppression and extortion.
n Crie out and call for vengeance.
o. God doeth not condemne the wicked, but seemeth to passe ouer it by his long silence.
p That is, Gods word, because they are reproued thereby.
q By these particular vices, and the licẽce thereunto, he would proue that God punisheth not the wicked and rewardeth the iust.
r He fleeth to the waters for his succour.
s They thinke that all s worlde is bent against them, and dare not go by the hieway.
t As the drie ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue.
u Though God suffer the wicked for a time, yet their ende shalbe most vile destruction, and in this point Iob commeth to himselfe and sheweth his confidence.
x He sheweth why the wicked shall not be lamented, because he did not pitie others.
y He declareth that after that the wicked haue destroied the weakest, they will doe like to the stronger, and therefore are iustly preuented by Gods iudgementes.
z That is, that contrary to your reasoning no man can giue a perfite reason of Gods iudgements, let me be reprooued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

1 THen answered Bildad the Shuhite,
and saide,

2 a Power

a His purpose is to proue, that albeit God trie & afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he cõcludeth that he is wicked.
b Who can hide him from his presence? c That is, be iust in respect of God? d If God shew his power, the moone and starres cannot haue that light, which is giuen thẽ, much lesse can man haue any excellencie, but of God.

2 a Power & feare is with him, that maketh peace in his hie places.
3 Is there any number in his armies? & vpon whom b shal not his light arise?
4 And how may a man c be iustified with God? or how can he be cleane, that is borne of woman?
5 Behold, he will giue no light to the moone, d and the starres are vncleane in his sight.
6 How much more man, a worme, euen the sonne of man, which is but a worme?

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

1 BVt Iob answered, and said,
2 a Whom helpest thou? him that hath no power? saueest thou the arme that hath no strength?
3 Whom counsellest thou? him that hath no wisdome? thou b sheweest right well as the thing is.
4 To whome doest thou declare these words? or whose spirite c commeth out of thee?
5 The d dead things are formed vnder the waters, and were vnto them.
6 The graue is e naked before him, and there is no couering for f destruction.
7 He stretcheth out the g North ouer the emptie place, & hangeth the earth vpon nothing.
8 He bindeth the waters in his cloudes, & the cloude is not broken vnder them.
9 He holdeth back the face of his throne: h and spreadeth his cloude vpon it.
10 He hath set bounds about the waters, vntil the i day & night come to an end.
11 The k pillars of heauen tremble and quake at his reproofe.
12 The sea is calme by his power, and by his vnderstanding he smiteth the pride thereof.
13 His Spirit hath garnished the heauens, & his hand hath formed the crooked l serpent.
14 Lo, these are part of his wayes: but m how little a portion heare we of him? and who can vnderstand his fearefull power?

a Iob reproueth God, that man cannot iudge of mine vprightnes: for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet will I not speake contrary to that, which I haue said, and so do wickedly in betraying ỳ trueth.
c Which condemne me as a wicked man, because ỳ hande of God is vpon me.
d I wil not confesse ỳ God doth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dismembler to gaine neuer so much, seeing hee shal lose his own soule?
g That is, what God reseruedh to himselfe, and whereof he giueth not ỳ knowledge to all.
h That is, these secret iudgements of God, & yet do not vnderstand them.
i Why maintain you then this errour?
k Thus wil God order ỳ wicked, and punish him, euen vnto his posteritie.
l None shal lament him.
m Which breedeth in another mans possessiõ ouer garment, but is soone shake out. n He meaneth ỳ the wicked tyrants shall not haue quiet death, nor be buried honourably.

CHAP. XXVII.

1 The constancie and perfitnes of Iob. 13 The reward of the wicked and of the tyrants.

1 MOreouer Iob proceeded and continued his parable, saying,
2 The liuing God hath taken away my a iudgement: for the Almightie hath put my soule in bitternes.
3 Yet so long as my breath is in me, and the Spirit of God in my nestrels,
4 My lips surely shall speake no wickednes, b & my tongue shal vtter no deceit.
5 God forbid, that I should c iustifie you: vntil I die, I will neuer take away mine d innocencie from my selfe.
6 I will keepe my righteousnes, and will not forsake it: mine heart shall not reproue me of my e dayes.
7 Mine enemie shalbe as the wicked, and he that riseth against me, as the vnrighteous.
8 For what f hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?
9 Will God heare his cry, when trouble commeth vpon him?
10 Will he set his delite on the Almightie? will he call vpon God at all times?
11 I will teach you what is in the hande of g God, & I will not conceale that which is with the Almightie.
12 Behold, all ye your selues h haue seene it: why then do you thus vanish i in vanitie?
13 This is the k portion of a wicked man with God, and the heritage of tyrants, which they shal receiue of the Almighty.
14 If his children be in great number, the sword shall destroy them, and his posterie shal not be satisfied with bread.
15 His remnant shalbe buried in death, and his widowes l shal not weepe.
16 Though he should heape vp siluer as the dust, & prepare rayment as the clay,
17 He may prepare it, but the iust shall put it on, and the innocent shal deuide the siluer.
18 He buildeth his house as the m moth, and as a lodge that the watchman maketh.
19 When the rich man sleepeth, n he shall not be gathered to his fathers: they opened their eyes, and he was gone.
20 Terrours shal take him as waters, & a tempest shal carry him away by night.
21 The East winde shall take him away, and he shal depart: & it shall hurle him out of his place.
22 And God shall cast vpon him and not spare, though he would faine flee out of his hand.
23 Euery man shall clap their handes at him, and hisse at him out of their place.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdome of God.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearchable.

1 THe siluer surely hath his vaine, & the gold his place, where they take it.
2 Yron is taken out of ỳ dust, & brasse

is molten out of the stone.
3 God putteth an ende to darkenesse,
b & he tryeth the perfection of al things:
he setteth a bonde of darkenes, and of
the shadow of death.
4 The flood breaketh out against the c in-
habitant, and the waters d forgotten of
the foote, being higher then man, are
gone away.
5 Out of p same earth commeth e bread,
& vnder it, as it were fire is turned vp.
6 The stones thereof are a place f of sa-
phirs, and the dust of it is gold.
7 There is a path which no fowle hath
known, neither hath the kites eye
seene it.
8 The lions whelps haue not walked it,
nor the lion passed thereby.
9 He putteth his hand vpon the s rocks,
and ouerthroweth the mountaines by
the roots.
10 He breaketh riuers in the rockes, and
his eye seeth euery precious thing.
11 He bindeth the floods, that they do not
ouerflow, & the thing that is hid, bring-
eth he to light.
12 But where is wisdome found? h and
where is the place of vnderstanding?
13 Man knoweth not i p price thereof: for
it is not found in the land of the liuing.
14 The depth saith, It is not in me: the
sea also saith, It is not with me.
15 k Gold shall not be giuen for it, neither
shall siluer be weighed for the price
thereof.
16 It shall not be valued with the wedge
of gold of Ophir, nor with the precious
onyx, nor the sapphir.
17 The gold nor the chrystall shalbe equal
vnto it, nor the exchange shalbe for plate
of fine gold.
18 No mention shalbe made of coral, nor
of the l gabish: for wisdome is more pre-
cious then perles.
19 The Topaz of Ethiopia shall not be e-
quall vnto it, neither shall it be valued
with the wedge of pure gold.
20 Whence then commeth wisdom? and
where is the place of vnderstanding,
21 Seeing it is hid from the eyes of al the
liuing, and is hidde from the m foules of
the heauen?
22 Destruction and death say, Wee haue
heard the fame thereof with our eares.
23 But God vnderstãdeth the n way there-
of, and he knoweth the place thereof.
24 For he beholdeth p ends of the world,
and seeth all that is vnder heauen,
25 To make the weight of the windes, &
to weigh the waters by measure.
26 When he made a decree for the raine,
and a way for the lightening of the
thunders,
27 Then did he see it, and counted it: hee
prepared it and also considered it.
28 And vnto man he said, Beholde, * the
o feare of the Lorde is wisdome, and to
depart from euil is vnderstanding.

CHAP. XXIX.

1 Iob complayneth of the prosperitie of the time past.
7. 21 His autoritie, 12 Iustice and equitie.

1 MOreouer Iob proceeded and continued his
parable, saying,
2 Oh that I were as * in times past,
when God preserued me!
3 When his a light shined vpon mine
head: and when by his light I walked
through the b darkenes,
4 As I was in the dayes of my youth:
when c Gods prouidence was vpon my
tabernacle:
5 When p Almightie was yet with me,
and my children round about me:
6 When I washed my paths d with
butter, and when the rocke powred me
out riuers of oyle:
7 When I went out to p gate, euen to the
iudgement seat, & when I caused them
to prepare my seat in the streete.
8 The young men saw me, e & hid them-
selues, and the aged arose, and stood vp.
9 The princes stayed talke, & layed their
hand on their f mouth.
10 The voyce of princes was hid, and
their tongue cleaued to the roofe of their
mouth.
11 And when the s eare heard me, it bles-
sed me: & when the eye sawe me, it gaue
witnes to h me.
12 For I deliuered the i poore that cryed,
and the fatherlesse, and him that had
none to helpe him.
13 k The blessing of him that was ready
to perish, came vpon me, and I caused
the widowes heart to reioyce.
14 I put l on iustice, & it couered me: my
iudgement was as a robe, & a crowne.
15 I was the eyes to the blinde, & I was
the feete to the lame.
16 I was a father vnto the poore, & when
I knewe not the cause, I sought it out
diligently.
17 I brake also the chawes of the vnrigh-
teous man, and pluckt the prey out of
his teeth.
18 Then I said, I shall die in my m nest, &
I shal multiply my dayes as the sand.
19 For my roote is n spred out by p water,
and the dew shall lye vpon my branch.
20 My glory shal reniue toward me, & my
bowe shalbe restored in mine hand.
21 Vnto me men gaue eare, and waited,
and held their tongue at my counsell.
22 After my words they replied not, and
my talke o dropped vpon them.
23 And they waited for me, as for the
raine, & they opened their mouth p as
for the latter raine.
24 If I q laughed on them, they beleeued
it not: neither did they cause the light of
my countenance r to fall.
25 I appointed out their way, and did
sitte as chiefe, and dwelt as a King in
the armie, and like him that comforteth

*Prou. 1. 7. o He declareth ỳ man hath so much of this heauenly wisdome, as he sheweth by fearing God, & departing from euil.

Eb. monet vt ante.
a When I felt his fauour.
b I was free fro affliction.
c That is, seemed by euident tokens to be more present with me.
d By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.
e Being ashamed of their lightnes & afraid of my grauitie.
f Acknowledging my wisdom.
g All that heard me, praised me.
h Testifying ỳ I did good iustice.
i Because his aduersaries did so much charge him w wickednes, he is cõpelled to render a count of his lyfe.
k That is, I did succour him that was in distresse, and so he had cause to praise me.
l I delited to do iustice, as others did to weare costly apparel.
m That is, at home in my bed vnto all trouble, & vnquietnes.
n My felicitie doeth increase.
o That is, was pleasant vnto them.
p As the drie ground thirsteth for the raine.
q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.
r They were afraid to offende me, and cause me to be angrie.
s I had them at commandement.

the mourners.

CHAP. XXX.

1 Iob complayneth that he is contemned of the most contemptible, 11. 21 Because of his aduersitie and affliction. 23 Death is the house of all flesh.

1 BVt now they that are ponger thē I, [a] mocke mee: yea, they whose fathers I haue refused to set with the [b] dogs of my flockes.
2 For wherero shoulde the strength of their hands haue serued me, seeyng age [c] perished in them?
3 For poueritie & famine they were solitarie, fleeing into the wildernesse, which is darke, desolate and waste.
4 They cut vp [d] nettels by the bushes, & the iuniper rootes was their meate.
5 They were [e] chased foith from among men: they shouted at thē, as at a theefe.
6 Therefore they dwelt in the cleftes of riuers, in the holes of the earth and rockes.
7 They roared among the bushes, & vnder the thistles they gathered theselues.
8 They were the children of fooles and the children of villaines, which were more vile then the earth.
9 And now am I their [e] song, and I am their talke.
10 They abhoire me, & flee farre from me, and spare not to spit in my face.
11 Because that God hath loosed my [f] cord and humbled me, [g] they haue loosed the bridel before me.
12 The youth rise vp at my vpght hande: they haue pusht my feete, and haue trode on mee as on the [h] paths of their destruction.
13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none [i] helpe.
14 They came as a great breache of waters, & [k] vnder this calamitie they come on heapes.
15 Feare is turned vpon me: & they pursue my soule as the winde, and mine health passeth away as a cloude.
16 Therefore my soule is now [l] powred out vpon mee, and the dayes of affliction haue taken holde on me.
17 [m] It pearceth my bones in the vpght, and my sinewes take no rest.
18 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coate.
19 [n] He hath cast me into the mire, and I am become like ashes and dust.
20 When I cry vnto thee, thou doest not heare me, neither regardest mee, when I stand vp.
21 Thou turnest thy selfe [o] cruelly against mee, and art enemie vnto mee with the strength of thine hand.
22 Thou takest mee vp and causest mee to ride vpon the [p] winde, and makest my [q] strength to fayle.
23 Surely I knowe that thou wilt bring me to death, and to the house appointed for all the liuing.
24 Doubtles none can stretche his hande vnto the graue, though they cry in his destruction.
25 Did not I weepe with him that was in trouble? was not my soule in pteaines for the poore?
26 Yet when I looked for good, [r] euil came vnto me: and when I waited for light, there came darkenes.
27 My bowels did boile without rest: for the dayes of affliction are come vpon me.
28 I went mourning [s] without sunne: I stoode vp in the congregation & cryed.
29 I am a brother to the [a] dragons, and a companion to the ostriches.
30 My skinne is blacke vpon me, and my bones are burnt with [x] heate.
31 Therefore myne harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, & number of his vertues, which declareth what ought to bee the life of the faithfull.

1 I Made a couenant with mine [a] eyes: why then should I think on [b] a maid?
2 For what portio should I haue of God from aboue? and what inheritance of the Almightie from on hie?
3 Is not destruction to the wicked and strange punishment to [c] the workers of iniquitie?
4 Doeth not he beholde my wayes and tell all my steps?
5 If I haue walked in vanitie, or if my foote hath made haste to deceite,
6 Let God weygh me in the iust balance, and he shal know mine [d] vpright nes.
7 If my step hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaued to mine handes,
8 Let me sowe, and let another [f] eate: yea, let thy plants be rooted out.
9 If mine heart hath bene deceyued by a woman, or if I haue layde waite at the doore of my neighbour,
10 Let my wife grinde vnto another mā, and let other men bowe downe vpon her.
11 For this is a wicke dnes, and iniquitie to be condemned.
12 Yea, this is a fire that shal deuour [h] to destruction, and which shal root out all mine increase,
13 If I did cōtemne the iudgement of my seruant, and of my maydē, when they [i] did contend with me.
14 What then shall I doe when [k] God vlterie, yet the wrath of God will neuer cease till such be destroyed. [i] When they thought themselues cuill intreated by me. [k] If I had oppressed others, howe should I haue escaped Gods iudgements?

[a] That is, mine estate is chāged, & where as before the ancient men were glad to do me reuerence, the yong men now contemne me.
[b] Meaning, to be my shepheards, or to keepe my dogges.
[c] That is, their fathers dyed for famine before they came to age.
[d] *Or, malous.*
[e] Iob sheweth that these that mocked him in his afflictiō, were like to their fathers, wicked, & lewde felowes, such as he here describeth.
[e] They make songs of me, and mocke at my miserie.
[f] God hath taken from me the force, credit and autoritie, wherewith I kept them in subiection.
[g] He sayd that the yong men when they sawe him, hid themselues, as Chap. 29.8, and now in his miserie they were impudent and licentious.
[h] That is, they sought by all meanes how they might destroy me.
[i] They neede none to help thē.
[k] By my calamitie they tooke an occasion agaynst me.
[l] My life fayleth me, and I am as halfe dead.
[m] Meaning, sorowe.
[n] That is, God hath brought me into cōtempt.
[o] He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caryed beside himselfe.
[p] He compareth his afflictiōs to a tēpest or whirlewinde. *[q] Or, wisdome, or Lawe.*
[q] None can deliuer mee thence though they lamēt at my death.
[r] In steade of cōforting they mocked at me.
[s] Not delituing in any worldly thing, no not so much, as in the vse of the sunne.
[t] Lamenting thē [y] were in affliction, & mouing others to pity thē.
[u] I am like the wilde beastes [y] desire most solitarie places.
[x] With the heat of affliction.
[a] I kept mine eyes from all wanton lookes.
[b] Would not God then haue punished me?
[c] Iob declareth that the feare of God was a bridle to stay him from all wickednes.
[d] He sheweth wherein his vprightnesse [f] andeth, that is, in asmuch as he was blameless before men, and sinned not against the second table.
[e] That is, hath accomplished the lust of mine eye.
[f] According to the curse of the Lawe, Deut. 28. 33.
[g] Let her be made a slaue.
[h] He sheweth that albeit man neglect the punishment of adulterie, yet God will neuer cease till such be destroyed.
[i] When they thought themselues cuill intreated by me.
[k] If I had oppressed others, howe should I haue escaped Gods iudgements?

l He was moued to shewe pitie vnto seruants, because they were Gods creatures as he was.
m By long waytinig for her request.
n He nourished the fatherlesse & maintained the widowes cause.
o To oppresse him and do him iniurie.
p Let me rotte in pieces.
q I refrained not from sinning for feare of men, but be cause I feared God.
r If I was prouide of my worldly prosperitie & felicitie, which is ment by the shining of the sunne and brightnes of the moone.
s If mine owne doings delight ted me.
t By putting confidence in any thing, but in him alone.
u My seruants moued me to be reuenged of mine enemie, yet did I neuer with him hurt.
x And nor confessed it freely: whereby it is euident that he iustified himselfe before men and not before God.
y That is, I reuerenced the most weake and contemned, and was afraide to offend them.
z I suffred them to speake euil of me and went not out of my house to reuenge it.
a This is a sufficient token of my righteousnes, that God is my witnesse and will of his accusations be a praise and commendation to me:
b Should not this booke
c I will make him a count of all my life, without feare.

standeth vp? and whē he shall visite me, what shal I answere?
15 He that hath made me in the wombe, hath he not made him? hath not he a lone facioned vs in the wombe?
16 If I restrained the poore of their desire, or haue caused the eyes of the widowe to fayle,
17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,
18 (For from my youth he hath growen vp with me as with a father, and from my mothers wōbe I haue beine a guide vnto her)
19 If I haue seene any perish for want of clothing, or any poore without couering,
20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,
21 If I haue lift vp mine hand against the fatherless, whē I sawe that I might helpe him in the gate,
22 Let mine arme fall from my shoulder, & mine arme be broken from the bone.
23 For Gods punishment was a feareful vnto mee, and I coulde not be deliuered from his highnes.
24 If I made golde mine hope, or haue said to the wedge of golde, Thou art my confidence,
25 If I reioyced because my substance was great, or because mine hande had gotten much,
26 If I did behold the sunne, whē it shined, or the moone, walking in her brightnes,
27 If mine heart did flatter me in secret, or if my mouth did kisse mine hand,
28 (This also had bene an iniquitie to be condemned: for I had denyed the God aboue)
29 If I reioyced at his destruction that hated me, or was moued to ioy when euill came vpon him,
30 Neyther haue I suffred my mouth to sinne, by wishing a curse vnto his soule.
31 Did not the men of my tabernacle say, Who shall giue vs of his flesh? we can not be satisfied.
32 The stranger did not lodge in the streete, but I opened my doores vnto him, that went by the way.
33 If I haue hid my sinne, as Adam, couering mine iniquitie in my bosome,
34 Though I could haue made afraide a great multitude, yet the most rōtemptible of the families did feare mee: so I kept silence, and went not out of the doore.
35 Oh that I had some to heare mee! behold my a signe that the Almightie wil witnesse for me: though mine aduersary should write a booke against me,
36 Would not I take it vpō my shoulder, and binde it as a crowne vnto mee?
37 I will tell him the number of my goings, and go vnto him as to a prince.

38 If my land cry against me, or the furrowes thereof complaine together,
39 If I haue eaten the fruites thereof without siluer: or if I haue grieued the soules of the masters thereof,
40 Let thistles growe in steade of wheate, and cockle in the stead of barly.
THE WORDES OF IOB ARE ENDED.

talke which he had with his three friendes.

CHAP. XXXII.

1 Elihu reproueth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

1 SO these three men ceased to answere Iob, because he estemed himselfe iust.
2 Then the wrath of Elihu the sonne of Barachel the Buzite, of the familie of Ram, was kindled: his wrath, I saye, was kindled against Iob, because he iustified himselfe more then God.
3 Also his anger was kindled against his three friendes, because they coulde not finde an answere, and yet condemned Iob.
4 (Now Elihu had waited till Iob had spoken: for they were more ancient in peres then he)
5 So when Elihu sawe, that there was none answere in the mouth of the three men, his wrath was kindled.
6 Therfore Elihu the sonne of Barachel the Buzite answered, and sayde, I am yong in peres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.
7 For I said, The daies shal speake, & the multitude of peres shal teach wildome.
8 Surely there is a spirite in man, but the inspiration of the Almightie giueth vnderstanding.
9 Great men are not alway wise, neither do the aged alway vnderstande iudgement.
10 Therefore I say, Heare me, and I will shew also mine opinion.
11 Behold, I did waite vpō your words, and hearkened vnto your knowledge, whiles you sought out reasons.
12 Yea, when I had considered you, lo, there was none of you that reproued Iob, nor answered his wordes:
13 Lest ye should say, We haue founde wildome: for God hath cast him down, and no man.
14 Yet hath he not directed his words to mee, neither will I answere him by your wordes.
15 Then they fearing, answered no more, but left of their talke.
16 Whē I had waited (for they spake not, but stoode still and answered no more)
17 Then answered I in my turne, and I shewed mine opinion.
18 For I am full of matter, & the spirite within me compelleth me.
19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that brast.
20 Therfore wil I speake, that I may take breath:

d As though I had withholden their wages that laboured in it.
e Meaning, that he was no briber nor extortioner.
f That is, the

" Eb. wise in his owne eyes.

a Which came of Buz the sonne of Nahor Abrahams brother.
b Or, as the Chal de paraphrast readeth, Abram.
c By making himselfe innocent, & by charging God of rigour.
d That is, the three mencioned before.

e Meaning, the ancient, which haue experiēce.
f It is a speciall gift of God that man hath vnderstanding, & commeth neither of nature nor by age.
g To proue that Iobs affliction came for his sinnes.
h And flatter your selues, as though you had ouercome him.
i To wit, Iob.
k He vseth almost the like arguments, but without canting, and reproches.

l I haue conceyued in my minde great store of reasons.

m I will neither hare regard to riches, credit, nor autority, but will speake the very truth.
n The Ebrewe word signifieth, to change the name, as to call a foole a wise man: meaning that he would not cloke the truth to flatter men.

breath: I will open my lippes, and wil answere.
21 I will not now accept the person of man, [m] neither wil I give titles to mã.
22 For I may not give [n] titles, least my Maker should take me away suddenly.

CHAP. XXXIII.

1 Elihu reproueth Iob of ignorance. 14. He sheweth that God hath diuers meanes to instruct man and to draw him from sinne. 19. 29 He afflicteth man and suddenly deliuereth him. 26 Man being deliuered giueth thankes to God.

1 WHerfore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.
2 Beholde nowe, I haue opened my mouth: my tongue hath spoken in my mouth.
3 My wordes are in the vprightnesse of mine heart, and my lippes shall speake pure knowledge.
4 The [a] Spirit of God hath made me, and the breath of the Almighty hath giuen me lyfe.
5 If thou canst give me answer, prepare thy selfe and stand before me.
6 Beholde, I am according to thy wishe in [b] Gods stede: I am also formed of the clay.
7 Beholde, my terrour shall not feare thee, neither shall mine hand [c] be heauy vpon thee.
8 Doubtlesse thou hast spoken in myne eares, and I haue heard the voyce of thy wordes.
9 I am [d] cleane, without sinne: I am innocent, & there is none iniquitie in me.
10 Loe, he hath found occasions agaynst me, and counted me for his enemy.
11 He hath put my feete in the stockes, & looketh narowly vnto all my paths.
12 Beholde, in this hast thou not done right: I will answere thee, that God is greater then man.
13 Why doest thou striue against him? for he doth not [e] give account of al his matters.
14 For God speaketh [f] once or twise, and one seeth it not.
15 In dreames and [g] visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds,
16 Then he openeth the eares of men, euẽ by their corrections, which he [h] had sealed,
17 That he might cause man to turne away from his enterprise, and [i] he might hide the [k] pride of man,
18 And keepe backe his soule from [l] pit, and that his life should not passe by the sword.
19 He is also striken with sorow vpon his bed, and the griefe of his bones is sore,
20 So [m] his life causeth him to abhorre

bread, and his soule daintie meat.
21 His flesh faileth [n] it cannot be seene, & his bones which were not seene, clatter.
22 So his soule draweth to the graue, & his life [l] to the buriers.
23 If there be a [o] messenger with him, or an interpreter, one of a thousande [p] to declare vnto man his righteousnesse,
24 Then will he haue [q] mercy vpon him, and will say, [r] Deliuer him, that he go not downe into the pit: for I haue receyued a reconciliation.
25 Then shall his flesche be [s] as fresh as a childes, and shall returne as in the days of his youth.
26 He shal pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he wil render vnto man his [t] righteousnes.
27 He loketh vpon men, and if one say, I haue sinned, and [v] perverted righteousnes, and it did not profite [x] me,
28 He wil deliuer his soule from going into the pit, and his life shall see the light.
29 Loe, all these thinges will God worke [x] twise or thrise with a man,
30 That he may turne backe his soule [y] to the pit, to be illuminate in the light of the liuing.
31 Marke wel, O Iob, and heare me: keep silence, and I will speake.
32 If there be [z] matter, answere me and speake: for I desire to [a] iustifie thee.
33 If thou hast not, heare me: holde thy tonque, and I wil teach thee wisdome.

l To them that shal bury him.
m A man sent of God to declare his will.
n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the iustice of Iesus Christ and fayth therein.
o He sheweth ỳ it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached vnto them.
p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenes of his sinnes.
q He shall seele wherein stadeth restore hym to
r God wil forgiue his sinnes and accept him as iust.
s That is, done wicked ly.
t But my sinne hath bene the cause of Gods wrath toward me
u God will forgiue the penitent sinner.
x Meaning, oft tymes, euen as oft as a sinner doth repent.
y If thou doubt of any thing, or see occasion to speake against it.
z That is, to shew thee, wherein mans iustification consisteth.

CHAP. XXXIIII.

1 Elihu chargeth Iob, that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

1 MOreover Elihu answered, & sayd,
2 Yee learne my wordes, ye [a] wise men, and hearken vnto me, ye [b] yẽ haue knowledge.
3 For the eare trieth the wordes, as the mouth tasteth meat.
4 Let vs seeke [b] iudgement among vs, & let vs know among our selues what is good.
5 For Iob hath said, I am righteous, & God hath taken away my iudgement.
6 Should I lie in my [c] right? my wound [d] is grieuous without my sinne.
7 What man is like Iob, that drinketh [f] scornefulnes like water?
8 Which goeth in the [g] company of the that worke iniquitie, & walketh with wicked men?

a Which are estemed wise of the world.
b Let vs examine the matter vprightly.
c That is, hath afflicted me without measure.
d Should I say, I am wicked, being an innocent?
e I am sorer punished, then my sinne deserueth.
f Which is compelled to receiue the reproch and scornes of many for his foolish wordes?
g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, and submit himself to his iudgements.

Iob was like to the wicked, because he seemed not to glorifie God, and submit himself to his iudgements.

h He wrasteth Iobs wordes, who said ȳ Gods children are oft tymes punished in this world, & the wicked go free.
i That is, line godly, as Gen. 5. 22.
Chap. 36. 23.
k To destroy him.
l The breath of life, which he gaue man.
m If God were not iust, how could he gouerne ȳ world?
n If man of nature feare to speake euill of such as haue power, thē much more ought they to be afraid to speake euill of God.
o When they looke not for it.
p The messengers or visitation ȳ God shall send.
q God doth not afflict mā aboue measure, so that he should haue occasion to contend with him.
r For al his creatures are at hand to serue him, so that he needeth not to seeke for any other army.
s Make the manifest that they are wicked.
t Declare the things that were hid.
u Meaning, opēly in the sight of all men.
x By their cruelti, & extortion.
y When tyrantes sit in the throne of iustice which vnder pretence of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawne backe his countenance & fauour from that place.
z Onely it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu speaketh in the person of God, as it were mocking Iob because he would be wiser then God.

9 For he hath said, [h] It profiteth a man nothing that he should [i] walke wi God.
10 Therefore hearken vnto me, ye men of wisdome, God forbid that wicednesse should be in God, and iniquitie in ȳ Almightie.
11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.
12 And certainely God will not do wickedly, neither will the Almighty peruert iudgement.
13 Whom * hath he appointed ouer the earth beside himselfe? or who hath placed the whole world?
14 If he set his heart vpon man, & gather vnto himselfe his spirit [l] & his breath,
15 All flesh shall perish together, and man shall returne vnto dust.
16 And if thou hast vnderstanding, heare this and hearken to the voyce of my wordes.
17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is most iust?
18 Wilt thou say vnto a King, Thou art [n] wicked? or to princes, Ye are vngodly?
19 How much lesse to him that accepteth not the persons of princes, and regardeth not the riche, more then the poore? for they be all the worke of his handes.
20 They shall die suddenly, [o] and the people shalbe troubled at midnight, [p] and they shal passe forth and take away the mighty without hand.
21 For his eyes are vpon the wayes of man, and he seeth all his goings.
22 There is no darknesse nor shadow of death, ȳ the workers of iniquitie might be hid therein.
23 For he will not lay on man so much, that he should [q] enter into iudgement with God.
24 He shal breake ȳ mighty without [r] seēking, and shal set vp other in their stead.
25 Therfore shal he declare their [s] workes: he shal turne the [t] night, and they shall be destroyed.
26 He striketh them as wicked men in ȳ places of the [u] seers,
27 Because they haue turned backe from him, & would not consider al his ways:
28 So that they haue caused the voyce of the poore to [x] come vnto him, & he hath heard the cry of the afflicted.
29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether it be vpon nations, or vpon a mā only?
30 Because the [y] hypocrite doth reigne, & because the people are snared.
31 Surely it appertaineth vnto God [z] to say, I haue pardoned, I will not destroy.
32 * But if I see not, teach thou me: if I haue done wickedly, I will do no more.

33 Will he perfoume the thing vnto [b] thee? for thou hast refused [c] it, because that thou hast chosen, and not I: now speake what thou knowest.
34 Let men of vnderstanding tell me, and let a wise man hearken vnto me.
35 Iob hath not spoken of knowledge, neither were his wordes according to wisedome.
36 I desire that Iob may be [d] tried, vnto the ende touching the answers for wicked men.
37 For he addeth rebellio vnto his sinne: he clappeth his handes among vs, and multiplieth his wordes against God.

b Will God vse thy counsell in doyng his works?
c Thus he speaketh in the person of God, as though Iob should chuse & refuse affliction at his pleasure.
d That he may speake as much as he can, that we may answere him and all the wicked that shal vse such arguments.
e He standeth stubbernely in the maintenance of his cause.

CHAP. XXXV.

6 Neither doth godlines profite, or vngodlines hurt God, but man. 13 The wicked cry vnto God and are not heard.

1 Elihu spake moreouer, and said,
2 Thinkest thou this right, that thou hast said, I am [a] more righteous then God?
3 For thou hast said, What profiteth it thee and what availeth it me, to purge me from my sinne?
4 Therefore will I answer thee, and thy [b] companions with thee.
5 Looke vnto ȳ heauen, & see and behold the [c] cloudes which are hier then thou.
6 If thou sinnest, what doest thou [d] against him, yea, whē thy sinnes be many, what doest thou vnto him?
7 If ȳ be righteous, what giuest ȳ vnto him? or what receiueth he at thine hād?
8 Thy wickednesse may hurt a man as thou art: & thy righteousnes may profite the some of man.
9 They cause many that are oppressed, [e] to cry, which cry out for the violence of the mighty.
10 But none saith, Where is god ȳ made me, which giueth songs in the night?
11 Which teacheth vs more then ȳ beasts of the earth, and giueth vs more wisedome then the fowles of the heauen.
12 Then they cry because of the violence of the wicked, but [f] he answereth not.
13 Surely God will not heare vanitie, neither will the Almighty regard it.
14 Although thou sayest to God, Thou wilt not regard it, & yet iudgement is before him: trust thou in him.
15 But now because his anger hath not visited, nor called to count the euil with great extremitie,
16 Therefore Iob [g] openeth his mouth in vayne, and multiplieth wordes without knowledge.

a Iob neuer spake these wordes: but because he maintained his innocencie, it seemed as though he would say, ȳ God tormented him without iust cause.
b Such as are in the like errour.
c If thou canst not controll the cloudes, wilt thou presume to instruct Gods
d Neither doth thy sin hurt god, nor thy iustice profit him: for he will be glorified wout thee.
e The wicked may hurt man & cause him to cry who if he sought to God, which sendeth comfort, should be deliuered.
f Because they pray not in fayth as feeling Gods mercies.
g God is iust, howsoeuer thou iudgest of him.
h For if he did punish thee, as thou deseruest, thou shouldest not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore he punsheth. 13 The properties of the wicked.

1 Elihu also proceeded and said,
2 Suffer me a little, & I will instruct thee: for I haue yet to speake on gods behalfe.

3 I will

a He sheweth that when we speake of God we must lift our spirits more hye, then our natural sense is able to reach.
b Thou shalt perceiue that I am a faithful instructour, and that I speake to thee in the name of God.
c Strong & constant, & of vnder stãding: for these are the gifts of god, & he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.
d Therefore he will not preferue the wicked: but to the humble & afflicted heart he wil shew grace.
e He preferreth the godly to honour.
f He wil moue their hearts to feele their sinnes ẏ thei may come to him by repentance as he did Manasseh. Isa. 1. 10.
g That is, in their follie or obstination, & so shalbe cause of their owne destructiõ.
h Which are malicious ly bent against God and flatter theselues in their vices.
i When they are in affliction they seeke not to god for succour, as Asa, 2 Chro. 16. 12. Reuel. 16. 11.
k They dye of some vile death, & ẏ before they come to age.

3 I will fetch my knowledge afarre of, & will attribute rightcousnesse vnto my Maker.
4 For truthely my words shal not be false, and he that is b perfite in knowledge, speaketh with thee.
5 Behold, the mightie God casteth away none that is c mightie and valiant of courage.
6 d He maintaineth not the wicked, but he giueth iudgement to the afflicted.
7 He withdraweth not his eies from the rightcous, but they are with e kings in the throne, where he placeth them for euer: thus they are exalted.
8 And if they be bounde in fetters & tyed with the cordes of affliction,
9 Then will he shewe them their f worke and their sinnes, because they haue beene proude.
10 He openeth also their eare to discipline, & commandeth them that they returne from iniquitie.
11 * If they obey and serue him, they shall end their dayes in prosperitie, and their yeres in pleasures.
12 But if they will not obey, then shall passe by the swoorde, and perishe without knowledge.
13 But the hypocrites h of heart increase the wrath: for they i call not when hee bindeth them.
14 Their soule dieth in k youth, and their life among the whoremongers.
15 He deliuereth the poore in his affliction, and openeth their eare in trouble.
16 Euen so would he haue taken thee out of the streight place into a broad place & not thut vp beneath: & l that which resteth vpon thy table, had bene full of fat.
17 But thou art full of the m iudgement of the wicked, though iudgement and equitie maintaine all things.
18 n For Gods wrath is, least he shoulde take thee away in thine abundance: for no multitude of giftes can deliuer thee.
19 Wil he regard thy riches? he regardeth not golde, nor all them that excell in strength.
20 o Be not careful in the night, how he destroyeth the people out of their place.
21 Take thou heede: looke not to p iniquitie: for thou hast chosen it rather then affliction.
22 Beholde, God eraltetb by his power: what teacher is like him?
23 Who hath appointed to him his way? or who can saye, Thou hast done wickedly?
24 Remember ẏ thou magnifie his worke, which men beholde.
25 All men see it, and men beholde it

q afarre of.
26 Behold, God is excellent, r & we know him not, neither can the number of his yeres be searched out.
27 When he restraineth the drops of water, the raine f powreth downe by the vapour thereof,
28 Which rayne the cloudes do drop and let fall abundantly vpon man.
29 Who can knowe the diuisions of the cloudes, and the thunders of his t tabernacle?
30 Behold, he spreadeth his light vpõ it, and couereth the x bottome of the sea.
31 For thereby he iudgeth y the people, & giueth meate abundantly.
32 He couereth the light with ẓ cloudes, & commandeth them to go a against it.
33 a His companion sheweth him thereof, and there is anger in rising vp.

q The workes of God are so manifest, that a man may see them afarre of, and know God by the same.
r Our infirmitie hindereth vs so, that we cannot attaine to the perfite knowledge of God.
f That is, the raine commeth of those drops of water, which he keepeth in the cloudes.
t Meaning, of the cloudes,
V pon the cloude. which he calleth the Tabernacle of God.
u That man cannot come to the knowledge of the springes therof.
y He sheweth that the rayne hath double vse: the one that it declareth Gods iudgements, when it doth ouerflow any places, & the other that it maketh the land fruiteful.
z That is, one cloude to dashe against another.
a The colde vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the cold cloude mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse and thunder claps.

CHAP. XXXVII.

a Elihu proueth that the vnsearcheable wisdome of God u manifest by his works, 4 As by the thunders, 6 The snow, 9 The whirlwinde, 11 And the raine.

1 A T this also mine heart is a astonied, and is moued out of his place.
2 Heare the b sounde of his voyce, and the noyse that goeth out of his mouth.
3 Yee directeth it vnder the whole heauen, and his light vnto the endes of the worlde.
4 After it a noyse soundeth: he thundreth with the voyce of his maiestie, & he wil not stay c the when his voyce is heard.
5 God thundereth marueiloussly with his voyce: he worketh great thinges, which we knowe not.
6 For he sayth to the snow, Be thou vpõ the earth: d likewise to the small rayne and to the great raine of his power.
7 With the force thereof he e shuteth vp euery man, that all men may know his worke.
8 Then the beasts go into the denne, and remaine in their places.
9 The whirlwinde commeth out of the South, and the colde from the f North winde.
10 At the breath of God the frost is giuen, and the breadth of the waters g is made narrowe.
11 Ye maketh also the cloudes to h labour, to water the earth, & scattereth ẓ cloud of i his light.

a At the marueiling of the thunder, and lightnings: whereby he declareth ẏ the faithful are liuely touched with the maiesty of God, when they beholde his workes.
b That is, the thunder, wherby he speaketh to men to waken their dulnes, and to bring them to the cõsideration of his worker.
c Meaning, the raines & thuders.
d So that neyther small rayne nor great, snowe nor any thing els cõmeth without Gods appointment.
e By raynes and thunders God causeth men to keepe themselues within their houses.
f In Ebrew it is called the scattering winde, because it driueth away the cloudes & purgeth the ayre.
g That is, is frosen vp & dryed.
h Gather the vapours, & moue to and fro to water the earth.
i That is, the cloude that hath lightning in it.

k Raine, colde, heate, tempests and such like are sent of God, eyther to punish man, or to profit the earth, or to declare his fatour towarde man, as Chap. 36.31.
l That is, the lightening to breake forth in the cloudes?
m Which is sometyme changed into rayne, or snow, or haile or such like.
n Why thy clothes should kepe thee warme, whē the South winde bloweth, rather then when any other winde bloweth?
o For their clearenes.
p That is, our ignorance: signifying that Iob was so presumpteous that he would controlle the workes of God.
q Hath God neede that any should tell him when man murmureth against him?
r If God would destroy a man, shoulde he repine?
s The cloude stoppeth the shining of the sunne, that man cannot see it till the winde haue chased away the cloude: and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements?
t In Ebrewe, golde: meaning, fayre weather and cleare as gold.
u Meaning, without cause.

12 And it is turned about by his gouernment, that they may do whatsoeuer he cōmandeth them vpō the whole world:
13 Whether it be for k punishment, or for his lande, or mercie, he causeth it to come.
14 Hearken vnto this, O Iob: stande and consider the wonderous works of God.
15 Dideſt thou know when God disposed them? & caused the l light of his cloude to shine?
16 Hast thou knowen the m varietie of the cloude, and the wonderous workes of him, that is perfite in knowledge?
17 Or how thy clothes are n warme, when he maketh the earth quiet through the South winde?
18 Hast thou stretched out the heauens, which are stroṅg, & as a molten o glasse?
19 Tell us what we shal say vnto him: for we cannot dispose our matter because of p darkenesse.
20 Shal it be q tolde him when I speake? or shal man speake when he shalbe r destroyed?
21 And now men see not the light, s which shineth in the cloudes, but the winde passeth and clenseth them.
22 The t brightnesse commeth out of the North: the prayse thereof is to God, which is terrible.
23 It is the u Almightie: we cānot finde him out: he is excellent in power and iudgement, and abundant in iustice: he u afflicteth not.
24 Let men therfore feare him: for he will not regarde any that are wise in their owne conceite.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenes of man in the cōsideration of his creatures, by whose excellencie the power, iustice and prouidence of the Creator is knowen.

1 Then answered the Lorde vnto Iob out of the a whirlewinde, and saide,
2 Who is this that b darkeneth the counsel by words without knowledge?
3 Gird vp now thy lopnes like a man: I c will demande of thee and declare thou vnto me.
4 Where wast thou when I layed the d foundations of the earth? declare, if thou hast understanding,
5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line ouer it:
6 Wherepon are the fundations thereof set: or who layd the corner stone thereof:
7 Whē the starres of the morning e praised me together, and all the f children of God reioyced:
8 Or who hath shut vp the sea with doores, when it issued and came forth as out of the wombe:
9 When I made the cloudes as a couering thereof, & darkenesse as the swaddling bandes thereof:
10 When I stablished my cōmandement vpon it, and set barres and doores,
11 And saide, Vnthereto shalt thou come, but no farther, and here h shal it stay thy proude waues.
12 Hast thou commanded the i mourning since thy dayes? hast thou caused the morning to know his place?
13 That it might take hold of the corners of the earth, and that the wicked might be k shaken out of it?
14 It is turned as clay to facion, l and all stand vp as a garment.
15 And from the wicked their light shalbe taken awaye, and the hye arme shall be broken.
16 Hast thou entred into the bottomes of the sea? or hast thou walked to sēke out the m depth?
17 Haue the gates of death bene opened vnto thee? or hast thou seene the gates of the shadow of death?
18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.
19 Where is p way where light dwelleth? and where is the place of darkenes,
20 That thou a shouldest receyue it in the bounds thereof, & that thou shouldest know the paths to the house thereof?
21 Knewest thou it, because thou wast thē borne, and because the number of thy dayes is great?
22 Hast thou entred into the treasures of the snowe? or hast thou seene the treasures of the hayle,
23 Which I haue o hid against the tyme of trouble, against the day of warre and battell?
24 By what waye is the lyght parted, which scatterethe the East winde vpon the earth?
25 Who hath diuided the showres for the rayne? or the waye for the lightning of the thunders,
26 To cause it to raine on the earth where no man is, and in the wildernes where there is no man?
27 To fulfill the wilde and waste place, & to cause the bud of the herbe to spring forth?
28 Who is the father of the raine? or who hath begotten the droppes of the dew?
29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?
30 The waters are hid p as with a stone: & the face of the depth is frosen.
31 Canst thou restraine the sweete influences of q the Pleiades? or loose the bands of r Orion?

a That his words ought haue greater maiestie, and that Iob might know whō whome he had to do.
b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure and sheweth his owne follie.
c Because he had wished to dispute wth God, Chap. 13.3, God reasoneth wth him to declare his rashnes.
d Seeing he could not iudge of those things, which were done so long before he was borne, he was not able to comprehende all Gods works: much lesse the secrete causes of his iudgements.
e The starres & dūme creatures are said to praise God, t ecause his power, wisdome and goodnes is manifest & known therein.
f Meaning, the Angels.
g As though y great sea were but as a little babe in the hādes of God to turne to and fro.
h That is, Gods decree and commandement, as verse 10.
i To wit, to rise, since thou wast borne?
k Who hauing in the night bene giuen to wicked-nes, cannot abide the light, but hide themselues.
l The earth which seemed in y night to haue no forme, by the rising of the sunne is as it were created a-new, & all things therin clad with newe beautie.
m If thou art not able to sēcke out the depth of the sea, how much lesse art thou able to comprehend the counsel of God?
n That thou might est appoint it his way and limites.
o To punishe mine enemies wth them, as Exod. 9. 18. Iosh. 10. 11.
p The yce couereth it, as though it were paued wth stone.
q Which starres arise when the sunne is in Taurus, which is the spring tyme, and bring floures.
r Which starre bringeth in winter.

32 Canst thou bring forth Mazzaroth in their tyme? canst thou also guide Arcturus with his sonnes?
33 Knowest thou the course of heauen, or canst thou set u the rule thereof in the earth?
34 Canst thou lift vp thy voyce to the clouds that the abundance of water may couer thee?
35 Canst thou send the lightninges that they may walke, and say vnto thee, Lo, here we are?
36 Who hath put wisdom in the reines? or who hath giuen the heart vnderstanding?
37 Who can nober cloudes by wisdome? or who can cause to cease the y bottels of heauen,
38 When the earth groweth into hardenes, z & the clottes are fast together?

f Certain starres so called: some think they were the twelue signes.
t The North starre with those that are about him.
u Canst thou cause the heauēly bodies to haue any power ouer the earthly bodies?
x In the secret partes of man.
y That is, the cloudes, wherein the water is contained as in bottels.
z For when God doth not open these bottels, the earth cōmeth to this inconuenience.

CHAP. XXXIX.

The bountie and providence of God, which extendeth euen to the yong rauens giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

1 WIlt a thou hunt the pray for the lion? or fill the appetite of the lions whelpes,
2 When they couch in their places, and remaine in the couert to lye in waite?
3 Who prepareth for b rauen his meat, when his birdes c cry vnto God, wandering for lacke of meate?
4 Knowest thou the time when d wilde goates bring forth yong? or doest thou marke when the e hindes do calue?
5 Canst thou number the moneths that they f fulfill? or knowest thou the tyme when they bring forth?
6 They bowe themselues: they g bruise their yong and cast out their sorrowes.
7 Yet their yong ware fat, and grow vp with corne: they go forth and returne not vnto them.
8 Who hath set the wild asse at liberte? or who hath loosed the bondes of the wilde asse?
9 It is I which haue made the wildernes his house, & the h salt places his dwellings.
10 He derideth the multitude of the city: he heareth not the cry of the driuer.
11 He seeketh out the mountayne for his pasture, and searcheth after euery green thing.
12 Will the vnicorne i serue thee? or will he tarry by thy cribbe?
13 Canst thou bind the vnicorne with his band to labour in the furrow? or will he plow the valleys after thee?
14 Wilt thou trust in him, because his strength is great, and cast of thy labour vnto him?
15 Wilt thou beleue him, that he will bring home thy seede, and gather it vnto thy barne?
16 Hast thou giuen the pleasant wings vnto the peacockes? or winges and fethers vnto the ostriche?
17 Which leaueth his egges in the earth and maketh them hote in the dust,
18 And forgetteth that the foote might scatter them, or that k wild beast might breake them.
19 He sheweth himselfe cruell vnto his yong ones, as they were not his, and is vtterly feare, as if he traueiled l in vaine.
20 For God hath deprived him of k wisdome, and hath giuen him no part of vnderstanding.
21 When l tyme is, he mounteth on hye: he mocketh the horse and his rider.
22 Hast thou giuen the horse strength? or couered his necke with m neyeing?
23 Hast thou made him afraid as n grasshopper? his strong neyeing is fearefull.
24 He o diggeth in the valley, & reioyceth in his strength: he goeth forth to meete the harnest man.
25 He mocketh at feare, & is not afraid, & turneth not backe from the sword,
26 Though the quiuer rattle against him, the glittering speare and shield.
27 He p swalloweth the ground for fierenes and rage, and he beleueth not that it is the noise of the trumpet.
28 He saith among the trumpets, Ha, ha: he smelleth the battel afarre of, and the noise of the captains, and the shouting.
29 Shall the hauke flie by thy wisdome, stretching out his winges toward the q South?
30 Doth the egle mount vp at thy cōmandement, or make his nest on hie?
31 She abideth & remaineth in the rocke, euen vpon the top of the rocke, and the tower.
32 From thence she spieth for meate, and her eies behold afarre of.
33 His yong ones also suck vp blood: and where the slayne are, there is she.
34 Moreouer the Lord spake vnto Iob, and sayd,
35 Is this to r learne to striue with s Almighty? he that reproueth God, let him answere to it.
36 ¶ The Iob answered the Lord, saying,
37 Behold, I am t vile: what shall I answere thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I wil answer no more, yea twise, but I will proceede no farther.

a After he had declared Gods workes in the heauēs, he sheweth his marueilous prouidence in earth, euen toward the brute beasts.
b Reade Psal. 147.9.
c He chiefly maketh mention of wilde gotes and hindes, because they bring forth their yong with most difficultie.
d That is, how long they go with yong?
e They bring forth with great difficultie.
f That is, the baren groūd where no good fruites grow.
g Is it possible to make the vnicorne tame? signifiying that if man cannot rule a creature, that it is much more impossible that he should appoint ỳ wisdome of God, wherby he gouerneth all the world.
h They write ỳ the ostrich cōuereth her egges in the sand, and because ỳ countrey is hote and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care, and natural affection toward his yong.
l When the yong ostrich is growen vp, he outrunneth the horse.
m That is, giuen him courage: which is ment by neying and shaking his mane: for with his breath he couereth his neck.
n He beateth with his hoofe.
o He so riddeth the ground that it seemeth nothing vnder him.
p That is, when cold commeth, to flie into the warme costries.
q Is this the way for a man ỳ will learne to striue with God: which thing he reprooueth in Iob.
r Whereby he sheweth that he repented, and desired pardon for his faultes.

CHAP. XL.

2 How weake mans power is, being compared to the workes of God: 10 VVhose power appeareth in the creation, and gouerning of the great beastes.

1 AGaine the Lord answered Iob out of u the whirlewinde, and sayd,
2 Girde vp now thy loynes like a man: I wil demaund of thee, & declare thou vnto me.
3 Wilt thou disanul my iudgement? or wilt thou condemne me, ỳ thou maiest be iustified?
4 Or hast ỳ an arme like God? or doest thou thunder with a voyce like him?

Chap. 38 1.

s Signifying that they that iustifie themselues, condemne God as iniust.

b Meaning, that these were proper vnto God, & belonged to no man.
c Cause them to die if thou canst.
d Prouing hereby that whosoeuer attributeth to himselfe power & abilitie to saue himselfe, maketh himselfe God.
e This beast is thought to be the elephant, or some other, which is vnknowen.
f Whom I made as well as thee.
g This commendeth the prouidence of God toward man: for if he were giuen to deuour as a Lion, nothing were able to resist him or content him.
h He is one of the chiefest workes of God among ẏ beasts.
i Though man dare not come nere him, yet God can kill him.
k He drinketh at leasure, & feareth no body.
l Meaning, the whale.
m Because he feareth left thou shouldest take him.
n To do thy busines, and be at thy commaundements.
o If thou once consider ẏ danger, thou wilt not meddle with him.
p To wit, that trusteth to take him.

5 Decke thy self now with [b] maiestie and excellencie, and array thy selfe w̃ beautie and glory.
6 Cast abroade the indignation of thy wrath, & behold euery one ẏ is proude, and abase him.
7 Looke on euery one that is arrogant, and bring him lowe: and destroy ẏ wicked in their place.
8 Hide them in the dust together, and binde [c] their faces in a secret place.
9 Then will I confesse vnto thee also, ẏ thy right hand can [d] saue thee.
10 ¶ Behold now [e] Behemoth (whom I made [f] with thee) which eateth [g] grasse as an ore.
11 Beholde now, his strength is in his loines, and his force is in the nauill of his belly.
12 When he taketh pleasure, his taple is like a cedar: the sinewes of his stones are wrapt together.
13 His bones are like staues of brasse, and his small bones like staues of iron.
14 [h] Ye is the chiefe of the waies of God: ẏ he that made him, wil make his sword to approch vnto him.
15 Surely the mountains bring him forth grasse, where al ẏ beasts of ẏ field play.
16 Lieth he vnder the trees in the couert of the rede and fennes?
17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?
18 Behold, he spoileth the riuer, [k] and hasteth not: he trusteth that he can draw vp Iordan into his mouth.
19 Ye taketh it with his eyes, and thrusteth his nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out [l] Liuiathan w̃ an hooke, and with a line which thou shalt cast downe vnto his tongue?
21 Canst thou cast an hooke into his nose? canst thou perce his iawes w̃ an angle?
22 Will he make many [m] prayers vnto thee, or speake thee faire?
23 Wil he make a couenant with thee? & wilt ẏ take him as a seruant for euer?
24 Wilt thou play with him as w̃ a bird? or wilt thou bind him for thy maides?
25 Shal the companions banket w̃ him? shall they deuide him among the marchantes?
26 Canst thou fil ẏ basket with his skin? or the fishpauner with his head?
27 Lay thine hand vpon him: remember [o] the battel, and do no more so.
28 Behold, [p] his hope is in vaine: for shal not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnes of thu master Liuiathan God sheweth his greatnes, and his power, which nothing can resist.

1 NOne is so fierce that dare stirre him vp. Who is he then that can stãd [a] before me?
2 Who hath preuented me that I should [b] make an end? All vnder heaue is mine.
3 I will not kee pe silence concerning [c] his partes, nor his power, nor his comely proportion.
4 Who cã discouer the face [d] of his garment? or who shal come to him with a double [e] bridle?
5 Who shal [f] open the doores of his face? his teeth are fearefull round about.
6 The maiestie of his scales is like strong shields, and are sure sealed.
7 One is set to another, that no wynde can come betwene them.
8 One is iopned to another: they sticke together, ẏ they cannot be sundered.
9 His niesings [g] make the light to shine, and his eyes are like the eye lids of the morning.
10 Out of his mouth go lãpes, & sparkes of fire leape out.
11 Out of his nostrels cõmeth out smoke, as out of a boyling pot or caldron.
12 His breath maketh the coles burne: for a flame goeth out of his mouth.
13 In his necke remaineth strength, and [h] labour is reiected before his face.
14 The members of his body are iopned: they are strong in themselues, & cannot be moued.
15 His heart is as strong as a stone, & as hard as the nether millstone.
16 The mighty are afraid of his maiestie, and for feare they faint in themselues.
17 When the sworde doth touch him, he will not rise vp, nor for the speare, darte nor habergeon.
18 Ye esteemeth iron as straw, and brasse as rotten wood.
19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.
20 The dartes are counted as straw: & he laugheth at the shaking of the speare.
21 Sharpe stones [i] are vnder him, and he spreadeth sharpe things vpõ the mire.
22 Ye maketh ẏ depth to [k] boile like a pot, & maketh the sea like a pot of ointment.
23 Ye maketh a path to [l] shine after him: one would thinke ẏ depth as an hoare head.
24 In the earth there is none like him: he is made without feare.
25 Ye beholdeth [m] all hie thinges: he is a king ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He praieth for his friendes. 12 His goods are restored double vnto him. 13 His children, age and death.

1 THe Iob answered the Lord, & said,
2 I know ẏ thou canst do all thinges, and that there is no [a] thought hid from thee.
3 Who is he that hideth counsel without [b] knowledge? therefore haue I spoken ẏ I vnderstood not, euen thinges to wãderfull for me, [c] and which I knew not.
4 Heare, I beseech thee, & I will speake: I will demaund of thee, [d] and declare thou vnto me.

b Meaning, that these were proper vnto God, & belonged to no man.
c The partes, & members of the whale.
d That is, who dare pull of his skinne?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, casteth out flames of fire.
h Nothing is paineful or hard vnto him.
i His skinne is so hard that he lyeth with as great ease on ẏ stones as in the myre.
k Either he maketh the sea to seeme as it boiled by his wallowing, or els he spoureth water in such abundance, as it wold seeme that the sea boyled.
l That is, a white froth, and shining streame before him.
m He despiseth all other beastes, & monsters, and is the proudest of all others.
a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God laid to his charge, Chap. 38.2.
c I cõfesse hereto in mine ignorance, and that I spake I wist not what.
d He sheweth that he will be Gods scholer to learne of him.

a I none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?

5 I haue

e I knewe thee onely before by heresay: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.
f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.
g Who had a good cause, but handled it euill.
h When you haue reconciled your selues to him for ý sautes that you haue committed against him, he shall pray for you, and I will heare him.
i He deliuered him out of the affliction wherein he was.

5 I haue [a] heard of thée by the hearing of the eare, but nowe mine eie seeth thée.
6 Therefore I abhorre my selfe, and repent in dust and ashes.
7 ¶ Now after that the Lord had spoken these words vnto Iob, ý Lord also said vnto Eliphaz ý Temanite, My wrath is kindled against thee, and against thy two friendes: for ye haue not spoken of me the thing that is [i] right, like my seruant Iob.
8 Therefore take vnto you nowe seuen bullockes, & seuen rammes, & goe to my seruant Iob, & offer vp for your selues a burnt offring, & my seruant Iob shall [h] pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of me the thing, which is right, like my seruant Iob.
9 So Eliphaz ý Temanite, & Bildad the Shuhite, and Zophar the Naamathite went, & did according as the Lord had said vnto them, and the Lord accepted Iob.
10 ¶ Then the Lord turned the [i] captiuitie of Iob, whē he prayed for his friends: also the Lorde gaue Iob twise so much as he had before.
11 Then came vnto him all his [k] brethren, and all his sisters, and all they that had bene of his acquaintance before, & did eate bread with him in his house, & had compassion of him, & comforted him for all ý euil, that ý Lord had brought vpon him, & euery man gaue him a [n] piece of money, & euery one an earing of golde.
12 So the Lorde blessed the last dayes of Iob more then ý first: for he had [l] fourteene thousand sheepe, & fiue thousand camels, and a thousand yoke of oxen, and a thousand shee asses.
13 He had also seuen sonnes, and three daughters.
14 And he called the name of one [m] Iemimah, and the name of the second [n] Keziah, and the name of the third [o] Kerenhapputh.
15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.
16 And after this liued Iob an hundreth and fourtie yéeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.
17 So Iob died, being old, & full [f] daies.

k That is, all his kinred, reade Chap. 19. 13.
*Or, lambs, or money so marked.
l God made him twise so riche in cattell as he was afore, and gaue him as many children, as he had taken from him.
m That is, of long life, or beautifull as the day.
n As pleasant as cassia, or sweete spice.
o That is, the horne of beautie.

THE *PSALMES OF DAVID.

*Or, praises, according to the Ebrewes: & were chiefely institute to praise, & giue thankes to God for his benefites. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

THE ARGVMENT.

THIS booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all thinges are conteined that appertaine to true felicitie: aswell in this life present as in the life to come. For the riches of true knowledge, and heauenly wisedome are here set open for vs, to take thereof most abundantly. If we would know the great, and hie maiestie of God, here we may see the brightnesse thereof shine most cleerely. If we would seeke his incomprehensible wisedome, here is the schole of the same professiō. If we would comprehend his inestimable bountie, and approche neere thereunto, and fill our handes with that treasure, here we may haue a most liuely, and comfortable taste thereof. If we would knowe wherein standeth our saluation, and howe to attaine to life euerlasting, here is Christ our onely redeemer, and mediatour most euidently described. The riche man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and howe they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of GOD shall see howe the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they can not touche an heare of ones head, except he permit them, and howe in the ende their destruction is most miserable. Briefly, here we haue most present remedies against all tentations, and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is laide vp for all them that loue the comming of our Lorde Iesus Christ.

PSALME. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a Preface, to exhort all godly men to Studie, and meditate the heauenly wisedome. For the effect hereof is, 1 That they be blessed, which giue themselues wholy all their life to the holy Scriptures. 4 And that the wicked contemners of God, though they seeme for a while happie, yet at length shall come to miserable destructio.

1 BLesse d is the man that doth not walke in the [a] counsell of the wicked, nor stand in the wap of sinners, nor sit in the seate of the scornefull:
2 But his delite is in the * Lawe of the Lorde, and in his [b] Lawe doth he meditate day and night.
3 For he shalbe like a [c] tree planted by the riuers of waters, that will bring forth her fruite in due season: whose leafe shall not fade: so [c] whatsoeuer he shall doe, shall prosper.
4 [d] The wicked are not so, but as the chaffe, which the winde driueth away.
5 Therefore the wicked shall not stand in the [e] iudgement, nor sinners in the assemblie

*Deut. 6. 6. Iosh. 1. 8. Prou. 6. 20.
a When a man hath giuen once place to euill counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners.
b In the holy Scriptures.
c Gods children are so moystened euer with his grace, that what soeuer commeth vnto them, tendeth to their saluation.
d Though the wicked seeme to beare the swinge in this world, yet the Lorde driueth them downe that they shall not rise nor stand in the companie of the righteous.
e But tremble when they feele Gods wrath.

mies, and awake for me according to the [a] iudgement that thou hast appointed.
7 So shall the Congregation of the people compasse thee about: for their sakes therefore [f] returne on hie.
8 The Lord shall iudge the people: iudge thou me, O Loyde, according to my righteousnes, and according to mine innocencie, that is in me.
9 Oh let the malice of the wicked come to an ende: but guide thou the iust: for the righteous God tryeth the [h] heartes and reines.
10 My defence is in God, who preserueth the vpright in heart.
11 God iudgeth the righteous, and him that contemneth God, [i] euery day.
12 Except [k] he turne, he hath whet his sword: he hath bent his bow and made it readie.
13 Yee hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute me.
14 [a] Behold, he shal trauaile with wickednes: for he hath conceiued mischiefe, but he shal bring forth a lye.
15 He hath made a pit and digged it, and is fallen into the pit that he made.
16 His mischiefe shall returne vpon his owne head, & his cruelte shal fall vpon his owne pate.
17 I will praise the Lord according to his [l] righteousnes, and will sing praise to the Name of the Lord most high.

a In promising me the kingdome.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me yet God shall iudge their hypocrisie.
i He doth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I dye: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace. *Isa.59.4. iob.15.35.* l In keeping faithfully his promes with me.

PSAL. VIII.

1 *The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whome he made, as it were a god ouer all his workes, doeth not only giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.*

¶ To him that excelleth on [m] Gittith. A Psalme of Dauid.

1 O Loyde our Loyde, how [n] excellent is thy Name in all the world! which hast set thy glorie aboue the heauens.
2 Out of the [a] mouth of babes and sucklings hast thou [o] ordeined strength, because of thine enemies, that thou mightest [p] still the enemie and the auenger.
3 When I beholde thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordined,
4 What is [b] man, say I, that thou art mindful of him? and the sonne of man, that thou visitest him?
5 For thou hast made him a litle lower then [c] God, and crowned him with glorie and worship.
6 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:
7 All [d] sheepe & oxen: yea, and the beasts of the fielde:
8 The foules of the aire, and the fish of the sea, and that which passeth through the paths of the seas.
9 O Lord our Lord, how excellent is thy Name in all the world!

[m] Or, kinde of instrument, or tune.
[n] Or, noble, or marueilous.
a Though the wicked would hide Gods prayses, yet the very babes are sufficient witnesses of the same.
[o] Or, established.
[p] Or, confound.
b It had beene sufficient for him to haue set forth his glorie by the heauens, though he had not come so low as to man, which is but dust.
c Touching his first creation.
d By the temporall gifts of mãs creation he is led to consider the benefits which he hath by his regeneration through Christ.

PSAL. IX.

1 *After he had giuen thankes to God for the sundrie victories that hee had sent him against his enemies, & also proued by manifold experience how readie God was at hand in all his troubles:* 14 *He being now likewise in danger of new enemies, desireth God to helpe him according to his wont,* 17 *And to destroy the malicious arrogancie of his aduersaries.*

¶ To him that excelleth vpon [a] Muth Labben. A Psalme of Dauid.

1 I Will praise the Lord with my [b] whole heart: I will speake of all thy marueilous workes.
2 I will be glad, & reioyce in thee: I will sing praise to thy Name, O most high.
3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.
4 For [b] thou hast maintained my right and my cause: thou art set in the throne, and iudgest right.
5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.
6 [c] O enemie, destructions are come to a perpetual ende, and thou hast destroyed the cities: their memoriall is perished with them.
7 But the Lord [d] shall sit for euer: he hath prepared his throne for iudgement.
8 For he shall iudge the world in rightes ousnes, and shall iudge the people with equitie.
9 The Loyde also will be a refuge for the [e] poore, a refuge in due time, euen in affliction.
10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.
11 Sing praises to the Lord, which dwelleth in Zion: shew [f] people his works.
12 For [g] when he maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.
13 Haue mercie vpon me, O Lord: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death.
14 That I may shew al thy praises within the [f] gates of the daughter of Zion, and reioyce in thy saluation.
15 The heathen are [e] sunken downe in the pit, that they made: in the net that they hid, is their foote taken,

[a] Or, kinde of instrument, or tune or for the death of Labben or Goliath.
a God is not prayfed, except the whole glory be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie, that mindeth nothing but destruction: but the Lord wil deliuer his, and bring him into iudgement.
[d] Or, reigneth Iudge.
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assemblie of the Church
g For God ouerthroweth the wicked in their enterprises.

16 [h] The

h The mercie of God toward his Saintes must bee declared, and the fal of the wicked must alwaies be considered.

[a] Or, thou worthie to be noted.

i God promiseth not to helpe vs before we haue felt the crosse.

k Which they can not learne without ♁ feare of thy iudgement.

16 [b] The Lorde is knowen by executing iudgement: the wicked is snared in the worke of his owne handes. [a] Higgaion. Selah.
17 The wicked shall turne into hell, and all nations that forget God.
18 For the poore shall not be alway forgotten: the hope [i] of the afflicted shall not perishe for euer.
19 Up Lord: let not man preuaile: let the heathen be iudged in thy sight.
20 Put them in feare, O Lorde, that the heathen may knowe that they are but [k] men. Selah.

PSAL. X.

1 *He complaineth of the fraude, rapine, tyrannie, & all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare & reuerence towards God, thinke they may doe all thinges without controwling.* 15 *Therefore he calleth vpon God to send some remedie against these desperate euils,* 16 *And at length comforteth him selfe with hope of deliuerance.*

1 WHY standest thou farre of, O Lord, & hidest thee in [a] due time, euen in affliction?
2 The wicked with pride doeth persecute the poore: let them be taken in ♁ crafts that they haue imagined.
3 For the wicked hath [b] made boast of his owne hearts desire, and the couetous blesseth himselfe: he contemneth the Lord.
4 The wicked is so proud that he seeketh not for God: he thinketh alwaies, There is no God.
5 His waies alway prosper: thy iudgements are he aboue his sight: therefore [a] defieth he all his enemies.
6 He saith in his heart, I shall [a] neuer be moued, [c] not be in danger.
7 His mouth is full of cursing and deceit and fraude: vnder his tongue is mischiefe and iniquitie.
8 [d] He lieth in waite in the villages: in the secrete places doeth he murther the innocent: his eyes are bent against the poore.
9 He lieth in waite secretly, euen as a lyon in his denne: he lieth in waite to spoile the poore: he doeth spoile the poore, when he drawetb him into his net.
10 He croucheth and boweth: therefore heapes of the [e] poore doe fall by his might.
11 He hath said in his heart, God hath forgotten, he hideth away his face, and wil neuer see.
12 [f] Arise, O Lord God: lift up thine hand: forget not the poore.
13 Wherefore doth the wicked contemne God? he saieth in his heart, Thou wilt not [a] regard.
14 Yet thou hast seene it: for thou beholdest mischefe and wrong, that thou maiest [b] take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: searche his wickednes, and thou shalt finde [c] none.
16 The Lorde is King for euer and euer: the [k] heathen are destroyed forth of his land.
17 Lorde, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them,
18 [l] To iudge the fatherlesse and poore, that earthly man [a] cause to feare no more.

PSAL. XI.

1 *This Psalme conteineth two partes. In the first Dauid sheweth how hard assaulies of tentations he sustained, and in how great anguish of mind he was, when Saul did persecute him.* 4 *Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice aswell in gouerning the good, and the wicked men, as the whole worlde.*

¶ To him that excelleth. A Psalme of Dauid.

1 IN the Lord put I my trust: how saye ye then to my soule, [a] Flee to your mountaine as a birde?
2 For loe, the wicked bend their bowe, and make readie their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.
3 For the [b] fundations are cast downe: what hath the [c] righteous done?
4 The Lorde is in his holy palace: the Lordes throne is in the heauen: his eyes [d] will consider: his eye lids will trie the children of men.
5 The Lorde will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.
6 Vpon the wicked he shal raine snares, [e] fire, and brimstone, and stormie tempest: this is the [f] portion of their cup.
7 For the righteous Lord loueth righteousnes: his countenance doeth behold the iust.

g Therefore thou must nedes punish this their blasphemie.

h To iudge betweene the right and the wrong.

i For thou halt vtterly destroyed him.

k The hypocrites, or such as liue not after Gods lawe, shall be destroyed.

l God helpeth when mans help ceaseth.

[a] Or, destroy no more man vpon the earth.

2 So sone as we enter into affliction, we thinke God shoulde helpe vs, but that is not alwaies his due time.

b The wicked man reioyceth in his owne lust: he boasteth when he hath what he would: he braggeth of his wit and welth, and blesseth himselfe, and thus blasphemeth the Lord.

[a] Or, stuffeth at.

[b] Or, not be moued because he was neuer in euill.

c The euill shall not touche me, Isa. 28.15 or else he speaketh thus, because he neuer felt euill.

d He sheweth that the wicked haue manie meanes to hide their crueltie, and therefore ought more to be feared.

e By the hypocrisie of them that haue autoritie, the poore are deuoured.

f He calleth to God for helpe, because wickednes is so farre ouer growen that God must now helpe or neuer.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promes.

b All hope of succour is taken away.

c Yet am I innocent and my cause good.

d Though all things in earth be out of order, yet God will execute iudgement from heauen.

e As in the destruction of Sodom and Gomorrha. euen to the dregges, Ezek 23.34.

f Which they shall drinke

PSAL. XII.

1 *The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God spedily to send succour to his children.* 7 *Then comforting him selfe and others with the assurance of Gods helpe, he cõmendeth the constant veritie that God obseruetb in keping his promises.*

¶ To

¶ To him that excelleth vpon the eight tune. A Psalme of Dauid.

1 HElpe Loyde, for there is not [a] a godly man left: for the faithful are failed from among the children of men.
2 They speake deceitfully euery one with his neighbour, [b] flattering with their lippes, and speake with a double heart.
3 The Loyde cut of all flattering lippes, and the tongue that speaketh proude thinges:
4 Which haue saide, [c] With our tongue will we preuaile: our lippes are our owne: who is Loyd ouer vs?
5 [d] Now for the oppression of the needie, and for the sighes of the poore, I will vp (saith the Loyde, and will [e] set at liberte him, whom the wicked hath shared.
6 The wordes of [f] Loyd are pure wordes, as the siluer, tried in a furnace of earth, fined seuen folde.
7 Thou wilt keepe [g] them, O Loyd: thou wilt preserue him from this generation for euer.
8 The wicked walke on euery side: when they are exalted, [g] it is a shame for the sonnes of men.

a Which dare defend ye trueth, and shewe mercie to the oppressed.
b He meaneth ye flatterers of the court, which hurt him more ye their tongues then with their weapons.
c They thinke themselues able to persuade whatsoeuer they take in hand.
d The Lorde is moued with the complaints of his, & deliuereth in the end from all dangers.
e Because the Lordes word and promes is true & vnchangeable, he will performe it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppresse the godly and maintaine the wicked.

would send some present remedie, he comforteth himselfe and others.

¶ To him that excelleth. A Psalme of Dauid.

1 THE [a] foole hath saide in his heart, [a] There is no God: they haue [b] corrupted, and done an abominable worke: there is none that doeth good.
2 The Loyd looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.
3 [c] All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.
4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eate bread? they call not vpon the Loyd.
5 [d] There they shalbe taken with feare, because God is in the generation of the iust.
6 You haue made [e] a mocke at the counsell of the poore, because the Loyde is his trust.
7 Oh giue saluation vnto [f] Israel out of Zion: when the Loyd turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

Psalme 53.
a He sheweth that the cause of all wickednes is to forget God.
b There is nothing but disorder and wickednes among them.
c Dauid here maketh comparison betweene the faithfull and the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He praieth for the whole church, whom he is assured God will deliuer: for none but he onely can doe it.

PSAL. XIII.

1 *Dauid as it were ouercome with sundrie and newe afflictions, fleeth to God as his only refuge, 3 And so as the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrours of death.*

¶ To him that excelleth. A Psalme of Dauid.

1 HOwe long wilt thou forget me, O Loyde, [a] for euer? howe long wilt thou hide thy face from me?
2 Howe long shall I take [b] counsel with in my selfe, hauing wearines daily in mine heart? howe long shall mine enemie be exalted aboue me?
3 Beholde, and heare me, O Loyde my God: lighten mine eyes, that I sleepe not in death:
4 Lest mine enemie say, I haue [c] preuailed against him: and they that afflict me, reioyce when I slide.
5 But I trust in thy [d] mercie: mine heart shall reioyce in thy saluation: I will sing to the Loyde, because he hath [e] delt loyingly with me.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sickman doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefites past and by others to come.

PSAL. XIIII.

1 *He describeth the peruerse nature of men, which were so growen to licentiousnes, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being persuaded that* GOD

PSAL. XV.

1 *This Psalme teacheth on what condition God did chose the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnes that they were his speciall and holie people.*

¶ A Psalme of Dauid.

1 LOyd, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?
2 He that [a] walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.
3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.
4 [b] In whose eyes a vile person is contemned, but he honoreth them that feare the Loyd: he that sweareth to his owne hinderance and changeth not.
5 He that [c] giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doeth these thinges, [d] shall neuer be moued.

a First God requireth vprightnes of life, next doing well to others, & thirdly trueth and simplicitie in our wordes.
b He that flattereth not the vngodly in their wickednes.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

PSAL. XVI.

1 *Dauid praieth to God for succour, not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who suffreth his to lacke nothing.*

¶ Wich-

certaine

a He sheweth that we cannot call vpon God, except we trust in him.
b Though we cannot enriche God, yet we must bestowe Gods giftes to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession nor in heart nor in mouth consent to their idolatries.
Exod.23.13.
e Wherewith my portion is measured.
f God teacheth me continually by secrete inspiration.
g The faithful are sure to persevere to the ende.
h That is, I reioyce both in bodie and in soule.
i This is chiefly ment of Christ, by whose resurrection all his members shane immortalitie.
k Where God fauoureth, there is perfit felicitie.

¶ Michtam of Dauid.

1 PRESERUE me, O God: for in thee do I trust.
2 O my soule, thou hast said vnto the Lord, Thou art my Lord: my [b] weldoing extendeth not to thee,
3 But to the Saints that are in the earth, and to the excellent: all my delite is in them.
4 The [c] sorrowes of them, that offer to another god, shall be multiplyed: [d] their offrings of blood wil I not offer, neither make * mention of their names with my lippes.
5 The Lorde is the portion of mine inheritance and of my cup: thou shalt maintenne my lot.
6 The [e] lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.
7 I wil praise the Lord, who hath giuen me counsell: my [f] reines also teache me in the nights.
8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I [g] shal not slide.
9 Wherefore [h] mine heart is glad and my tongue reioyceth: my flesh also doth rest in hope.
10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine holie one to see corruption.
11 Thou wilt shew me the path of life: in thy [k] presence is the fulnes of ioy: and at thy right hande there are pleasures for euermore.

PSAL. XVII.

1 *Here he complaineth to God of the cruel pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.*

¶ The prayer of Dauid.

1 HEARE [a] the right, O Lorde, consider my crie: hearken vnto my prayer of lippes vnfained.
2 Let my [b] sentence come forth from thy presence, and let thine eyes beholde equitie.
3 Thou hast [c] proued and visited mine heart in the night: thou hast tried me, & foundest nothing: for I was purposed that my [d] mouth should not offend.
4 Concerning the workes of men, by the [e] wordes of thy lippes I kept me from the paths of the cruel man.
5 Stay my steps in thy paths, that my feete do not slide.
6 I haue called vpon thee: [f] surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my wordes.

a My righteous cause.
b The vengeace that thou shalt shewe against mine enemies.
c When thy Spirit examined my conscience.
d I was innocēt toward mine enemie both in deede and thought.
e Though the wicked prouoked me to do euil for euil, yet thy word kept me backe.
f He was assured ȳ God would not refuse his request.

7 Shew thy marueilous mercies, thou that art the Sauiour of them that trust in thee, from such as [g] resist thy right hande.
8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,
9 From the wicked that oppresse me, from mine enemies, which compasse me round about for [h] my soule.
10 They are inclosed in their owne [i] fatte, & they haue spoken proudly with their mouth.
11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:
12 Like as a lyon that is greedie of pray, and as it were a lyons whelpe lurking in secrete places.
13 Up Lorde, [k] disappoint him: cast him downe: deliuer my soule from the wicked [l] with thy swoide,
14 From men by thine [l] hande, O Lorde, from men [m] of the worlde, who haue their [m] portiō in this life, whose bellies thou fillest with thyne hid treasure: their children haue enough, & leaue the rest of their substance for their children.
15 But I will beholde [n] thy face in rightеousnes, and when I [o] awake, I shalbe satisfied with thine image.

g For all rebel against thee, which trouble thy Church.
h For their crueltie cannot be satisfied but with my death.
i They haue puft vp with pride, as the stomacke that is choked with fat.
k Stop his rage.
l *Or, which is thy sword.*
l By thine heauenly power.
m *Or, whose tyrannie hath to long endured.*
m And feele not the smart that Gods children oft times do.
n This is the ful felicitie, comforting against all assaultes, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 *This Psalme is the first beginning of his gratulation, and thankesgiuing in the entring into his kingdome, wherein he extolleth and praiseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him, 32 Also heeseeketh forth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole worlde should striue thereagainst.*

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lorde the wordes of this song (in the day that the Lorde deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

1 I Will loue thee dearely, O Lorde my strength.
2 * The Lord is my rocke, and my fortresse, & he that deliuereth me, my God and my strength: in him wil I trust, my shielde, the horne also of my saluation, and my refuge.
3 I wil call vpon the Lord, which is worthie to be [b] praised: so shall I be safe

1.Sam.22.2.
a He vseth this diuersitie of names, to shew that as the wicked haue many meanes to hurt, so God hath many waves to helpe
b For none can obtaine their requests of God, that ioyne not his glorie with their petition.

from

e He speaketh of the dangers and malice of his enemies, from ¶ which God had deliuered him.
[b]Or, coardes, or, cables.

d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shalbe to the wicked.
f Darkenes signifieth ¶ wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psalme 104.
h As a King angrie with the people, will not shew himselfe vnto them.
i Thundred, lightned, and hailed.
k His lightnings.
l That is, ¶ deep bottoms were seene, when the red sea was deuided.
m Out of sundrie, and great dangers.
n To wit, Saul.
o Therfore God sent me succour.
p The cause of Gods deliuerãce is his onely fauour and loue to vs.
q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For al his dangers he exercised himselfe in the Lawe of God.

from mine enemies.
4 The [e] sorowes of death compassed me, and the floods of wickednes made mee afraide.
5 The [n] sorowes of the graue haue compassed me about: the snares of death ouer toke me.
6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voice out of his Temple, & my crie did come before him, euẽ into his eares.
7 [d] Then the earth trembled, & quaked: the foundatiõs also of the mountaines moued and shooke, because he was angrie.
8 Smoke went out at his nostrels, and a [e] consuming fire out of his mouth: coles were kindled thereat.
9 He bowed the heauens also and came downe, and [f] darkenes was vnder his feete.
10 And he rode vpon [g] Cherub and did flie, and he came flying vpon the wings of the winde.
11 He made darkenes his [h] secrete place, & his pauilion round about him, euen darkenes of waters, and cloudes of the aire.
12 At the brightnes of his presence his cloudes passed, haylestones and coales of fire.
13 The Lord also thundred in the heauen, and the Vighest gaue [i] his voyce, haylestones and coales of fire.
14 Then he sent out [k] his arrowes and scattred them, and he increased lightnings and destroyed them.
15 And the chanels of waters were seene, and the [l] fundations of the world were discouered at thy rebuking, O Lorde, at the blasting of [p] breath of thy nostrels.
16 He hath sent downe from aboue and taken me: he hath drawen me out of many [m] waters.
17 He hath deliuered me from my [n] strong enemie, and from them which hate me: for they were [o] to strong for me.
18 They preuented mee in the day of my calamitie: but the Lord was my stay.
19 He brought mee forth also into a large place: [p] he deliuered me because he fauoured me.
20 The Lorde rewarded me according to my [q] righteousnes: according to the pureness of mine hands hee recompensed me:
21 Because I kept the wayes of the Lord, and did not wickedly against my God.
22 For all his Lawes were before me, and I did not cast away his [r] commaundements from me.
23 I was vpright also with him, & haue kept me from my [s] wickednes.
24 Therefore the Lorde rewarded me according to my righteousnes, and according to the pureness of mine handes in his sight.

25 With the [t] godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.
26 With the pure thou wilt shewe thy selfe pure, and with the froward thou wilt shew thy selfe froward.
27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proud looks.
28 Surely thou wilt light my candle: the Lord my God wil lighten my darknes.
29 For by thee I haue [x] broken through an hoste, and by my God I haue leaped ouer a wall.
30 The way of God is vncorrupt: the [y] word of the Lord is tried in the fire: he is a shield to all that trust in him.
31 For who is God besides the Lord? and who is mightie saue our God?
32 God girdeth mee with strength, and maketh my [z] way vpright.
33 He maketh my feete like hindes feete, & setteth me vpon mine [a] high places.
34 He teacheth mine handes to fight: so that a bowe of [x] brasse is broken with mine armes.
35 Thou hast also giuen me the [b] shield of thy saluation, and thy right hand hath stayed me, & thy [c] louing kindnes hath caused me to increase.
36 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.
37 [d] I haue pursued mine enemies, and taken them, & haue not turned againe till I had consumed them.
38 I haue wounded them, that they were not able to rise: they are killen vnder my feete.
39 For thou hast girded me with strength to battel: them, that rose against me, thou hast subdued vnder me.
40 And thou hast [e] giuen mee the neckes of mine enemies, that I might destroy them that hate me.
41 They [f] cryed, but there was none to saue them, euen vnto the Lorde, but hee answered them not.
42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.
43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the [g] heathen: a people, whome I haue not [h] known, shal serue me.
44 As soone as they heare, they shal obey me: the strangers shall [i] be in subiection to me.
45 Strangers shall [k] shrinke away, and feare in their pinnie chambers.
46 Let the Lorde liue, and blessed bee my strength, and the God of my saluation be exalted.
47 It is God that giueth mee power to auenge me, and subdueth the people vnder me.

r Here he speaketh of God according to our capacitie, who sheweth mercie to his, and punisheth ¶ wicked, as is said also, Leuit. 26. 21, 24.
u When their sinne is come to the full measure.
x He attributeth it to God that he both gate the victorie in the field, & also destroied the cities of his enemies.
y Be ¶ dangers neuer so many or great, yet Gods promes must take effect.
z He giueth good successe to all mine enterprises.
a As towres and forts, which he tooke out of the hands of Gods enemies.
[x]Or, steele.
b To defend me from dangers.
c He attributeth the beginning, continuance & increase in wel doing only to Gods fauour.
d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
e Thou hast giuen them into mine hands to be slaine.
f They that reiect the crie of ¶ afflicted, God will also reiect them, when their crie for helpe: for either paine or feare cause those hypocrites to cry.
g Which dwell round about me.
h The kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his word bringeth all to his subiection.
i Or, lye: signifying a subiection cõstrayned & not voluntarie
k Feare shal cause them to be afraid & come forth of their secrete holes and holdes to seeke pardon.

l That is, Saul, who of malice persecuted him.
m This prophecie appertaineth to the kingdome of Christ, & vocation of the Gentiles, as Rom. 15. 9.
n This did not properly appertaine to Salomon, but to Iesus Christ.

48 O my deliverer from mine enemies, e-
uen thou hast set me vp fro them, that
rose against me: thou hast deliuered me
from the l cruel man.
49 Therefore m I will praise thee, O Lord,
among the nations, and will sing vnto
thy Name.
50 Great deliverances giueth he vnto his
king, and sheweth mercie to his anoint-
ed, euen to Dauid, and to his n seede for
euer.

PSAL. XIX.

1 To the intent he might moue the faithful to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heauens with their proportion, & ornaments: 8 And afterward calleth them to the Lawe, wherein God hath reveiled himself more familiarly to his chosen people. The which peculiar grace by commending the Lawe he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

1 THE* a heauens declare the glorie
of God, and the firmament sheweth
the worke of his hands.
2 b Day vnto day vtereth the same, and
night vnto night teacheth knowledge.
3 There is no speach nor c language, where
their voyce is not heard.
4 Their d line is gone forth through all
the earth, & their wordes into the ends
of the worlde: in them hath he set a ta-
bernacle for the sunne.
5 Which cometh forth as a bridegrome
out of his e chamber, & reioyceth like a
mightie man to runne his race.
6 His going out is from the ende of the
heauen, & his compasse is vnto the ends
of the same, and none is hid from the
heate thereof.
7 The f Law of the Lord is perfit, conuerting
the soule: the testimonie of the Lorde is
sure, & giueth wisdom vnto the simple.
8 The statutes of the Lorde are right and
reioyce the heart: the commandement
of the Lord is pure, and giueth light vn-
to the eyes.
9 The feare of the Lord is cleane, and in-
dureth for euer: the iudgements of the
Lorde are g truth: they are righteous
h all together,
10 And more to be i desired then gold, yea,
then much fine golde: sweeter also then
honie and the honie combe.
11 Moreouer by them is thy seruat made
circumspect, and in keeping of them there
is great k reward.

Rom. 1. 20.
a He reproueth vnto man his ingratitude, seeing the heaues, which are dumme creatures, set forth Gods glorie.
b The continuall successe of the day & the nyght is sufficient to declare Gods power and goodnes.
c The heauens are a Scholemaster to all nations, be they neuer so barbarous
d The heauens are as a line of great capitall letters to shewe vnto vs Gods glorie.
e Or, vaile. The maner was that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnitie and reioycing of the assemblie.
f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.
g So that al mans inuēcions & intentiōs are leyes.
h Euery one without exceptiō.
i Except Gods worde be esteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfite.

12 Who can vnderstand his l faults? cleese
me from secret faultes.
13 Keepe thy seruant also fro m presumpt-
uous sinnes: let them not reigne ouer
mee: n so shall I be vpright, and made
cleane from much wickednes.
14 Let the wordes of my mouth, and the
o meditation of mine heart be accepta-
ble in thy sight, O Lorde, my strength, &
my redeemer.

presse my wicked affections by thine holy spirit, obey thee in thought, word and deede.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their King and receiue his sacrifice, which he offred before he went to battel against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

1 THE* Lorde heare thee in the dape of
trouble: the b Name of the God of
Iaakob defend thee:
2 Send thee helpe from the Sanctuarie,
and strengthen thee out of Zion.
3 Let him remember all thine offrings,
and c turne thy burnt offrings into a-
shes. Selah:
4 And grāt thee according to thine heart,
and fulfill all thy purpose:
5 That we may reioyce in thy d saluation,
and set vp the banner in the Name of
our God, when the Lorde shall perfoime
all thy petitions.
6 Nowe e know I that the Lord will help
his anointed, and will heare him from
his f Sanctuarie, by the mightie helpe
of his right hand.
7 Some trust in chariots, & some in hor-
ses: but we will remember the Name
of the Lord our God.
8 g They are brought downe and fallen,
but we are risen, and stand vpright.
9 Saue Lorde: h let the King heare vs in
the day that we call.

a Hereby Kings are also admonished to call to God in their affayres.
b The vertue, power and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King, in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiestie.
g The worldlings that put not their onely trust in God.
h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdō.

¶ To him that excelleth. A Psalme of Dauid.

1 THE king shal reioyce in thy strēgth,
O Lorde: yea, howe greatly shall he
reioyce in thy saluation!
2 Thou hast giuen him his hearts desire,
and hast not denyed him the request of
his lips. Selah.
3 For thou b didest preuent him with li-
berall blessings, & didest set a crowne of

a When he shall ouercome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall fauour toward him before he prayed.

c David did not onely obtayne life, but also assurance that his posteritie should reigne for euer.
d Thou hast made him thy blessings to others, & a perpetual exaple of thy fauour for euer.
e Here he describeth the power of Christs kingdome against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroye the aduersaries.
g They layd as it were their nets to make Gods power to giue place to their wicked enterprises.
h As a marke to shoote at.
i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

pure golde vpon his head.
4 [c] He asked life of thee, and thou gauest him a long life for euer and euer.
5 His glorie is great in thy saluation: dignitie & honour hast thou layd vpo him.
6 For thou hast set him as [d] blessings for euer: thou hast made him glad with the iop of thy countenance.
7 Because the King trusteth in the Lord, and in the mercie of the most High, he shal not slide.
8 [e] Thine hand shal finde out all thine enemies, & thy right hand shal finde out them that hate thee.
9 Thou shalt make them like a firie ouen in time of thine anger: the Lord shall destroye them in his [i] wrath, and the fire shal deuour them.
10 Their fruit shalt thou destroy from the earth, and their seede from the children of men.
11 For they [g] intended euil against thee, & imagined mischiefe, but they shall not prevayle.
12 Therfore shalt thou put them [h] apart, and the stringes of thy bowe shalt thou make readie against their faces.
13 [i] Be thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

PSAL. XXII.

¶ *Dauid cõplained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes & griefes, wherewith he was vexed,*
10 *He recouereth himselfe from the bottomlesse pitte of tentations and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the Spirit of prophecie, that he shoulde marueilously, and strangely be deiected, and abased, before his Father should raise and exalt him againe.*

¶ To him that excelleth vpon [a] Aieleth Hasshahar. A Psalme of Dauid.

1 MY God, my God, why hast thou forsaken me, and art so farre from mine health, and from the wordes of my [b] roaring?
2 O my God, I cry by day, but thou hearest not, and by night, but [a] haue no audience.
3 But thou art holy, and doest inhabite the [c] prayses of Israel.
4 Our fathers trusted in thee: they trusted, and thou didest deliuer them.
5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.
6 But I am a [d] worme, and not a man:

a Or, the hynde of the morning, and thus was the name of some common song.
b Here appeareth that horrible conflict, which he sustyned betweene faith and desperation.
c Beyng tormented with extreme anguish
a Or, I cease not.
c He meaneth the place of prayfing, euen the Tabernacle: or elsit is so called, because he gaue the people continually occasion to praise him.
d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakeable loue of God toward man, that he would thus abase his Sonne for our sakes.

a shame of men, and the cõtempt of the people.
7 All they that see me, haue me in derision: they make a mowe and nodde the head, saying,
8 "* He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.
9 But thou diddest drawe me out of the [e] wombe: thou gauest me hope, euen at my mothers breasts.
10 I was cast vpon thee, euen from [f] the wombe: thou art my God fro my mothers belly.
11 Be not farre from me, because trouble is neere: for there is none to helpe me.
12 Many pong bulles haue cõpassed me: mightie [g] bulles of Bashan haue closed me about.
13 They gape vpon me with their mouthes, as a ramping and roaring lion.
14 I am like [h] water powred out, and all my bones are out of iopint: mine heart is like wax: it is molten in the middes of my bowels.
15 My strength is dryed vp like a potheard, and my tongue cleaueth to my iawes, and thou [i] hast brought me into the dust of death.
16 For dogges haue compassed me, & the assemblie of the wicked haue inclosed me: they [k] perced mine handes and my feete.
17 I may tell all my bones: yet they beholde, and looke vpon me.
18 They part my garments amõg them, and cast lottes vpon my vesture.
19 But be not thou farre of, O Lorde, my strength: hasten to helpe me.
20 Deliuer my soule from the swoyde: my [l] desolate soule from the power of the dogge.
21 [m] Saue me from the lions mouth, and answer me in saueing me from the horines of the vnicornes.
22 * I will declare thy Name vnto my brethren: in the middes of the Congregation will I praise thee, saying,
23 [n] Praise the Lorde, ye that feare him: magnifie ye him, all the seede of Iaakob, and feare ye him, all the seede of Israel.
24 For he hath not despised nor abhorred the affliction of the [o] poore: neither hath he hid his face from him, but when hee called vnto him, he heard.
25 My praise shall be of thee in the great Congregation: my [p] vowes will I performe before them that feare him.
26 ¶ The poore shall eate and be satisfied:

"* Ebr. roled vpon God.
Mat. 27. 43.
e Euen from my birth thou hast giuen me occasion to trust in thee.
f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.
g He meaneth, that his enemies were so fatte, proude & cruell, that they were rather beastes then men.
h Before, he spake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and bodie.
i Thou hast suffred me to be without all hope of life.
k Thus Dauid complaineth as though he were nayled by his enemies both hands and feete, but this was accomplished in Christ.
l My life that is solitarie, left alone & forsaken of all, Psal 35. 17. & 25. 16.
m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if he

had not tasted death at all. *Hebr. 2. 11.*
n He promiseth to exhort the Church that they by his example myght praise the Lorde.
o The poore afflicted are comforted by this example of Dauid, or Christ.
p Which were sacrifices of thanksgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.
q He doeth allude still to the sacrifice.

they

r Though the poore be first named, as vers. 26. yet the welthy are not separated from the grace of Christes kingdome.
s In whom there is no hope that he shall recouer life: so neither poore nor riche, quicke nor dead shalbe rejected from his kingdō.
t Meaning, the posteritie, which the Lord keepeth as a seede to the Church to continue his prayse among men.
u That is, God hath fulfilled his promise.

they that seeke after ꝑ Lord, shall praise him: your heart shall liue for euer.
27 All the ends of the world shal remember themselues, and turne to the Lord: & all the kinredes of the nations shal worship before thee.
28 For the kingdome is the Lords, and he ruleth among the nations.
29 All they that be fat r in the earth, shall eate and worship: al they that go down into the dust, shall bowe before him, s euen he that can not quicken his owne soule.
30 t Their seede shall serue him: it shall be counted vnto the Lorde for a generation.
31 They shall come, and shall declare his righteousnes vnto a people that shalbe borne, because he hath u done it.

PSAL. XXIII.

1 *Because the Prophet had prouued the great mercies of God at diuers tymes, and in sundry maners, he gatheredh a certayne assurance, fully persuading himselfe that God will continue the very same goodnes towardes him for euer.*

¶ A Psalme of Dauid.

1 THe Lord is my a shepeheard, a I shal not want.
2 He maketh me to rest in greene pasture, and leadeth me by the stil waters.
3 He b restoreth my soule, and leadeth me in the c paths of righteousnes for his Names sake.
4 Yea, though I should walke through the valley of the d shadow of death, I will feare no euil: for thou art with me: thy rod and thy staffe, they comfort me.
5 Thou doest prepare a e table before me in the sight of mine aduersaries: thou doest f anoint mine head with oyle, & my cup runneth ouer.
6 Doubtles kindnes, and mercy shal follow me all the dayes of my life, and I shal remayne a long season in ꝑ g house of the Lord.

Isa.40.11. Iere.23.5. Ezek.34.23. Iohn.10.11. 1.pet.2.25.
a He hath care ouer me and ministreth vnto me all things.
b He coforteth or refresheth me
c Plaine, or streight wayes.
d Though he were in danger of death, as the sheepe that wandreth in ꝑ darke valley without his shepeheard.
e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them
f As was the maner of great feasts.
g He setteth not his felicitie in the pleasures of this world, but in the feare & seruice of God.

PSAL. XXIIII.

1 *Albeit the Lord God hath made, and gouerneth all the world, yet towards his chosen people his gracious goodnes doth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally, he magnifieth Gods grace for the building of the Temple, to the ende he might stirre vp all the faithfull to the true seruice of God,*

¶ A Psalme of Dauid.

1 THe earth a is the Lordes, & all that therein is: the world and they that dwel therein.
2 For he hath founded it vpon the seas: and established it vpon the floods.
3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?
4 Euen he that hath innocent handes, & a pure heart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.
5 He shal receiue a blessing from ꝑ Lord, and righteousnes from the God of his saluation.
6 This is the b generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.
7 c Lift vp your heads ye gates, and be ye lift vp ye euerlasting doores, and the king of glory shall come in.
8 Who is this king of glory? the Lord, strong and mighty, euen the Lord mighty in battel.
9 Lift vp your heads, ye gates, and lift vp your selues, ye euerlasting doores, and the king of glory shall come in.
10 Who is this king of glory? the Lord of hostes, he is the king of glory. Selah.

Deut.10.14. 1.cor.10.26.
a He noteth two things: the one, that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preseruetth the earth, ꝑ it is not drowned with ꝑ waters, which naturally are aboue it.
b Though circumcision separate the carnal seede of Iaakob from ꝑ gentiles, yet he that seeketh God, is the true Iaakob and ꝑ very Israelite.
c Dauid desireth the building vp of the temple, wherin the glory of God should appeare, and vnder the figure of this temple he also prayeth for the spirituall Temple, which is eternal, because of the promise which was made to the temple, as it is written, Psal. 132. 14.

PSAL. XXV.

1 *The Prophet touched with the consideration of his sinnes, and also grieued with the cruel malice of his enemies, 6 Prayeth to God most frequently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters two or three except.*

¶ A Psalme of Dauid.

1 VNto thee, a O Lord, lift I vp my soule.
2 My God, I b trust in thee: let me not be confounded: let not myne enemies reioyce ouer me.
3 So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.
4 c Shew me thy wayes, O Lorde, and teach me thy paths.
5 Lead me forth in thy truth, and teach me: for thou art the God of my saluation: in thee do I trust d all the day.
6 Remember, O Lord, thy tender mercies, and thy louing kindnes: for they haue bene ever.
7 Remember not the e sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, euen for thy goodnes sake, O Lord.
8 Gracious and righteous is the Lord: his enemies did thus persecute him, desiring the cuil may be take away, to the intent, ꝑ the cuil

a I put not my trust in any worldly thing.
b That thou wilt take away mine enemies, which are thy roddes. *Isa.28.26. rom.10.11.*
c Reteine me in the faith of thy promise, that I swerue not on any side.
d Constantly, and against al tentations.
e He confesseth that his manifold sinnes were the cause that the cause of the effect may cease.

f That is, call the to repentance.
g He wil gouerne and comfort them that are truely humbled for their sinnes.
h And for none other respect.
i Meaning, the nomber is very small.
k He wil direct such with his spirit to follow the right way.
l He shall prosper both in spiritual and corporall things.
m His counsell conteined in his word, whereby he declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies cruelty.
o The greater that his afflictiõs were, and the more that his enemies increased, the more nere felt he Gods helpe.
p For as much as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

therefore will he f teache sinners in the wap.
9 Them that be meeke, will he g guide in iudgement, and teach the humble his wap.
10 All the paths of the Lord are mercy & truth vnto such as keepe his couenant and his testimonies.
11 For thy h Names sake, O Lord, be merciful vnto mine iniquitie, for it is great.
12 What i man is he that feareth the Lord: him will he teach the wap that he shall k chuse.
13 His soule shal dwel at l ease, & his seede shall inherite the land.
14 The m secrete of the Lord is reueiled to them, that feare him: and his couenant to give them vnderstanding.
15 Mine eyes are euer toward the Lorde: for he wil bring my feete out of the net.
16 Turne thy face vnto me, & haue mercy vpon me: for I am desolate and poore.
17 The sorowes of mine heart n are enlarged: draw me out of my troubles.
18 Looke vpon mine affliction & my trauel, and forgiue all my sinnes.
19 Beholde mine o enemies, for they are many, and they hate me with cruell hatred.
20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.
21 Let p mine vprightnes and equitie preserue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

PSAL. XXVI.

1 *Dauid oppressed with many iniuries, finding no help in the world, calleth for aide from God: and assured of his integritie toward Saul, desireth god to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faythfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open prayses & thanksgiuing.*

¶ A Psalme of Dauid.

1 IVdge me, a O Lord, for I haue walked in mine innocentie: my trust hath bene also in the Lord: therefore shal I not slide.
2 Proue me, O Lorde, and try me: examine my b reines, and mine heart.
3 For thy c louing kindenesse is before mine eyes: therefore haue I walked in thy truth.
4 I haue not d haunted with vaine persons, neither kept company with the dissemblers.
5 I haue hated the assemblie of the euill, and haue not companied with the wicked.
6 I wil e wash mine handes in innocencie, O Lord, and compasse thine altar,
7 That I may declare with the voice of thanksgiuing, & set forth all thy wonderous workes.
8 O Lord, I haue loued the habitation of thine house, and p place where thine honour dwelleth.
9 f Gather not my soule with the sinners, nor my life with the bloudy men:
10 In whose handes is g wickednes, and their right hand is full of bribes.
11 But I will walke in mine innocencie: redeame me therefore, and be mercifull vnto me.
12 My foote standeth in h vprightnesse: I will praise thee, O Lord, in the Congregations.

a He sleeth to God to be the Iudge of his iust cause, seing there is no equitie among men.
b My very affections and inward motiõs of ỳ hart.
c He sheweth what staied him, ỳ he did not recompence euil for euil.
d He declareth that they cannot walke in simplicitie before God, that delite in the company of the vngodly.

e I wil serue thee with a pure affection, and with the godly that sacrifice vnto thee.
f Destroy me not in ỳ ouerthrow of the wicked.
g Whose cruel handes do execute the malicious deuices of their hearts.
h I am preserued from mine enemies by ỳ power of God, & therefore wil prayse him openly.

PSAL. XXVII.

1 *Dauid maketh this Psalme being deliuered from great perils, as appeareth by the praises and thanksgiuing annexed: 6 Wherein we may see the constant fayth of Dauid against the assaultes of all his enemies, 7 And also the ende wherefore he desireth to liue and to be delinered, onely to worship God in his Congregation.*

¶ A Psalme of Dauid.

1 THe Lord is my a light and my saluation, whom shall I feare? the Lord is the strength of my lyfe, of whom shall I be afraid?
2 When the wicked, euen mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.
3 Though an host pitched agaynst me, mine heart should not be afraid: though warre be raised against me, I will trust in b this.
4 c One thing haue I desired of ỳ Lord, that I will require, euen that I may dwel in the house of the Lord all ỳ dais of my life, to behold the beautie of the Lord, and to visite his Temple.
5 For in the time of trouble he shal hide me in his Tabernacle: in the secret place of his pauilion shal he hide me, & set me vp vpon a rocke.
6 d And now shall he lift vp myne head aboue mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing & praise the Lord.
7 Hearken vnto my voyce, O Lord, whe I cry: haue mercy also vpon me and heare me.
8 When thou saidest, e Seeke ye my face, mine heart answered vnto thee, O lord, I wil seeke thy face.

a Because he was assured of good successe in all his dangers, and that his saluation was surely laid vp in god, he feared not the tyranny of his enemies.
b That God wil deliuer me, and giue my faith the victorie.
c The losse of country, wife, and al worldly comodities grieue me not in respect of this one thing that I may not praise thy Name in the middes of the congregation.
d David assured himselfe by the Spirit of prophecie ỳ he should ouercome his enemies & serue God in his Tabernacle
e He groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandement.

f He magnifieth Gods loue towardes his, which farre passeth the most tẽder loue of parents towards their children.
g But either pacifie their wrath, or bridle their rage.
h In this present life before I dye, as Isa.38.11.
i He exhorteth himselfe to depend on ỳ Lord, seeing he neuer fayled in his promises.

9 Hide not therfore thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue mee not, neither forsake mee, O God of my saluation.
10 [f] Though my father and my mother should forsake me, yet the Lord will gather me vp.
11 Teache me thy way, O Lord, and leade mee in a right path, because of mine enemies.
12 Giue mee not vnto the [g] lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.
13 I should haue fainted, except I had beleeued to see the goodnes of the [h] Lorde in the land of the liuing.
14 [i] Hope in the Lord: be strong, & he shall comfort thine heart, & trust in the Lord.

PSAL. XXVIII.

1 *Being in great feare & heauines of heart to see God dishonoured by the wicked, hee desireth to be rid of them.* 4 *And cryeth for vengeance against them: & at length assureth himselfe, that God hath heard his prayer.* 9 *Vnto whose tuition he commendeth all the faithfull.*

¶ A Psalme of Dauid.

1 VNto thee, O Lord, do I crye: O my strength, be not deafe towardes me, lest, if thou answere mee not, I be [a] like them that go downe into the pit.
2 Heare the voyce of my petitions, when I cry vnto thee, when I holde vp mine hands toward thine [b] holy Oracle.
3 [c] Draw me not away with the wicked, & with the workers of iniquitie: which speake friendly to their neyghbours, when malice is in their hearts.
4 [d] Reward the according to their deeds, and according to the wickednes of their inuentions: recompence them after the work of their hands: render them their reward.
5 For they regarde not the woides of the Lord, nor the operation of his handes: therefore [e] breake them downe, & buyld them not vp.
6 [f] Blessed be the Lord, for he hath heard the voyce of my petitions.
7 The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therfore mine heart shal reioyce, and with my song will I praise him.
8 The Lorde is [g] their strength, and he is the strength of the deliuerances of his anoynted.
9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

a He exhorteth ỳ proude tyrants to humble themselues vnder Gods hand, and not to be inferiour to brute beasts & dumme creatures.
b The thunder clappes, that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh ỳ most strong trees, and shall men thinke their power to be able to resist Gods
d Called also Hermon.
e It causeth the lightnings to shoote & glide.
f In places most desolate, whereas seemeth there is no presence of God.
g For feare maketh them to cast their caues.
h Maketh the trees bare, or pearceth the most secret places.
i Though the wicked are nothing moued with these sights, yet ỳ faithfull praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXIX.

1 *The Prophet exhorteth the princes and rulers of the worlde, (which for the most part thinke there is no God) 3 At the left to feare him for the thunders & tempests, for feare whereof all creatures tremble.*
11 *And though thereby God threatneth sinners, yet is he alwaies merciful to his, & moueth them thereby to praise his Name.*

¶ A Psalme of Dauid.

1 GIue vnto the Lorde, [a] ye somes of the mightie: giue vnto the Lorde glorie and strength.
2 Giue vnto the Lord glorie due vnto his Name: worshippe the Lorde in the glorious Sanctuarie.
3 The [b] voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.
4 The voyce of the Lorde is mightie: the voyce of the Lord is glorious.
5 The [c] voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.
6 He maketh the also to leape like a calfe: Lebanon also and [d] Shirion like a yong vnicorne.
7 The voyce of the Lorde deuideth the [e] flames of fire.
8 The voyce of the Lord maketh the wildernes to tremble: the Lord maketh the wildernes of [f] Kadesh to tremble.
9 The voice of the Lord maketh ỳ hynds to [g] calue, and [h] discouereth the forests: therfore in his [i] Temple doth euery mã speake of his glorie.
10 The Lord sitteth vpon the [k] flood, & the Lord doeth remaine King for euer.
11 The Lorde shall giue strength vnto his people: the Lorde shall blesse his people with peace.

a He exhorteth ỳ proude tyrants to humble themselues vnder Gods hand, and not to be inferiour to brute beasts & dumme creatures.
b The thunder clappes, that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh ỳ most strong trees, and shall men thinke their power to be able to resist Gods
d Called also Hermon.
e It causeth the lightnings to shoote & glide.
f In places most desolate, whereas seemeth there is no presence of God.
g For feare maketh them to cast their caues.
h Maketh the trees bare, or pearceth the most secret places.
i Though the wicked are nothing moued with these sights, yet ỳ faithfull praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 *When Dauid was deliuered from great danger, he rendred thanks to God, exhorting others to do the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children,* 8 *And also that the fall from prosperitie to aduersitie is sudden.* 9 *This done, he returneth to prayer, promising to praise God for euer.* *2.Sam.7.2.*

¶ A Psalme or song of the *dedication of the [a] house of Dauid. *Deut.20.5.*

1 IWill magnifie thee, O Lord: [b] for thou hast exalted me, and hast not made my foes to reioyce ouer me.
2 O Lord my God, I cried vnto thée, and thou hast [c] restored me.
3 O Lord, thou hast brought vp my [d] soule

a After that Absalom had polluted it w̃ most filthie fornication.
b He cõdemneth them of great ingratitude, which do not praise God for his benefites.
c Restored frõ ỳ rebellion of Absalom.
d Meaning, that he escaped death most narowly.

e The word signifieth them, ỳ haue receiued mercy and shewe mercie liberally vnto others.
f Before his Tabernacle.
Psal.14.5.8.
isa.54.8.
2.cor.4.17.
g I put to much confidence in my quiet state, as Iere.31.18.
2.Chro.32.24,25
h I thought thou hadest established me in Zion most surely
i After that thou hadest withdrawen thine help, I felt my miserie.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he woulde liue to prayse his Name, which is the ende of mans creation. l Because thou hast preserued me, that my tongue should praise thee, I wil not be vnmindefull of my duetie.

out of the graue: thou hast reuiued mee from the, in that go downe into the pit.
4 Sing prayses vnto the Lorde, yee e his Saints, and giue thanks f before the remembrance of his holines.
5 * For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.
6 And in my g prosperitie I saide, I shall neuer be moued.
7 For thou Lorde of thy goodnes hadest made my h mountaine to stande strong: but thou diddest hide thy face, & I i was troubled.
8 Then cryed I vnto thee, O Lorde, and prayed to my Lord.
9 What profit is there in my blood, when I go downe to the pitte? shall the dust k giue thankes vnto thee? or shall it declare thy trueth?
10 Heare, O Lord, and haue mercie vpon me: Lord, be thou mine helper.
11 Thou hast turned my mourning into ioy: thou hast loosed my sacke & girded me with gladnes.
12 Therfore l shal my l tongue praise thee & not cease: O Lorde my God, I will giue thankes vnto thee for euer.

PSAL. XXXI.

1 *Dauid delivered from some great danger, first rehearseth what meditation hee had by the power of faith, when death was before his eyes, his enemie beeyng readie to take him.* 15 *Then he affirmeth that the fauour of God is alwayes readie to those that feare him.* 20 *Finally he exhorteth all the faithfull to trust in God and to loue him, because he preseruetb & strengtheneth them, as they may see by this example.*

¶ To him that excelleth. A Psalme of Dauid.

1 IN * thee, O Lord, haue I put my trust: let mee neuer be confounded: deliuer me in thy a righteousnes.
2 Bowe downe thine eare to mee: make haste to deliuer me: be vnto me a strong rocke, & an house of defence to saue me.
3 For thou art my rocke & my fortresse: therefore for thy Names sake direct me and guide me.
4 Drawe me out of the b nette, that they haue layed priuily for mee: for thou art my strength.
5 Into thine c hand I commend my spirit: for thou hast redeemed me, O Lorde God of trueth.
6 I haue hated them that giue themselues to deceitful vanities: for I d trust in the Lorde.
7 I shall be glad & reioyce in thy mercie: for thou hast seene my trouble: thou hast

1.Sam.23.14.
psal.71.1.
a For then God declareth himselfiust, when he preseruetb his according as he hath promised.
b Preserue me from the craftie counsels & subtil practises of mine enemies.
c He desireth God not only to take care for him in this life, but ỳ his soule may be saued after this life.
d This affection ought to be in al Gods children, to hare whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.

knowen my soule in aduersities,
8 And ỳ hast not thut me vp in ỳ hand of ỳ enemy, but hast set my feete at e large.
9 Haue mercie vpon mee, O Lorde: for I am in trouble: mine f eye, my soule & my bellie are consumed with griefe.
10 For my life is waste with heauines, & my yeres with mourning: my strength fayleth for my paine, and my bones are consumed.
11 I was a g reproch among all mine enemies, but specially among my neyghbours: & a feare to mine acquaintance, h who seeing me in the streete, fled from mee.
12 I am forgotten, as a deade man out of minde: I am like a broken vessel.
13 For I haue heard the rayling of i great men: feare was on euery side, while they conspired together against me, and c consulted to take my life.
14 But I trusted in thee, O Lorde: I saide, k Thou art my God.
15 My l times are in thine hande: deliuer me from the hand of mine enemies, and from them that persecute me.
16 Make thy face to shine vpon thy seruant, & saue me through thy mercie.
17 Let mee not be confounded, O Lorde: for I haue called vpon thee: let the wicked be put to confusion, and m to silence in the graue.
18 Let the lying lippes be made dumme, which cruelly, proudely and spiteffully speake against the righteous.
19 How great is thy goodnes, which thou n hast layed vp for them, that feare thee! and done to them, that trust in thee, euen before the sonnes of men!
20 Thou doest hide them " o priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.
21 Blessed be the Lorde: for he hath shewed his marueilous kindnes toward me in a p strong citie.
22 Though I sayd in mine q haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed vnto thee.
23 Loue ye the Lord al his r Saints: for the Lorde preseruetb the faithfull, & rewardeth abundantly the proude doer.
24 All ye that trust in the Lord, be r strong, and he shall establish your heart.

e Largenes signifieth comfort, as straightnes sorrow and peril.
f Meaning, that his sorow and torment had cõtinued a great while.
g Mine enemies had drawen all mẽ to their part against me, euen my chief friends.
h They were afraide to shewe me any token of friendship.
i They that were in autoritie, condemned me as a wicked doer.
k I had this testimonie of consciẽce, that thou wouldest defend mine innocencie.
l Whatsoeuer changes come, thou gouernest them by thy prouidence.
m Let death destroy them to the intent that they may hurt no more.
n The treasures of Gods mercie are alwayes layd vp in store for his children, albeit at all tymes they do not enioy them.
" *Ebr. in the secret of thy face.*
o That is, in a place where they shall haue thy comfort, and be hid safely from ỳ enemies pride.
p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour. q And so by my rashnes and infidelitie deserued to haue bene forsaken. r *Or, ye that feele his mercies.* r Be constant in your vocation, & God will confirme you with heauenly strength.

PSAL. XXXII.

1 *Dauid punished with grieuous sickenes for his sinnes, coũteth them blessed, to whom God doeth not imputte their transgressions.* 5 *And after that he had cõfessed his sinnes and obtained pardon,* 6 *He exhorteth the wicked men to liue godly,* 11 *And the good to reioyce.*

¶ A Psalme

a Concerning the free remissiõ of sinnes, which is the chiefest point of our fayth.
b To be justified by faith, is to haue our sinnes freely remitted, & to be reputed just, Rom. 4. 6.
c Betweene hope and despaire.
d Neither by silence nor crying found I ease: signifiyng, that before the sinner be reconciled to God, he feeleth a perpetual torment.
e He sheweth that as Gods mercy is the only cause of forgiuenes of sinnes so the meanes thereof are repentance and confessiõ, which proceede of faith.
f When necessitie causeth him to seeke to thee for help, Isa. 55. 6.
g To wit, the waters & great dangers.
h Dauid promiseth to make the rest of Gods children partakers of the benefits, which he felt, and that he will diligently looke and take care to direct thé in the way of saluation. i If men can rule brute beasts, thinke they, that God will not bridle and tame their rage? k He sheweth that peace and ioy of conscience in the holy ghost is the fruite of fayth.

¶ A Psalme of Dauid to giue [a] instruction.

1 Blessed is he whose wickednesse is [b] forgiuen, & whose sinne is couered.
2 Blessed is the man, vnto whom the Lord imputeth not iniquitie, & in whose spirit there is no guile.
3 When I held my [c] tongue, my bones consumed, or when I [d] roared all the day,
4 (For thine hand is heauy vpõ me, day and night: and my moisture is turned into the drought of summer. Selah)
5 Then I [e] acknowledged my sinne vnto thée, neither did I mine iniquitie: for I thought, I will confesse against my self my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Selah.
6 Therefore shal euery one, that is godly, make his praier vnto thée in a [f] time, when thou mayest be found: surely in the floude of great waters [g] they shall not come nere him.
7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.
8 I will [h] instruct thée, and teach thée in the way, that thou shalt go, and I will guide thée with mine eye.
9 Be ye not like an horse, or like a mule, which vnderstand not: whose [i] mouthes thou doest binde with bit and bridle, lest they come nere thée.
10 Many sorowes shall come to the wicked: but he, that trusteth in the Lorde, mercy shall compasse him.
11 Be glad ye righteous, and [k] reioyce in the Lord, and be ioyfull all ye, that are vpright in heart.

PSAL. XXXIII.

1 He exhorteth good men to prayse God for that he hath not only ereated al things and by his prouidence gouerneth the same, but also is faithfull in his promises, 10 He vnderstandeth mans heart, & scattereth the counsell of the wicked, 16 So that no man can be preserued by any creature or mans strength: but they, that put their confidence in his mercy, shall be preserued from all aduersities.

a It is the duetie of the godly to set forth the praises of God for his mercy and power shewed toward them,

1 Reioyce in the Lord, O ye righteous: for it [a] becommeth vpright men to be thankefull.
2 Praise the Lord with harpe: sing vnto him with viole and [b] instrument of ten strings.
3 Sing vnto him a new song: sing cheerfully with a loud voyce.
4 For the [c] worde of the Lord is righteous, and all his [d] workes are faithful.
5 He [e] loueth righteousnes and iudgement: the earth is full of the goodnes of the Lord.
6 By the worde of the Lord were the heauens made, and all the host of them by the breath of his mouth.
7 He [f] gatheredth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.
8 Let all the earth feare the Lord: let all them that dwel in the world, feare him.
9 For he spake, and it was done: he commanded, and it [g] stode.
10 The Lord breaketh the [h] counsel of the heathen, and bringeth to nought the deuices of the people.
11 The counsel of the Lord shall stand for euer, and the thoughtes of his heart throughout all ages.
12 Blessed is that nation, whose [h] God is the Lord: euen the people, that he hath chosen for his inheritance.
13 The Lord [i] looketh downe from heauen, & beholdeth all the children of mẽ.
14 From the habitation of his dwelling he beholdeth all them, that dwell in the earth.
15 He [k] facioneth their hartes euery one, and vnderstandeth all their workes.
16 The [l] king is not saued by the multitude of an hoste, neither is the mighty man deliuered by great strength.
17 A horse is a vayne helpe, and shall not deliuer any by his great strength.
18 Beholde, [m] the eie of the Lorde is vpon them that feare him, and vpon thé, that trust in his mercy,
19 To deliuer their soules from death, & to preserue them in famine.
20 [n] Our soule waiteth for the Lord: for he is our helpe and our shield.
21 Surely our heart shall reioyce in him, because we trusted in his holy Name.
22 Let thy mercy, O Lorde, be vpon vs, as we trust in thee.

b To sing on instruments was a part of the ceremonial seruice of the Temple, which doth no more appertaine vnto vs, then the sacrifices, censings and lights.
c That is, counsel or commaundement in gouerning the world.
d That is, the effect and execution.
e How soeuer the world judgeth of Gods workes, yet he doth all things according to iustice and mercy.
f By the creation of the heauens and beautiful ornament, with the gathering alio of the waters he setteth forth the power of God, that al creatures might feare him.
[h] Or, was created.
g No counsell can preuaile against God, but he defeateth it and it shall haue euil successe.
h He sheweth that all our felicitie standeth in this, that ye Lord is our God.
i He proueth ye al things are gouerned by Gods prouidence and not by fortune.
k Therefore he knoweth their wicked enterprises. l If Kings and the mighty of ye world cannot be saued by worldly means, but only by Gods prouidence, what haue others to trust in, that haue not like meanes? m God sheweth that toward his of his mercy, which man by no meanes is able to compasse. n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11, whome in this title he calleth Abimelech (which was a generall name to all the Kinges of the Philistims) he praiseth GOD for his deliuerance, 3 Prouoking all others by his example to trust in God, to feare and serue him:

14 *Who defendeth the godly with his Angels,* 15 *And vtterly destroyeth the wicked in their sinnes.*

¶ A Psalme of Dauid, when he changed his behauiour before Abimelech, who drone him away, and he departed.

1 I Will a alway giue thankes vnto the Lord: his praise shall be in my mouth continually.
2 My soule shall glory in the Lorde: the b humble shall heare it, and be glad.
3 Praise ye the Lord with me, and let vs magnifie his Name together.
4 I sought the Lord, & he heard me: yea, he deliuered me out of all my c feare.
5 They d shall looke vnto him, and runne to him: and their faces shal not be ashamed, saying,
6 This poore man cried, and the Lorde heard him, and saued him out of all his troubles.
7 The e Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.
8 Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him.
9 Feare the Lord, ye his Saintes: for nothing wanteth to them p̃ feare him.
10 The f lions do lacke and suffer hunger, but they, which seeke the Lorde, shall want nothing that is good.
11 Come children, hearken vnto me: I wil teach you the h feare of the Lord.
12 * What man is he, that desireth life, & loueth long dayes for to i see good?
13 Keepe thy tongue from euil, & thy lips, that they speake no guile.
14 Eschew euil and do good: seeke peace & follow after it.
15 The eies of the Lord are vpon the righteous, and his eares are open vnto their cry.
16 But the k face of the Lord is against them that do euil, to cut of their remembrãce from the earth.
17 The righteous cry, and the Lord heareth them, & deliuereth them out of all their troubles.
18 The Lord is neere vnto them that are of a l contrite heart, and will saue such as be afflicted in spirit.
19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.
20 m He keepeth all his bones: not one of them is broken.
21 But malice shal slay the n wicked: & they that hate the righteous, shall perish.
22 The Lord o redeemeth the soules of his seruantes: and none, that trust in him, shal perish.

a He promiseth neuer to become vnmindefull of Gods great benefite for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shall be bold to flee to thee for succour, when they shall see thy mercies toward me.
e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their pacient obedience profit more then they, which rauine & spoyle.
g If they abide the last triall.
h That is, the true religion & worship of God.
i Pet. 3. 10.
i Seing all men naturally desire felicitie, he wondereth why they cast themselues willingly into miserie.
k The anger of God doth not onely destroy the wicked, but also abolisheth their name for euer.
l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them.
m And as Christ saith, all the heares of his head.
n Their wicked enterprises shall turne to their owne destruction.
o For when they seeme to be ouercome with great dangers and death it self, then God sheweth himselfe their redemer.

PSAL. XXXV.

1 *So long as Saul was enemy to Dauid, all that had any auttoritie vnder him to slayter their King (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to plead and to auenge his cause,* 8 *That they may be taken in their nettes and snares, which they laied for him, that his innocencie may be declared,* 27 *And that the innocent, which taketh part with him, may reioyce and praise the Name of the Lorde, that thus deliuereth his seruant.* 28 *And so he promiseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.*

¶ A Psalme of Dauid.

1 PLead thou my a cause, O Lord, with them that strine with me: fight thou against thẽ, that fight against me.
2 b Lay hand vpon the shield & buckler, and stand vp for mine helpe.
3 Bring out also the speare and stop the way against them, that persecute me: say vnto my c soule, I am thy saluation.
4 Let thẽ be confounded & put to shame, that seeke after my soule: let them be turned back and brought to confusion, that imagine mine hurt.
5 Let them be as chaffe before the wind, and let the Angell of the Lorde d scatter them.
6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.
7 For e without cause they hane hid the pit and their net for me: without cause haue they digged a pit for my soule.
8 Let destruction come vpõ f him at vnwares, and let his net, that he hath laid priuily, take him: let him fall into g the same destruction.
9 Then my soule shall be iopfull in the Lord: it shal reioice in his saluation.
10 All my h bones shall say, Lord, who is like vnto thee, which deliuerest p̃ poore from him, that is to strong for him? yea, the poore, and him that is in misery, frõ him that spoileth him!
11 i Cruel witnesses did rise vp: they asked of me things that I knew not.
12 They rewarded me euill for good, to k haue spoyled my soule.
13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and l my praier was turned vpon my bosome.
14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewapleth his mother.

a He desireth God to vndertake his cause against them that did persecute him & slaunder him.
b Albeit God cã with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.
c Assure me against these tentatiõs, that thou art the author of my saluation.
d Smite them w̃ the spirit of giddines that their enterprises may be foolish, and they receiue iust reward.
e Shewing that we may not call God to be a reuenger, but only for his glory, and when our cause is iust.
f When he promiseth to himselfe peace.
g Which he prepared against ỹ childrẽ of God.
h He attributeth his deliuerance only to God, praising him therefore both in soule & body.
i That would not suffer me to purge my self.
k To haue taken from me al comfort, & brought me into despaire.
l I prayed for them w̃ inward affectõ, as I would haue done for my selfe: I declared mine affection w̃ bowing down mine hed.

m When they sawe me ready to slip and as one that halted for infirmitie.
n With their railing wordes.
o The word signifieth cakes: meaning, that the proud courtears at their deintie fealtes scoffe, raile, and conspire his death.
p In token of contempt and mocking.
m Or, clefts of the earth: meaning himselfe and others in their miserie.
q They reioyced as though they had nowe seene Dauid ouerthrowen.
r It is the iustice of God to giue to the oppressers affliction & torment, and to the oppressed aide and reliefe, 2. Thes. 1. 6.
s Because we haue ȳ, which we sought for, seeing he is destroyed.
t That is, at once, were they neuer so many or mightie.
u This prayer shall alwaies be verified against them, that persecute the faithfull.
x That at least fauour my right, though they be not able to helpe me.
y He exhorteth the Churchto praise God for the deliuerance of his seruantes, & for the destruction of his aduersaries.

15 But in mine m aduersitie they reioyced, and gathered themselues together: the abiectes assembled themselues against me, and I knewe not: they tare n me and ceased not,
16 With the false koffers at o bankets, gnashing their teeth against me.
17 Lord, how long wilt thou beholde this? deliuer my soule from their tumult, euen my desolate soule from the lions.
18 So will I giue thee thankes in a great Congregation: I will p praise thee among much people.
19 Let not them that are mine enemies, vniustly reioyce ouer me, neither let them p winke with the eye, that hate me without a cause.
20 For they speake not as friendes: but they imagine deceitfull wordes against the q quiet of the land.
21 And they gaped on me with their mouthes, saying, Aha, aha, q our eye hath seene.
22 Thou hast seene it, O Lorde: keepe not silence: be not farre from me, O Lorde.
23 Arise & wake to my iudgement, euen to my cause, my God, and my Lord.
24 Judge me, O Lord my God, according to thy r righteousnes, and let them not reioyce ouer me.
25 Let them not say in their hearts, s O our soule reioyce: neither let them say, We haue deuoured him.
26 Let them be confounded, and put to t shame together, that reioyce at mine hurt: let them be clothed u with confusion and shame, that lift vp themselues against me.
27 But let them be ioyfull and glad, x that loue my righteousnes: yea, let them say alway, Let O Lord be magnified, which loueth the y prosperitie of his seruant.
28 And my tongue shall vtter thy righteousnesse, and thy praise euery day.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doeth complaine of their malitious wickednesse. 6 Then he turneth to consider the vnspeakeable goodnes of God towards all creatures: 9 But specially towardes his children, that by the faith thereof he may be comforted and assured of his deliuerãce by this ordinarie course of Gods worke, 13 Who in the end destroyeth the wicked and saueth the iust.

¶ To him that excelleth. A Psalme of Dauid, the seruant of the Lorde.

1 WIckednes saith to the wicked man, a euen in mine heart, that there is no feare of God before his eyes.

a See euidently by his deedes, ȳ sinne pusheth forward the reprobate from wickednesse to wickednesse, albeit he goe about to couer his impietie.

2 For he b flattereth himselfe in his own eyes, while his iniquitie is found worthy to be hated.
3 The wordes of his mouth are iniquitie and c deceit: he hath left of to vnderstand and to doe good.
4 He d imagineth mischiefe vpon his bed: he setteth himself vpon a way, that is not good and doth not abhorre euill.
5 Thy e mercie, O Lord, reacheth vnto the heauens, and thy faithfulnesse vnto the cloudes.
6 Thy righteousnesse is like the f mightie mountaines: thy iudgements are like a great f deepe: thou, Lorde, doest saue man and beast.
7 Howe excellent is thy mercie, O God! therefore the children of men trust vnder the shadow of thy wings.
8 They shalbe g satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.
9 For with thee is the well of life, and in thy light shall we see light.
10 Extend thy louing kindnesse vnto the that h know thee, and thy righteousnes vnto them that are vpright in heart.
11 Let not the i foote of pride come against me, and let not the hand of the wicked men moue me.
12 k There they are fallen that worke iniquitie: they are cast downe, and shal not be able to rise.

b Though all other detest his vile sinne, yet he himselfe seeth it not.
c The reprobate mocke at wholsome doctrine & put not differẽce betweene good and euill.
d By describing at large the nature of the reprobate, he admoniseth the godly to beware of these vices.
e Though wickednes seemeth to ouerflowe all the world, yet by thine heauenly prouidence thou gouernest heauẽ and earth.
f Ebr. the mountaines of God: for what soeuer is excellent, is thus called.
g The depth of thy prouidence gouernethal things, & disposeth them, albeit the wicked seeme to ouerwhelme the world.
h Only Gods children haue ynough of al things both concerning this life and the life to come.
h He sheweth who are Gods children, to wit, they that knowe him, and leade their liues vprightly.
i Let not the proude aduance himselfe against me, neither the power of the wicked driue me away.
k That is, in their pride wherein they flatter themselues.

PSAL. XXXVII.

1 This Psalme conteineth exhortation and consolation for the weake that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For howe prosperously soeuer the wicked do liue for ȳ time, he doth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies, 11 And how miserably that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked and preserued.

¶ A Psalme of Dauid.

1 FKeat not a thy selfe because of b wicked men, neither be enuious for the euill doers.
2 For they shal soone be b cut downe like grasse, & shall wither as b greene herbe.
3 c Trust thou in the Lord and doe good: dwell in the land, and thou shalt be fed assured b.
4 And delite thy selfe in the Lord, and he

a He admoniseth vs neither to vexe ourselues for the prosperous estate of ȳ wicked, neither to desire to be like them to make our state the better.

b For Gods iudgement cutteth downe their state in a moment.
c To trust in God, and do according to his will, are sure tokens, that his prouidence wil neuer faile vs.

shall

and having complayned of his enemies, with good courage he calleth for ayde and succour.

¶ To him that excelleth. A Psalme of Dauid.

1 I Waited [a] paciently for the Lorde, and he inclined vnto me, & heard my cry.
2 He brought me also out of the [b] horrible pit, out of the myre clay, and set my feete vpon the rocke, and ordred my goings.
3 And he hath put in my mouth [c] a new song of praise vnto our God: many shal see it and feare, & shall trust in the Lord.
4 Blessed is the man that maketh ỳ Lord his trust, & regardeth [d] not the proude, nor such as turne aside to lyes.
5 [e] O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, & speake of them, but they are more then I am able to expresse.
6 Sacrifice and offring thou diddest not desire: (for [f] mine eares hast thou prepared) burnt offring and sinne offring hast thou not required.
7 [g] Then saide I, Lo, I come: for in the rolle of the booke it is written of me,
8 I desired to doe thy good will, O my GOD: yea, thy Lawe is within mine heart.
9 I haue declared thy righteousnes in the [h] great Congregation: loe, I wil not refraine my lips: O Lord, thou knowest.
10 I haue not hid thy righteousnes within mine heart, but I haue declared thy [i] trueth and thy saluation: I haue not conceiled thy mercy & thy trueth from the great Congregation.
11 Withdraw not thou thy tender mercy from me, O Lord: let thy mercy and thy trueth alway preserue me.
12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in nomber then the heares of mine head: therefore mine heart hath [k] failed me.
13 Let it please thee, O Lorde, to deliver me: make haste, O Lord, to helpe me.
14 Let them be [l] confounded and put to shame together, that seeke my soule to destroy it: let them be driven backward and put to rebuke, that desire mine hurt.
15 Let them be [m] destroyed for a reward of their shame, which say vnto mee, Aha, aha.
16 Let al them, that seeke thee, reioyce and be glad in thee: and let them, that loue thy saluation, say alway, [n] The Lorde be praysed.
17 Though I be poore & needy, the Lord thinketh on mee: thou art mine helper and my deliverer: my God, make no tarying.

a Though God deferred his help yet he paciently abode, til he was heard.
b He hath delivered me from most great dangers.
c That is, a speciall occasion to prayse him: for Gods benefites are so many occasions for vs to praise his Name.
d To followe their example, which he must needs do, that trusteth not only in the Lord.
e Dauid goeth from one kind of Gods fauour to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are farre aboue our capacities: we cā not so much as tell thē in order.
f Thou hast opened mine eares to vnderstand ỳ spiritual meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spiritual seruice.
g When thou hadest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this ende.
h In the Church assembled in the Sanctuarie.
i Dauid here nombreth three degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousnes, which signifieth his continuall protection, and his truth, wherby appeareth his constant fauour, so that hereof proceedeth our saluation.
k As touching ỳ iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly moued mine heart to pray.
l He desireth that Gods mercy may contend for him against the rage of his enemies.
m Let the same shame, and confusion light vpon them, which they intended to haue brought vpon me.
n As the faithful always praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them that pitie his case, 9 And complayneth of the treason of his owne friends and familiars, as came to passe in Iudas, Ioh. 13.18. After he feeling the great mercies of God gently chastising him, and not suffring his enemies to triumph against him, 13 Giueth most hearty thankes vnto God.

¶ To him that excelleth. A Psalme of Dauid.

1 B Lessed is he that [a] iudgeth wisely of the poore: the Lord shal deliver him in the time of trouble.
2 The Lord will keepe him, and preserue him alive: he shalbe blessed vpon the earth, and thou wilt not deliver him vnto the will of his enemies.
3 The Lord wil strengthen him vpon the [b] bed of sorow: thou hast turned all his [c] bed in his sickenes.
4 Therfore I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.
5 Mine enemies [d] speake euil of me, saying, When shall he dye, and his name perish?
6 And if he come to see mee, he speaketh [e] lies, but his heart heapeth iniquitie within him, & when he commeth forth, he telleth it.
7 All they that hate me, whisper together against mee: euen against mee doe they imagine mine hurt.
8 [f] A mischiefe is light vpon him, and he that lyeth, shal no more rise.
9 Yea, my familiar friend, whome I trusted, which did eate of my breade, [g] hath lifted vp the heele against me.
10 Therefore, O Lorde, haue mercy vpon me, and raise me vp: so I shall reward them.
11 By this I knowe that thou fauourest mee, because mine enemy doth not triumph against me.
12 And as for me, thou vpholdest me [h] in mine integritie, and dorst set me before thy [i] face for euer.
13 Blessed be the Lorde GOD of Israel vnto without end. [k] So be it, euen so be it.

a Not condemning him as accursed, whome God doeth visit, knowing ỳ there are diuers causes, why God layeth his hand vpon vs: yea, and afterward he restoreth vs.
b When for sorow & griefe of mind he casteth himselfe vpon his bed.
c Thou hast restored him in his sicke bed & sent him comfort.
d That is, curse me, and cannot haue their cruel hate quenched, but with my shamefull death.
e For pretēding to comfort me, he conspireth my death in his heart, and bragge-geth thereof.
f The enemies thought by his sharpe punishments that God mine was become his mortal enemie.
g As Dauid felt this falshood, & as it was chiefly accomplished in Christ, Ioh 13.18. so shall his members continually proue ỳ same.
h Meaning, either in prosperitie of life, or in ỳ true feare of God against all tentations.
i Shewing me euident signes of thy fatherly prouidence.
k By this repetition he stirreth vp the faithfull to praise God.

*) Ebr. the man of my peace.

1 The Prophet grieuously cõplaineth, that being lessed by his persecutors, he coulde not be present in the Congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre ouercome with these sorowes & thoughtes, 8 But that he continually put his confidence in the Lord.

¶ To him that excelleth. A Psalme to giue instruction, [a] committed to the sonnes of Korah.

1 AS the hart braieth for the riuers of water, so [b] panteth my soule after thee, O God.
2 My soule thirsteth for God, euen for the liuing God: when shal I come and appeare before the presence of God?
3 [c] My teares haue bene my meate day and night, while they dayly say vnto me, Where is thy God?
4 When I remembred [d] these things, I powred out my verie heart, because I had gone with the multitude, and leddе them into the House of God with the voyce of singing, and praise, as a multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and vnquiet within me? [e] waite on God: for I will yet giue him thankes for the helpe of his presence.
6 My God, my soule is cast downe within me, [f] because I remember thee, from the land of Jorden, and Hermonim, and from the mount Mizar.
7 One [g] deepe calleth another deepe by the noyse of thy water spoutes: all thy waues and thy floodes are gone ouer me.
8 The Lord [h] wil graunt his louing kindnes in the day, and in the night shall I sing of him, euen a praier vnto the God of my life.
9 I will say vnto God, which is my rocke, Why hast thou forgotten me? why goe I mourning, when the enemie oppresseth me?
10 My [i] bones are cut asunder, while mine enemies reproch me, saying dayly vnto me, Where is thy God?
11 [k] Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I yet giue him thankes: he is my present helpe, and my God.

a As a treasure to be kept of thē, which were of the nomber of the Leuites.
b By these similitudes of thirst and panting he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuē to weeping.
d That is, how I led the people to serue thee in thy Tabernacle, and nowe seeing my contrarie estate, I die for sorowe.
e Though he susteined grieuous assaultes of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictiōs came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no ende of our miserie, till God be pacified, and send remedie. h He assureth himselfe of Gods helpe in time to come. i That is, I am most grieuously tormented. k This repetition doth declare that David did not ouercome at once: to teache vs to be constant for as much as God will certainely deliuer his.

PSAL. XLIII.

1 He praieth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holy Cõgregatiõ.

1 IUdge [a] me, O God, and defend my cause against the vnmercifull [b] people: deliuer me from the deceitfull and wicked man.
2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemie oppresseth me?
3 Send thy [c] light & thy trueth: let them leade me: let them bring me vnto thy holy Mountaine & to thy Tabernacles.
4 Then [d] wil I goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.
5 Why art thou cast downe, my soule? and why art thou disquieted within me? [e] Waite on God: for I will yet giue him thankes, he is my present helpe, and my God.

a He desireth God to vnder-take his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruel companie of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemn sacrifice of thaks giuing in token of his great deliuerance. e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lorde, though their troubles be long and great.

PSAL. XLIIII.

1 The faithfull remember the great mercie of God toward his people. 9 After, they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shewe what grieuous thing they suffred. 23 Finally they pray vnto God not to contemne their afflictiõ, seeing the same redounded to the contempt of his honour.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

1 WE haue heard with our [a] eares, O God: our fathers haue tolde vs the workes, that thou hast done in their dayes, in [b] olde time:
2 How thou hast driuen out the [b] heathen with thine hand, and plaunted [c] them: howe thou hast destroyed the [d] people, and caused [e] them to growe.
3 For they inherited not [f] lande by their own sword, neither did their own arme saue them: but thy right hand, & thine arme and the light of thy countenance, because thou didest [f] fauour them.
4 Thou art my King, O God: send helpe vnto [g] Jaakob.
5 [h] Thyough thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.
6 For I doe not trust in my bow, neither can my sword saue me.
7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.
8 Therefore will we praise God continually, and will confesse thy Name for euer. Selah.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their returne fró Babylon, or vnder Antiochus, or in such like afflictiõ.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the onely fountaine and beginning of a Church, therefore deliuer thy people from their miserie. h Because they and their forefathers made both one Church, they applie that to themselues, which before they did attribute to their fathers.

Deut. 4 37. g Because thou art our King, therefore deliuer thy

i As they confessed before, that their strength came of God, so nowe they acknowledge that this affliction came by his aul-iudgement.

[h] *Or, at their pleasure.*

Rom.8.36.

k Knowing God to be autor of this calamitie, they murmure not, but seeke remedie at his handes, who wounded them.

l As slaues which are solde for a lowe price, neither looke ſt thou for him ȳ offreth most, but takeſt the firſt chapman.

m I dare not lift vp mine head for ſhame.

n Meaning, the proud and cruell tyrant:

o They boaſt not of their vertues, but declare that they reſt vpon God in the middes of their afflictions: who puniſhed not now their ſinnes, but by hard afflictions called them to the conſideration of the heauenly ioyes.

[h] *Or, whales: meaning the bottomles ſeas of tentations. here we ſee the power of faith, which can be ouercome by no perill.*

p They ſhewe that they honoured God aright Becauſe they truſted in him alone.

q They take God to witnes that they were vpright to himward.

r The faithfull make this their comfort, that the wicked puniſh them not for their ſinnes, but for Gods cauſe, Mat.5. 10. 1.Pet.4.14.

ſ There is no hope of recouerie, except thou put to thine hand and raiſe vs vp.

t Which is the onely and ſufficient ranſome to deliuer both body and ſoule from all kinde of ſlauerie and miſerie.

9 But now thou art farre of, and puttest vs to [i] confusion, & goest not forth with our armies.
10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoile [k] for themselves.
11 * Thou guest vs [k] as sheepe to be eaten, and doest scatter vs among the nations.
12 Thou sellest thy people [l] without gaine, and doest not increase their price.
13 Thou makest vs a reproche to our neighbours, a iest and a laughing stocke to them that are round about vs.
14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.
15 My [m] confusion is daily before me, and the shame of my face hath couered me,
16 For the voyce of the slanderer and rebuker, for the enemie and [n] auenger.
17 All this is come vpon vs, yet doe we not [o] forget thee, neither deale we falsly concerning thy couenant.
18 Our heart is not turned backe: neither our steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the place of [p] dragons, and couered vs with the shadowe of death.
20 If we haue forgotten [p] Name of our God, and holden vp our handes to a [r] strange God,
21 Shall not God [q] searche this out? for he knoweth the secrets of the heart.
22 Surely for thy sake [r] are we slaine continually, and are counted as sheepe for the slaughter.
23 Vp, why slepest thou, O Lord? awake, be not farre of for euer.
24 Wherefore hidest thou thy face? and forgettest our miserie & our affliction?
25 For our soule is [s] beaten downe vnto the dust: our belly cleauetb vnto the ground.
26 Rise vp for our succour, and redeeme vs for thy [t] mercies sake.

PSAL. XLV.

1 The maieſtie of Salomon, his honour, ſtrength, beautie, riches and power are praiſed, and alſo his mariage with the Egyptian being an heathen woman is bleſſed, 10 If ſhe can renounce her people and the loue of her countrey, and giue her ſelfe wholy to her huſband. Vnder the which figure the wonderfull maieſtie and increaſe of the kingdome of Chriſt and the Church his ſpouſe now taken of the Gentiles is deſcribed.

¶ To him that excelleth on [a] Shoshannim a song of [b] loue to giue instruction, committed to the sonnes of Korah.

1 MInne heart will vtter forth a good matter: I will intreate in my workes of the King: my tongue is as the penne of a swift writer.
2 Thou art [c] faire: then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.
3 Gird thy sword vp on thy thigh, O most mightie, to wit, thy worship & thy glory.
4 And prosper with thy glory: [d] ride vpon the worde of truth and of meekenes and of righteousnes: so thy right hand shall teache thee terrible things.
5 Thine arrowes are sharpe to perce the heart of the kinges enemies: therefore the people shall fall vnder thee.
6 Thy [e] throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousnes.
7 Thou louest righteousnes, and hatest wickednes, because God, euen thy God hath [f] anointed thee with the oyle of gladnes aboue thy fellowes.
8 All thy garments smell of myrrhe and aloes, and cassia, when thou commest out of the pudie palaces, [g] where they haue made thee glad.
9 Kings daughters were among thine honorable wiues: vpon thy right hand did stand the [h] Queene in a vesture of gold of Ophir.
10 [i] Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.
11 So shall the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.
12 And the [k] daughter of [l] Tyrus with the riche of the people shall doe homage before thy face with presents.
13 The kinges daughter is all glorious [l] within: her clothing is of broydred golde.
14 She shalbe brought vnto the King in rayment of needle worke: the virgins that followe after her, and her companions shalbe brought vnto thee.
15 With ioye and gladnesse shall they be brought, and shall enter into the Kings palace.
16 In stead of thy fathers shall thy [m] children be: thou shalt make them princes [n] through all the earth.
17 I will make thy [o] Name to be remembred through all generations: therefore shall the people giue thankes vnto thee world without end.

a This was a certaine tune or an instrument.

b Of that perfit loue that ought to be betweene the husband and the wife.

c Salomõs beautie & eloquence to winne fauour with his people, & his power to ouercome his enemies, is here described.

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdome standeth in trueth, meekenes & iustice, not in worldly pompe and vanitie.

e Vnder this figure of this kingdome of iustice is set forth the euerlasting Kingdome of Christ.

f Hath established thy kingdome as the figure of Christ, which is ȳ peace and ioy of the Church.

g In the which palace ȳ people made thee ioyful to see them giue thankes and reioyce for thee.

h Though he had many kings daughters amõg his wiues, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter he sheweth that the church must cast of all carnall affections to obey Christ only.

k He signifieth ȳ diuers of them that be riche, shalbe benefactours to the Church, albeit they giue not perfite obedience to the Gospel.

[l] *O. Zor.* I There is nothing fained, nor hypocriticall, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed only to their own ingratitude.

m They shall haue greater graces then their fathers.

n He signifieth the great compasse of Christes kingdom, which shalbe sufficient to enrich all his members.

o This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Senacherib with his armie was driuen away, or some other like sudden and marueulous deliuerance by the mighty hande of God. 8 Whereby the Prophet commending this great benefite, doeth exhort the faithful to giue themselues wholy into the hande of God, douting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delite to assuage the rage of the wicked, when they are most busie against the iust.

¶ To him that excelleth vpon [a] Alamoth a song committed to the sonnes of Korah.

1 God is our [b] hope & strength, & helpe in [b] troubles, readie to be found.
2 Therefore will not we [c] feare, though the earth be moued, and though the mountaines fall into the middes of the sea.
3 Though the waters thereof [d] rage and be troubled and the mountaines shake at the surges of the same. Selah,
4 Yet there is a [e] Riuer, whose streames shall make glad the citie of God: euen the Sanctuarie of the Tabernacles of the most High.
5 God is in the middes of it: therefore shal it not be moued: God shal helpe it [f] very earely.
6 When the nations raged, and the kingdomes were moued, God [g] thundred, and the earth melted.
7 The Lorde of hostes is [g] with vs: the God of Iaakob is our refuge. Selah.
8 Come, and beholde the workes of the Lord, [h] what desolations he hath made in the earth.
9 Hee maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.
10 Be [i] still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.
11 The Lord of hostes is with vs: the God of Iaakob is our refuge. Selah.

a Which was either a musical instrument or a solemne tune, vnto the which this Psalme was sung. [a] *Or, protection.*
b In al maner of troubles God sheweth his speedy mercy and power in defending his.
c That is, we will not be ouercome with feare.
d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.
e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.
f Alwayes when neede requireth. [g] *Ebr. gaue his voyce.*
g They are assured that God can and will defend his Church from all dangers and enemies.
h To wit, how oft he hath destroyed his enemies and deliuered his people.
i He warneth them y persecute the Church to cease their crueltie: for els they shall feele y God is to strong for them, against whom they fight.

PSAL. XLVII.

The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posteritie of Iaakob: 9 And after prophecieth of the kingdome of Christ in this time of the Gospell.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

1 All people [a] clap your handes: sing loud vnto God [b] with a ioyfull voyce.
2 For the Lord is high, and terrible: a great King ouer all the earth.
3 He hath [b] subdued the people vnder vs, and the nations vnder our feete.
4 He hath chosen [c] our inheritance for vs: euen the glorie of Iaakob whom he loued. Selah.
5 God is gone vp with triumph, euē the Lorde, with the [d] sound of the trumpet.
6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.
7 For GOD is the King of all the earth: sing praises euery one that hath [e] vnderstanding.
8 God reigneth ouer the heathen: God sitteth vpon his holy throne.
9 The princes of y̅ people are gathered vnto the people of y̅ God of Abraham: for the shields of the worlde belong to God: he [f] is greatly to be exalted.

a Here is figured Christ, vnto whome all his should giue willing obedience, & who would shew himselfe terrible to the wicked.
b He hath made the Iewes, who were the keepers of the Law and Prophets, schole masters to the Gentiles, y̅ they should [w] gladnes obey them.
c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.
d He doeth allude vnto the trumpets that were blowne at solemne feastes: but hee doeth further signifie the triumph of Christ and his glorious ascension into the heauens.
e He requireth that vnderstanding be ioyned with singing, least the Name of God be profaned with vaine crying.
f He prayseth Gods highnes, for that he ioyneth the great princes of y̅ world (whom he calleth shields) to the fellowship of his Church.

PSAL. XLVIII.

A notable deliuerance of Ierusalem from the hande of many kings is mencioned, for the which thanks are giuen to God, & the state of that citie is praised, that hath God so presently at all times readie to defende them. The Psalme seemeth to be made in the time of Ahaz, Iosphaphat, Asa or Ezechiah: for in their times chiefly was the citie by forreine princes assaulted.

¶ A song or Psalme committed to the sonnes of Korah.

1 Great is the Lorde, and greatly to be praised, in the [b] Citie of our God, euen vpon his holy Mountaine.
2 Mount Zion, lying Northward, is faire in situation: it is the [c] top of the whole earth, and the citie of the great King.
3 In the palaces thereof God is knowen for a [d] refuge.
4 For lo, the Kings were [e] gathered, and went together.
5 When they saw [f] it, they marueiled: they were astonied, & suddenly driuen backe.
6 Feare came there vpon them, and sorrow, as vpon a woman in trauaile.
7 As with an East winde y̅ breakest the shippes [g] of Tarshish, so were they destroyed.
8 As we haue [h] heard, so haue we seene

a Some put this difference betwene a song, & Psalme, saying that it is called a song, whē there is no instrument, but y̅ voyce: and the Psalme, the contrary. The sound of y̅ Psalme is when the instruments begin, and the voyce followeth. The Psalme of the song, the cōtrary.
b Albeit God shew his wōders through all the world, yet he wil be chiefly praysed in his Church
c Because the word of saluation came thence to al them y̅ should beleeue.
d Except God were the defence thereof, neither situation nor munition could preuayle.
e They conspired and went against Gods people.
f The enemies were afrayd at the sight of the Citie.
g That is, of Cilicia, or of the sea called Mediterraneū.
h To wit, of our fathers, so haue we proued: or, god hath performed his promes.

in the

i In all places where thy Name shal be heard of, men shal praise thee, when they heare of thy marueilous workes.
k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgments against thine enemies.
l For in his outward defence & strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

in the Citie of the Lord of hostes, in the Citie of our God: God wil stablish it for euer. Selah.
9 We waite for thy louing kindnes, O God, in the middes of thy Temple.
10 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnes.
11 Let mount Zion reioyce, and the daughters of Iudah be glad, because of thy iudgements.
12 [f] Compasse about Zion, and go round about it, and tell the towres thereof.
13 Marke well the wall thereof: behold her towres, that ye map tel pour posteritie.
14 For this God is our God for euer & euer: he shalbe our guide vnto the death.

PSAL. XLIX.

1 The holy Ghost calleth al men to the consideration of mans life, 7 Shewing them not to be most blessed, that are most wealthie, and therefore not to be feared: but contrariewise he lifteth vp our mindes to consider how all thinges are ruled by Gods prouidence: 14 Who as he iudgeth these worldly misers to euerlasting torments, 15 So doth he preserue his & will reward them in the day of the resurrection, 2. Thess.1.6.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

a He wil intreat how God gouerneth the worlde by his prouidēce which can not be perceiued by the iudgement of the flesh.
b Though wicknes reigne & enemies rage, seing god will execute his iudgements against the wicked in time cōuenient.
c To trust in riches is more madnes, seeing they can neyther restore life nor prolong it.
d That is, so rare, or not to be found, as prophecie was precious in the dayes of Eli, 1.Sam.3.1.
e Meaning, it is impossible to liue for euer: also that life & death are onely in Gods hands.
f In that that death maketh no difference betweene the persons. g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

1 HEare this, all ye people: giue eare, all ye that dwel in the world,
2 As wel lowe as hie, both rich and poore.
3 My mouth shall speake of wisdome, and the meditation of mine heart is of knowledge.
4 I wil incline mine eare to a parable, & vtter my graue matter vpon the harpe.
5 Wherefore should I [b] feare in the euill dayes, when iniquitie shall compasse me about, as at mine heeles?
6 They trust in their [c] goods, & boast themselues in the multitude of their riches.
7 Yet a man can by no meanes redeme his brother: he can not giue his ransome to God,
8 (So [d] precious is the redēption of their soules, [e] and the continuance for euer)
9 That he map liue still for euer, and not see the graue.
10 For he seeth that wise men [f] dye, & also that the ignorant and foolish perish, and leaue their riches for [g] others.
11 Yet they thinke, their houses, and their habitations shall continue for euer, euen from generation to generation, and

[h] call their lands by their names.
12 But man shall not continue in honour: he is like the [i] beastes that dye.
13 This their way vttereth their foolishnes: yet their posteritie [k] delite in their talke. Selah.
14 [k] Like sheepe they lie in graue: [l] death deuoureth them, & the righteous shall haue dominatio ouer them in the [m] morning: for their beautie shal consume, whe they shal go from their house to graue.
15 But God shall deliuer my soule from the power of the graue: [n] for he will receiue me. Selah.
16 Be not thou afraid when one is made rich, and when the glorie of his house is increased.
17 * For he shal take nothing away when he dyeth, neither shall his pompe descend after him.
18 For while he liued, [o] he reioyced himselfe: and [p] men will praise thee, when thou makest much of thy selfe.
19 [p] [o] He shal enter into the generation of his fathers, [p] and they shall not liue for euer.
20 Man is in honour, and vnderstandeth not: he is like to beastes that perish.

[h] *Or, labour that their name may be famous in earth.*
h As touching the death of the bodye.
i They speake and do the same thing that their fathers did.
k As sheepe are gathered into ye folde, so shall they be brought to the graue.
l Because they haue no part of life euerlasting.
m Christs comming is as the morning, when the elect shall reigne vp Christ their head ouer the wicked.
[n] *Or, because he hath receiued me. Iob.27.19. 1.tim.6.7.*

[o] *Ebr. he blessed his soule.* n The flatterers praise them that liue in delights and pleasures. [p] *Or, his soule.* o And not passe ye terme appointed for lyfe. p Both they & their fathers shall liue here but a while, and at length dye for euer. q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alway full of hypocrites, 8 Which do imagine that God will be worshipped with outward ceremonies onely, without the heart: & especially the Iewes were of this opinion, because of their figures and ceremonies of the law, thinking that their sacrifices were sufficiēt, 21 Therefore the Prophet doeth reproue this grosse errour, and pronounceth the Name of God to be blasphemed, where holines is set in ceremonies. 23 For he declareth the worship of God to be spirituall, whereof are two principall partes, inuocation, & thankesgiuing.

¶ A Psalme of [a] Asaph.

1 THe God of gods, euen the Lord hath spoken and called the [b] earth from the rising vp of the sunne vnto the going downe thereof.
2 Out of Zion, which is the [c] perfection of beautie, hath God shined.
3 Our God shall come and shal not keepe silence: [d] a fire shall deuour before him, and a mightie tempest shall be moued round about him.

a Who was either the autor, or a chiefe singer, to whom it was committed.
b To pleade against his dissembling people before heauen and earth.
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the law. d As when God gaue his Law in mount Sinai, he appeared terrible with thunder & tempest, so wil he appeare terrible to take a count for ye keeping thereof.

e As witnesses against the hypocrites.
f God in respect of his elect, calleth the whole bodie holy, Saints and his people.
g Which should know that sacrifices are scales of the couenant betwene God & his people, and not ser religion therein.
h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.
i Though he did delite in sacrifice, yet had he no neede of mans help thereunto.
k Though mans life for the infirmitie thereof hath neede of foode, yet God, whose life quickneth all the world, hath no neede of such meanes.
l Shew thy selfe mindful of Gods benefites by thankesgiuing.
m Why doest thou fayne to be of my people and talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my word.
o He sheweth what are the fruites of them that contemne Gods word.
p He noteth the cruelticie of hypocrites, which spare not in their talke or iudgement their owne mothers sonne.
q I will write all thy wicked deedes in a rolle, and make thee to reade & acknowledge them whether thou wilt or no.
r Vnder the which is contayned faith and inuocation.
s As God hath appointed.
t That is, declare my selfe to be his Saiuour.

4 Ye shall call the heauen aboue, & the earth to iudge his people.
5 Gather my [i] Saints together vnto me, those that make a couenant with mee with [s] sacrifice.
6 And the heauens shal declare his righteousnesse: for God is Iudge himselfe. Selah.
7 Heare, O my people, & I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.
8 I will not [h] reprouue thee for thy sacrifices, or thy burnt offrings, that haue not bene continually before me.
9 I will take no bullocke out of thine house, nor goates out of thy folds.
10 [i] For all [p] beasts of the forest are mine, and the beastes on a thousande mountaines.
11 I know al [b] fowles on the mountaines: & the wilde beasts of the field are mine.
12 If I be hungry, I will not tell thee: for the world is mine, & all that therein is.
13 [k] Will I eat the flesh of bulles? or drinke the blood of goates?
14 Offer vnto God praise, and [l] pay thy vowes vnto the most High,
15 And call vpon mee in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.
16 But vnto [p] wicked said God, [m] What hast thou to do to declare mine ordinances, that thou shouldest take my couenant in thy mouth,
17 Seeing thou hatest [n] to be reformed, & hast cast my wordes behinde thee?
18 For when thou sest a theefe, [o] thou runnest with him, & thou art partaker with the adulterers.
19 Thou giuest thy mouth to euill, & with thy tongue thou forgest deceit.
20 Thou [p] sittest, and speakest against thy brother, and slanderest thy mothers sonne.
21 These things hast thou done, & I held my tongue: therfore thou thoughtest that I was like thee: but I will reprouue thee, and [q] set them in order before thee.
22 Oh consider this, ye that forget God, leaf I teare you in pieces, and there be none that can deliuer you.
23 [r] He that offereth [s] praise, shal glorifie me: & to him, that disposeth his way aright, will I [t] shew the saluation of God.

¶ To him that excelleth. A Psalme of Dauid, when the Prophet Nathan [a] came vnto him, after he had gone in to Bath-sheba.

1 HAue mercy vpon me, O God, [b] according to thy loung kindnes: according to the multitude of thy compassions put away mine iniquities.
2 Wash mee [c] throughly from mine iniquitie, and cleanse me from my sinne.
3 For I [d] know mine iniquities, and my sinne is euer before me.
4 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou [e] speakest, and pure when thou iudgest.
5 Behold, I was borne in iniquitie, & in sinne hath my mother conceiued me.
6 Behold, [f] thou [g] louest trueth in the inward affections: therefore hast thou taught me wisdome in the secret of mine heart.
7 Purge me with [h] hyssope, and I shalbe cleane: wash mee, and I shalbe whiter then snowe.
8 Make mee to heare [i] ioy and gladnes, that the [k] bones, which thou hast broken, may reiopce.
9 Hide thy face from my sinnes, and put away all mine iniquities.
10 [l] Create in me a cleane heart, O God, and renue a right spirit within me.
11 Cast me not away from thy presence, & take not thine holy Spirit from me.
12 Restore to me the ioy of thy saluation, and establish me with thy [k] free Spirit.
13 Then shall I teach thy [l] waies vnto the wicked, and sinners shall be conuerted vnto thee.
14 Deliuer me from [m] blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnes.
15 [n] Open thou my lips, O Lord, and my mouth shall shew forth thy praise.
16 For thou desirest no sacrifice, though I would giue it: thou delitest not in burnt offring.

a To reprone him because he had committed so horrible sins, and lyen in the same without repentance more then a whole yere.
b As his sinnes were manifold and great, so he requireth that God would giue him the feeling of his excellent and abundant mercies.
c My sinnes sticke so fast in me, that I haue neede of some singular kinde of washing.
d My cõscience accuseth me, so that I can haue no rest, till I be reconciled.
e When thou giuest sentence against sinners, they must needs confesse thee to be iust & themselues sinners.
f He confesseth that God, who loueth purenes of heart, may iustly destroye man, who of nature is a sinner, much more him whome he had instructed in his heauenly wisdome. *Leuit. 14.6.*
g He meaneth Gods comfortable mercies towardes repentant sinners.
h By the bones bodie, which he vnderstandeth all strength of soule and by cares and mourning are consumed.
i He confesseth that when Gods Spirite is colde in vs, to haue it agayne reuiued is as a newe creation.
k Which may assure me that I am drawen out of the slauerie of sinne.
l He promiseth to indeuour that others by his example may turne to God.
m From the murder of Vriiah, and the others that were slayne with him, 2 Sam. 11.17.
n By giuing mee occasion to prayse thee, when thou shalt forgiue my sinnes.

PSAL. LI.

1 *When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption & iniquitie, but also left a memoriall thereof to his posteritie.* 7 *Therefore first he desireth God to forgiue his sinnes,* 10 *And to renue in him his holy Spirite,* 13 *With promes that he will not be vnmindefull of those great graces.* 18 *Finally, fearing left God woulde punishe the whole Church for his fault, he requireth that he wouldere rather increase his graces towards the same.*

o Which is a wounding of the heart, proceding of faith, which seeketh vnto God for mercy.
p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawful, applied to their right end, which is the exercise of faith and repentance.

17 The sacrifices of God are [a] contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.
18 Be fauourable vnto [p] Zion for thy good pleasure: build the walles of Ierusalē.
19 Then shalt thou accept the sacrifices of [q] righteousnes, euen the burnt offring & oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

1 *Dauid describeth the arrogant tyrannie of his aduersarie Doeg, who by false surmises caused Ahimelech with the rest of the Priests to be slaine. 5 Dauid prophecieth his destruction. 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharp against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.*

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and sayd to him, Dauid is come to the house of Ahimelech.

a O Doeg, which hast credit with ỳ tyrant Saul, & hast power to murther the Saints of God.
b They malice moueth thee by craftie flatteries & lyes to accuse and destroy the innocents.
Eb. righteousnes.
c Though God forbeare for a time, yet at length he will recompense thy falsehoode.
d Albeit thou seeme to be neuer so sure setled.
e For the eyes of the reprobate are shut vp at gods iudgemēts.
f With ioyfull reuerence, seeing that he taketh their part against the wicked.
Or, in his substance.
g He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge of godlines.
h Executed this vengeance.
Or, wayte vpon thy grace & promes.

1 Why boastest thou thy selfe in thy wickednes, O [a] man of power? the louing kindnes of God indureth daily.
2 Thy tongue imagineth [b] mischiefe, & is like a sharp razor, [p] cutteth deceitfully.
3 Thou doest loue euill more then good, & lies, more then to speake the truth, Selah.
4 Thou louest all wordes that may destroy, O deceitfull tongue!
5 So shall God [c] destroye thee for euer: he shal take thee and pluck thee out of thy tabernacle, & [d] roote thee out of the land of the liuing. Selah.
6 The [e] righteous also shall see it, [f] and feare, and shal laugh at him, saying,
7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength [g] in his malice.
8 But I shall be like a [g] greene olive tree in the house of God: for I trusted in the mercie of God for euer and euer.
9 I will alway praise thee, for that thou hast done [h] this, and I will [n] hope in thy Name, because it is good before thy Saintes.

PSAL. LIII.

1 *He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.*

¶ To him that excelleth on [a] Mahalath. A Psalme of Dauid to giue instruction.

1 The fole hath said in his heart, There is [b] no God: they haue corrupted & done abominable wickednes: there is none that doeth good.
2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and [c] seeke God.
3 * Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.
4 Do not the [d] workers of iniquitie know that they eate vp my people as they eat bread? they call not vpon God.
5 There they were afraid for feare, where no [e] feare was: for God hath scattered the [f] bones of him that besieged thee: thou hast put them to cōfusion, because God hath cast them of.
6 O that salutation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iaakob shal reioyce, and Israel shalbe glad.

a Which was an instrument or kinde of note.
b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God. *Rom.3.10.*
d Dauid pronounceth Gods vēgeance against cruel gouernors, who hauing charge to defend and preserue Gods people, do most cruelly deuour them.
e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.
f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 *Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice & free offrings for so great deliuerance.*

¶ To him that excelleth on Neginoth. A Psalme of Dauid, to giue instruction. When the Ziphims came & sayd vnto Saul, [a] Is not Dauid hid among vs? *1.Sam.23.19.*

1 Saue me, O God, [a] by thy Name, and by thy power iudge me.
2 O God, heare my prayer: hearken vnto the words of my mouth.
3 For [b] stragers are risen vp against me, and [c] tyrants seeke my soule: they haue not set God before them. Selah.
4 Behold, God is mine helper: the Lord is with [d] them that vphold my soule.
5 He shall reward euill vnto mine enemies: oh cut them of in thy [e] truth!
6 Then I will sacrifice [f] freely vnto thee: I will praise thy Name, O Lorde, because it is good.
7 For he hath deliuered mee out of all trouble, and mine eye hath seene my desire vpon mine enemies.

a He declareth that when all meanes do faile, God wil deliuer euen as it were by miracle them that call vnto him with an vpright [b] cōscience.
b Ie wit, the Ziphims.
c Saul and his armie, which were like cruel beastes & could not be satisfied but by his death
d For hypocrites seruе God for feare, or vpon conditions.
e According to thy faithfull promes for my defence.
f For hypocrites
g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 *Dauid being in great heauines & distresse cōplaineth of the crueltie of Saul, 13 And of the falsehoode of his familiar acquaintance, 17 Vttering most ardent affections to*

moue the Lord to pitie him. 22 *After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.*

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

1 HEare my prayer, O God, & hide
not thy selfe from my supplicatio.
2 Yearken vnto me, and answere
me: I mourne in my prayer, & make a
noyse,
3 For the [b]voyce of the enemy, & for the
vexation of the wicked, because [c] they
haue wrought iniquitie vpon me, and
furiously hate me.
4 Mine heart trembleth within me, and
the terrours of death are fallen vpō me.
5 Feare and trembling are come vpon
me, and an horrible feare hath [d] couered me.
6 And I sayd, Oh [e] I had wings like a
doue: then would I [f] flie away and rest.
7 Behold, I would take my flight farre
of, and lodge in the wildernes. Selah.
8 I [g]e would make hast for my deliuerāce
from the stormie winde and tempest.
9 Destroy, O Loyde, and [h] deuide their
tongues: for I haue seene cruelnie and
strife in the citie.
10 Day and night they go about it vpon
the walles thereof: both iniquitie and
mischiefe are in the middes of it.
11 Wickednesse is in the middes thereof:
deceite and guile depart not from her
streetes.
12 Surely mine [i] enemie did not defame
me: for I could haue borne it: neyther
did myne aduersarie exalt himselfe against me: for I would haue hid me frō
him.
13 But it was thou, O man, euen my [k] cōpanion, my guide and my familiar:
14 Which did feed in consulting together,
& went into the House of God as companions.
15 Let death sease vpon them: let them [l] go
downe quicke into the grane: for wickednes is in their dwellings, euen in the
midst of them.
16 But I will call vnto God, and the Loyde
will saue me.
17 Euening and mornyng, and at noone
will I pray, [m] and make a noyse, and he
will heare my voyce.
18 He hath deliuered my soule in peace
from the battell, that was against me: for
[n] many were with me.
19 God shall heare and afflict them, euen
he that reigneth of olde, Selah. because
they [o] haue no changes, therefore they
feare not God.

a The earnestnes of his prayer declareth the vehemencie of his grief, in so much as he is compelled to burst out into cries.
b For ỷ threatenings of Saul and his adherents.
c They haue defamed me as a wicked person: or, they haue imagined my destruction.
d There was no part of him that was not astonied with extreme feare.
e Feare had driuen him to so great distresse, that he wished to be hid in some wildernes, and to be banished from that kingdome, which God had promised ỷ he should enioy.
f From the cruel rage and tyranny of Saul.
g As in the confusion of Babylon, when the wicked conspired against God.
h All lawes and good orders are broken, and only vice & dissolution reigneth vnder Saul.
i If mine open enemy had sought mine hurt, I could the better haue auoyded him.
k Which was not only ioyned to me in friendship and counsel in worldly matters, but also in religion. l As Korah, Dathan and Abiram. m Which signifieth a feruent minde and sure trust to obtayne his petition, which thing made him earnest at all tymes in prayer. n Euen the Angels of God fought on my side against mine enemies, 2. King. 6. 16. o But their prosperous estate stil continueth.

20 He stayd his hand vpon such, as be at
peace with him, and he brake his couenant.
21 The wordes of his mouth were softer
then butter, yet warre was in his heart:
his wordes were more gentle thē oyle,
yet they were swordes.
22 Cast thy [p] burden vpon the Lord, and
he shall nourish thee: he will not suffer
the righteous to fall for [q] euer.
23 And thou, O God, shalt bring them
downe into the pit of corruption: the
bloody, and deceitfull men shal not liue
[r] halfe their dayes: but I will trust in
thee.

r Though they sometyme liue longer, yet their life is cursed of God, vnquiet and worse then any death.

PSAL. LVI.

1 *Dauid being brought to Achish the king of Gath, 2. Samuel. 21, 12. complaineth of his enemies, demaunderh succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect, to praise God in his Church.*

¶ To him that excelleth. A Psalme of Dauid on Michtam, concerning the [a] dūme doue in a farre country, when the Philistines tooke him in Gath.

1 BE mercifull vnto me, O God, for
[b] man would swallow me vp: he
fighteth continually & vexeth me.
2 Mine enemies would daily swallow
me vp: for many fight against me, O
thou most High.
3 Why I was afraid, I trusted in thee.
4 I will reiopce in God, because of his
[c] worde, I trust in God, & wil not feare
what flesh can do vnto me.
5 Mine owne [d] wordes grieue me daily:
all their thoughtes are against me to
do me hurt.
6 [e] They gather together, & keepe themselues close: they marke my steppes, because they waite for my soule.
7 [f] They thinke they shall escape by iniquitie: O God, cast these people downe
in thine anger.
8 Thou hast counted my wandrings:
put my [g] teares into thy bottell: are
they not in thy register?
9 When I cry, then mine enemies shall
turne backe: this I know, for God is
with me.
10 I will reiopce in God because of his
worde: in the Loyde will I reiopce be-
cause of his worde.
11 In God do I trust: I will not be afraid
what man can do vnto me.
12 [h] Thy vowes are vpon me, O God: I
will render praises vnto thee.

a Being chased by the fury of his enemies into a strange countrey, he was as a dumme doue, not seeking reuengeance.
b He sheweth that it is eyther now tyme, or neuer, that God helpe him: for all the world is against him and ready to deuour him.
c He stayeth his conscience vpon Gods promes, though he see not present helpe.
d All my counsels haue euill successe & turne to mine owne sorow.
e As all the world against one man, & can not be satisfiat, except they haue my life.
f They think not onely to escape punishment, but the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saintes in store, much more will he remember their bloud to auenge it: and though tyrants burne the bones, yet can they not blot ỷ teares & bloud out of Gods register. h Hauing receiued that which I required, I am bound to pay my vowes of thankesgiuing, as I promised.

p I did not prouoke him, but was at peace w him, yet he made warre against me.
Or, gif: to wit, which thou woldest that God should giue thee.
q Though for their bettering & triall he suffer them to slip for a tyme.

i As mindefull of his great mercies, and giuing him thankes for the same.
k That is, in this life and light of the sunne.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k light of the liuing.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitantes did betray him, and at length in the same caue with Saul, 2 Calleth most earnestly vnto God with full confidence, that he will performe his promise and take his cause in hande: 5 Also that he will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth he render laud & prayse.

¶ To him that excelleth. a Destroy not. A Psalme of Dauid on Michtam. * When he fled from Saul in the caue.

a This was either the beginning of a certain song, or ỳ wordes which Dauid vtred when he stayed his affection. *1.Sam.24.4.
*Or, dwell most safely.
b He compareth the afflictions, which God layeth vpō his children, to a storme that commeth and goeth.
c Who leaueth not his workes begun vnperfite.
d He would rather deliuer me by a miracle, thē that I should be ouercome.
e He meaneth their calumnies and false reportes.
f Suffer me not to be destroyed to the contempt of thy Name.
g For very feare, seyng the great dangers on all sides.
h That is, wholy bent to giue thee praise for my deliuerance.
i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to ỳ same.
k Thy mercies do not onely appertayne to the Iewes, but also to the Gentiles.

1 HAue mercy vpō me, O God, haue mercy vpon me: for my soule trusteth in thee, and in the shadow of thy wynges will I b trust, till these b afflictions ouerpasse.
2 I will call vnto the most high God, euen to the God, that c performeth his promise toward me.
3 He will send from d heauen, and saue me frō the reproofe of him that would swallow me. Selah. God will send his mercy, and his truth.
4 My soule is among lions: I lie among the children of men, that are set on fire: whose teeth are e spears and arrowes, and their tongue a sharpe sword.
5 f Exalt thy selfe, O God, aboue ỳ heauen, and let thy glory be vpon all the earth.
6 They haue layd a net for my steppes: g my soule is pressed downe: they haue digged a pit before me, and are fallen in to the middes of it. Selah.
7 Mine heart is h prepared, O God, mine heart is prepared: I will sing and giue prayse.
8 Awake my i tongue, awake viole and harpe: I will awake early.
9 I will prayse thee, O Lord, among the people, and I will sing vnto thee among the nations.
10 For thy mercy is great vnto the heauens, and thy truth vnto the k cloudes.
11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly & openly sought his destruction, from whome he appealeth to Gods iudgement, 10 Shewing that the iust shall reioice, when they see the punishment of the wicked to the glory of God.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

1 IS it true? a O Congregation, speake ye iustly? O sonnes of men, iudge ye vpright?
2 Yea, rather ye imagine mischiefe in your heart: b your handes execute cruelties vpon the earth.
3 The wicked c are strangers from the wombe: euen from the belly haue they erred, and speake lies.
4 Their poyson is euen like the poyson of a serpent: like the deafe d adder that stopperth his eare,
5 Which heareth not the voyce of ỳ inchanter, though ye be most expert in charming.
6 Breake them e teeth, O God, in their mouthes: breake the iawes of the young lions, O Lord.
7 Let them f melt like the waters, let thē passe away: when he shooteth his arrowes, let them be as broken.
8 Let him consume like a snaile ỳ melteth, and like the vntimely fruit of a woman, that hath not seene the sunne.
9 g As raw flesh before your pots feele the fire of thornes: so let him carp them away as in a whirlewind in his wrath.
10 The righteous shall h reioyce when he seeth the vengeance: he shall washe his feete in the i bloud of the wicked.
11 And men shal say, k Verely there is fruit for the righteous: doubtles there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for ỳ common welth cōspire my death being an innocent.
b Ye are not ashamed to execute that cruelties publikely, which ye haue imagined in your hearts.
c That is, enemies to the people of God, euen from their birth.
d They passe in malice, and subtilitie the crafty serpent, which could preserue himselfe by stopping his eare from the inchanter.
e Take away all occasions and meanes, wherby they hurt.
f Considering Gods diuine power he sheweth that God in a moment can destroy their force whereof they bragge.
g As flesh is taken rawe out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe.
h With a pure affection.
i Their punishment and slaughter shall be so great.
k Seeing God gouerneth all by his prouidence, he must needes put difference betwene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bedde, prayeth vnto God: 3 Declareth his innocencie, & their fury, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whō though he keepe aliue for a tyme to exercise his people, yet in the ende he will consume them in his wrath, 13 That he may be knowen to be the God of Iaakob to the ende of the world. 16 For this he singeth praises to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on Michtam. * When Saul sent and they did watch the house to kill him.

1 O My God, b deliuer me from myne enemies: defend me from thē that rise vp against me.
2 Deli-

a Read Psal.16. *1.Sam.19.11.*
b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynowe in his hand to deliuer him.

c For I am innocent to them-wardes, and haue not offended them.
d Seing it appertayneth to Gods iudgements to punish the wicked, he desireth God to execute his vẽgeance on the reprobate, who maliciously persecute his Church.
e He compareth their cruelte to hungry dogs, shewing that they are neuer wearie in doing euill.
f They boast openly of their wicked deuices, and euery word is as a sword: for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I paciently hope on thee.
h He will not fayle to succour me, when neede requireth.
i Altogether, but by lite and lite, that ỳ people seeing oftentimes thy iudgements, may be mindfull of thee.
k That in their miserie & shame they may be as glasses & examples of Gods vengeance.
l When thy time shal come, and when they haue sufficiently serued for an example of thy vẽgeance vnto other.
m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.
n Which didest vse the policie of a weake womã to cõfound the enemies strẽgth, as 1.Sam.19.12.
o Confessing himselfe to be voyde of all vertue and strength, he attributeth the whole to God.

2 Deliver mee from the wicked doers, & saue me from the bloodie men.
3 For lo, they haue layde wayte for my soule: the mightie men are gathered against me, not for mine c offence, nor for my sinne, O Lord.
4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.
5 Euen thou, O Lorde God of hostes, O God of Israel awake to visit all the heathen, and be not d merciful vnto all that transgresse malitiously. Selah.
6 They go to and fro in the euening: they barke like e dogs, and go about the citie.
7 Beholde, they f brag in their talke, and swords are in their lippes: for Who, say they, doeth heare?
8 But thou, O Lorde, shalt haue them in derision, and thou shalt laugh at all the heathen.
9 g He is strong: but I will waite vpõ thee: for God is my defence.
10 My merciful God will h preuent me: God will let me see my desire vpon mine enemies.
11 Slay them i not, least my people forget it: but scatter them abroad by thy power, and put them downe, O Lorde our shield,
12 For the sinne of their mouth, and the words of their lips: and let them be k taken in their pride, euen for their periury and lies, that they speake.
13 l Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.
14 And in the euening they m shall goe to and fro, and barke like dogs, & go about the citie.
15 They shal runne here & there for meat: and surely they shall not bee satisfied, though they tarry all night.
16 But I will sing of thy n power, & will praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.
17 Vnto thee, O my o Strength, will I sing: for God is my defence, & my merciful God.

a These were certaine songs, after the note whereof this psalme was sung.

PSAL. LX.

1 *David beeing now King ouer Iudah and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same.* 11 *After he prayeth vnto God to finishe that that he hath begunne.*

¶ To him that excelleth vpon a Shushan Eduth, or Michtam. A Psalme of Dauid to teach. * Whẽ he fought against Aram Naharaim, & against b Aram Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.

1 O God, thou hast cast vs out, thou hast c scattered vs, thou hast bene angry, turne againe vnto vs.
2 Thou hast made the lande to tremble, and hast made it to d gape: heale the breaches thereof, for it is shaken.
3 Thou hast e shewed thy people heauie things: thou hast made vs to drinke the wine of giddinesse.
4 But now thou hast giuen f a banner to them that feare thee, that it may be displayed because of thy trueth. Selah.
5 That thy beloued may be deliuered, helpe with thy right hand & heare mee.
6 God hath spoken in his g holines: therefore I will reioyce: I shall deuide Shechem, & measure the valley of Succoth.
7 Gilead shalbe mine, & Manasseh shalbe mine: Ephraim also shalbe the h stregth of mine head: i Iudah is my lawgiuer.
8 Moab shalbe my k wash pot: ouer Edom wil I cast out my shoe: l Palestina thew thy selfe ioyfull for me.
9 Who wil leade me into the m strong citie? who will bring me vnto Edom?
10 Wilt not thou, O God, which haddest cast vs of, & didest not goe forth, O God, with our armies?
11 Giue vs help against trouble: for vaine is the helpe of man.
12 Through God we shall doe valiantly: for he shal tread downe our enemies.

*1.Sam.8.1. & 10.1.
*1.chro.18.3.
b Or, Syria, called Mesopotamia.

a In making me King, thou hast performed thy promes, which seemed to haue lost the force.
g It is so certaine, as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children.
h For it was strong and well peopled.
i Dauid meaneth, that in this tribe his kingdome shall be established, Gen.49.10.
k In most vile subiection.
l For thou wilt dissemble, & fayne as though thou wereft glad.
m He was assured that God woulde giue him the strong cities of his enemies wherein they thought themselues sure.

PSAL. LXI.

1 *Whether that he were in danger of the Ammonites, or being pursued of Absalom, here hee cryeth to be heard and deliuered,* 7 *And confirmed in his kingdome.* 8 *Hee promiseth perpetuall prayses.*

¶ To him that excelleth on Neginoth.

A Psalme of Dauid.

1 Heare my crye, O God: giue care vnto my prayer.
2 From a the ends of the earth will I crye vnto thee: when mine heart is oppress, bring me vpon the rock that is b higher then I.
3 For thou hast bene mine hope, & a strõg towre against the enemie.
4 I will dwel in thy Tabernacle for euer, and my trust shalbe vnder the couering of thy wings. Selah.
5 For thou, O God, c hast heard my bething that doeth more strengthen our faith, brance of Gods succour in times past.

a Fro the place, where I was banished, being driuen out of the Citie & Temple by my sonne Absalom.
b Vnto the which without thy helpe I can not attayne.
c There is no sires:

d This chiefly is referred to Christ, who liueth eternally, not only in himselfe, but also in his members.
e For the stabilitie of my kingdome standeth in thy mercy and trueth.

ures: thou hast giuen as heritage vnto those that feare thy Name.
6 Thou shalt giue the King a [d] long life: his yeres shalbe as many ages.
7 He shal dwell before God for euer: prepare e mercy and faithfulnes that they may preserue him.
8 So will I alway sing praise vnto thy Name in performing daily my vowes.

PSAL. LXII.

This Psalme partly conteineth meditations, whereby Dauid encourageth himselfe to trust in God against the assalts of tentations. And because our mindes are easily drawen from God by the alluirements of the worlde, he sharply reproueth this vanitie, to the intent hee myght cleaue fast to the Lorde.

1. Chro. 16. 41.

¶ To the excellent musician * Jeduthun. A Psalme of Dauid.

1 YEt a my soule keepeth silence vnto God: of him cōmeth my saluation.
2 b Yet he is my strength & my saluation, and my defence: therefore I shall not much be moued.
3 How long wil ye imagine mischiefe against c man? ye shall be all slayne: ye shall be as a bowed wall, or as [d] wall shaken.
4 Yet they consult to cast him downe frō his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.
5 e Yet my soule keepe thou silence vnto God: for mine hope is in him.
6 Yet is he my strength, & my saluation, and my defence: therefore I shall not be mooned.
7 In God is my saluation and my f glorie, the rocke of my strength: in God is my trust.
8 Trust in him alway, ye people: & powre out your hearts before him, for God is our hope. Selah.
9 Yet the children of men are vanitie, the chiefe men are lyes: to lay them vpon a balance they are altogether lighter then vanitie.
10 Trust not in oppression nor in robberie: h be not vayne: if riches increase, set not your heart thereon.
11 God spake once or twise, I haue heard it, that power belongeth vnto God,
12 And to thee, O Lorde, mercie: for thou k rewardest euery one according to his worke.

a Though Satan tempted him to murmure against God, yet he brideled his affections, and resting vpon Gods promes, beareth his crosse patiently.
b It appeareth by the oft repetitiō of this word, that the prophet abode manifolde tentations, but by resting on God and by patience he ouercame them all.
c He meaneth himselfe, being the man whome god had appointed to the kingdome.
d Though ye seeme to be in honour, yet God will suddenly destroy you.
e Dauid was greatly mooued with these troubles: therefore he stirreth vp himselfe to trust in God.
f These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan.
g He admonisheth vs of our wicked nature, which rather hyde our sorowe, and bite on the bridle, then vtter our griefe to God to obtcine remedie.
h Giue your selues wholy to God by putting away all things that are contrary to his Lawe.
i He hath playnly borne witnes of his power, so that none needeth to doubt thereof.
k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 *Dauid after he had bene in great danger by Saul in the desert of Ziph, made this psalme, 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the mids of his miseries, 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.*

¶ A Psalme of Dauid, When he was in the a wildernes of Judah.

1 O God, thou art my God, earely wil I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and dry lande without water.
2 Thus c I beholde thee as in the Sanctuarie, when I beholde thy power and thy glorie.
3 For thy loving kindnesse is better then life: therefore my lippes shal praise thee.
4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.
5 My soule shalbe satisfied, as with d marrowe and fatnesse, and my mouth shall praise thee with ioyfull lippes,
6 When I remember thee on my bed, & when I thinke vpon thee in the nyght watches.
7 Because thou hast bene mine helper, therfore vnder e shadow of thy wings will I reioyce.
8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.
9 Therefore they that seeke my soule to destroye it, they shall go into the lowest parts of the earth.
10 f They shall cast him downe with the edge of the sword, and they shalbe a portion for fores.
11 But the King shal reioyce in God, & all that g sweare by him shal reioyce in him: for the mouth of them that speake lyes, shalbe stopped.

a To wit, of Ziph, 1. Sam. 23. 14.
b Though he was both hūgrie and in great distresse, yet hee made God his sufficiencie and aboue all meate and drinke.
c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuary.
d The remembrance of thy fauour is more sweete vnto me then all the pleasures & deinties of the world.
e He assureth himselfe by the Spirit of God to haue the gift of constancie.
f He prophecieth of the destruction of Saul and them that take his part, whose bodies shall not be buryed, but be deuoured with wylde beasts.
g All that sweare by God aright, or professe him, shall reioyce in this worthie King.

PSAL. LXIIII.

1 *Dauid prayeth against the furie & false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust and the glory of God.*

¶ To him that excelleth. A Psalme of Dauid.

1 HEare my a voyce, O God, in my praier: preserue my life from feare of the enemie.
2 Hide me from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

a In that he calleth to God with his voyce, it is a signe that his praier was vehement, and that his life was in danger.
b That is, from their secrete malice.
c To wit, their outwarde violence.

d False reportes and slanders.
e To be without feare of God & reuerence of man, is a signe of reprobation.
f The more that the wicked see Gods children in miserie, ỳ more bold and impudent are they in oppressing thē.
g There is no way so secret & subtill to do hurt, which they inuented not for his destruction.
h To see Gods heauy iudgements against them, and how he hath caught them in their owne snares.
i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

3 Which haue whet their tongue like a sword, and shot for their arrowes d bitter wordes:
4 To shoot at the vpright in secret: they shoot at him suddenly, and e feare not.
5 They f encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shal see them?
6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one g his secrete thoughts, and the depth of his heart.
7 But God will shoote an arrow at thē suddenly: their strokes shalbe at once.
8 They shal cause their owne tongue to fall vpon them: and whosoeuer shall see them, shall h flee away.
9 And all men shall see it, & declare the worke of God, and they shall vnderstand, what he hath wrought.
10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

PSAL. LXV.

1 A praise and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred forth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

a Thou giuest daily new occasion to thy church to prayse thee.
b Not onely the Iewes, but also ỳ Gentiles in the kingdome of Christ.
c He imputeth it to his sinnes and to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy selfe to be the preseruer of thy Church in destroying thine enemies, as thou didst in the red Sea.
e As of all barbarous nations and farre of.
f He sheweth ỳ there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.

1 O GOD, a praise waiteth for thē in Zion, and unto thēe shall the vowe be performed.
2 Because thou hearest the prayer, unto thēe shall all b flesh come.
3 Wicked deēdes c haue prenayled against me: but thou wilt be merciful unto our transgressions.
4 Blessed is he, whome thou chusest and causest to come to thee: he shall dwell in thy courtes, & we shall be satisfied with the pleasures of thine Howse, euen of thine holy Temple.
5 O God of our saluation, thou wilt d answere vs in fearefull signes in thy righteousnes, O thou the hope of all the ends of the earth, and of them that are farre of in the e sea.
6 Ye establisheth the mountaynes by his power: and is girded about with strength.
7 Ye appeaseth the f noyse of the seas & the noyse of the waues thereof, and the tumults of the people.
8 They also, that dwel in the vttermost partes of the earth, shalbe afraid of thy signes: thou shalt make the East and the West to reioyce.
9 Thou g visitest the earth, and waterest it: thou makest it very riche: the h Riuer of God is full of water: thou preparest them corne: for so thou appointest it.
10 Thou k watereest abundantly the furrowes thereof: thou causest the rayne to descend into the ballets thereof: thou makest it soft with showres, and blessest the bud thereof.
11 Thou crownest the yere with thy goodnes, and thy steps drop fatnes.
12 They drop vpon the pastures of ỳ wildernes: and the hilles shall be compassed with gladnes.
13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shoute for ioy, l and sing.

a Ebr. the goyng forth of the morning and of the euening.
g To wit, with rayne.
h That is, Shiloah, or, the rayne.
i Thou hast appointed ỳ earth to bring forth food to mans vse.
k By this description he sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.
l That is, the dumme creatures shall not onely reioyce for a tyme for Gods benefites, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his workes. 6 He setteth forth the power of God to affray the rebels, 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him & to praise his Name.

¶ To him that excelleth. A song, or Psalme.

a He prophecieth that all nations shall come to ỳ knowledge of God, who then was onely known in Iudea.
b As the faithfull shall obey God willingly: so the infidels for feare shall dissemble them selues to be subiect.
c He toucheth the slothfull dulnes of man, who is colde in the consideration of Gods workes.
d His prouidēce is wonderfull in maintaining their estate.
e He proueth ỳ God will extend his grace also to ỳ Gentils, because he punisheth among thē such as wil not obey his calling.
f He signifieth some special benefite, ỳ God had shewed to his church of ỳ Iewes, in deliuering thē fro some great dāger wherof or of ỳ like, he promiseth that the Gentils shal be partakers.

1 Cryeye in God, a all ye inhabitants of the earth.
2 Sing forth ỳ glory of his name: make his prayse glorious.
3 Say unto God, How terrible art thou in thy workes! through the greatnes of thy power shall thine enemies be b in subiection unto thēe.
4 All the world shall worship thee, and sing unto thēe, euen sing of thy Name. Selah.
5 c Come & behold the workes of God: he is terrible in his doing toward d the sonnes of men.
6 Ye hath turned the Sea into dry land: they passe through the riuer on foote: there did we reioyce in him.
7 Ye ruleth the world with his power: his eyes behold the nations: the rebellious shall not e exalt themselues. Selah.
8 Praise our God, ye people, and make the voyce of his praise to be heard.
9 Which f holdeth our soules in life, and suffereth not our feēte to slip.
10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

g The condition of the Church is here described, which is to be led by gods prouidence into troubles, to be subiect vnder tyrants, & to enter into manifold dangers.

11 Thou hast brought vs into the g snare, and laid a strait chaine vpon our lomes.
12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.
13 I wil go into thine h House with burnt offrings, and wil pay thee my vowes,
14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

h The duetie of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefits.

15 I will offer vnto thee p burnt offrings of fat rammes with incense: I wil prepare bullocks and goates. Selah.
16 i Come and hearken, all ye p feare God, and I wil tel you what he hath done to my soule.
17 I called vnto him with my mouth, & he was exalted with my tongue.

i It is not inough to haue receiued Gods benefites and to be mindfull thereof, but also we are bound to make others to profit thereby, & praise God. k If I delite in wickednes, God wil not heare me: but if I confesse it, he will receiue me.

18 k If I regard wickednes in mine hart, the Lord wil not heare me.
19 But God hath heard me, and considered the voyce of my prayer.
20 Praysed be God, which hath not put backe my prayer, nor his mercy from me.

PSAL. LXVII.

1 *A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance,* 2 *To the end that his way & iudgements may be known throughout the earth.* 7 *And finally is declared the kingdom of God, which should be vniuersally erected at the comming of Christ.*

¶ To him that excelleth on Neginoth.
A Psalme or song.

1 God be merciful vnto vs, and blesse vs, & a cause his face to shine amōg vs. Selah.
2 That b they may know thy way vpon earth, and thy saueing health among all nations.
3 Let the people praise thee, O God: let all the people praise thee.
4 c Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon p earth. Selah.
5 Let the people praise thee, O God: let all the people praise thee.
6 Then shall d the earth bring forth her increase, and God, euen our God shall blesse vs.
7 God shall blesse vs, and all the ends of the earth e shall feare him.

a That is, moote our hearts with his holy Spirit, that we may feele his fauour towards vs.
b That both Iewes and Gentiles may know Gods couenant made with thē.
c By these ofet repetitions he sheweth, that the people can neuer reioyce sufficiently, and giue thankes for the great benefites that they shal receiue vnder the kingdome of Christ. d He sheweth that where God fauoureth, there shalbe abundance of all other things. e When they feele his great benefites both spiritual and corporall towards them.

PSAL. LXVIII.

1 *In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people:* 5 *Who by all meanes & most strange sortes declared himselfe to them.* 15 *And therefore Gods Church by reason of his promises, graces and victories doth excell without comparison all worldly things.* 34 *He exhorteth therefore all men to praise God for euer.*

¶ To him that excelleth. A Psalme or song of Dauid.

1 God a wil arise, and his enemies shal be scattered: they also that hate him, shall flee before him.
2 As the smoke vanisheth, so shalt thou driue them away: and as wax melteth before the fire, so shall the wicked perish at the presence of God.
3 b But the righteous shall be glad, and reioice before God: yea, they shall leape for ioy.
4 Sing vnto God, and sing praises vnto his name: exalt him, that rideth vpon the heauens, in his Name c Iah, & reioyce before him.
5 He is a Father of the fatherles, and a Iudge of the widowes, euen God in his holy habitation.
6 God d maketh the solitarie to dwell in families, & deliuereth them that were prisoners in stockes: but the rebellious shall dwel in a e dry land.
7 f O God, when thou wentest forth before thy people: when thou wentest through the wildernes, (Selah)
8 The earth shoke, and the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.
9 Thou, O God, sedest a gracious raine vpon thine inheritance, and thou didst refreth it when it was weary.
10 Thy Congregation dwelled therein: for thou, O God, hast of thy g goodnes prepared it for the poore.
11 The Lord gaue matter to the h women to tell of the great army.
12 Kings of the armies did flee: they did flee & i he that remained in the house, deuided the spoyle.
13 Though ye haue lien among k pots, yet shal ye be as the wings of a doue that is couered with siluer, & whose fethers are like yelow golde.
14 When p Almightie scattred Kings l in it, it was white as p snow in Zalmon.
15 m The mountaine of God is like the mountaine of Bashan: it is an high Mountaine, as mount Bashan.
16 a Why leape ye, ye high mountaines? as for this Mountaine, God deliteth to dwel in it: yea, the Lord will dwel in it for euer.

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppresse his Church for a time, yet at length he wil be reuenged of them.
b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therfore.
c Iah & Iehouah are the names of God, which do signifie his essence & maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the only true God.
d He giueth children to them that be childles, and increaseth their families.
e Which is barren of Gods blessings, which before they had abused.
f He teacheth that gods fauour peculiarly belōgeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.
g God blessed the lande of Canaan because he had chosen that place for his Church. h The facion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith & others. i The pray was so great, that not onely the souldiers, but women also had part thereof. k Though God suffer his Church for a tyme to lie in blacke darknes, yet he will restore it, and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doth excel all worldly things, not in pompe & outward shew, but by ȳ inwarde grace of God, which there remaineth because of his dwelling there. n Why boast ye of your strēgth & beautie against this Mountain of God;

o As God ouercame ye enemies of his Church, toke them prisoners, and made them tributaries: so Christ, wh ch is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberal gifts of his spirit, Eph. 4. 8.
p In most extreme dangers God hath infinit waies to deliuer his.
q As he deliuered his Church once from Og of Bashan, & other tyrants, & from the dangers of the red Sea, so will he still do as oft as necessitie requireth.
r That is, in the blood of that great slaughter, where dogs shall lap blood.
s That is, howe thou, which art chiefe King, goest out with thy people to warre, and giuest them the victorie.
t He describeth the order of the people, whē they went to ye Temple to giue thankes for the victorie.
u Which come of the Patriarke Iaakob.
x Beniamin is called litle, because he was the yongest sonne of Iaakob.
y Whom as some chief ruler of the tribe.
z Declare out of thine holy place thy power for the defence of thy Church Ierusalem. a He desireth that the pride of the mightie may be destroyed, which accustomed to garnith their shoes with siluer: and therefore for their glittering pompe thought themselues aboue all men. b He prophecieth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunders he will make him selfe to be knowen the God of all the world.

17 The charets of God are twentie thousand thousand Angels, and the Lorde is among them, as in ye Sanctuarie of Sinai.
18 Thou art gone vp on high: thou hast led captiuitie captiue, and receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.
19 Praised be the Lord, euen the God of our saluation, which ladeth vs daily with benefites. Selah.
20 This is our God, euen the God that saueth vs: and to the Lorde God belong the issues of death.
21 Surely God will wound the head of his enemies, and the hearie pate of him that walketh in his sinnes.
22 The Lord hath saide, I will bring my people againe from Bashan: I will bring them againe from the deptys of the Sea:
23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen m r it.
24 They haue seene, O God, thy goings, the goings of my God, and my King, which art in the Sanctuarie.
25 The singers went before, the plaiers of instrumentes after: in the middes were maides playing with timbrels.
26 Praise ye God in the assemblies, and the Lord, ye that are of the fountaine of Israel.
27 There was little Beniamin with their ruler, and the princes of Iudah with their assemblie, the princes of Zebulun, and the princes of Naphtali.
28 Thy God hath appointed thy strēgth: stablish, O God, that, which thou hast wrought in vs.
29 Out of thy Temple vpon Ierusalem: and kinges shall bring presents vnto thee.
30 Destroy the companie of the speare men, and multitude of p mightie bulles with the calues of p people, that treade vnder feete pieces of siluer: scatter the people that delite in warre.
31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretche her handes vnto God.
32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lorde, (Selah)
33 To him that rideth vpon p most high heauens, which were from the beginning: beholde, he will sende out by his voice a mightie sound.
34 Ascribe ye power to God: for his maiestie is vpon Israel, and his strength is in the cloudes.

35 O God, thou art terrible out of thine holie places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

d In shewing the fearefull iudgements against thine enemies for the saluation of thy people. e He alludeth to the Tabernacle which was deuided into three partes.

PSAL. LXIX.

1 The complaints, praiers, feruent zeale and great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malitious crueltie of the enemies, 22 And their punishment also, 26 Where Iudas and such traytours are accursed. 30 He gathereth courage in his affliction, and offreth praises vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to praises, prophecying of the kingdome of Christ, & the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

¶ To him that excelleth vpon a Shoshannim. A Psalme of Dauid.

1 SAue me, O God: for the b waters are entred euen to my soule.
2 I sticke fast in the deepe mire, where no c ground is: I am come into deepe waters, and the streames runne ouer me.
3 I am wearie of crying: my throte is drye: mine d eyes faile, whiles I waite for my God.
4 They that hate me without a cause, are more then the heares of mine head: they that would destroy me, and are mine enemies e falsly, are mightie, so that I restored that which I f tooke not.
5 O God, thou knowest my g foolishnes, and my faultes are not hid from thee.
6 Let not them that trust in thee, O Lord God of hostes, be ashamed for h me: let not those that seeke thee, be confounded through me, O God of Israel.
7 For thy sake haue I suffred reproofe: shame hath couered my face.
8 I am become a stranger vnto my bretheren, euen an alian vnto my mothers sonnes.
9 i For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.
10 I k wept and my soule fasted, but that was to my reproofe.
11 I put on a sacke also: and I became a prouerbe vnto them.
12 They that l sate in the gate, spake of me, and the drunkards sang of me.
13 But Lord, I make my praier vnto thee the faithfull fall from thee. i When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reproue them and defend thy glory. k My zeale moued me to lament and pray for my saluation. l The more he sought to winne them to God, the more they were against him both poore and riche.

a Of Shoshannim, reade Psalm. 45.
b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.
c No firmitie or stablenes to settle my feete.
d Though his senses failed him, yet his faith was constant & incouraged him still to pray.
e Condemning me giltles.
f They iudged me poore innocent as a thiefe, and gaue my goods to others as though I had stolen them.
g Though I be giltie to thee-ward, yet am I innocent toward them.
h Let not mine euill intreatie of the enemies be an occasion, that

m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliuerance.
n He sheweth a liuely faith, in that that he assureth himselfe, that God is fauorable to him, whē he seemeth to be angrie: & at hand, when he seemeth to be farre of.
o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.
p Thou seest that I am beset as a sheepe amōg manie wolues.
q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Ioh. 19. 29.
r He desireth God to execute his iudgementes against the reprobate, which cannot by anie meanes be turned, Rom 11. 9
s Take both iudgement and power fro them. Actes 1. 20.
t Punish not only them, but their posteritie, which shalbe like vnto them.
u By their continuance and increasing in their sinnes let it be knowen that they be of the reprobate.
x They which seemed by their profession to haue bene written in thy booke, yet by their fruites proue the contrarie, let them be knowen as reprobate.
y There is no sacrifice, which God more esteemeth, then thanksgiuing for his benefites.
z For as he deliuered his seruant Dauid, so will he doe all that are in distres, and call vpon him.

in an m acceptable time, euen in the multitude of thy mercie: O God, heare me in the truetie of thy saluation.
14 Deliuer me out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the n deepe waters.
15 Let not the water flood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.
16 Heare me, O Lord, for thy liuing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.
17 And o hide not thy face from thy seruant, for I am in trouble: make haste and heare me.
18 Drawe neere vnto my soule and redeeme it: deliuer me because of mine enemies.
19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine p aduersaries are before thee.
20 Rebuke hath broken mine heart, and I am full of heauinesse, and q I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.
21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.
22 Let their r table be a snare before them, and their prosperitie their ruine.
23 Let their eies be blinded that they see not: and make their s loynes alway to tremble.
24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.
25 * Let their t habitation be voide, and let none dwell in their tents.
26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.
27 Lay u iniquitie vpon their iniquitie, and let them not come into thy righteousnesse.
28 Let them be put out of the x booke of life, neither let them be written with the righteous.
29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.
30 I will praise the Name of God with a song, and magnifie him with thanksgiuing.
31 This also shall please the Lorde better then a y young bullock, that hath hornes and hoofes.
32 The humble shall see this, and they that seeke God, shalbe glad, and your heart shall liue.
33 For the Lord heareth the poore, and despiseth not his z prisoners.
34 Let heauen and earth praise him: the seas and all that moueth in them.
35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.
36 The a seede also of his seruants shall inherite it: & they that loue his Name, shall dwell therein.

PSAL. LXX.

1 He praieth to be right speedily deliuered. 2 He desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalme of Dauid to put in b remembrance.

1 O * God, b haste thee to deliuer me: make haste to helpe me, O Lord.
2 Let them be c confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.
3 Let them be turned backe for a reward of their d shame, which said, Aha, aha.
4 But let all those that seeke thee, be ioyful and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.
5 Now I am e poore & needie: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Vnder the temporall promes of the land of Canaan he comprehendeth the promes of life euerlasting to the faithfull and their posteritie.
b Which might put him in remembrance of his deliuerance, *Psal. 40. 13.*
b He teacheth vs to be earnest in praier, though God seeme to stay: for at his time he will heare vs.
c He was assured that ē more they raged, the neerer they were to destruction, & he the neerer to his deliuerance.
d Hereby we are taught not to mocke at others in their miserie, least the same fall on our owne neckes.
e Because he had felt God's helpe before, he groundeth on experience and boldely seeketh vnto him for succour.

PSAL. LXXI.

1 He praieth in faith, established by ē word of the promes, 5 And confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his graces toward him, 22 Promising to be mindfull and thankefull for the same.

1 IN * a thee, O Lord, I trust: let me neuer be ashamed.
2 Rescue me and deliuer me in thy b righteousnes: incline thine eare vnto me and saue me.
3 Be thou my strong rocke, whereunto I may alway resort: thou c hast giuen commandement to saue me: for thou art my rocke, and my fortresse.
4 Deliuer me, O my God, out of d the hand of the wicked: out of the hand of the euill and cruell man.
5 For thou art mine hope, O Lord God, euen my e trust from my youth.
6 Vpon thee haue I bene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwaies of thee.

Psalme 31. 1.
a He praieth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promes.
c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shewe some signe, whereby I shalbe deliuered.
d That is, from Absalom, Ahithophel and that conspiracie.
e He strengtheneth his faith by the experience of Gods benefites, who didnot onely preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.

f All the worlde wondereth at me because of my miseries, aswel they in autoritie, as ȳ common people, yet being assured of thy fauour I remained stedfast
g Thou ȳ didest helpe me in my youth, whē I had more strength, helpe me now so much the more in mine old age and weakenes.
h Thus the wicked both blasphieme God and triumph against his Saintes, as though he had forsaken them, if he suffer them to fall into their hands.
i In calling him his God, he putteth backe the false reportes of the aduersaries, that said, God had forsake him.
k Accuse thy benefites toward me are innumerable, I cannot but continually meditate and rehearse them.
l I will remaine stedfast, being vpholden ȳ the power of God.
m He desireth that as he hath begun, he would so continue his benefites, ȳ his liberalitie may haue perfit praise
n Thy iust performance of thy promes,
o His faith breaketh through all tentations, and by this exclamation hee prayseth the power of God.
p As he confesseth that God is the onely autour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.
q He confesseth that his long tariance was well recompensed, when God performed his promes.
r For there is no true praising of God, except it come from the heart: & therefore he promiseth to delite in nothing, but wherein God may be glorified.

7 I am become as it were a [f] monster
unto many: but thou art my sure trust.
8 Let my mouth be filled with thy praise,
and with thy glorie euery day.
9 Cast me not of in the time of [g] age: forsake me not when my strength faileth.
10 For mine enemies speake of mee, and
they that lape waite for my soule, take
their counsel together,
11 Saying, [h] God hath forsaken him: pur-
sue and take him: for there is none to
deliuer him.
12 Go not farre from mee, O God: [i] my
God, haste thee to helpe me.
13 Let them be confounded and consumed
that are against my soule: let them be
couered with reproofe and confusion,
that seeke mine hurt.
14 But I wil waite continually, and wil
praise thee more and more.
15 My mouth shall daily rehearse thy
righteousnes, and thy saluation: [k] for I
know not the number.
16 I will [l] go forward in ȳ strength of the
Lord God, & will make mention of thy
righteousnes, euen of thine onely.
17 O God, thou hast taught me from my
youth euen vntill now: therefore will I
tell of thy wonderous workes,
18 [m] Yea, euen vnto mine olde age & grey
head, O God: forsake mee not, vntill I
haue declared thine arme vnto this ge-
neration, & thy power to all them, that
shall come.
19 And thy [o] righteousnes, O God, I will
exalt on highe: for thou hast done great
things: [o] O God, who is like vnto thee!
20 Which hast shewed me great troubles
and [p] aduersities, but thou wilt returne
and reuiue mee, and wilt come againe,
and take mee vp from the depth of the
earth.
21 Thou wilt increase mine honour, and
returne and comfort me.
22 Therefore will I praise thee for thy
[q] faithfulnes, O God, vpon instrument
and viole: vnto thee wil I sing vpon the
harpe, O Holie one of Israel.
23 My lips wil reiopce when I sing vnto
thee, and my [r] soule, which thou hast de-
liuered.
24 My tongue also shal talke of thy righ-
teousnes daily: for they are confounded
and brought vnto shame, that seeke
mine hurt.

PSAL. LXXII.

1 *Hee prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ.* 4 *Vnder whome shall be righteousnes, peace and felicitie,* 10 *Vnto whome all Kinges and all nations shall doe homage,* 17 *Whose name and power shal indure for euer, and in whome all nations shall be blessed.*

¶ A Psalme [a] of Salomon.

1 GIue thy [b] judgements to the King,
O God, & thy righteousnes to the
Kings sonne.
2 Then shall he iudge thy people in righ-
teousnes, and thy poore with equitie.
3 The [d] mountaines and the hilles shall
bring peace to the people by iustice.
4 He shal [e] iudge the poore of the people:
he shall saue the children of the needie,
and shall subdue the oppressor.
5 They shall [f] feare thee as long as the
sunne and moone endureth, from gene-
ration to generation.
6 Hee shall come [g] downe like the raine
vpon the mowen grasse, and as the
showres that water the earth.
7 In his daies shal the righteous floorish,
and abundance of peace shalbe so long
as the moone endureth.
8 His dominion shalbe also from [h] sea to
sea, and from the Riuer vnto the ends
of the land.
9 They that dwel in the wilderness, shall
kneele before him, and his enemies shal
licke the dust.
10 The kings of [i] Tarshish & of the ies
shal bring presents: the kings [k] of Shee-
ba and Seba shal bring gifres.
11 Yea, all kings shall worship him: all
nations shall serue him.
12 For he shall deliuer the poore when he
cryeth: the needie also, & him that hath
no helper.
13 He shalbe mercifull to the poore and
needie, and shall preserue the soules of
the poore.
14 He shall redeeme their soules from de-
ceite and violence, and deare shall their
blood be in his sight.
15 Yea, he shall liue, & vnto him shall they
giue of the [m] golde of Sheba: they shall
also pray for him continually, and dayly
blesse him.
16 An handfull of corne shall be sowen in
the earth, euen in the toppe of ȳ moun-
taines, and the [n] fruite thereof shal shake
like the trees of Lebanon: and the chil-
dren shall floorish out of the citie like the
grasse of the earth.
17 His name shalbe for euer: his name
shal indure as long as the sunne: al na-
tions shal blesse [o] him, and be blessed in
him.

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Endue the King with ȳ Spirite of wisdome and iustice that he reigne not as do the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most barren shalbe enriched with thy blessings.
e He shaweth wherefore the sword is committed to Kings to wit, to defend the innocent & suppresse the wicked.
f The people shal imbrace thy true religion, when thou giuest a king, that ruleth according to thy word.
g As this is true in all godly Kings: so is it chiefly verified in Christ, who with his heauēly dewe maketh his Church euer to floorish.
h That is, from the red Sea to ȳ sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdom should be large & vniuersall.
i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles.
k That is, of Arabia ȳ rich countrey, whereof Sheba was a part bordering vpon Ethiopia. I Though tyrāts passe not to shed blood, yet this godly king shal preserue his subiects from all kind of wrong.
m God will both prosper his life, and also make the people most willing to obey him
n Vnder such a king shalbe most great plentie, both of fruit & also of ȳ encrease of mankind.
o They shal pray to God for his continuance, & know that God doth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the King nor ỳ kingdom cancõtinue.
q Cõcerning his sonne Salomon.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth p wonderous things.
19 And blessed be his glorious Name for euer: and let all the earth be filled with his glorie. So be it, euen so be it.
HERE END THE 9 prayers of Dauid, the sonne of Ishai.

PSAL. LXXIII.

1 *The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting, 28 In hope whereof hee resigneth himselfe into Gods hands.*

¶ A Psalme committed to Asaph.

1 YEt a God is good to Israel: euen, to the pure in heart.
2 * As for me, my feete were almost gone: my steps had welnere slipt.
3 For I freated at the foolish, when I saw the prosperitie of the wicked.
4 For there are b no bands in their death, but they are lusty and strong.
5 They are not in trouble as other men, neither are they plagued b other men.
6 c Therefore pride is as a chayne vnto them, & cruelty couereth them as a garment.
7 Their eyes stand out for fatnes: " they haue more then heart can wish.
8 They are licentious, & speake wicked ly of their oppression: they talke presumptuously.
9 They d set their mouth against heauen, and their tongue walketh through the earth.
10 Therefore his e people turne hither: for waters of a full cup are wrung out to them.
11 And thei f say, How doth God know it? or is there knowledge in the most High.
12 Lo, these are the wicked, yet prosper they alway, and increase in riches.
13 Certainely I haue cleansed mine heart in vaine, and washed mine handes in innocencie.
14 For daily haue I bene punished, and chastened euerie morning.
15 If I say, g I will iudge thus, behold the generation of thy children: I haue trespassed.

a As it were betwene hope and despaire, he bracketh forth into this affection, being assured that God would continue his fauour toward such as were godly in deede, and not hypocrites.
b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sickenes which is deaths messenger.
c They glorie in their pride as some do in chaines: and in cruelties, as some do in apparel.
* *Ebr. they passe the desires of the heart.*
d They blaspheme God and feare not his power, and rayle vpon men, because they esteeme the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God cõsidereth not aright the state of the godly.
e Thus the flesh moueth euen the godly to dispute with God touching their poore estate & the prosperitie of the wicked.
f If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

16 Then thought I to know this, but it was to painefull for me.
17 Vntil I went into the h Sanctuarie of God: then vnderstoode I their end.
18 Surely thou hast set them in slipperie places, and castest them downe into desolation.
19 How suddenly are they destroyed, perished and i horribly consumed,
20 As a dreame when one awaketh! O Lorde, when k thou raisest vs vp, thou shalt make their image despised.
21 Certainely mine heart was vexed, and I was pricked in my reines:
22 So foolish was I and ignorant: I was a l beast before thee.
23 Yet I was alway m with thee: thou hast holden me by my right hand.
24 Thou wilt guide mee by thy counsell, and afterward receiue me to glorie.
25 Whome haue I in n heauen but thee? and I haue desired none in the earth with thee.
26 My flesh fayleth and mine heart also: but God is the strength of mine heart, and my o portion for euer.
27 For lo, they that wil drawe themselues from thee, shall perish: thou destroyest all them that p goe a whoring from thee.
28 As for me, it is good for me q to draw nere to God: therefore I haue put my trust in the Lorde God, that I may declare all thy workes.

h Vntil I entred into thy schole & learned by thy word and holie Spirit, that thou ordrest all things most wisely and iustly.
i By thy feare-full iudgement.
k When thou openest our eyes to consider thy heauenly felicitie, we contemne all their vaine pompe.
l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.
m By faith I was assured that thy prouidence did watch alwayes ouer mee to preserue me.
n He sought neither help nor comfort of any saue of God onely.
o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.
p That is, forsake thee to seeke others.
q Though all the world shrinke from God, yet he promiseth to trust in him and to magnific his workes.

PSAL. LXXIIII.

1 *The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, and the Temple destroyed: 11 And trusting in the might & freemercies of God, 20 By his couenant.*
21 *They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruantes, 23 And the confusion of his proud enemies.*

¶ A Psalme to giue instruction, committed to Asaph.

1 O God, a why hast thou put vs away for euer? why b is thy wrath kindled against the sheepe of thy pasture?
2 Thinke vpon thy Congregation, which thou hast possessed of old, & on the c rod of thine inheritance, which thou hast redeemed, & on this mount Zion, where in thou hast dwelt.
3 Lift vp thy d strokes, that thou mayest for euer destroy euerie enemie that doth euil to the Sanctuarie.
4 Thine aduersaries roare in the middes

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layd vpon them for their sinnes.
b Which inheritance thou hast measured out for thy selfe as with a line or rod.
c *Or, sceptre.*

c They haue destroyed thy true religion & spred their banners in signe of defiance.
d He commendeth the Temple for the costly matter, the excellent workemanship & beautie thereof, which notwithstanding the enemies did destroy.
e They incouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.
f They lament that they haue no Prophet among them to shew them how long their miseries shoulde endure.
g They loyne their deliuerãce with Gods glory and power, knowing that the punishment of the enemie should be their deliuerance.
h Meaning, in the sight of all the world.
i To wit, Pharaohs armie.
k Which was a great monster of y sea, or whale, meaning Pharaoh.
l His destruction did reioyce them as meate refresheth the body.
m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that he will take care chiefly for his children. n He meaneth the Church of God, which is exposed as a pray to the wicked. o That is, all places where thy word shineth not, there reigneth tyrannie and ambition. p He sheweth that God can not suffer his Church to be oppressed, except he lose his owne right. q *Or, increaseth more and more.*

of thy Congregation, and c set vp their
5 He that d lifted the axes vpon the thicke
trees, was renowned, as one, that
brought a thing to perfection:
6 But nowe they breake downe the carued worke thereof with axes and hammers.
7 They haue cast thy Sanctuarie into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.
8 They saide in their e hearts, let vs destroy them altogether: they haue burnt all the Synagogues of God in y land.
9 We see not our signes: there is not one Prophet more, nor anie with vs that knoweth f how long.
10 O God, howe long shall the aduersarie reproche thee? shall y enemie blaspheme thy Name for euer?
11 Why withdrawest thou thine hand, euen thy right hand? draw it out of thy bosome, and s consume them.
12 Euen God is my King of old, working saluation h in the middes of the earth.
13 Thou didest deuide y sea by thy power: thou brakest the heads of the i dragons in the waters.
14 Thou brakest the head of k Liuiathan in pieces, and gauest him to be l meate for the people in wildernes.
15 Thou brakest vp the fountaine and riuer: thou didest vp mightie riuers.
16 The m day is thine, and the night is thine: thou hast prepared the light and the sunne.
17 Thou hast set all the borders of the earth: thou hast made summer and winter.
18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blaspheamed thy Name.
19 Giue not the soule of thy n turtle doue vnto the beast, and forget not the Congregation of thy poore for euer.
20 Consider thy couenant: for o the darke places of the earth are full of the habitations of the cruell.
21 Oh let not the oppressed returne ashamed, but let the poore and needie praise thy Name.
22 Arise, O God: maintaine thine p owne cause: remember thy daily reproche by the foolish man.
23 Forget not the voice of thine enemies: for the tumult of them, that rise against thee, q ascendeth continually.

PSAL. LXXV.

1 *The faithfull doe praise the name of the Lord, 2 Which shall come to iudge at the time appointed, 8 When the wicked shal-*

be put to confusion, and drinke of the cup of his wrath. 10 *Their pride shalbe abated, and the righteous shalbe exalted to honour.*

¶ To him that excelleth. a Destroy not. A Psalme or song committed to Asaph.

1 WE will praise thee, O God, we
will praise thee, for thy Name
is neere: therefore b they will
declare thy wonderous workes.
2 c When I shall take a conuenient time,
I will iudge righteously.
3 The earth and all the inhabitantes
thereof are dissolued: but I will stablish
the pillars d of it. Selah.
4 I said vnto y foolishe, Be not so foolish,
and to y wicked, Lift not vp the horne.
5 Lift not vp your e horne on high, neither speake with a stiffe necke.
6 For to come to preferment is neither
from the East, nor from the West, nor
from the South,
7 But God is the iudge: he maketh lowe
and he maketh hie.
8 For in the hand of the Lord is a f cup,
and the wine is red: it is full mixt, and
he powreth out of y same: surely all the
wicked of the earth shall wring out and
drinke the dregges thereof.
9 But I will declare for euer, and sing
praises vnto the God of Iaakob.
10 All the hornes of the wicked also will I
breake: but y hornes of the g righteous
shalbe exalted.

f Gods wrath is compared to a cup of strong & delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed. g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtiltie.

PSAL. LXXVI.

1 *This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib:* 11 *And exhorteth the faithfull to be thankefull for the same.*

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

1 GOD is a knowen in Iudah: his
Name is great in Israel.
2 For in b Shalem is his Taber-
nacle, and his dwelling in Zion.
3 There brake he y arrowes of the bow,
the shield and the sword and the battel.
Selah.
4 Thou art more bright and puissant,
then c the mountaines of pray.
5 The stout hearted are spoiled: they haue
slept their sleepe, and all the men of
strength haue not d found their handes.
6 At thy rebuke, O God of Iaakob, both
the chariot and horse are cast a sleepe.
7 Thou, euen thou art to be feared: and
who shal stand in y e sight, when thou
art angrie!
8 Thou didest cause thy iudgement to be
heard from heauen: therefore the earth
feared and was still,
9 When

a Read Psal. 57. 1
b He declareth how the faithfull shall euer haue iust occasion to praise God, forasmuch as in their neede they shall feele his power at hand to helpe them.
c When I see my time (saith God) to helpe your miseries, I will come & set all thinges in good order.
d Though all thinges be brought to ruine yet I can restore and preserue them.
e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.

a He declareth y Gods power is euidently seene in preserning his people & destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beastes.
d God hath taken their spirites & strength from them, as though their handes were cut of.
e God w a looke is able to destroy all y power & actiuitie of the enemies, were they neuer so manie or mightie.

f To reuenge the wrongs done to thy Church.
g For the ende shall shewe that the enemie was able to bring no thing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doth dwell. i The Ebrew word signifieth, to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

9 When thou, O God, arose to iudgement, to [c] helpe all [d] meeke of the earth. Selah.
10 Surely the [e] rage of man shal turne to thy praise: the remnant of the rage shalt thou restraine.
11 Vowe and performe vnto the Lorde your God, all ye that be [h] round about him: let them bring presents vnto him that ought to be feared.
12 He shall [i] cut of the spirit of princes: he is terrible to the kings of the earth.

PSAL LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnes of his affliction, and his grieuous tentations, 6 Whereby he was driuen to this ende to consider his former conuersation, 11 And the continuall course of Gods workes in the preseruation of his seruantes, and so he confirmeth his faith against these tentations.

¶ For the excellent musician * Iedithun. A Psalme committed to Asaph.

1 My [a] voyce came to God, when I cried: my voice came to God, and he heard me.
2 In the day of my trouble I sought the Lord: [b] my sore ranne and ceased not in the night: my soule refused comfort.
3 I did thinke vpon God, & was [b] troubled: I praied, and my spirit was full of anguish. Selah.
4 Thou keepest mine eyes [c] waking: I was astonied and could not speake.
5 Then I considered the daies of olde, and the yeeres of ancient time.
6 I called to remembrance my [d] song in the night: I communed with mine owne heart, and my spirit searched [e] diligently.
7 Will the Lord absent him selfe for euer? and will he shewe no more fauour?
8 Is his [f] mercie cleane gone for euer? doth his promes fail for euermore?
9 Hath God forgotten to be merciful? hath he shut vp his tender mercies in displeasure? Selah.
10 And I saide, This is my [g] death: yet I remembred the yeeres of [h] right hand of the most high.
11 I remembred the workes of the Lord: certainely I remembred thy wonders of olde.
12 I did also meditate al thy workes, and did deuise of thine actes, saying,
13 Thy way, O God, is [b] in the Sanctuarie: who is so great a [i] God as our God?

Psal. 39. and 61. 2. chro. 16. 41.
a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.
Or, mine hand was stretched out.
b He sheweth ye we must paciently abide, although God deliuer vs not out of our troubles at the first crie.
c Meaning, that his sorowes were as watchmen that kept his eies frō sleeping.
d Of thanksgiuing, which I was accustomed to sing in my prosperitie.
e Both the causes why I was chastened, and when my sorows should haue an ende.
f As if he should say, It is impossible: whereby he exhorteth himselfe to pacience. g Though I first douted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe. h That is, in heauen, whereunto we must ascend by faith, if we will knowe the waies of GOD. i He condemneth all that worship anie thing saue the only true God, whose glorie appeareth through the world.

14 Thou art the God that doest wonders: thou hast declared thy power among the people.
15 Thou hast redemed thy people with thine arme, euen the sonnes of Iaakob and Ioseph. Selah.
16 The [k] waters sawe thee, O God: the waters sawe thee, and were afraid: yea, the depths trembled.
17 The cloudes poured out water: the heauens gaue a [l] sound: yea, thine arrowes went abroade.
18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.
19 Thy way is in the Sea, and thy paths in the great waters, and thy footesteps are not [m] knowen.
20 Thou didest leade thy people like sheepe by the hand of Moses and Aaron.

followed them, could not passe through, Exod. 14. 28, 29.

PSAL. LXXVIII.

1 He sheweth howe God of his mercie chose his Church of the posteritie of Abraham, 8 Reproching the stubburne rebellion of their fathers, that the children might not only vnderstand, 11 That God of his free mercie made his couenant with their ancetours, 17 But also seeing them so malitious and peruerse, might be ashamed and so turne wholy to God. In this Psalme the holy Ghost hath comprehended, as is were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

¶ A Psalme to giue [a] instruction, committed to Asaph.

1 Heare my [b] doctrine, O my people: incline your eares vnto the wordes of my mouth.
2 I will open my mouth in a parable: I will declare high sentences of olde.
3 Which we haue heard and knowen, and our [c] fathers haue told vs.
4 We will not hide them from their children, but to the generation to come we will shewe the praises of the Lorde, his power also, and his wonderful workes that he hath done:
5 Vowe he estabished a [d] testimonie in Iaakob, and ordeined a Lawe in Israel, which he commanded our fathers, that they should teache their children:
6 That the [e] posteritie might knowe it, and the children, which should be borne, should stand vp, and declare it to their children:
7 That they might [f] set their hope on God, and not forget the workes of God but keepe his commandements:

k He declareth, wherein ye power of God was declared, when he deliuered the Israelites through the red Sea.
l That is, thundred and lightened.
m For whē thou hadest brought ouer thy people, the water returned to her course, and the enemies that thought to haue

a Reade Psalme. 32.
b The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth ye Gospel his, whereof he was but the preacher, as Rom. 2. 16. & 16. 25.
c Which were the people of God.
d By the testimonie and lawe, he meaneth the lawe written, which they were commanded to teache their children, Deut. 6. 7.
e He sheweth wherein the children should be like their fathers, that is, in mainteining Gods pure religion.
f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefites and in obedience.

8 And

g Though these fathers were the seed of Abraham & the chosen people, yet he sheweth by their rebellion, prouocatiõ, falshode, and hypocrisie, that the children ought not to followe their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in nomber: whose punishment declareth that they were vnfaithfull to God, & by their multitude and autoritie had corrupt all others.

i He prouoeth that not onely ỳ posteritie, but also their forefathers were wicked and rebellious to God.
Exod.13.21.
Exod.14.24.
Exod.17.6.
Numb.20.11.
Psal.105.41.
1.Cor.10.4.
Wisd.11.4.

k Their wicked malice could be ouercome by no benefites, which were great and many.

l Then to require more then is necessarie, and to separate Gods power from his wil, is to tempt God.
Numb.11.1.

m Thus when we giue place to sinne, we are moued to doubt of Gods power, except hee will alwayes be readie to serue our lust. *Exod.17.6.Numb.20.11.Psalme 105.41.1.Cor.10.4.*

n That is, in his Fatherly prouidence, whereby hee careth for his and prouideth sufficiently.

o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knew God had denied them *Iohn 6.11. 1 cor.10.3.*

p God vsed the meanes of the winde to teache them, that all elements were at his commandement, and that no distance of place could let his working.

8 And not to be as their s fathers, a disobedient and rebellious generation: a generation p set not their heart aright, and whose spirit was not faithfull vnto God.
9 The children of h Ephraim being armed and shooting with the bowe, turned backe in the day of battel.
10 They kept not the couenant of God, but refused to walke in his lawe,
11 And forgate his Actes, & his wonderfull workes that he had sheweed them.
12 Ye did marueilous things in the sight of their i fathers in the land of Egypt: euen in the field of Zoan.
13 * Ye deuided the Sea, and led them through: hee made also the waters to stand as an heape.
14 * In p̃ day time also he led them with a cloude, and all the night with a light of fire.
15 * Ye clare the rockes in the wildernes, and gaue them dunke as of the great depths.
16 * Ye brought floods also out of the stonp rocke, so that he made the waters to descend like the riuers.
17 Yet they k sinned still against him, and prouoked the Highest in the wildernes,
18 And tempted God in their hearttes in l requiring meat for their lust.
19 * They spake against God also, saying, Can God m prepare a table in the wildernes?
20 * Beholde, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he gine bread also? or prepare flesh for his people?
21 Therfore the Lord heard and was angrie, & the * fire was kindled in Iaakob, and also wrath came vpon Israel,
22 Because they beleeued not in God, & n trusted not in his helpe.
23 Yet he had commanded the o cloudes aboue, and had opened the doores of heauen,
24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheat of heauen.
25 * Man did eate the bread of Angels: he sent them meat inough.
26 Ye caused the p Eastwinde to passe in the heauen, and through his power he brought in the Southwinde.
27 Ye rained flesh also vpõ them as dust, and feathered foule as the sande of the sea.
28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate and were well filled: for he gaue them their desire.
30 They were not turned frõ their q lust, but the meat was yet in their mouthes,
31 When the wrath of God came euen vpon them, and slewe r the strongest of them, & smote downe ỳe chosen men in Israel.
32 For all this, they s sinned still, and beleeued not his wonderous workes.
33 Therefore their dayes did he consume in vanitie, and their yeres hastily.
34 And when he t slewe them, thei sought him and they returned, & sought God early.
35 And they remembred that GOD was their strength, and ỳe most high God their redeemer.
36 But they flattered him with their mouth, and dissembled with him with their tongue.
37 For their u heart was not vpright with him: neither were they faithfull in his couenant.
38 Yet he being mercifull x forgaue their iniquitie, and destroyed them not, but oft times called backe his anger, & did not stirre vp all his wrath.
39 For he remebred that they were flesh: yea, a winde that passeth and commeth not againe.
40 How oft did they prouoke him in the wildernes? & grieue him in the desert?
41 Yea, they y returned, & tempted God, and z limited the Holie one of Israel.
42 They a remembred not his hande, nor the day when he delivered them from the enemie,
43 Nor him that set his signes in Egypt, and his wonders in the fielde of Zoan,
44 And turned their riuers into blood, & their floods, that they could not dunke.
45 Yee sent b a swarme of flies among them, which deuoured them, & frogs, which destroyed them.
46 Ye c gaue also their fruits vnto the caterpiller, & their labour vnto the grasse-hopper.
47 Ye destroyed their vines with haile, and their wilde figge trees with the hailestone.
48 Ye gaue their cattell also to the haile, and their flockes to the thunderbolties.
49 Yee cast vpon them ỳe fiercenesse of his anger, indignation and wrath, and veration by ỳe sending out of d cuill Angels.
50 Ye made a way to his anger: he spared not their soule from death, but gaue their life to ỳe pestilence,
51 And smote all the firstborne in Egypt, euen ỳe e beginning of their strength

q Such is the nature of concupiscence, that ỳ more it hath, ỳe more it lusteth.

r Though other were not spared, yet chiefly they suffred, which trusted in their strength against God.

s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoeuer commeth not from ỳe pure fountaine of the heart, is hypocrisie.

x Because he would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to ouercome his mercie.

y That is, they tempted him oft times.

z As they all do that measure the power of God by their capacitie.

a The sorgetfulnes of Gods benefites is the roote of rebellion and all vice.

b This worde signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wilde beasts.

c He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.

d So called, either of the effect: that is, of punishing the wicked, or els because they were wicked spirits, whome God permitted to vexe men.

e The firstborne are so called, as Genesis 49.3.

f That is, Egypt: for it was called Mizra'im or Egypt of Mizraim, that was the sonne of Ham.
g That is, they had none occasion to feare, for asmuch as God destroyed their enemies and deliuered them safely.
h Meaning Canaan, which God had conferrate to himselfe, and appointed to his people.
Iosh.11.6.and 13.6
i Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun.
k By seruing God otherwise then he had appointed.
l For their ingratitude he suffred the Philistims to take the Arke, which was the signe of his presence, from among them.
m The Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared vnto them.
n They were suddenly destroyed, 1.Sam. 4.10
n They had no marriage songs: that is, they were not married.
p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden. q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance. r Shewing that he feared not altogether the Israelites, though hee punished their enemies. s By building the Temple and establishing the kingdome, he declareth that the signes of his fauour were among them. t He sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

in the tabernacles of f Ham.
52 But he made his people to go out like sheepe, and led them in the wildernes like a flocke.
53 Yea, he caried them out safely, & they s feared not, and the Sea couered their enemies.
54 And he brought them vnto h borders of his h Sanctuarie: euē to this Mountaine, which his right hande purchased.
55 * Yea cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwel in their tabernacles.
56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,
57 But turned backe and deltt falsely like their fathers: they turned like a deceitfull bowe.
58 And they k prouoked him to anger with their high places, and moued him to wrath with their grauen images.
59 God heard this and was wroth, and greatly abhorred Israel,
60 So that he l forsoke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,
61 And delivered his m power into captiuitie, and his beautie into the enemies hande.
62 And he gaue vp his people to n sword, and was angrie with his inheritance.
63 The fire n deuoured their chosen men, and their maides were not p praised.
64 Their Priests fell by the sword, and their p widowes lamented not.
65 But the Lorde awaked as one out of sleepe, and as a strong man that after his q wine crieth out,
66 And smote his enemies in the hinder partes, and put them to a perpetuall shame.
67 Yet he refused the tabernacle of t Ioseph, & chose not the tribe of Ephraim:
68 But chose p tribe of Iudah, & mount Zion which he loued.
69 And hee f built his Sanctuarie as an high palace, like the earth, which he stablished for euer.
70 He chose Dauid also his seruant, and tooke him from the sheepefoldes.
71 Euen from behind p ewes with yong brought he him to feede his people in Iaakob, and his inheritance in Israel.
72 So t he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

PSAL. LXXIX.

1 *The Israelites complaine to God for the great calamitie and oppression that they suffred by Gods enemies,* 8 *And confessing their sinnes, flee to Gods mercies with full hope of deliuerance,* 10 *Because their calamities were ioyned with the contempt of his Name,* 13 *For the which they promise to be thankefull.*

A Psalme committed to Asaph.

1 O God, a the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.
2 The b dead bodies of thy seruāts haue they giuen to be meate vnto foules of the heauen: and the flesh of thy Saintes vnto the beastes of the earth.
3 Their blood haue they shed like waters round about Ierusalem, and there was none to c burie them.
4 We are a reproch to our d neighbours, euen a scorne & derision vnto them that are round about vs.
5 Lord, how long wilt thou be angrie, for euer? shall thy gelousie e burne like fire?
6 * Powre out thy wrath vpon the heathen that haue not knowen thē, and vpon the kingdomes that haue not called vpon thy Name.
7 For they haue deuoured Iaakob and made his dwelling place desolate.
8 Remember not against vs the f former iniquities, but g make haste and let thy tender mercies preuent vs: for we are in great miserie.
9 Helpe vs, O God of our h saluation, for the glorie of thy Name, and deliuer vs, and be merciful vnto our sinnes for thy Names sake.
10 Wherefore should the heathen say, Where is their God? let him be knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.
11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death,
12 And render to our neighbours seuenfolde into their bosome their reproche, wherewith they haue reproched thee, O Lord.
13 So we thy people, and sheepe of thy pasture shall praise thee for euer: & from generation to generation l we will set forth thy praise.

a The people crie vnto God against the barbarous tyrannie of the Babylonians, who spoyled Gods inheritāce, polluted his Tēple, destroyed his religion and murthered his people.
b The Prophet sheweth to what extremities God suffreth sometime his Church to fal, to exercise their faith before he set to his hand to deliuer them.
c Their friends and kinsfolkes durst not burie them for feare of the enemies.
d Where so some came of Abraha, but were degenerate: & others were open enemies to thy religion, but they both laughed at our miseries.
e Wilt thou vterly consume vs for our sinnes, before thou takest vs to mercie? *Iere.10.25.*
f Which we and our fathers haue committed.
g And stay not til we haue recōpensed for our sinnes. h Seeing we haue none other Saiuour, neither can we helpe our selues, and also by our saluation thy Name shalbe praised, therefore, O Lorde, helpe vs. i Who theough in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered. k Which were captiues among their enemies, and could looke for nothing but death. l We ought to desire no benefite of God, but on this condition to praise his Name, Isa. 43.21.

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finishe that worke which he had begonne.*

¶ To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

1 HEare, [a] O thou Shepheardе of Israel, thou that leadest Ioseph like sheepe: thewe thy brightnes, thou that sittest betwene the [b] Cherubims.
2 Before Ephraim and Beniamin and Manasseh stire vp thy strength, and come to helpe vs.
3 [c] Turne vs againe, O God, & cause thy face to shine that we map be saued.
4 O Lord God of hostes, howe long wilt thou bee [d] angry against the prayer of thy people?
5 Thou hast fed them with the bread of teares, and ginen them teares to drinke with great measure.
6 Thou hast made vs a [e] strife vnto our neighbours, and our enemies laugh at vs among themselues.
7 [f] Turne vs againe, O God of hostes: cause thy face to shine, and wee shall be saued.
8 Thou hast brought a [g] vine out of Egypt: thou hast cast out the heathen, & planted it.
9 Thou madest roume for it, and diddest cause it to take roote, and it filled the lande.
10 The mountaines were couered with the shadow of it, & the boughes thereof were like the [m] goodly cedars.
11 She stretched out her brãches vnto the Sea, & her boughes vnto the [h] Riuer.
12 Why hast thou then broken downe her hedges, so that all they, which passe vp the way, haue plucked her?
13 The wilde [i] boze out of the wood hath destroyed it, and the wilde beasts of the fielde haue eaten it vp.
14 Returne we beseeche thee, O God of hostes: looke downe [k] from heauen and behold and visite this vine,
15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest [l] strong for thy selfe.
16 It is burnt with fire & cut downe: and they perish at the [m] rebuke of thy countenance.
17 Let thine hande be vpon the [n] man of thy right hande, and vpon the sonne of man, whom thou madest strong for thyne owne selfe.
18 So wil not we go backe from thee: reuiue thou vs, and we shal call vpon thy Name.
19 Turne vs agayne, O Loyde God of hostes: cause thy face to shine and wee shalbe saued.

a This Psalme was made as a prayer for to desire God to be merciful to the ten tribes.
b Mooue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people & all thy tribes together againe.
d The faithful feare Gods anger, when they perceiue ẏ their prayers are not forthwith heard
e Our neyghbours haue continual strife and warre against vs.
f Because that repentance only commeth of God, they most instantly and oft times cal to God for it as a meane, whereby they shalbe saued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beasts to deuour vs, declare againe thy loue and finish the worke that thou hast begonne.
" *Ebr. Cedars of God.*
h To wit, Euphrates.
i That is, aswel they that hate our religion as they that hate our persons.
k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.
l So that no power can preuayle agaynst it, and which as a yong budde thou rayest vp agayne as out of the burnt ashes.
m Onely when thou art angrie, and not with the sworde of the enemie.
n That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one bodie.
o For none can call vpon God, but such as are rayseд vp, as it were, from death to life & regenerate by the holie Spirit.

PSAL. LXXXI.

1 *An exhortation to prayse God both in heart and voyce for his benefites, 8 And to worship him onely. 11 God condemneth their ingratitude, 12 And sheweth what great benefites they haue lost through their owne malice.*

¶ To him that excelleth vpon [a] Gittith. A Psalme committed to Asaph.

1 SIng ioyfully vnto God our strẽgth: sing loude vnto the God of Iaakob.
2 Take the song and bring foorth the timbrell, the pleasant harpe with the viole.
3 Blow the trumpet in the [b] new moone, euen in the time appointed, at our feast day.
4 For this is a statute for Israel, and a Lawe of the God of Iaakob.
5 He set this in [c] Ioseph for a testimonie, when hee came out of the lande of Egypt, where I heard a language, that [e] I vnderstood not.
6 I haue withdrawen his shoulder from the burden, and his hands haue left the [f] pottes.
7 Thou calledst in affliction and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of [g] Meribah. Selah.
8 [h] Heare, O my people, and I will protest vnto thee: O Israel, if thou wylt hearken vnto me,
9 Let there bee no strange god in thee, neyther worshippe thou any straunge god.
10 For I am the Loyde thy God, which brought thee out of the lande of Egypt: [i] open thy mouth wide and I wyll fill it.
11 But my people wouldе not heare my voyce, and Israel would none of me.
12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.
13 [k] Oh that my people had hearkened vnto mee, and Israel had walked in my wayes.

a An instrument of musike brought from Geth.
b It seemeth that this Psalme was appointed for solemne feasts and assemblies of the people, to whome for a tyme these ceremonies were ordeined, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs familie was coũted the chief before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thankes to God for this deliuerance from corporall bondage, howe much deliuerance from the tyrannie of Satan and sinnes
g By a strange and wonderfull facion.
" *Or, contention, Exod. 17.7.*
h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the same.
i God accuseth their mouthes to their incredulitie, because they opened not to receiue Gods benefites in such abundance as he powreth them out.
k God by his word calleth all, but his secret election appoynteth, who shal heare with fruite.

1 If their sinnes had not letted.
m If ȳ Israelites had not broken couenant w̃ god, he would haue giuen thē victorie against their enemies.
n That is, with most fine wheate and abundance of honie.

14 I would sone haue humbled their enemies, and turned mine hand against their aduersaries.
15 The haters of the Lorde shoulde haue bene subiect vnto him, and their time should haue endured for euer.
16 And God woulde haue fed them with the n fatte of wheate, and with honie out of the rocke woulde I haue sufficed thee.

PSAL. LXXXII.

1 *The Prophet declaring God to be present among the Iudges & Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to do iustice. 5 But seeing none amēdment, 8 He desireth God to vndertake the matter and execute iustice himselfe.*

¶ A Psalme committed to Asaph.

a The Prophet sheweth that if princes and Iudges do not their duetie, God, whose auoritie is aboue them, will take vēgeance on thē.
b For thieues & murderers finde fauour in iudgement, when the cause of the godly can not be heard.
c Not only when they crie for helpe, but when their cause requireth aide & support.

1 GOd standeth in the assemblye of a gods: he iudgeth among gods.
2 How long will ye iudge vniustly, and accept the persons of the b wicked? Selah.
3 Do right to the poore and fatherles: do iustice to the poore and needie.
4 Deliuer the poore and c needie: saue them from the handde of the wicked.
5 They know not & vnderstand nothing: they walke in darkenesse, albeit all the d foundations of the earth are moued.
6 I haue said, Ye are gods, and ye all are children of the most High.
7 e But ye shall dye as a man, & ye princes, shal fall like others.
8 O God, arise, therefore iudge thou the earth: for thou shalt inherite f all nations.

d That is, all things are out of order, either by their tyrannie, or carelesse negligence.
e No title of honour shall excuse you, but you shall be subiect to Gods iudgement, & render accompt as well as other men.
f Therefore no tyrant shal plucke thy right and autoritie from thee.

PSAL. LXXXIII.

1 *The people of Israel pray vnto the Lorde to deliuer them from their enemies both at home & farre of, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormy tempest of Gods wrath, 18 That they may know that the Lord is most high vpon the earth.*

¶ A song, or Psalme committed to Asaph.

a This Psalme seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iosaphat.
b He calleth them Gods enemies, which are enemies to his Church.

1 KEepe not thou silence, O God: be not still and cease not, O God.
2 For lo, thine b enemies make a tumult: and they that hate thee, haue lifted vp the head.
3 They haue taken craftie counsel against thy people, and haue consulted against thy c secret ones.
4 They haue said, Come and let vs d cut them of from being a nation: and let the name of Israel be no more in remembrance.
5 For they haue consulted together e in heart, and haue made a league f agaynst thee:
6 The tabernacles of Edom, & the Ismaelites, Moab and the Agarims:
7 Gebal and Ammon, and Amalech, the Philistims with the inhabitantes of g Tyrus:
8 Asshur also is iorned with them: they haue bene an arme to the children s of Lot. Selah.
9 Do thou to them as vnto the h Midianites: as to Sisera & as to Iabin at the riuer of Kishon.
10 They perished at En-dor, and were i dung for the earth.
11 Make them, euen their princes like * Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.
12 Which haue saide, Let vs take for our possession the k habitations of God.
13 O my God, make them like vnto a l wheele, and as the stubble before the winde.
14 As the fire burneth the forest, & as the flame setteth the mountaines on fire:
15 So persecute them with thy tempest, & make them afraid with thy stormie.
16 Fill their faces with shame, that they may m seeke thy Name, O Lord.
17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,
18 That they may n knowe that thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preseueth them from al dangers.
d They were not cōtent to take ȳ Church as prisoner, but sought vtterly to destroy it.
e By all secrete meanes.
f They thought to haue subuerted thy counsell, wherin ȳ perpetuitie of ȳ church was established.
g The wickednes of ȳ Ammonites and Moabites is described, in that they pronoked these other nations to fight against ȳ Israelits their brethren.
h By these examples, they were confirmed ȳ God would not suffer his people to be vtterly destroyed, Iudg. 7.21. & 4.15.
i Troden vnder feete as myre. * *Iud. 7.25. & 8.21.*
k That is, Iudea: for where his Church is, there dwelleth he among them.
l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroyed, be vnstable and led with all windes.
m That is, be compelled by thy plagues to confesse thy power.
n Though they beleeue not, yet they may proue by experiēce, that it is in vaine to resist against thy counsel in establishing thy Church.

PSAL. LXXXIIII.

1 *Dauid driuen forth of his country, 2 Desireth most ardently to come againe to the Tabernacle of the Lorde & the assemblie of the Saintes to prayse God, 4 Pronouncing them blessed that may so doe. 6 Then he prayseth the courage of the people, that passe through the wildernes to assemble themselues in Zion. 10 Finally with praise of this matter & confidence of Gods goodnes he endeth the Psalme.*

¶ To him that excelleth vpon Gittith.
A Psalme committed to the sonnes of Korah.

a Dauid cōplayneth that he can not haue accesse to the Church of God to make profession of his faith and to profit in religion.

1 O a Lord of hostes, howe amiable are thy Tabernacles!
2 My soule longeth, yea, & fainteth for the

b For none but the priests could enter into the Sanctuarie, & the rest of ỳ people into the courtes.
c So ỳ the poore birds haue more libertie then I.
d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.
e That is, of mulberry trees which was a barẽ place so ỳ they which passed through, must dig pits for water: signifiyng that no lets can hinder thẽ that are fully bent to come to Christes Church, neither yet that God will euer faile them. f They are neuer weare, but increase in strength & courage till they come to Gods house.
g That is, for Christes sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from tyme to tyme increase his blessings towards his more and more.

the [b] courtes of the Lord: for mine heart and my flesh reioyce in the liuing God.
3 Yea, the sparow hath founde her an house, and the swallow a nest for her, where she may lay her yong: euen by thine [c] altares, O Lord of hostes, my king and my God.
4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.
5 Blessed is the man, whose [d] strength is in thee, and in whose heart are thy wayes.
6 They going through the vale of [e] Baca, make welles therein: the rame also couereth the pooles.
7 They go from [f] strength to strength, till euery one appeare before God in Zion.
8 O Lord God of hostes, heare my praier: hearken, O God of Iaakob. Selah.
9 Behold, O God, our shield, and looke vpon the face of thine [g] Anointed.
10 For [h] a day in thy courtes is better then a thousand other where: I had rather be a doye keeper in the house of my God, then to dwell in the Tabernacles of wickedness.
11 For the Lorde God is the sunne and shield vnto vs: the Lorde will giue grace and glory, and no [i] good thing will he withholde from them that walke vprightly.
12 O Lord of hostes, blessed is the mã that trusteth in thee.

PSAL. LXXXV.

1 *Because God withdrew not his rods from his Church after their returne from Babylon, stirreth they put him in mind of their deliuerance, to the intent that he should not leaue the worke of his grace vnperfite.* 5 *Next they complaine of their long afflicktion:* 8 *And thirdly they reioyce in hope of felicitie promised.* 9 *For their deliuerance was a figure of Christes kingdom, vnder the which should be perfit felicitie.*

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

1 LORDE, thou hast bene [a] fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.
2 Thou hast forgiuen the iniquitie of thy people, and [b] couered all their sinnes. Selah.
3 Thou hast withdrawen all thine anger, & hast turned backe frõ the [c] fierenes of thy wrath.
4 Turne vs, O God of our saluatiõ, and release thine anger towards vs.

5 Wilt thou be angry with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?
6 Wilt thou not turne agayne & quicken vs, that thy people may reioyce in thee?
7 Shew vs thy mercy, O Lord, & graunt vs thy [e] saluation.
8 I will hearken what the Lorde God will say: for he will speake [f] peace vnto his people, and to his Sauntes, ṗ they turne not againe to folie.
9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.
10 Mercy and truth shall meete: righteousnes and peace shal kisse one another.
11 Truth shall bud out of the earth, and righteousnes shall looke downe from heauen.
12 Yea, the Lord shall giue good thinges, and our land shall giue her encrease.
13 [h] Righteousnes shall go before him, and shall set her steppes in the way.

d As in tymes past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.
e He confesseth that our saluatiõ commeth onely of Gods mercy.
f He will send all prosperitie to his church, when he hath sufficiently corrected them. also by his punishmentes the faithfull shall learne to beware ỳ they returne not to like offences. g Though for a tyme God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy. h Iustice shal then florish and haue free course & passage in euery place.

PSAL. LXXXVI.

1 *Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometymes rehearsing his miseries,* 5 *Sometymes the mercies receiued,* 11 *Desiring also to be instructed of the Lorde, that he may feare him and glorifie his Name.* 14 *He complaineth also of his aduersaries, & requireth to be deliuered from them.*

¶ A praier of Dauid.

1 INCLINE [a] thine eare, O Lorde, & heare me: for I am poore and needie.
2 Preserue thou my soule, for I am [b] merciful: my God, saue thou thy seruant, that trusteth in thee.
3 Be merciful vnto me, O Lord: for I [c] cry vpon thee continually.
4 Reioyce the soule of thy seruãt: for vnto thee, O Lord, do I lift vp my soule.
5 For thou, Lord, art good and [d] merciful, and of great kindnes vnto al them, that call vpon thee.
6 Giue eare, Lord, vnto my praier, and [e] hearken to the voyce of my supplicatiõ.
7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among the gods there is none like thee, O Lorde, and there [f] is none that can do like thy workes.
9 All nations, whom thou hast made, shall come and [g] worship before thee, O

a Dauid persecuted of Saul, thus prayed, leaning the same to the Church as a monument, how to seeke redresse against their miseries.
b I am not enemie to them, but pitie thẽ, though they be cruel toward me.
c Which was a sure token that he beleued that God would deliuer him.
d He doth confesse that God is good to all, but onely mercifull to poore sinners. e By crying & calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but ỳ we must ernestly, & oftẽ call vpõ him. f He cõdẽneth all idols, forasmuch as they can do no works to declare ỳ they are gods. g This proueth ỳ Dauid praied in the name of Christ ỳ Messias, of whose kingdome he doth here prophecie.

h He confesseth himselfe ignorant till God hath taught him, & his heart variable and separate frõ God, till God ioyne it to him, and confirme it in his obedience.
i That is, from most great danger of death: out of the which none, but onely the mighty hand of God, could deliuer him.
k He sheweth that there can be no moderatiõ nor equitie, where proud tyrants reigne: and that the lacke of Gods feare is as apriuiledge to all vice and crueltie.

Lord, and shal glorifie thy Name.
10 For thou art great and doest wonderous things: thou art God alone.
11 [h] Teach me thy way, O Lord, & I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.
12 I will praise thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.
13 For great is thy mercy toward me, & thou hast deliuered my soule from [i] the lowest graue.
14 O God, the prouide are risen against me, and the assemblies of violent men haue [k] sought my soule, and haue not set thee before them.
15 But thou, O Lord, art a pitifull God & merciful, slowe to anger and great in kindnes and truth.
16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the [l] sonne of thine handmaide.
17 Shew a token of thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Lorde, hast holpen me and comforted me.

l He boasteth not of his owne vertues, but confesseth that God of his free goodnes hath euer bene merciful vnto him, and giuen him power against his enemies, as to one of his owne houshold.

PSAL. LXXXVII.

1 *The holy Ghost promiseth that the condition of the church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie,* 4 *So that there should be nothing more comfortable, then to be nombred among the members thereof.*

¶ A Psalme or song committed to the sonnes of Korah.

1 GOd laid his [a] foundations among p̃ holy mountaines.
2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.
3 [b] Glorious things are spoken of thee, O citie of God, Selah.
4 I will make mention of [c] Rahab and Babel among them that know me: behold Palestina & Tyrus with Ethiopia, [d] There is he borne.
5 And of Zion it shall be sayd, [e] Many are borne in her: and he, euen the most High shall stablish her.
6 The Lord shall count, when he [f] writeth the people, Ye was borne there. Selah.
7 As wel the singers as the players on instrumentes shall praise thee: all my [g] springs are in thee.

a God did chuse that place amõg the hils to establish Ierusalem and his Temple.
b Though thy glorious estate do not yet appeare, yet waite with patience & God wil accomplish his promes.
c That is, Egypt and these other countreis shall come to ỹ knowledge of God.
d It thalbe sayd of him, that is regenerate and come to the Church, that he is as one that was borne in ỹ church.
e Out of all quarters they shall come into the Church and bee counted as citizens.
f When he calleth by his word them into ỹ Church, whom he had elected and written in his booke.
g The Prophet setteth his whole affections & comfort in the Church.

PSAL. LXXXVIII.

1 *A grieuous complaint of the faithful, sore afflicted by sickenesse, persecutions & aduersitie:* 7 *Being as it were left of God without any consoiation,* 13 *Yet he calleth on God by faith and striueth against desperation,* 18 *Complaining himselfe to be forsaken of all earthly helpe.*

¶ A Song or Psalme of [a] Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath [b] Leannoth.

1 O Lord God of my saluation, I cry day and night [c] before thee.
2 Let my prayer enter into thy presence: incline thine eare vnto my cry.
3 For my soule is filled with euils, and my life draweth neere to the graue.
4 I am counted among them that go downe vnto the pitte, and am as a man without strength:
5 [e] Free among the dead, like the slayne lying in the graue, whom thou remembrest no more, and they are cut of from thine [d] hand.
6 Thou hast laid me in the lowest pit, in darknes, and in the deepe.
7 Thine indignation lyeth vpon me, & thou hast vexed me with all thy [e] waues. Selah.
8 Thou hast put away mine [f] acquaintance farre from me, and made me to be abhorred of them: [g] I am shut vp, and cannot get forth.
9 [h] Mine eie is sorowfull through mine affliction: Lord, I call daily vpõ thee: I stretch out mine hands vnto thee.
10 Wilt thou shew [i] a miracle to p̃ dead? or shall the dead rise and praise thee? Selah.
11 Shall thy louing kindenes be declared in the graue? or thy faithfulnes in destruction?
12 Shall thy wonderous workes be knowen in the darke? and thy righteousnes in the land [k] of oblivion?
13 But vnto thee haue I cryed, O Lord, and early shall my prayer come before thee.
14 Lord, why doest thou reiect my soule, and hidest thy face from me?
15 I am afflicted & at the point of death: [l] from my youth I suffer thy terrours, doubting of my life.
16 Thine indignations go ouer me, & thy feare hath cut me of.
17 They came round about me daily like water, and compassed me together.
18 My louers and friendes hast thou put away from me, and mine acquaintance [m] hid themselues.

1. King. 4. 31.
psal. 53.

a That is, to hũble. It was the beginning of a song, by the tune whereof this Psalme was sung.
b Though many cry in their sorowes, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the autor of his saluation.
c For he that is dead, is free frõ all cares and busines of this life: & thus he sayth, because he was vnprofitable for all matters concerning mans life, and as it were cut of from this world.
d That is, from thy prouidence and care, which is meat according to ỹ judgement of ỹ flesh.
e The stormes of thy wrath haue ouerwhelmed me.
f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby he partly punisheth and partly trieth his.
g I see none ende of my sorowes.
h Mine eyes and the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead & then rayse them vp againe.
k That is, in the graue, where onely the body lyeth without all sense & remembrance.
l I am euer in great dangers & sorrowes, as though my life should vtterly be cut of euery moment.
[m] Ebr. were in darknes.

PSAL. LXXXIX.

1 *With many wordes doth the Prophet praise*

prayse the goodnesse of God, 23 For his testament and couenant, that hee had made betweene him and his elect by Iesus Christ the sonne of Dauid. 38 Then doeth he cõplaine of the great ruine, & desolation of the kingdome of Dauid, so that to the outwarde appearance the promes was broken.

46 Finally he praieth to be deliuered from his afflictions, making mẽtion of the shortnes of mans life, & confirming himselfe by Gods promises.

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

1 I Will [a] sing the mercies of ỳ Lord for euer: with my mouth will I declare thy trueth from generation to generation.
2 For [b] I sayde, Mercie shalbe set vp for euer: thy trueth shalt thou [c] stablishe in the very heauens.
3 [d] I haue made a conenãt with my chosen: I haue swoorne to Dauid my seruãt,
4 Thy seede will I stablish for euer, & set vp thy throne from generation to generation. Selah.
5 O Lord, euen the [e] heauens shall prayse thy wonderous worke: yea, thy trueth in the [f] Congregation of the Saints.
6 For who is equall to the Lorde in the heauen? and who is like the Lord among the sonnes of the gods?
7 God is very terrible in the assembly of the [h] Saintes, & to be reuerenced aboue all, that are about him.
8 O Lord God of hostes, who is like vnto thee, which art a mightie Lorde, and thy trueth is about thee?
9 [i] Thou rulest the raging of the sea: whẽ the waues thereof arise, thou stillest them.
10 Thou hast beaten down Rahab as a man slayne: thou hast scattered thine enemies with thy mightie arme.
11 The heauens are thine, the earth also is thine: thou hast layed the foundation of the worlde, and all that therein is.
12 Thou hast created the North and the South: [k] Tabor & Hermon shal reioyce in thy Name.
13 Thou hast a mightie arme: strong is thine hand, & high is thy right hand.
14 [l] Righteousnes and equitie are the stablishment of thy throne: mercy & trueth go before thy face.
15 Blessed is the people, that can [m] reioyce in thee: they shall walke in the light of thy [n] countenance, O Lord.
16 They shall reioyce continually in thy Name, & in thy righteousnes shall they exalt themselues.
17 For thou art the [o] glory of their strẽgth, and by thy fauour our hornes shall bee exalted.
18 For our [p] shielde appertayneth to the Lorde, and our King to the holie one of Israel.
19 Thou spakest then in a vision vnto [q] thine holie one, and sayedst, I haue layed helpe vpon one that is mightie: I haue exalted one chosen out of the people.
20 I haue found Dauid my seruant: with mine holy oyle haue I anointed him.
21 Therefore mine hand shalbe established with him, and mine arme shall strengthen him.
22 The enemie shal not oppresse him, neither shal the wicked hurt him.
23 But I will [r] destroy his foes before his face, and plague them that hate him.
24 My trueth also and my [s] mercie shalbe with him, and in my Name shall his [u] horne be exalted.
25 I will set his hand also in the sea, and his right hand in the [x] floods.
26 He shall crye vnto mee, Thou art my [y] Father, my God and the rocke of my saluation.
27 Also I will make him my first borne, higher then the kings of the earth.
28 My mercie will I keepe for him for euermore, and my couenant shall stande fast with him.
29 His seede also will I make to endure [z] for euer, and his throne as the dayes of heauen.
30 But if his children forsake my Law, and walke not in my iudgements:
31 * If they breake my statutes, and keepe not my commandements:
32 Then will I visite their transgression with the rodde, and their iniquitie with stokes.
33 [a] Yet my loving kindenesse will I not take from him, neither will I falsifie my trueth.
34 My couenant will I not breake, nor [b] alter the thing that is gone out of my lippes.
35 I haue swoorne once by mine holinesse, "that I will not sayde Dauid, saying,
36 His seede shal endure for euer, and his throne shalbe as the sunne before me.
37 He shalbe stablished for euermore as the moone, and as a faithful [c] witnes in the heauen. Selah.
38 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.
39 Thou hast [d] broken the couenant of thy

a Though the horrible confusion of things might cause thẽ to despaire of Gods fauour: yet the manifolde examples of his mercies cause them to trust in God, though to ' mans iudgement they saw none occasion.
b As he that surely believed in heart.
c As thine inuisible heauen is not subiect to any alteration & change: so shall the trueth of thy promes be vnchangeable.
d The Prophet sheweth what was the promes of God, whereon he grounded his faith.
e The Angels shal prayse thy power and faithfulnesse in delivering thy Church.
f That is, in the heauens.
g Meaning, the Angels.
h If the Angels tremble before Gods maiestie & infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?
i For as he deliuered ỳ Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will he ertsoone deliuer it, when the dangers be great.
k Tabor is a mountaine Westward from Ierusalem, & Hermon Eastward: so the Prophet signifieth that all parts and places of the worlde shall obey Gods power for the deliuerance of his Church.
l For hereby he iudgeth the world, & sheweth himselfe a mercifull Father & faithful protector vnto his.
m Feeling in their cõscience that God is their father.
n They shalbe preserued by thy Fatherly prouidence.
o In that they are preserued & continue, they ought to giue ỳ praise and glorie onely to thee.
p In that that our King hath power to defend vs, it is the gift of God.
q To Samuel and to others, to assure ỳ Dauid was thy chosen one.
r Whome I haue both chosen and giue him strẽgth to execute his office, as vers. 21.
s Though there shalbe euermore enemies against Gods kingdom, yet he promiseth to ouercome thẽ
t I wil mercifully performe my promises to him notwithstanding his infirmities & offences.
u His power, glory & estate.
x He shal enioye the land round about.
y His excellent dignitie shall appeare here in ỳ he shalbe named the sonne of God & the firstborne, wherein he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdome decaied: yet God reserued still a roote, till he had accõplished this promes in Christ 2. Sam. 7. 13.
a Though the faithfull answere not in all poyntes to their profession, yet God will not breake his couenant w̃ thẽ.
b For God in promising hath

respect to his mercie & not to mans power in performing. "*Ebiſ I be vnto Dauid: which is a mauer of the.*
c As long as ỳ sun & moone endure, they shalbe witnesses to me of this promes.
d Because of ỳ horrible confusion of things, ỳ Prophet cõplaineth to God as though he saw not ỳ performace of his promes. And thus discharging his cares on God, he resisteth doubt & impaciẽcie.

seruant, and profaned his [e] crowne, casting it on the ground.
40 Thou hast broke down al his walles: thou hast layd his fortresses in ruine.
41 All that go by the way, spoyle him: he is a rebuke vnto his neighbours.
42 Thou hast let vp the right hand of his enemies, and made all his aduersaries to reioyce.
43 Thou hast also turned the edge of his sword, and hast not made him to stande in the battel.
44 Thou hast caused his dignitie to decay, and cast his throne to the ground.
45 The dayes of his [f] youth hast thou shortened, & couered him with shame. Selah.
46 [g] Loyde, howe long wilt thou hyde thy selfe, for euer? shal thy wrath burne like fire?
47 Remember [h] of what time I am: wherefore shouldest thou create in vaine al the children of men?
48 What man liueth, and shall not see death? shal he deliuer his soule from the hand of the graue? Selah.
49 Loyde, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?
50 Remember, O Loyd, the rebuke of thy seruants, which I beare in my [i] bosome of all the mightie people.
51 For [k] thine enemies haue reproched thee, O Loyde, because they haue reproched the [l] footesteps of thine Anoynted.
52 Praised be the Loyde for euermore. So be it, euen so be it.

e By this he meaneth ý horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophecie Ethan speketh of those great miseries, which came soone afterward to passe at ý captiuitie of Babylon.
f He sheweth ý the kingdome fell before it came to perfection or was ripe.
g The Prophet in ioyning praier w̃ his complaint, sheweth that his faith neuer failed
h Seeing mans life is short, and thou hast created man to bestowe thy benefites vpõ him, except thou hast to helpe, death will preuent thee.
i He meaneth that Gods enemies did not only slander him behinde his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome.
k So he calleth them that persecute the Church.
l They laugh at vs, which paciently wayte for the comming of thy Christ.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankfull, 12 Therefore Moses prayeth God to turne their hearts & continue his mercies toward them, and their posteritie for euer.

A PRAYER of Moses, the [a] man of God.
1 LOrd, thou hast bene our [b] habitatiõ from generation to generation.
2 Before ý [c] mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.
3 Thou [d] turnest man to destruction: agayne thou sayest, Returne, yee sonnes of Adam.
4 [e] For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.
5 Thou hast [f] ouerflowed them: they are as a sleepe: in the morning hee groweth like the grasse:
6 In the morning it flourisheth & groweth, but in the euening it is cut downe and witherethe.
7 For we are consumed by thine anger, and by thy wrath are we troubled.
8 Thou hast set our iniquities before thee, and our secrete sinnes in the light of thy countenance.
9 For all our dayes are past in thine anger: we haue [h] spent our yeeres as a thought.
10 The time of our life is thee score yeeres and ten, and if they be of strength, [i] four score yeeres: yet their strength is but labour and sorowe: for it is cut of quickly, and we flee away.
11 [k] Who knoweth the power of thy wrath? for according to thy feare is thine anger.
12 Teach vs so to number our daies, ý we may apply our hearts vnto [l] wisdome.
13 Returne (O Loyd, [m] how long?) and be [n] pacified toward thy seruants.
14 Fill vs with thy mercie in the morning: so shall we reioyce and be glad all our dayes.
15 Comfort vs according to the daies that thou hast afflicted vs, & according to the yeres that we haue seene euill.
16 [n] Let thy worke be seene towarde thy seruantes, and thy glorie vpon their [o] children.
17 And let the [p] beautie of the Loyde our God be vpon vs, and [q] direct thou the worke of our handes vpon vs, euen direct the worke of our handes.

a This the scripture vseth to call the Prophets.
b Thou hast bin as an house & defence vnto vs in all our troubles and trauels nowe this foure hundreth yeres.
c Thou hast chosen vs to be thy people before the foundations of the world were layed.
d Moses by lamenting the frailtie and shortnes of mans life mooueth God to pitie.
e Though man thinke his life long, which is in deed most short, yea though it were a thousand yeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy rods to consider the shortnes of our life, and for our sinnes thou abridgest our dayes.
h Our dayes are not onely short, but miserable, for as much as our sinnes dayly prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the breuitie be miserable, much more, if thy wrath lye vpon it, as they, which fear thee, onely knowe.
l Which is, by considering the shortnes of our life, & by meditating the heauenly ioyes.
m Meaning, wilt thou be angries
n *Or, take comfort in thy seruants.*
a Euen thy mercie, which is thy chiefest work.
o As Gods promises appertained aswel to their posteritie, as to them, so Moses prayeth for the posteritie.
p Meaning, that it was obscured, when he ceased to do good to his Church.
q For except thou guyde vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholy to his protection in all tentations. 14 A promes of God to those that loue him, knowe him and trust in him, to deliuer them & giue them immortall glorie.

1 WHo so dwelleth in the [a] secrete of the most High, shall abide in the shadow of the Almightie.
2 [b] I will say vnto the Lord, O mine hope, and my fortresse: he is my God, in him will I trust.
3 Surely he will deliuer thee from the [c] snare of the hunter, and from the noysome pestilence.
4 He will couer thee vnder his wynges, and thou shalt bee sure vnder his fea-

a He that maketh God his defence and trust, shal perceiue his protection to be a most sure safegard.
b Being assured of this protection, he prayeth vnto the Lord.
c That is, Gods helpe is most readie for vs, whether Satan assayle vs secretely, which he calleth a snare: or openly, which is here meant by the pestilence.

thers:

d That is, his faithful keping of promes to helpe thee in thy necessitie.
e The care that God hath ouer his, is most sufficient to defend them from all dangers.
f The godly shal haue some experience of Gods iudgemẽts against the wicked euen in this life, but fully they shal see it at that day, whẽ all things shalbe reuciled.
g God hath not appointed euery man one Angell, but many to be ministers of his prouidence to keepe his & defend them in their vocation, which is the way to walke in without tẽpting God.
h Thou shalt not only be preserued from al euil, but ouercome it whether it be secret or open.
i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.
k For he is contented with that life, that God giueth: for by death the shortnes of this life is recompensed with immortalitie.

thers: his [d] truth shalbe thy shield and buckler.
5 [e] Thou shalt not be afraid of the feare of the night, nor of the arrow that flieth by day:
6 Nor of the pestilence [f] walketh in the darknes: nor of the plague that destroieth at noone day.
7 A thousand shall fall at thy side, & ten thousand at thy right hand, but it shall not come nere thee.
8 Doubtles with thine [f] eies shalt thou beholde and see the reward of the wicked.
9 For thou hast said, The Lorde is myne hope: thou hast set the most high for thy refuge.
10 There shall none euill come vnto thee, neither shall any plague come nere thy tabernacle.
11 [g] For he shall giue his Angels charge ouer thee to keepe thee in all thy ways.
12 They shal beare thee in their handes, that thou hurt not thy foote against a stone.
13 Thou shalt walke vpon the lion and aspe: the [h] yong lion and the dragon shalt thou tread vnder feete.
14 [i] Because he hath loued me, therefore wil I deliuer him: I wil exalt him because he hath knowen my name.
15 He shall call vpon me, and I wil heare him: I will be with him in trouble: I will deliuer him, and glorifie him.
16 With [k] long life will I satisfie him, and shew him my saluation.

PSAL. XCII.

1 *This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God and to praise him in his workes: the Prophete reioyceth therein.* 6 *But the wicked is not able to cõsider that the vngodly, when he is most florishing, shall most speedily perish.* 12 *In the ende is described the felicitie of the iust, planted in the house of God to praise the Lord.*

¶ A Psalme or song for the [a] Sabbath day.

1 IT is a good thing to praise the Lorde, and to sing vnto thy Name, O most High,
2 To declare thy louing kindnes in the [b] morning, and thy truth in the night,
3 Vpon an instrument of ten stringes, and vpon the viole with the song vpon the harpe.
4 For thou, Lord, hast made me glad by thy [d] workes, and I will reioyce in the

a Which teacheth that the vse of ỳ Sabbath standeth in praising God, & not only in ceasing from worke.
b For gods mercy & fidelity in his promises toward his, binde them to prayse him continually both day and night.
c These instruments were then permitted, but at Christes comming abolished.
d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.

workes of thine hands.
5 O Lord, how glorious are thy works! and thy thoughts are very deepe.
6 An vnwise man knoweth it not, and a fole doth not vnderstand this,
7 (While the wicked grow as the grasse, and all the workers of wickednes doe flourish) that they shall be destroyed for euer.
8 But thou, O Lord, art [l] most high for euermore.
9 For lo, thine enemies, O Lord: for loe, thine enemies shal perish: all the workers of iniquitie shalbe destroyed.
10 [g] But thou shalt exalt mine horne, like the vnicornes, and I shall be anointed with freshoyle.
11 Mine eye also shall see my desire against mine enemies: [i] mine eares shal heare my wishe against the wicked, that rise vp against me.
12 The righteous shall [h] florish like a palme tree, & shall growe like a cedar in Lebanon.
13 Such as be planted in the House of the Lord, shall florish in the courtes of our God.
14 They shal stil bring forth fruit in their [l] age: they shalbe fat and florishing,
15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 *He prayseth the power of God in the creation of the world, and beateth down all people which lift them vp against his maiestie,* 5 *And prouoketh to consider his promises.*

1 THe Lord [a] reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established, that it cannot be moued.
2 Thy [b] throne is established of old: thou art from euerlasting.
3 [c] The floods haue lifted vp, O Lord: ỳ floods haue lifted vp their voyce: the floods lift vp their waves.
4 The waues of the sea are marueilous through the noyse of many waters, yet the Lord on high is more mighty.
5 Thy [d] testimonies are very sure: holines becommeth thine House, O Lorde, for euer.

a As God by his power and wisdom hath made and gouerneth ỳ world: so must ỳ same be our defence against all enemies & dangers.
b Wherein thou sittest & gouernest the world.
c Gods power appeareth in ruling the furious waters.
d Besides Gods power and wisdom in creating and gouerning, his great mercy also appareth in that he hath giuen his people his word and couenant.

PSAL XCIIII.

1 *He prayeth vnto God against the violẽce and arrogancie of tyrants,* 10 *Warning them of Gods iudgements.* 12 *Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked,* 23 *Whom the Lord will destroy.*

e That is, the wicked consider not gods works, nor his iudgements against them, and therefore most iustly perish.
f Thy iudgements are most constant against the wicked and passe our reach.
g Thou wilt strengthen them with all power, and blesse them with all felicitie.
h Though the faithful seeme to wither & be cut down by ỳ wicked: yet they shal grow againe and florish in the Church of God, as ỳ Cedars do in mount Lebanon.
i The children of God shal haue a power aboue nature, and their age shal bring forth most fresh fruites.

a Whose office it is to take vengeance on the wicked.
b Shew by effect ỷ thou art Iudge of the world to punish the wicked.
c That is, brag of their cruelties & oppression: or esteme thesselues aboue all other.
d Seeing the Church was thē so sore oppressed it ought not to seme strange to vs, if we see it so now, & therefore we must call to God to take our cause in hād.
e He sheweth ỷ they are desperat in malice, for as mnch as they feared not God, but gaue themselues wholy to do wickedly.
f He sheweth, that it is impossible, but God should heare, see and vnderstand their wickednes.
g If God punish whole nations for their sinnes, it is meere folly for any one man, or els a fewe to thinke that God wil spare them.
h God hath care ouer his & chastiseth them for their welth, that they should not perish for euer w̄ the wicked.
i God wil restore the state and gouernement of things to their right vse, & then the godly shall follow him cherefully.
k He complaineth of them, which would not help him to resist the enemies: yet was assured that Gods helpe would not fayle.
l When I thought there was no way but death.
m In my trouble & distresse I euer found thy present helpe.
n Though the wicked iudges pretend iustice in oppressing the church, yet they haue not that autoritie of God.
o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

1 O Lorde God [a] the auenger, O God the auenger, shew thy selfe [b] cleerly.
2 Exalt thy selfe, O Iudge of the world, and render a reward to the proude.
3 Lord, how long shall the wicked, how long shal the wicked [c] triumph?
4 They prate & speake fiercely: all the workers of iniquity vaunt themselues.
5 They [d] smite downe thy people, O Lord, and trouble thine heritage.
6 They slay the widow & the stranger, and murther the fatherlesse.
7 [e] Yet they say, The lord shal not see: neither wil the God of Iaakob regard it.
8 Understād ye vnwise among ỷ people: and ye fooles, when wil ye be wise?
9 He that [f] planted the eare, shall he not heare? or he that formed the eye, shal he not see?
10 Or he that chastiseth the nations, shal he not correct? he that teacheth man knowledge, shall he not know?
11 The Lorde knoweth the thoughtes of man, that they are vanitie.
12 Blessed is the man, whom thou [h] chastisest, O Lorde, and teachest him in thy law,
13 That thou mayest giue him rest from the dayes of euil, whiles the pit is digged for the wicked.
14 Surely the Lord will not faile his people, neyther will he forsake his inheritance.
15 For [i] iudgement shal returne to iustice, and all the vpright in heart shall follow after it.
16 Who will rise vp with me agaynst the wicked? or who will take my part against the workers of iniquitie?
17 If the Lorde had not [k] holpen me, my soule had almost dwelt in silence.
18 When I said, [l] My foote slideth, thy mercy, O Lord, stayed me.
19 In the multitude of my [m] thoughts in mine heart, thy comfortes haue reioyced my soule.
20 Hath the throne of iniquitie [n] fellowship with thee, which forgeth wrong for a law?
21 They gather them together against ỷ soule of the righteous, and condemne the innocent blood.
22 But the Lord is my refuge, & my God is the rocke of mine hope.
23 And he wil recompence them their wickednes, and [o] destroy them in their own malice: yea, the Lord our God shal destroy them.

PSAL. XCV.

1 *An earnest exhortation to praise God*

4 For the gouernement of the world, and the election of his Church. 8 *An admonition not to follow the rebellion of the old fathers, that tempted God in the wildernes:* 11 *For the which they might not enter into the land of promise.*

a He sheweth that Gods seruice stādeth not in dead ceremonies, but chiefly in ỷ sacrifice of praise & thankesgiuing.
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idols, which mans braine inuēteth.
c All things are gouerned by his prouidence.
d By these three wordes he signifieth one thing: meaning, that they must wholy giue themselues to serue God.
e That is, the flocke whome he gouerneth with his owne hand.

1 Come, let vs reioyce vnto the Lord: let vs sing [a] aloude vnto the rocke of our saluation.
2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.
3 For the Lord is a great God, & a great King aboue all [b] gods.
4 In whose hand are the deepe places of the earth, and the [c] heights of ỷ mountaines are his:
5 To whom the Sea belongeth: for he made it, and his handes formed the dry land.
6 Come, let vs [d] worship and fal downe, & kneele before the Lord our maker.
7 For he is our God, & we are ỷ people of his pasture, & the sheepe of his [e] hand: to day, if ye wil heare his voyce,
8 [f] Harden not your heart, as in Meribah, and as in the day of [g] Massah in the wildernesse.
9 Where your fathers * tempted me, proued me, though they had seene my worke.
10 Fourtie yeres haue I contended with this generation, and sayd, They are a people that serre in heart, for they haue not knowen my wayes.
11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my [h] rest.

He sheweth wherein they are Gods flocke: that is, if they heare his voyce.
f By the contemning of Gods worde.
[g] *Or, in strife: whereof the place was so called.* [h] *Or, tentation, read Exod.17.7. Exod.17.2. numb.14.22.*
g They were without iudgement and reason.
h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 *An exhortation both to the Iewes and Gentiles to praise God for his mercy. And this specially ought to be referred to the kingdome of Christ.*

a The Prophet sheweth that the time shall come, that all nations shal haue occasiō to praise ỷ Lord for the reueiling of his Gospell.
b Seeing he wil reuceile himselfe to al nations cōtrary to their own expectatiō, they ought al to worship him cōtrary to their owne imaginations, and onely as he hath appointed.
Or, vanities.
c Then the Idoles, or whatsoeuer made not the heauens, are not God.
d God cannot be knowen, but by his strēgth and glory: the signes whereof appeare in his sanctuarie.

1 Sing [a] vnto the Lord a new song: sing vnto the Lord, all the earth.
2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.
3 Declare his glory among all nations, and his wonders among all people.
4 For the Lord is [b] great and much to be praised: he is to be feared aboue al gods.
5 For all the gods of the people are [c] idols: but the Lorde made the heauens.
6 [d] Strength & glory are before him: power & beautie are in his Sanctuarie.
7 Giue vnto the Lorde, ye families of the people: giue vnto the Lorde glory

and e power.

e As by experience ye see that it is only due vnto him.

8 Giue vnto the Loyde the glorie of his Name: bring f an offring, and enter into his courtes.

f By offring vp your selues wholy vnto God, declare ý you worship him onely.

9 Worship the Loyd in ý glorious Sanctuarie: tremble before him all the earth.

g He prophecieth that the Gentiles shalbe partakers with the Iewes of Gods promes.

10 Say among the g nations, The Loyde reigneth: surely the world shall be stable, and not moue, and he shall iudge the people h in righteousnes.

h He shall regenerate them anewe with his Spirite, and restore them to the image of God.

11 Let the heauens reiopce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be iopful, and all that is in it: let all the i trees of the wood then reiopce

13 Before the Loyd: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousnes, and the people in his truth.

i If the insensible creatures shall haue cause to reiopce, when God appeareth, much more we, from whom he hath taken maledicthon and sinne.

PSAL XCVII.

1 The Prophet exhorteth all to reiopce for the comming of the kingdome of Christ, 7 Dreadfull to the rebels and idolaters, 8 And iopfull to the iust, whom he exhorteth to innocencie, 12 To reiopcing & thankesgiuing.

1 THE a Loyde reigneth: let the earth reiopce: let the b multitude of the ples be glad.

a He sheweth ý where God reigneth, there is all felicitie and spirituall iope.

b For the Gospel shall not be onely preached in Iudea, but throughall yles and countreis.

2 c Cloudes and darknes are round about him: righteousnes and iudgement are the fundation of his throne.

c He is thus desenbed to keepe his enemies in feare, which commonly contemne Gods power.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth sawe it & was d afraid.

d This feare bringeth not ý wicked to true obedience, but maketh them to run away from God.

5 The mountaines melted like ware at the presence of the Loyde, at the presence of the Loyd of the whole earth.

6 The heauens declare his righteousnes, and all the people see his glorie.

e He signifieth ý Gods iudgements are in a readines to destroy the idolaters.

7 e Confounded be all they that serue grauen images, & that glorie in idoles: worship him f all ye gods.

f Let all that which is esteemed in ý world, fall downe before him.

8 Zion heard of it, and was glad: and the g daughters of Iudah reiopced, because of thy iudgements, O Loyd.

g The Iewes shall haue occasion to reiopce that the Gentiles are made partakers with them of Gods fauour.

9 For thou, Loyd, art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that h loue the Loyd, hate euill: he preserueth the soules of his Saintes: he will deliuer them from the hand of the wicked.

h He requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance.

11 i Light is sowen for the righteous, and iop for the vpright in heart.

12 Reiopce ye righteous in the Loyd, and giue thankes for his holy k remembrance.

i Though Gods deliuerance appeare not suddenly, yet it is sowen and laid vp in store for them.

k Be mindfull of his benefites and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie & fidelitie in his promes by Christ, 10 By whom he hath communicated his saluation to all nations.

¶ A Psalme.

1 SIng a vnto the Loyd a newe song: for he hath done marueilous thinges: * his right hand, and his holy b arme haue gotten him the victorie.

a That is, some sog newly made in token of their wonderfull deliuerance by Christ. *Isa. 59. 16.*

b He preserueth his Church miraculously.

2 The Loyd declared his c saluation: his righteousnes hath he reuealed in ý sight of the nations.

c Ye haue d remembred his mercie & his truth toward the house of Israel: all the endes of the earth haue seene the saluation of our God.

d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promes.

4 All the earth, sing ye loude vnto the Loyde: crie out and reiopce, and sing praises.

5 Sing praise to the Loyd vpon ý harpe, euen vpon the harpe with a singing voyce.

6 With e shalmes and sounde of trumpets sing loud before the Loyd the King.

e By this repetition and earnest exhortation to giue praises with instruments, and also of ý dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reiopce together

9 Before ý Loyd: for he is come to iudge the earth: with righteousnes shall he iudge the world, and the people with equitie.

PSAL XCIX.

1 He commendeth the power, equitie & excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same & to serue the Lord, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their praiers.

1 THE Loyde reigneth, let the a people tremble: he sitteth betweene ý * Cherubins, let the earth be moued.

a When God deliuereth his Church, al the enemies shal haue cause to tremble. *Exod. 15. 22.*

2 The Loyde is great in Zion, and he is high aboue all the people.

3 They shall b praise thy great and feareful Name (for it is holy)

b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.

4 And the Kinges power, that loueth iudgemẽt: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Loyd our God, and fal downe before his c footestoole: for he is holy.

c That is, before his Temple or arke, where he promised to heare, when they worshipped him, as now he promisseth his spirituall presence, wherefoeuer he is assembled.

6 Moses and Aaron were among his Priestes, d and Samuel among such as call vpon his Name: these called vpon the Loyd, and he heard them.

d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promes.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the lawe that he gaue them.

8 Thou

e For the more liberally ye God dealeth with his people, ye more doeth he punish them that abuse his benefites.

8 Thou hearedest them, O Lord our God: thou wast a fauourable God vnto thē, though thou didest take vengeance for e their inuentions.
9 Exalt the Lord our God, and fall down before his holy Mountaine: for ye Lord our God is holy.

PSAL. C.

1 He exhorteth al to serue the Lord, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to praise his Name.

¶ A Psalme of praise.

1 SIng a ye loude vnto the Lord, all the earth.
2 Serue the Lord with gladnes: come before him with iopfulnesse.
3 Knowe ye that euen the Lorde is God: he hath b made vs, & not we our selues: we are his people, and the sheepe of his pasture.
4 c Enter into his gates with praise, and into his courtes with reioycing: praise him and blesse his Name.
5 For the Lorde is good: his mercie is d euerlasting, and his truth is from generation to generation.

PSAL. CI.

1 Dauid describeth what gouernement he will obserue in his house and kingdome. 5 He will punish & correct, by rooting forth the wicked, 6 And cherishing the godly persons. ¶ A Psalme of Dauid.

1 I Will a sing mercie and iudgement: vnto thee, O Lord, will I sing.
2 I will doe wisely in the perfite way b till thou commest to me: I will walke in the vprightnes of mine heart in the middes of mine house.
3 I will set no wicked thing before mine eies: I hate c the worke of them that fal away: it shall not cleaue vnto me.
4 A froward heart shal depart from me: I will know none euil.
5 Him, that priuily d slandereth his neighbour, will I destroy: him that hath a proude looke and high heart, I cannot suffer.
6 Mine eies shalbe vnto the e faithfull of the land, that they may dwell with me: he that walketh in a perfite way, he shall serue me.
7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.
8 f Betimes will I destroy all the wicked of ye land, ye I may cut of all ye workers of iniquitie from ye Citie of ye Lord.

a He prophecieth that Gods benefite in calling the Gentiles, shalbe so great that they shall haue wonderfull occasion to praise his mercie, and reioyce.
b He chiefly meaneth, touching the spirituall regeneration, wherebywe are his sheepe and people.
c He sheweth that God will not be worshipped, but by that meanes, which he hath appointed.
d He declareth that we ought neuer to be wearie in praising him, seeing his mercies toward vs last for euer.

a Dauid considereth what maner of king he would be, when God should place him in ye throne, promising openly, that he would be mercifull and iust.
b Though as yet thou deferrest to place me in the kingly dignitie, yet will I giue my selfe to wisedome and vprightnes being a priuate man.
c He sheweth that magistrates doe not their duelies, except they be enemies to al vice.
d In promising to punish these vices, which are most pernicious in them that are about Kinges, he declareth that he will punish all.
e He sheweth what is the true vse of the sword: to punish the wicked, and to maintaine the good.
f Magistrates must immediatly punish vice, lest it grow to farther inconuenience: and if heathen Magistrates are bound to do this, howe much more they that haue the charge of the Church of Gods

PSAL. CII.

1 It seemeth that this praier was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for ye building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

¶ A praier a of the afflicted, when he shall be in distresse, and poure forth his meditation before the Lord.

1 O Lord, heare my praier, and let my b crie come vnto thee.
2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.
3 For my daies are c consumed like smoke, and my bones are burnt like an herth.
4 Mine heart is smitten and withereth like grasse, because I forgate d to eate my bread.
5 For the voice of my groning my bones do cleaue to my skinne.
6 I am like a e pelicane of the wildernes: I am like an owle of the deserts.
7 I watche and am as a sparowe alone vpon the house toppe.
8 Mine enemies reuile me daily, and they that rage against me, haue f swoorne against me.
9 Surely I haue g eaten ashes as bread, and mingled my drinke with weeping,
10 Because of thine h indignation & thy wrath: for thou hast heaued me vp, and cast me downe.
11 My daies are like a shadowe that fadeth, and I am withered like grasse.
12 But thou, O Lord, doest i remaine for euer, and thy remembrance from generation to generation.
13 Thou wilt arise and haue mercie vpon Zion: for the time to haue mercie thereon, for the k appointed time is come.
14 For thy seruants delite in the l stones thereof, & haue pitie on the dust thereof.
15 Then the heathē shall feare the Name of the Lord, & all the kings of the earth thy glory.
16 When the Lorde shall buyld vp Zion, and shall appeare m in his glory,
17 And shall turne vnto the praier of the desolate, and not despise their praier.
18 This shalbe written for the generatiō to come: and the people, which shalbe n created, shall praise the Lord.

a Wherebyis signified, that albeit we be in neuer so great miseries, yet there is euer place left for praier.
b He declareth that in our praier we must liuely feele that, which we desire and stedfastly beleeue to obteine.
c These excessiue kindes of speach shew how much the affliction of the Churche ought to wound the heartes of the godlie.
d My sorowes were so great, that I passed not for mine ordinarie foode.
e Euer mourning, & solitarie, casting out fearfull cries.
f Haue conspired my death.
g I haue not rifen out of my mourning to take my refectiō.
h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.
i Howsoeuer we be fraile: yet thy promes is sure & the remēbrance thereof shal confirme vs for euer.
k That is, the seuentie yeeres, which by the Prophet Ieremie thou didest appoint, Iere. 29. 12.
l The more that the Church is in miserie and desolation, the more ought the faithfull to loue and pitie it.
m That is, when he shal haue drawen his Church out of ye darkenes of death.
n The deliuerance of the Church is a most excellent benefite, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anewe.

o Who now in their banishment could looke for nothing but death

19 For he hath looked downe from the height of his Sãctuarie: out of the heauen did the Lord behold the earth,
20 That he might heare the mourning of the prisoner, and deliuer the [o] children of death:
21 That they may declare the name of the Lorde in Zion, and his praise in Ierusalem,
22 When the people shal be gathered [p] together, and the kingdomes to serue the Lord.
23 Yee [q] abated my strength in the way, and shortened my dayes.
24 And I said, O my God, take me not away in the middes of my dayes: thy peeres endure from generation to generation.
25 Thou hast aforetime laid the fundation of the earth, and the heauens are the worke of thine hands.
26 [r] They shall perish, but thou shalt endure: euen they all shall ware olde as doth a garment: as a vesture shalt thou change them, and they shalbe changed.
27 But thou art the same, and thy peres shal not faile.
28 The children of thy seruants shal continue, and their seede shall stand [s] fast in thy sight.

p He sheweth that Gods Name is neuer more praised, then when religiõ floriſheth and the Church increaſeth: which thing is chiefly accomplished vnder the kingdome of Christ.

q The Church lamẽt that they see not the time of Christ, which was promised, but haue but fewe yeres and short dayes.

r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promes endureth for euer.

s Seeing thou hast chosen thy Church out of the world, and joyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children, 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalme of Dauid.

1 My soule, [a] praise thou the Lord, and all that is within me, praise his holie Name.
2 My soule, praise thou the Lord, & forget not all his benefites.
3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.
4 Which redeemeth thy life from the [c] grave, and crowneth thee with mercy and compassions.
5 Which satisfieth thy mouth with good things: and thy [d] youth is renued like the egles.
6 The Lord executeth righteousnesse and iudgement to all that are oppressed.
7 Yee made his wayes knowen vnto [e] Moses, and his workes vnto the children of Israel.
8 The Lorde is full of compassion and mercy, slow to anger and of great kindnes.

a He wakeneth his dulnes to praise God, shewing ye both vnderstãding & affections, minde and heart are to litle to set forth his praise.

b This is the beginning & chiefest of al benefites: remission of sinne.

c For before that we haue remission of our sinnes, we are as dead men in the grave.

d As the egle, when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth stregth to his Church aboue all mans expectation.

e As to his chiefe minister and next to his people.

9 He will not alway [f] chide, neither keepe his anger for euer.
10 He hath not [g] dealt with vs after our sinnes, nor rewarded vs according to our iniquities.
11 For as high as the heauen is aboue the earth, so great is his mercy toward them that feare him.
12 As farre as [h] the East is frõ the West: so farre hath he remouued our sinnes from vs.
13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.
14 For he knoweth whereof we be made: he remembreth that we are but dust.
15 The dayes of [i] man are as grasse: as a flower of the field, so floutheth he.
16 For the winde goeth ouer it, and it is gone, and the place thereof shall knowe it no more.
17 But the loving kindnes of the Lorde endureth for euer and euer vpon them that feare him, and his [k] righteousnes vpon children's children,
18 Vnto them that keepe his [l] couenant, and thinke vpon his commandements to do them.
19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.
20 Praise the Lord, ye [m] his Angels, that excell in strength, that do his commandement in obeying the voyce of his worde.
21 Praise the Lorde, all ye his hostes, ye his seruants that do his pleasure.
22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.

f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercy.

g We haue proued by continual experience, that his mercy hath euer preuayled against our offences.

h As great as the world is, so full is it of signes of Gods mercies toward his faithful when he hath remoued their sinnes.

i Hee declareth that man hath nothing in himselfe to moue God to mercie, but onely the confession of his infirmitie and misery.

k His iust and faithfull keeping of his promes.

l To whome he giueth grace to feare him, and to obey his word.

m In that that we, which naturally are slow to praise God, exhort the Angels, which willingly doe it, wee stirre vp our selues to consider our duetie, and awake out of our sluggishnes.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the world, & the gouernance of the same by his marueilous prouidence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.

1 My soule, praise thou the Lorde: O Lord my God, thou art exceeding great, thou art [a] clothed with glory and honour.
2 Which couereth himself with light as with a garment, and spreadeth the heauens like a curtaine.
3 Which layeth [b] the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.
4 Which [b] maketh the spirits his messengers, & a flaming fire his ministers.

a The Prophet sheweth that we neede not to enter into the heauens to seeke God, for as much as all the order of nature, with ye proprietie and placing of the elements, are most liuely mirrours to see his maiestie in.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Ebr. 1. 7. beholdeth in this glasse, how the verie Angels also are obedient to his commandement.

5 Yee set the earth vpon her fundations,
so that it shal neuer moue.
6 Thou couerdst it with the [c] deepe as
with a garment: the [d] waters would
stand aboue the mountaines.
7 But at thy rebuke they flee: at the voyce
of thy thunder they haste away.
8 And the mountains ascend, & the val-
leis descend to ye place which thou hast
established for them.
9 But thou hast set them a bounde, which
they shal not passe: thei shal not returne
to couer the earth.
10 Yee sendeth the springes into the val-
leis, which runne betweene the moun-
taines.
11 They shal giue drinke to al the [e] beasts
of the field, & the wild asses shall quench
their thirst.
12 By these [f] springs shall ye foules of the
heauen dwel, and sing among the bran-
ches.
13 Yee watereth the mountaines from
his [g] chambers, and the earth is filled
with the fruit of thy workes.
14 Ye causeth grasse to grow for the cat-
tell, and herbe for the vse of [h] man, that
hee may bring forth bread out of the
earth,
15 And wine that maketh glad the heart
of man, and oyle to make the face to
shine, & bread that strengtheneth mans
heart.
16 The high trees are satisfied, euen the
cedars of Lebanon, which yee hath
planted,
17 That the birds may make their nestes
there: the stork dwelleth in ye firre trees.
18 The high mountains are for ye [i] goats:
the rockes are a refuge for the conies.
19 Ye appointed the [i] moone for certaine
seasons: [k] the sunne knoweth his going
downe.
20 Thou makest darkenes, & it is night,
wherein al the beasts of the forest creepe
forth.
21 The lions roare after their pray, and
seeke their meat [l] at God.
22 When the sunne riseth, they retire, and
couch in their dennes.
23 [m] Then goeth man forth to his worke,
and to his labour vntil the euening.
24 O Lorde, howe [n] manifolde are thy
workes! in wisdome hast thou made
them: the earth is ful of thy riches.
25 So is this sea great and wide: for there
in are thinges creeping innumerable,
both smal beastes and great.
26 There goe the ships, yea, that [o] Liuia-
than, whome thou hast made to play
therein.
27 [o] All these waite vpon thee, that thou
mayest giue them foode in due season.
28 Thou giuest it to them, & they gather
it: thou openest thine hande, and they
are filled with good thinges.
29 But if thou [p] hide thy face, thei are trou-
bled: if thou take away their breath,
they dye and returne to their dust.
30 Againe if thou [q] sende forth thy spirite,
they are created, and thou renuest the
face of the earth.
31 Glorye be to the Lorde for euer: let the
Lord reioyce in his workes.
32 Yee looketh on the earth and it trem-
bleth: he toucheth the mountaines, and
they [r] smoke.
33 I will sing vnto the Lord all my life: I
will praise my God, while I liue.
34 Let my woyes be acceptable vnto
him: I will reioyce in the Lord.
35 Let the sinners be [s] consumed out of the
earth, and the wicked tul there be no
more: O my soule, praise thou the Lord.
Praise ye the Lord.

c Thou makest ye sea to be an ornament vnto the earth.
d If by thy power thou didest not bridle ye rage of the waters, it were not possible, but ye whole world should be destroyed.
e If God prouide for the very beastes, much more will he extende his prouident care to man.
f There is no part of ye worlde so baren, where most euident signes of Gods blessings appeare not.
g From the cloudes.
h He describeth Gods prouident care ouer man, who doeth not onely prouide necessarie thinges for him, as herbs and other meat: but also things to reioyce and comfort him, as wine and oyle or oyntments.
i *Or, does, roes, and such like.*
k As to separate the night from the day, and to note dayes, moneths & yeeres.
k That is, by his course, either farre or neere, it noteth sommer, winter & other seasons.
l That is, they onely find meate according to Gods prouidēce, who careth euen for the bruite beasts.
m To wit, when the day springeth: for ye light is as it were a shield to defend man against the tyrānie & fierceenes of beastes.
n He confesseth that no tongue is able to expresse Gods works, nor mind to comprehend them.
o *Or, whale.* o God is a most nourishing Father, who prouideth for al creatures their daily foode.
p As by thy presence al things haue life: so, if thou withdrawe thy blessings, they all perish.
q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.
r Gods mercifull face giueth strength to the earth, but his sef.
s Who infecte

PSAL. CV.

1 Hee prayseth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promes sake.

1 PRaise the Lorde, and call vpon his
Name: [a] declare his works among
the people.
2 Sing vnto him, sing praise vnto him,
and talke of all his wonderous works.
3 Reioyce in his holy Name: let ye heart
of them that seeke the Lord, reioyce.
4 Seeke the Lord and his strength: seeke
his face continually.
5 Remember his [c] marvailous workes,
that he hath done, his wonders and the
[d] iudgements of his mouth,
6 Ye seede of Abraham his seruant, ye
children of Iaakob, which are his elect.
7 Ye is the Lord our GOD: his iudge-
ments are through all the earth.
8 Yee hath alway remembred his cove-
nant and promes, that he made to a
thousand generations,
9 Euen that which he [e] made with Abra-
ham, and his othe vnto Isaak:
10 And since hath confirmed it to Iaakob
for a law, & to Israel for an euerlasting
couenant,
11 Saying, [f] Vnto thee wil I giue ye land
of Canaan, the lot of your inheritance.
12 Albeit they were fewe in nomber, yea,
very few and strangers in the land,
13 And walked about from nation to na-
tion, from one kingdome to another
people,
14 Yet suffred hee no man to doe them
wrong, but reproued [g] Kings for their
sakes, saying,
15 Touch not mine [h] anointed, and doe

a Forasmuch as the Israelites were exempted from the common condemnation of the world, & were elected to be Gods people, the Prophet willeth them to shewe thēselues mindeful by thankesgiuing.
b By the strēgth & face, he meaneth the Arke where God declared his power & his presence.
c Which he hath wrought in the deliuerāce of his people.
d Because his power was therby as liuely declared, as if he should haue declared it by mouth.
e The promes which God made to Abraham to be his God, and the God of his seed after him, he renued & repeated it againe to his seed after him.
f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
g That is, the King of Egypt and the king of Gerar, Genesis 12.17 and 20.3.
h Those whome I haue sanctified to be my people.

i Meaning the olde fathers, to whom God thewed himselfe plainely, & who were setters forth of his word.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.
m That the very princes of the countrey should be at Iosephs commandement and learne wisedome at him.
n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.
o Meaning, Moses and Aaron. *Exod.7.20.* *Exod.8.6.*
p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.
q It was strange to see raine in Egypt, much more it was fearfull to see hayle.
r He sheweth that al creatures are armed against man, whē God is his enemie: as at his commandement the grashoppers destroyed the land. *Exo.10.19.*
s When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues caused them rather to depart with the Israelites then with their liues.
u Not for necessitie, but for satisfiing of their lust.

mp i Prophets no harme.
16 Moreouer he called a famine vpon the land, and vtterly brake the k staffe of bread.
17 But he sent a man before them: Ioseph was solde for a slaue.
18 They held his feete in the stockes, and he was laied in yrons,
19 Vntill l his appointed time came, and the counsell of the Lord had tried him.
20 The King sent and loosed him: euen the Ruler of the people deliuered him.
21 He made him lorde of his house, and ruler of all his substance,
22 That he should bind his m princes vnto his will, and teache his Ancientes wisedome.
23 Then Israel came to Egypt, & Iaakob was a strāger in the land of Ham.
24 And he increased his people exceedingly, and made them stronger then their oppressours.
25 n He turned their heart to hate his people, and to deale craftily with his seruants.
26 Then sent he Moses his seruant, and Aaron whom he had chosen.
27 They shewed among them o message of his signes, and wonders in the land of Ham.
28 He sent darknes, and made it darke: and they were not o disobedient vnto his commission.
29 * He turned their waters into blood, and slew their fish.
30 * Their land brought forth frogs, euen in their Kings chambers.
31 He p spake, and there came swarmes of flies and lice in all their quarters.
32 He gaue them q haile for raine, and flames of fire in their land.
33 He smote their vines also and their fig trees, and brake downe the trees in their coastes.
34 r He spake, and the grashoppers came, and caterpillers innumerable,
35 And did eate vp all the grasse in their land, and deuoured the fruite of their ground.
36 * He smote also all the first borne in their land, euen the beginning of all their strength.
37 He brought them forth also with siluer and golde, and there was s none feeble among their tribes.
38 Egypt was t glad at their departing: for the feare of them had fallen vpon them.
39 He spred a cloude to be a couering, and fire to giue light in the night.
40 They u asked, and he brought quailes, and he filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a riuer.

42 For he remembred his holy x promes to Abraham his seruant,
43 And he brought forth his people with y ioy, and his chosen with gladnes,
44 And gaue them p lands of the heathē, and they tooke the labours of the people in possession,
45 That they might z keepe his statutes, and obserue his Lawes. Praise ye the Lord.

PSAL. CVI.

1 *The people dispersed vnder Antiochus do magnifie the goodnes of God among the iust and repentant:* 4 *Desiring to be brought againe into the land by Gods mercifull visitation.* 8 *And after the manifolde marueiles of God wroght in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed,* 47 *They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.*

1 Praise ye the Lord.

1 PRaise a ye the Lorde because he is good, for his mercie endureth for euer.
2 Who can expresse the noble acts of the Lord, or shew forth all his praise?
3 Blessed are they that b keepe iudgement, and doe righteousnes at all times.
4 Remember me, O Lorde, with the c fauour of thy people: visite me with thy saluation,
5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.
6 We haue d sinned with our fathers: we haue committed iniquitie, and done wickedly.
7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.
8 Nevertheleſse he e saued them for his Names sake, that he might make his power to be knowen.
9 And he rebuked the red Sea, & it was dryed vp, and he led them in the deepe, as in the wilderness.
10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemie.
11 * And the waters couered their oppressours: not one of them was left.
12 Then f beleeued they his wordes, and sang praise vnto him.
13 But incontinently they forgate his works: they waited not for his g counsell,
14 But lusted with concupiscence in the wildernes, and tempted God in the desert.

x Which he confirmeth to the posteritie, in whom after a sorte the dead liue and enioy the promises.
y When the Egyptians lamented and were destroyed.
z This is the end, why God preserueth his Church, because they should worship, and call vpon him in this world.

a The Prophete exhorteth the people to praise God for his benefites past, that thereby their minds may be strengthened against all present troubles and despaire.
b He sheweth that it is not ynough to praise God w mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareſt to thy people, extend vnto me, that thereby I may be receiued into the nomber of thine.
d By earnest cōfession aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promes would pitie them.
e The inestimable goodnes of God appeareth in this, that he woulde change the order of nature, rather then his people should not be deliuered, although they were wicked. *Exod.14.27.*
f The wonderfull workes of God caused them to beleeue for a time, and to praise him.
g They would preuent his wisdome & prouidence.

h The abundance that God gaue them, profited not, but made them pine away, because God cursed it.
i By the greatnes of the punishment the hainous offence may be considered: for they that rise against Gods ministers, rebell against him.
k He sheweth that all idolaters renounce God to be their glorie, when in stead of him they worship any creature, much more wood, stone, metall or calues.
l If Moses by his intercession had not obteined Gods fauour against their rebellions.
m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.
n That is, he sware. Sometime also it meaneth to punish.
o Which was the Idole of the Moabites.
p Sacrifices offred to ŷ dead idoles.
q Signifiyng, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.
r When al other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath.

15 Then he gaue them their desire: but he sent [h] leanes into their soule.
16 They enuied Moses also in the tentes, and Aaron the holy one of the Lord.
17 Therefore the earth opened and [i] swallowed up Dathan, & couered the companie of Abiram.
18 And the fire was kindled in their assemblie: the flame burnt up the wicked.
19 They made a calfe in Horeb, and worshipped the molten image.
20 Thus they turned their [k] glorie into the similitude of a bullocke, that eateth grasse.
21 They forgate God their Sauiour, which had done great things in Egypt,
22 Wonderous workes in the lande of Ham, and fearefull thinges by the red Sea.
23 Therefore he minded to destroy them, had [l] not Moses his chosen stand in the breache before him to turne away his wrath, least he should destroy them.
24 Also they contemned that [m] pleasant land, and beleeued not his word,
25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.
26 Therefore [n] he lifted vp his hand against them, to destroy them in the wilderness,
27 And to destroy their seede among the nations, and to scatter them throughout the countries.
28 They ioyned themselues also vnto [o] Baal-peor, and did eate the offrings of the dead.
29 Thus they [q] prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.
30 But [r] Phinehas stoode vp, and executed iudgement, and the plague was staied.
31 [*] And it was [s] imputed vnto him for righteousnes from generation to generation for euer.
32 They angred him also at the waters of [*] Meribah, so that [t] Moses was punished for their sakes,
33 Because they vexed his spirite, so that he spake vnaduisedly with his lippes.
34 Neither destroyed they the people, as the Lord had commanded them,
35 But were mingled among the heathen, and learned their workes,
36 And serued their idoles, which were their ruine.
37 Yea, they offred their [u] sonnes, and their daughters vnto deuils,
38 And shed innocent blood, euen [p] blood of their sonnes, and of their daughters, whom they offred vnto the idoles of Canaan, and the land was defiled with blood.

Nom.25.11. [s] This act declared his liuely faith, & for his faiths sake was accepted. *Nom.20.13. psal.95.8.* [t] If so notable a Prophet of God escape not punishment though others prouoked him to sinne, how much more shall they be subiect to Gods iudgement, whichcause Gods childrē to sinne? [u] He sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods word cannot obteine most small thinges.

39 Thus were they steined with their owne workes, and went [x] a whoring with their owne inuentions.
40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.
41 And he gaue them into the hand of the heathen: and they that hated them, were lordes ouer them.
42 Their enemies also oppressed them, and they were humbled vnder their hand.
43 Manie [y] a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought down by their iniquitie.
44 Yet he sawe when they were in affliction, and he heard their crie.
45 And he remembred his couenant toward them, and [z] repented according to the multitude of his mercies,
46 And gaue them fauour in the sight of all them, that ledde them captiues.
47 Saue us, O Lord our God, and [a] gather vs from among the heathen, that we map praise thine holie Name, and glorie in thy praise.
48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

x Then true chastitie is to cleaue wholly and onely vnto God.
y The Prophet sheweth ŷ neither by menaces, nor promises we can come to God, except we be altogether newely reformed, and that his mercie ouercouer and hide our malice.
z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.
a Gather thy Church, which is dispersed, & giue vs constancie vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thankes 9 For this merciful prouidence of God, gouerning all things at his good pleasure, 20 Sending good and euill, prosperitie & aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

1 PRaise [a] the Lord, because he is good: for his mercie endureth for euer.
2 Let them, [b] which haue bene redeemed of the Lord, shewe how he hath deliuered them from the hand of the oppressour,
3 And gathered them out of the landes, from the East and from the West, from the North and from the [c] South.
4 When they wandered in the desert and wildernes out of the way, and found no citie to dwell in,
5 [c] Both hungrie and thirstie, their soule fainted in them.
6 Then they cried vnto the Lord in their trouble, & he deliuered them from their distresse,
7 And led them forth by the right way, that they might goe to a citie of habitation.
8 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.
9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnes.

a This notable sentence was in the beginning vsed, as ŷ foote or tenor of the song, which was oftentimes repeated.
b As this was true in ŷ Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.
[b] *Or, from the sea: meaning the red sea, which is on the South part of the land.*
c He sheweth ŷ there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mind full of so great a benefite.

10 They,

d Then the true way to obey God, is to follow his expresse commandemẽt: also hereby all are exhorted to descend into themselues, forasmuch as none are punished, but for their sinnes.

e He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.

f When there seemeth to mans iudgement no recouerie, but all things are brought to despaire, then God chiefely sheweth his mighty power.

g They haue no feare of God, by his sharpe rods are brought to call vpon him and so find mercie.

h By healing them he declareth his good will towarde them.

i Meaning, their diseases, which had almost brought them to the graue and corruption.

k Praise and cõfession of Gods benefites are the true sacrifices of the godly.

l He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths.

m Their feare and danger is so great.

n When their arte and meanes faile them, they are compelled to confesse that onely Gods prouidence doeth preserue them.

o Though before euery droppe seemed to fight one against another, yet at his commandement they are as still, as though they were frosen.

p This great benefite ought not onely to be considered particularly, but magnified in all places and assemblies.

10 They, that dwell in darknes and in the shadow of death, being bound in miserie and pion,
11 Because they [d] rebelled against the wordes of the Lorde, and despised the counsel of the most High,
12 When hee humbled their heart with heauines, then they fel downe and there was no helper.
13 Then they [e] cryed vnto the Lord in their trouble, & he deliuered them from their distresse.
14 He brought them out of darknes, and out of the shadowe of death, and brake their bandes asunder.
15 Let them therefore confesse before the Lord his louing kindnes, and his wonderful works before the sonnes of men.
16 For he hath broken the [f] gates of brasse, and brast the barres of pion asunder.
17 [g] Fooles by reason of their transgression and because of their iniquities are afflicted.
18 Their soule abhorreth all meate, and they are brought to deaths doore,
19 Then they cry e vnto the Lorde in their trouble, and hee deliuereth them from their distresse.
20 [h] Hee sendeth his worde and healeth them, and deliuereth them from their [i] graues.
21 Let them therefore confesse before the Lord his louing kindnes, and his wonderful works before the sonnes of men,
22 And let them offer sacrifices of [k] praise, and declare his works with reioycing.
23 They that go downe to the [l] sea in ships, and occupy by the great waters,
24 They see the workes of the Lorde, and his wonders in the deepe.
25 For he commaundeth and rapseth the stormie winde, & it lifteth vp the waues thereof.
26 They mount vp to the heauen, & descende to the deepe, so that their soule [m] melteth for trouble.
27 They are tossed to and fro, and stagger like a drunken man, and all their [n] cunning is gone.
28 Then they cry vnto the Lorde in their trouble, and he bringeth them out of their distresse.
29 Hee turneth the storme to calme, so that the waues thereof are still.
30 Whe they are [o] quieted, they are glad, and he bringeth them vnto the hauen, where they would be.
31 Let them therefore confesse before the Lord his louing kindnes, and his wonderful works before the sonnes of men.
32 And let them exalt him in the [p] Congregation of the people, and praise him in the assemblie of the Elders.
33 Hee turneth the floods into a wildernes, and the springs of waters into drynesse,
34 And a fruitefull lande into [a] barrennes for the wickednes of them that dwell therein.
35 Againe he [q] turneth the wildernes into pooles of water, and the drie land into water springs.
36 And there he placeth the hungry, and they build a citie to dwel in,
37 And sow the fields, & plant vineyards, which bring forth fruitfull [r] increase.
38 For he blesseth them, and they multiplie exceedingly, and he diminisheth not their cattel.
39 [s] Againe men are diminished, & brought low by oppression, euil and sorow.
40 He powreth [t] contempt vpon princes, and causeth them to erre in desert places out of the way.
41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.
42 The [u] righteous shall see it, & reioyce, and all iniquitie shall stop her mouth.
43 Who is wise that he map obserue these things? for they shal vnderstand the louing kindnes of the Lord.

a Or, salted.

q For the loue that he beareth to his Church he changeth the order of nature for their commoditie.

r Continual increase & yerely.

s As God by his prouidence doth exalt men, so doeth he also humble them by afflictions to knowe themselues.

t For their wickednes and tyrãnie he causeth the people and subiects to contemne them.

u They, whose faith is lightned by Gods Spirite, shall reioyce to see Gods iudgements against the wicked and vngodly.

PSAL. CVIII.

This Psalme is cõposed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here conteined, is, 1 *That Dauid giueth himself with heare and voyce to praise the Lord,* 7 *And assureth himselfe of the promes of God concerning his kingdome ouer Israel, and his power against other nations:* 11 *Who though hee seeme to forsake vs for a time, yet he alone will in the ende cast downe our enemies.*

1 ¶ A song or Psalme of Dauid.
O God, mine heart is [a] prepared, so is [b] my tongue: I will sing and giue praise.
2 Awake viole and harpe: I will awake earely.
3 I will praise thee, O Lorde, among the [b] people, & I will sing vnto thee among the nations.
4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.
5 [c] Exalt thy selfe, O God, aboue the heauens, and let thy glorie be vpon all the earth,
6 That thy beloued mape be deliuered: [d] helpe with thy right hand and heare mee.

a This earnest affection declareth that he is free from hypocrisie, and that sluggishnes stayeth him not.

b *Or, my glorie, because it chiefly setteth forth the glorie of God.*

b He prophecyeth of the calling of the Gentiles: for except they were called, they could not heare the goodnes of God.

c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse y thou art glorious.

d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning me, so wil he shewe himselfe cõstant, and holy in his promes, so that these nations following shalbe subiect vnto me. *Psal.60.3.*

f From the sixt verse of this Psalme vnto the last, read the exposition in the lx.Psalme, and sixt verse.

7 God hath spoken in his e holines: therefore I will reioyce, I shall deuide Sychem & measure the valley of Succoth.
8 Gilead shalbe mine, and Manasseh shalbe mine: Ephraim also shalbe f strength of mine head: Iuda is my lawgiuer.
9 Moab shalbe my washpot: ouer Edom wil I cast out my shoe: vpon Palestina wil I triumph.
10 Who wil leade me into the strong city? Who wil bring me into Edom?
11 f Wilt not thou, O God, which hadest forsaken vs, and didest not goe forth, O God, with our armies?
12 Give vs help against trouble: for vaine is the helpe of man.
13 Through God we shall doe valiantly: for he shal tread downe our enemies.

PSAL. CIX.

1 *Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies.* 8 *And vnder them he speaketh of Iudas the traitor vnto Iesus Christ, and of all the like enemies of the children of God:* 27 *And desireth so to be deliuered, that his enemies may knowe the worke to be of God.* 30 *Then doth he promise to giue praises vnto God.*

¶ To him that excelleth. A Psalme of Dauid.

1 HOlde not thy tongue, O God of my a praise.
2 For the mouth of the wicked, and the mouth ful of deceit are opened vpon mee: they haue spoken to me with a lying tongue.
3 They compassed mee about also with wordes of hatred, and fought against me without a cause.
4 For my friendship they were mine aduersaries, b but I gaue my self to prayer.
5 And they haue rewarded mee euil for good, and hatred for my friendship.
6 c Set thou the wicked ouer him, and let the aduersarie stand at his right hand.
7 When he shalbe iudged, let him be condemned, and let his d praier be turned into sinne.
8 Let his dayes be fewe, and let another take his e charge.
9 Let his children be fatherles, and his wife a widowe.
10 Let his children be vagabunds and begge & seeke bread, comming out of their places destroyed.
11 Let f the extortioner catche all that he hath, and let the strangers spoyle his labour.
12 Let there be none to extend mercy vnto him: neither let there be any to shewe mercy vpon his fatherles children.
13 Let his posteritie be destroyed, and in the generation folowing let their name be put out.
14 g Let the iniquitie of his fathers be had in remembrance with the Lord: and let not p sinn of his mother be done away.
15 But let them alway be before the Lord, that he may cut of their memorial from the earth.
16 Because h he remembred not to shewe mercy, but persecuted the afflicted and poore man, and the sorowful hearted to slay him.
17 As he loued cursing, i so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.
18 As hee clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, & like oyle into his bones.
19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shalbe alway girded.
20 Let this be the reward of mine aduersarie k from the Lord, and of them, that speake euil against my soule.
21 But thou, O Lord my God, deale with me according vnto thy l Name: deliuer me, (for thy mercy is good)
22 Because I am poore and needie, and mine heart is wounded within me.
23 I depart like h shadow that declineth, and am shaken of as the m grashopper.
24 My knees are weake through fasting, and my flesh n hath lost all fatnes.
25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
26 Helpe me, O Lord my God: o saue mee according to thy mercy.
27 And they shal know, that this is thine hand, and that thou, Lord, hast done it.
28 Though they p curse, yet q wilt blesse: they shall arise and be confounded, but thy seruant shal reioyce.
29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion, as with a cloke.
30 I will giue thankes vnto the Lorde greatly with my q mouth, & praise him among the multitude.
31 For he wil stand at the right hande of the poore, to saue him from them that would r condemne his soule.

a Though al the world cõdemne me, yet thou wilt approoue mine innocencie, and that is a sufficiẽt praise to me.

b To declare that I had none other refuge, but thee, in whome my conscience was at rest.

c Whether it were Doeg or Saul, or some familiar friende ý had betrayed him, he prayeth not of priuate affectiõ, but moued by gods Spirit, ý God would take vengeance vpon him.

d As to the elect all thinges turne to their profite: so to the reprobate, euen those things, that are good, turne to their damnation. e This was chiefly accomplished in Iudas, Act.1.20.

f Hee declareth that the curse of God lyeth vpon the extortioners: who thinking to enriche their children by their vnlawfull gotten goods, are by Gods iust iudgement deprived of all.

g Thus punisheth the Lorde to the third, and fourth generation the wicked-nes of the parents in their wicked children.

h He sheweth that God accustometh to plague them after a strãge sort, that shew themselues cruel toward other.

i Thus giueth the Lorde to euery man the thing, wherein he delireth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate mindes.

k For being destitute of mans helpe, he fully trusted in the Lord, that he would deliuer him.

l As thou art named merciful, gracious & long suffring, so shew thy self in effect.

m Meaning that he hath no stay nor assurance in this world.

n For hunger, that came of sorow, he was leane, and his natural moisture failed him.

o The more grieuous that Satan assayled him, the more earnest and instant was hee in prayer. p They shall gaine nothing by cursing mee. q Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation. r Hereby he sheweth that hee had not to do with them, that were of litle power, but with the iudges and princes of the world.

PSAL. CX.

1 *Dauid prophecyeth of the power and euerlasting kingdome giuen to Christ,* 4 *And of his Priesthood, which should put an end to the Priesthood of Leui.*

¶ A Psalme of Dauid.

1 THe a Lord said vnto my Lord, Sitte thou at my right hãd, vntil I make thine enemies thy footestoole.

a Iesus Christ in the two & twentie verse. 44. giueth ý interpretatiõ hereof, and sheweth that this cãnot properly be applied vnto Dauid, but to himself.

2 The

b And thence it shall stretch through all the worlde: & this power chiefely standeth in the preaching of his worde.
c By thy word thy people shalbe assembled into thy Church, whose increase shalbe so abundant and wonderfull, as the drops of ȳ dewe.
d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accõplished in any King, saue onely in Christ, 2. Chro. 26.21. e No power shalbe able to resist him. f Vnder this similitude of a captaine, that is so greedy to destroye his enemies, that he will not scarce drinke by the way, he sheweth howe God will destroy his enemies.

2 The Lorde shall sende the rodde of thy power out of [b] Sion: bee thou ruler in the middes of thine enemies.
3 Thy people shall come willingly at the time of assembling [c] thine armie in holie beautie: the youth of thy wombe shalbe as the morning dewe.
4 The Lorde sware and will not repent, Thou art a Priest for euer after the order of [d] Melchi-zedek.
5 The Lorde, that is at thy right hande, shall wounde kings in the daye of his wrath.
6 He shall be Iudge among the heathen: he shall fill all with dead bodies, & smite the [e] head ouer great countries.
7 He shall [f] drinke of the brooke in the way: therefore shal he lift vp his head.

PSAL. CXI.

1 *Hee giueth thankes to the Lorde for his merciful works toward his Church,* 10 *And declareth wherein true wisdome & right knowledge consisteth.*

¶ Praise ye the Lord.

1 I Will [a] praise the Lord with my whole heart in the assemblie and Congregation of the iust.
2 The workes of the Lord are [b] great, and ought to be sought out of all them that loue them.
3 His worke is beautiful & glorious, and his righteousnes endureth for euer.
4 He hath made his wonderfull works to be had in remembrance: the Lorde is merciful and full of compassion.
5 He hath giuen [c] a [a] portion vnto thē that feare him: he will euer be mindful of his couenant.
6 He hath shewed to his people [d] power of his workes in giuing vnto them the heritage of the heathen.
7 The [e] workes of his handes are trueth and iudgement: all his statutes are true.
8 They are stablished for euer and euer, & are done in trueth and equitie.
9 He sent redemption vnto his people: he hath commanded his couenãt for euer: holie and fearefull is his Name.
10 [e] The beginning of wisdome is [f] feare of the Lord: all they that obserue [g] them, haue good vnderstanding: his praise endureth for euer.

a The Prophete declareth that he will praise God both priuately & openly, and that from the heart, as he that consecrateth himselfe wholy and onely vnto God.
b He sheweth ȳ Gods workes are a sufficient cause, wherefore we should praise him, but chiefly his benefites towarde his Church.
c God hath giuẽ to his people all that was necessarie for them, and will do stil euen for his couenãts sake, and in this sense the Ebrew worde is taken, Prou. 30.8. & 31.15. [a] *Or, pray, and prode.* d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernment of the same.
e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his worde. f To wit, his commandements, as verse 7.

PSAL. CXII.

1 *Hee prayseth the felicitie of them that feare God,* 10 *And condemneth the cursed state of the contemners of God.*

¶ Praise ye the Lord.

1 BLessed is the man, that [a] feareth the Lord, & delitteth greatly in his commandements.
2 His seede shall be mightie vpon earth: the generation of the righteous shall be blessed.
3 [b] Riches & treasures shalbe in his house, & his righteousnes endureth for euer.
4 Vnto the [c] righteous ariseth light in darknes: he is merciful and full of compassion and righteous.
5 A good man is merciful and [d] lendeth, and will measure his affaires by iudgement.
6 Surely he shal neuer be moued: but the righteous shalbe had in euerlasting remembrance.
7 He will not be afraide of euill tydings: for his heart is fixed, & beleeueth in the Lord.
8 His heart is stablished: therefore he will not feare, vntill he see his desire vpon his enemies.
9 He hath [e] distributed and giuen to the poore: his righteousnes remaineth for euer: his [f] horne shall be exalted with glorie.
10 The wicked shal see it and be angry: he shal gnashe with his teeth, & [g] consume away: the desire of the wicked shall perish.

a He meaneth that reuerent feare, which is in the children of God, which causeth thē to delite only in the word of God.
b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.
c The faithfull in al their aduersities know that all shall go well with them: for God wil be mercifull and iust.
d He sheweth what is the fruite of mercy: to lend freely and not for gaine, and so to measure his doings, that he may be able to help where need requireth, & not to bestowe all on himselfe.
e The godly pinche not nigardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. f His power and prosperous estate.
g The blessings of God vpon his children shall cause the wicked to dye for enuie.

PSAL. CXIII.

1 *An exhortation to praise the Lord for his prouidence,* 7 *In that that contrarie to the course of nature he worketh in his Church.*

¶ Praise ye the Lord.

1 PRaise, O yee seruants of the Lorde, [a] praise the Name of the Lorde.
2 Blessed be the Name of the Lorde from henceforth and for euer.
3 The Lords Name is praised from the rising of the sunne vnto ȳ going downe of the same.
4 The Lord is high aboue all [b] nations, and his glorie aboue the heauens.
5 Who is like vnto the Lorde our God, that hath his dwelling on high?
6 Who abaseth himselfe to behold things in the heauen and in the earth.
7 He raiseth the needy out of the dust, and lifteth vp the [c] poore out of the dung,
8 That he may set him with the princes, euen with the princes of his people.
9 He maketh the barren woman to dwel with a familie, and a iopfull mother of children. Praise ye the Lorde.

a By this often repetition he stirreth vp our colde dulnes to praise God, seing his workes are so wonderfull, & that we are created for the same cause.
b If Gods glorie shine through all the worlde, and therefore of all ought to be prayfed, what great condemnation were it to his people, among whome chiefely it shineth, if they should not earnestly exroll his Name.
c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIII.

1 *Howe the Israelites were deliuered forth of Egypt, and of the wonderfull miracles, that God wrought at that tyme. Which put vs in remembrãce of Gods great mercie toward his Church, who, whẽ the course of nature fayleth, preserueth his miraculously.*

Exod.13.14.

1 WHen* Israel went out of Egypt, & the house of Iaakob from the [a] barbarous people,
2 Iudah was [b] his sanctification, and Israel his dominion.
3 The Sea sawe it and fled: Iorden was turned backe.
4 The [c] mountaines leaped like rams, & the hils as lambes.
5 What ailed thee, O Sea, that p fledde? O Iorden, why wast thou turned back?
6 Ye mountaines, why leaped ye like rams, and ye hils as lambes?
7 The [d] earth trembled at the presence of the Lorde, at the presence of the God of Iaakob,
8 Which [e] turneth the rocke into waterpoles, and the flint into a fountayne of water.

a That is, from them that were of a strange language.
b The whole people were witnesses of his holy maiestie in adopting them, & of his mightie power in deliuering them.
c Seeing that these dead creatures felt Gods power, and after a sort sawe it, much more his people ought to consider it and glorifie him for the same.
d Ought then his people to be insensible, whẽ they see his power and maiestie?
e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17.6.

PSAL. CXV.

1 *A praier of the faithfull oppressed by idolatrous tyrants, against whome they desire that God would succour them, 9 Trusting most constantly that God wil preserue thẽ in this their neede, seeing that he hath adopted & receiued them to his fauour, 18 Promising finally that they will not be vnmindfull of so great a benefite, if it woulde please God to heare their prayer, & deliuer them by his omnipotent power.*

1 NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie & for thy truethis sake.
2 Wherefore shal the heathẽ say, [b] Where is now their God?
3 But our God is in heauen: hee doeth whatsoeuer hee [c] will.
4 Their idoles are [d] siluer and gold, euen the worke of mens handes.
5 They haue a mouth & speake not: they haue eyes and see not.
6 They haue eares and heare not: they haue noses and smell not.
7 They haue [e] hands and touch not: they haue feete and walke not: neither make they a sound with their throte.
8 They that make them are [f] like vnto them: so are all that trust in them.
9 O Israel, trust thou in the Lorde: for he is their helpe and their shield.
10 [g] O house of Aaron, trust ye in p Lord: for he is their helpe and their shield.
11 Ye that feare the Lorde, trust in the Lorde: for hee is their helper and their shielde.
12 The Lorde hath bene mindefull of vs: he will blesse, he [h] will blesse the house of Israel, he will blesse the house of Aaron.
13 He will blesse them that feare the Lord, both small and great.
14 The Lorde will increase his graces toward you, euen toward you & towarde your children.
15 Ye are blessed of the Lord, which [i] made the heauen and the earth.
16 The [k] heauens, euen the heauens are the Lordes: but he hath giuen the earth to the sonnes of men.
17 The dead praise not the Lord, neither any that [l] go downe into the place of silence.
18 But wee will praise the Lorde from henceforth and for euer. Praise ye the Lord.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48.11, therefore they groude their praier vpon this promes.
b When the wicked see that god accomplisheth not his promes, as they imagine, they think there is no God.
c No impediments can let his worke, but he vseth euen the impediments to serue his will.
d Seeing that neither the matter, nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed.
e He sheweth what great vanitie it is to aske helpe of them, which not only haue no helpe in them, but lacke sense and reason.
f As much without sense, as blocks & stones.
g For they were appointed by God as instructers & teachers of faith & religion for others to followe.
h That is, he will cõtinue his graces toward his people.
i And therefore doth stil gouerne and continue all things therein.
k And they declare ynough his sufficiencie, so that the world seruetb him nothing but to shew his fatherly care toward mẽ.
l Though the dead set forth Gods glorie, yet he meaneth here, that they praise him not in his Church & Congregation.

PSAL. CXVI.

1 *Dauid being in great danger of Saul in the desert of Maon, perceyuing the great and inestimable loue of God towarde him, magnifieth such great mercies, 13 And protesteth that he will be thankefull for the same.*

1 I [a] loue the Lord, because he hath heard my voyce and my prayers.
2 For hee hath inclined his eare vnto mee, when I did call vpon him [b] in my dayes.
3 When the snares of death cõpassed me, and the griefes of the graue caught me: when I found trouble and sorowe,
4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.
5 The Lorde is [c] merciful and righteous, and our God is full of compassion.
6 The Lord preseruetb the simple: I was in miserie and he saued me.
7 Returne vnto thy rest, O my soule: for the Lorde hath bene beneficiall vnto thee,
8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.
9 I shall [e] walke before the Lorde in the land of the liuing.
10 [f] I beleeued, therefore did I speake: for and counsell.
d Which was vnquieted before, now e rest vpon the Lorde: for he hath bene beneficiall towardes thee.
e The Lorde will preserue mee, and saue my life.
f I felt all these things, and therfore was moued by faith to confesse them, 2.Cor.4.13.

a He granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.
b That is, in conuenient time to seeke helpe, which was when he was in distresse.
c He sheweth forth the fruite of his loue in calling vpon him, confessing him to be iust and merciful, and to helpe them that are destitute of ayde

f In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrarie.

h In the Lawe they vsed to make a banket, when they gaue solemne thankes to God, and to take the cup and drinke in signe of thankesgiuing.

i I perceiue that God hath a care ouer his, so that he both disposeth their death & taketh an account. k I wil thanke him for his benefits: for that is a iust paiment, to confesse that we owe all to God.

I was sore troubled.
11 I said in my e feare, All men are lyars.
12 What shall I render vnto the Lord for all his benefites toward me?
13 I will f take the cup of saluation, & call vpon the Name of the Lord.
14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.
15 Precious in the sight of the Lord is the g death of his Saintes.
16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handemaydes: thou hast broken my bondes.
17 I will offer to thée a sacrifice of praise, and will call vpon the Name of the Lord.
18 I wil pay my k vowes vnto the Lord, euen now in the presence of all his people,
19 In the courtes of the Lordes house, euen in the middes of thée, O Ierusalem. Praise ye the Lord.

PSAL. CXVII.

1 *He exhorteth the Gentiles to praise God, because he hath accomplished as well to them as to the Iewes, the promise of life euerlasting by Iesus Christ.*

Rom.15.11.

a That is, the most certaine & continual testimonies of his Fatherly grace.

1 All *nations, praise ye the Lord: all ye people, praise him.
2 For his louing kindenes is great toward vs, and the a truetly of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

1 *Dauid reiected of Saul and of the people, as the tyme appointed obtayned the kingdome. 4 For the which he biddeth al thé, that feare the Lord, to be thankefull. And vnder his person in all this was Christ liuely set forth, who should be of his people reiected.*

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doth not onely him selfe thanke God, but exhorteth all the people to do the same.

b We are here taught that the more that troubles oppresse vs, the more ought we to be instant in prayer. c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but God would incourage him because he had placed him,

1 Praise a ye the Lord, because he is good: for his mercy endureth for euer.
2 Let Israel now say, That his mercy endureth for euer.
3 Let the house of Aaron now say, That his mercy endureth for euer.
4 Let them, that feare the Lord, now say, That his mercy endureth for euer.
5 I called vpon the Lorde in b trouble, and the Lorde heard me, and set me at large.
6 The Lord is with me: c therefore I will not feare what c man can do vnto me.
7 The Lord is with me among thé that helpe me: therefore shall I see my desire vpon mine enemies.
8 It is better to trust in the Lorde, then to haue confidence d in man.
9 It is better to trust in the Lord, then to haue confidence in princes.
10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.
11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.
12 They came about me like bees, but they were quéched as a fire of thornes: for in the Name of the Lord I shall destroy them.
13 e Thou hast thrust sore at me, that I might fall: but the Lorde hath holpen me.
14 The Lord is my strength and f song: for he hath bene my deliuerance.
15 The g voyce of ioy and deliuerance shal be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.
16 The right hand of the Lord is exalted: h the right hand of the Lorde hath done valiantly.
17 I shal not die, but liue, and declare the workes of the Lord.
18 The Lorde hath chastened me sore, but he hath not delivered me to death.
19 Open ye vnto me the i gates of righteousnes, that I may go into them, and prayse the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will praise thée: for thou hast heard me, and hast bene my deliuerance.
22 * The stone, which the builders k refused, is the head of the corner.
23 This was the Lordes doing, and it is marueilous in our eyes.
24 This is the l day, which the Lorde hath made: let us reioyce and be glad in it.
25 m O Lorde, I pray thée, saue now: O Lord, I pray thée now giue prosperitie.
26 Blessed be he, that cometh in n Name of the Lorde: o we haue blessed you out of the house of the Lord.
27 The Lord is mighty, and hath given vs o light: binde the sacrifice with cordes vnto the hornes of the altar.
28 Thou art my God, and I will praise thée, euen my God: therefore I will exalt thée.
29 Praise ye the Lord, because he is good: for his mercy endureth for euer.

d He sheweth that he had trusted in vain, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God and obteyned.

e He noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of him selfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

h So that all, that are both farre and neere, may see his mightie power.

i He willeth the dores of the Tabernacle to be opened, that he may declare his thankefull mind. *Isa.28.16.*

mat.21.42.
acts.4.11.
rom.9.33.
1.pet.2.6,7.

k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all.

l Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his Church. m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ. n Which are the Priests and haue the charge thereof, as Nomb.6.23. o Because he hath restored vs from darkenes to light, we will offer sacrifices and praises vnto him.

PSAL. CXIX.

1 *The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also he sheweth wherein the true seruice of God standeth: that is,*

when we serue him according to his worde, and not after our owne fantasies.

ALEPH.

1 BLesse̅d are [a] those that are vpright in their way, and walke in the Law of the Lord.
2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.
3 Surely they worke [b] none iniquitie, that walke in his wayes.
4 Thou hast commaunded to keepe thy precepts diligently.
5 [c] Oh that my wayes were directed to keepe thy statutes.
6 Then should I not be confounded, when I haue respect vnto all thy commaundements.
7 I will praise thee with an vpright [d] heart, when I shall learne the [e] iudgements of thy righteousnes.
8 I will keepe thy statutes: forsake me not [f] ouerlong.

a Here they are not called blessed, which think themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie.
b For they are ruled by Gods Spirit and imbrace no doctrine but his.
c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word.
d For true religion standeth in seruing God without hypocrisie.
e That is, thy precepts, which conteine persite righteousnes.
f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmitie in tyme.

BETH.

9 Wherewith shall a [a] pong man redresse his way? in taking heede thereto according to thy worde.
10 With my whole heart haue I sought thee: let me not wander from thy commaundements.
11 I haue [b] hid thy promise in mine heart, that I might not sinne against thee.
12 Blessed art thou, O Lord: teach me thy statutes.
13 With my lips haue I declared all the iudgements of thy mouth.
14 I haue had as great [c] delight in [p] way of thy testimonies, as in all riches.
15 I will meditate in thy precepts, & consider thy wayes.
16 I will delite in thy statutes, and I will not forget thy word.

a Because youth is most giuen to licentiousnes, he chiefly warneth them to frame their liues betime to Gods worde.
b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more and more therein.
c The Prophet doth not boast of his vertues, but setteth forth an example for others to folow Gods word and leaue worldly vanities.

GIMEL.

17 Be beneficial vnto thy seruant, that I may [a] liue and keepe thy worde.
18 Open mine eies, that I may see [p] wonders of thy Law.
19 I am a [b] stranger vpon earth: hide not thy commaundements from me.
20 Mine heart breaketh for the desire to thy iudgements alway.
21 Thou shalt destroyed the proude: cursed are they that do erre from thy commaundements.

a He sheweth [p] we ought not to desire to liue but to serue God, and that we cānot serue him aright, except he open our eyes & mindes.
b Seing mans life in this world is but a passage, what should become of him, if thy word were not his guide?
c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

22 Remoue from me shame & contempt: for I haue kept thy testimonies.
23 [d] Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delite, and my counsellers.

d When [p] powers of the worlde gaue false sentēce against me, thy word was a guide & counsellor to teach me what to doe, and to comfort me.

DALETH.

25 My soule cleaueth to the [a] dust: quicken me according to thy word.
26 I haue [b] declared my wayes, & thou heardest me: teach me thy statutes.
27 Make me to vnderstād the way of thy precepts, and I will meditate in thy wonderous workes.
28 My soule melteth for heauines: raise me vp according vnto thy [c] worde.
29 Take from me the [d] way of lying, and graunt me graciously thy Law.
30 I haue chosen the way of truth, & thy iudgements haue I layd before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I wil runne the way of thy commaundementes, when thou [e] shalt enlarge mine heart.

a That is, it is almost brought to the graue, and without thy word I cannot liue.
b I haue confessed mine offences, and now depend wholy on thee.
c If God did not mainteine vs by his word, our life would drop away like water.
d Instruct me in thy word, wherebymy mind may be purged from vanitie & taught to obey thy wil.
e By this he sheweth [p] we can neither chuse good, cleaue to Gods word, nor run forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teache [a] me, O Lorde, the way of thy statutes, and I will keepe it vnto the ende.
34 Giue me vnderstanding, and I will keepe thy Law: yea, I wil keepe it with my whole [b] heart.
35 Direct me in the path of thy commaundements: for therein is my delite.
36 Incline mine heart vnto thy testimonies, and not to [c] couetousnes.
37 Turne away mine [d] eies from regarding vanitie, & quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away [e] my rebuke that I feare: for thy iudgements are good.
40 Beholde, I desire thy commaundements: [f] quicken me in thy righteousnes.

a He sheweth [p] he cannot follow on to the ende, except God teach him oftymes and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning al other vices, because that couetousnes is the roote of all euill.
d Meaning, all his senses.
e Let me not fall to thy dishonor, but let mine heart stil delite in thy gracious worde.
f Giue me strength to continue in thy word euen to the ende.

VAV.

41 And let thy [a] louing kindnes come vnto me, O Lord, and thy saluation according to thy promise.
42 So shall I [b] make answere vnto my blasphemers: for I trust in thy word.
43 And take not the word of truth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Law for euer and euer.

a He sheweth that Gods mercy and loue is the first cause of our saluation.
b By trusting in Gods word, he assureth himself to be able to confute the slaunders of his aduersaries.

45 And

c They, that simply walke after Gods word, haue no lees to intangle them, where as they, that do cõtrary, are euer in nets and snares.

45 And I will c walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before d kings, & will not be ashamed.
47 And my delite shalbe in thy commandements, which I haue loued.
48 Mine hands also wil I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

d He sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the vayne pompe of princes.

ZAIN.

a Though he feele Gods hand still to lye vpon him, yet he resteth on his promes and comforteth himselfe therein.
b Meaning the wicked, which contemne Gods word, & treade his religion vnder foote.
c That is, the exãples, wherby thou declaresst thy selfe to be judge of the world.

49 Remember a the promes made to thy seruant, wherein thou hast caused mee to trust.
50 It is my cõfort in my trouble: for thy promes hath quickened me.
51 The b proude haue had me exceedingly in derision: yet I not declined from thy Law.
52 I remembred thy c iudgements of old, O Lord, and haue bene comforted.
53 d Feare is come vpon me for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my e pilgrimage.
55 I haue remembred thy Name, O Lorde, in the f night, and haue kept thy Lawe.
56 g This I had because I kept thy precepts.

d That is, a vehement zeale to thy glory, & indignation against the wicked. e In the course of this life and sorowfull exile. f Euen when other sleepe. g That is, all these benefites.

CHETH.

a I am persuaded that to keepe thy Lawe is an heritage & great gaine for me.
b He sheweth that none can embrace the worde of God, except he consider his owne imperfections and wayes.
c They haue gone about to drawe me into their companie.
d Not onely in mutuall consent, but also with ayde and succour.

57 O Lorde, that art my a portion, I haue determined to keepe thy words.
58 I made my supplicatiõ in thy presence with my whole heart: be merciful vnto me according to thy promes.
59 I haue considered my b wayes, & turned my feete into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bandes of the wicked haue c robbed mee: but I haue not forgotten thy Lawe.
62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am d cõpanion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is ful of thy mercy: e teache mee thy statutes.

e For the knowledge of Gods worde is a singular token of his fauour.

TETH.

a Having proued by experiẽce that God was true in his promes, he desireth that he would increase in him knowledge and iudgement.

65 O Lord, thou hast dealt a graciously with thy seruant according vnto thy worde.
66 Teache me good iudgement & knowledge: for I haue beleeued thy commãdements.
67 Before I was b afflicted, I went astray: but now I keepe thy word.

b So Ieremie saith, that before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

c Their heart is hardened, puffed vp with prosperitie and vayne estimation of themselues.

68 Thou art good and gracious: teache me thy statutes.
69 The proude haue imagined a lye against me: but I wil keepe thy precepts with my whole heart.
70 c Their heart is fat as grease: but my delite is in thy Lawe.
71 It is d good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

d He confesseth that before that he was chastened, he was rebellious, as man by nature is.

IOD.

a Because God leaueth not his worke, that he hath begun, he desireth a newe grace: that is, that he would continue his mercies.
b When God sheweth his grace toward any, he testifieth to others that he fayleth not them that trust in him.

73 Thine hands haue a made me and fashioned me: giue me vnderstanding therefore, that I may learne thy commandements.
74 So they that b feare thee, seeing mee, shall reioyce, because I haue trusted in thy worde.
75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me in iustip.
76 I pray thee that thy mercy may comfort mee according to thy promes vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may c liue: for thy Lawe is my delite.
78 Let the proude be ashamed: for they haue dealt wickedly and falsip with me: but I meditate in thy precepts.
79 Let such as feare thee d turne vnto me, and they that c know thy testimonies.
80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

c He declareth, that when he felt not Gods mercies, he was as dead.
d That is, be cõforted by mine example. e He sheweth that there can be no true feare of God without the knowledge of his worde.

CAPH.

a Though my strength fayle me, yet my soule groneth and sigheth, resting stil in thy worde.
b Like a skinne bottel or bladder ỳ is parched in the smoke.
c How long wilt thou afflict thy seruant.
d They haue not onely oppressed me violently, but also craftily conspired against me.

81 My soule a fainteth for thy salnation: yet I waite for thy word.
82 Mine eies faile for thy promes, saying, When wilt thou comfort me?
83 For I am like a b bottell in the smoke: yet do I not forget thy statutes.
84 How many are the c dayes of thy seruant? When wilt thou execute iudgement on them that persecute mee?
85 The proude haue digged pits for me, which is not after thy Law.
86 All thy cõmandements are true: they persecute me falsely: c helpe me.
87 They had almost consumed d me vpon the earth: but I forsoke not thy precepts.
88 Quicken mee according to thy louing kindnes: so shall I keepe the testimonie of thy mouth.

e He assureth himselfe, that God will deliuer his and destroye such as vniustly persecute them. f Finding no help in earth, he lifteth vp his eyes to heauen.

LAMED.

a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen and therfore is immutable.

89 O Lord, thy word endureth for euer in a heauen.
90 Thy trueth is from generation to generation:

b Seeing ỳ earth and all creatures remaine in that estate, wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.
c He prouech by effect, that he is Gods child, because he seeketh to vnderstand his word.
d There is nothing so perfect in this earth, but it hath an ende: onely Gods worde lasteth for euer.

neration: thou hast layd the foundation of the earth, and it abideth.
91 They b ordinance euē to this day by thine ordinances: for all are thy seruants.
92 Except thy Lawe had bene my delite, I should nowe haue perished in mine affliction.
93 I will neuer forget thy precepts: for by them thou hast quickened mee.
94 I am c thine, saue mee: for I haue sought thy precepts.
95 The wicked haue waited for me to destroy mee: but I will consider thy testimonies.
96 I d haue seene an ende of all perfection: but thy commandement is exceeding large.

MEM.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.
b Whosoeuer doeth submit himselfe onely to Gods worde, shal not onely be safe against the practises of his enemies, but also learne more wisdome, then they that professe it, and are men of experience.
c So then of our selues we can do nothing, but when God doeth inwardly instruct vs with his Spirite, we feele his graces sweeter then honie.

97 Oh howe loue I thy Lawe! a it is my meditation continually.
98 By thy commandementes thou hast made me wiser then mine enemies: for they are euer with me.
99 I haue had more b vnderstāding then all my teachers: for thy testimonies are my meditation.
100 I vnderstoode more then the ancient, because I kept thy precepts.
101 I haue refrayned my feete from euerie euill waye, that I might keepe thy worde.
102 I haue not declined from thy iudgements: for c thou didest teach me.
103 Howe sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.
104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehoode.

NVN.

a Of our selues we are but darknesse, and can not see, except we be lightned with Gods word.
b So all the faithfull ought to binde themselues to God by a solemne othe and promes, to stirre vp their zeale to imbrace Gods word.
c That is, my prayers and thankesgiuing, which sacrifice Hosea calleth the calues of the lippes, Chap. 14. verse 2.

105 Thy worde is a a lanterne vnto my feete, and a light vnto my path.
106 I haue b swone & wil perfoyme it, that I will keepe thy righteous iudgements.
107 I am very sore afflicted: O Lord, quicken mee according to thy word.
108 O Lorde, I beseeche thee accept the c free offrings of my mouth, and teach me thy iudgements.
109 My d soule is continually in myne hand: yet do I not forget thy Lawe.
110 The wicked haue layd a snare for mee: but I swarued not from thy precepts.
111 Thy testimonies haue I taken as an e heritage for euer: for they are the ioye of mine heart.
112 I haue applyed mine heart to fulfill thy statutes allway, euen vnto the ende.

SAMECH.

113 I hate a vaine imaginations: but thy Lawe do I loue.
114 Thou art my refuge and shielde, & I trust in thy word.
115 b Away from me, ye wicked: for I wil keepe the cōmandementes of my God.
116 Stablishe mee according to thy promes, that I may liue, and disappoynt me not of mine hope.
117 c Stay thou me, & I shalbe safe, and I wil delite continually in thy statutes.
118 Thou hast troden down al them that depart from thy statutes: for their d deceite is vaine.
119 Thou hast taken away all the wicked of the earth like e drosse: therfore I loue thy testimonies.
120 My flesh f trembleth for feare of thee, and I am afrayde of thy iudgements.

a Whosoeuer wil embrace Gods worde aright, must abhorre all fantasies & imaginations both of himselfe and of others.
b And hinder me not to keepe the Lawe of the Lord.
c He desireth Gods continual assistance least he should faynt in this race, which he had begun.
d The craftie practises of them that contemne thy Law, shalbe brought to nought.
e Which infected thy people, as drosse doeth the metall.
f Thy iudgements do not onely teache me obedience, but cause me to feare, cōsidering mine own weakenes, which feare causeth repentance.

AIN.

121 I haue executed iudgement & iustice: leaue me not to mine oppressours.
122 a Answer for thy seruāt in that, which is good, & let not p̄ proude oppresse me.
123 Mine eies haue failed in waiting for thy saluation, and for thy iust promes.
124 Deale with thy b seruant according to thy mercie, & teach me thy statutes.
125 I am thy seruant: grant me therefore vnderstanding, that I may knowe thy testimonies.
126 It is c time for thee Lorde to worke: for they haue destroyed thy Lawe.
127 Therfore loue I thy cōmandements aboue golde, yea, aboue most fine gold.
128 Therefore I esteeme all thy precepts most iust, and hate all false d wayes.

a Put thy selfe betwene mine enemies and me, as if thou were my pledge.
b He boasteth not that he is Gods seruant, but hereby perteth god in mind that as he made him his by his grace, so he wold continue his fauor toward him.
c The Prophet sheweth ỳ when the wicked haue brought al things to confusion, & Gods word then is it Gods time to help & send remedie.
d That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

129 Thy testimonies are a wonderfull: therefore doeth my soule keepe them.
130 The entrace into thy b words sheweth light, & giueth vnderstāding to p̄ simple.
131 I opened my mouth and c panted, because I loued thy commandements.
132 Looke vpon me and be merciful vnto me, as thou vsest to doe vnto those that loue thy Name.
133 Direct my steps in thy worde, and let none iniquitie haue dominion ouer me.
134 Deliuer me frō the oppression of mē, and I wil keepe thy precepts.
135 Shew p̄ light of thy countenāce vpon thy seruant, & teache me thy statutes.
136 Mine eies gush d out b̄ riuers of water, because they keepe not thy Lawe.

a Containing high and secrete mysteries, so that I am moued with admiration and reuerence.
b The simple idiots, that submit themselues to God, haue their eyes opened, and their minds illuminated so soone as they begin to read Gods word.
c My zeale toward thy worde be the zeale of

was so great.
d He sheweth what ought to Gods children, when they see his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust are

a We cannot cõfesse God to be righteous, except we liue vprightly & truely, as he hath commanded.
Psal. 6. 9. 9.
iohn 1. 17.
b Gold hath need to be fined, but thy worde is perfectiõ it selfe.
c This is the true triall, to prayse god in aduersitie.
d So ỳ the life of man without the knowledge of God is death.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the study of Gods word, then they that kept the watch, were in their charge.
* Or, custome.
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods worde, that he would euer be at hand when his children be oppressed.

are thy iudgements.
138 Thou hast commanded a iustice by thy testimonies and truth especially.
139 * My zeale hath euen consumed me, because mine enemies haue forgotten thy words.
140 Thy worde is proued b most pure, & thy seruant loueth it.
141 I am c small and despised: yet doe I not forget thy precepts.
142 Thy righteousnes is an euerlasting righteousnes, and thy Law is truth.
143 Trouble and anguish are come vpon me: yet are thy commandementes my delite.
144 The righteousnes of thy testimonies is euerlasting: graunt me vnderstanding, and I shall d liue.

KOPH.

145 I haue a cried with my whole heart: heare me, O Lord, and I wil keepe thy statutes.
146 I called vpon thee: saue me, and I wil keepe thy testimonies.
147 I preuented the morning light, & cried: for I waited on thy word.
148 Mine eies b preuent the night watches to meditate in thy word.
149 Heare my voyce according to thy louing kindnes: O Lord, quicken me according to thy * iudgement.
150 They drawe neere, that follow after c malice, & are farre from thy Law.
151 Thou art neere, O Lorde: for all thy commandementes are true.
152 I haue known long since d by thy testimonies, that thou hast established them for euer.

RESH.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.
154 Plead my cause, & deliuer me: quicken me according vnto thy a word.
155 Saluation is farre from the wicked, because they seeke not thy statutes.
156 Great are thy tender mercies, O lord: quicken me according to thy b iudgements.
157 My persecutors & mine oppressors are many: yet do I not swerue frõ thy testimonies.
158 I sawe the transgressours and was c grieued, because they kept not thy worde.
159 Consider, O Lorde, how I d loue thy precepts: quicken me according to thy louing kindnes.
160 The c beginning of thy word is truth, and all the iudgementes of thy righteousnes endure for euer.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in ỳ Lawe, which because the wicked lack, they can haue no hope of saluation.
c My zeale consumed me, when I saw their malice & contempt of thy glory.
d It is a sure signe of our adoption, whẽ we loue the Law of God.
e Since thou first prouidest, euen to the ende all thy sayings are true,

SCHIN.

161 Princes haue a persecuted me without cause, but mine heart stoode in awe of thy words.
162 I reioyce at thy worde, as one that findeth a great spoyle.
163 I hate falsehode and abhorre it, but thy Law do I loue.
164 b Seuen times a day do I prayse thee, because of thy righteous iudgements.
165 They, c that loue thy Lawe, shal haue great prosperitie, and they shall haue none hurt.
166 Lord, I haue d trusted in thy saluatiõ, and haue done thy commandements.
167 My soule hath kept thy testimonies: for I loue them exceedingly.
168 I haue kept thy precepts and thy testimonies: e for all my wayes are before thee.

a The threatenings & persecutions of princes could not cause me to shrinke to confesse thee, whome I more feare then men.
b That is, often and sundry tymes.
c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.
d He sheweth that we must first haue faith, before we can worke and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee, O Lord, & giue me vnderstanding, a according vnto thy worde.
170 Let my supplication come before thee, and deliuer me according to thy promise.
171 My lippes shall b speake prayse, when thou hast c taught me thy statutes.
172 My tongue shall intreat of thy word: for all thy commandements are righteous.
173 Let thine hand helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lord, and thy Law is my delite.
175 Let my soule liue, and it shall prayse thee, and thy d iudgementes shall helpe me.
176 I haue e gone astray like a lost sheepe: seeke thy seruãt, for I do not forget thy commandements.

a As thou hast promised to be the scholemaster vnto all thẽ, that depend vpõ thee.
b The word signifieth to powre forth continually.
c All his prayer, and delite is, to profite in the worde of God.
d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reportes of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels, 7 Who were giuen to al kinde of wickednes and contention.*

¶ A song of a degrees.

1 I Called vnto the Lord in my b trouble, and he heard me.
2 Deliuer my soule, O Lord, from lying lips, and from a deceitful tongue.
3 What doeth thy c deceitfull tongue lying vnto thee? or what doth it auaile thee?

a That is, of lifting vp the tune and rising in singing.
b Albeit ỳ children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare cuill for wel doyng.
c He assured himselfe that God would turne their craft to their owne destruction.

d He sheweth that there is nothing so sharpe to pearce, nor so hote to set on fire as a slaunderous tongue.

c These were people of Arabia, which came of Iaphet, Gen. 10. 2.

4 It is as the [d] sharpe arrowes of a mighty man, and as the coles of iuniper.
5 Woe to me that I remayne in [e] Meshech, & dwel in the tentes of [f] Kedar.
6 My soule hath to long dwelt with him that hateth peace.
7 I seeke [g] peace, and when I speake thereof, they are bent to warre.

PSAL. CXXI.

1 *This Psalme teacheth that the faythfull ought onely to looke for helpe at God, 7 Which onely doth maintaine, preserue & prosper his Church.*

¶ A song of degrées.

*Or, above the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.

a He accuseth mans ingratitude, which cannot depend on Gods power.

b He sheweth that Gods prouidence not onely watcheth ouer his Church in generall, but also ouer euery member therof.

c Neither heate nor colde, nor any incommoditie shall be able to destroy Gods Church: albeit for a tyme they may molest it.

d Whatsoeuer thou doest enterprise, shall haue good successe.

1 I Will lift mine eies [a] vnto the mountaines, from whence mine helpe shall come.
2 Mine helpe commeth from the Lorde, which hath made the [a] heauen and the earth.
3 He will not suffer thy foote to slippe: for he that keepeth thee, will not [b] slumber.
4 Beholde, he that keepeth Israel, will neither slumber nor sleepe.
5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.
6 The sunne shal not [c] smite thee by day, nor the moone by night.
7 The Lord shall preserue thee from all euill: he shall keepe thy soule.
8 The Lord shall preserue thy [d] going out, and thy comming in from henceforth and for euer.

PSAL. CXXII.

1 *Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which he giueth thankes. 8 And praieth for the prosperitie of the Church.*

¶ A song of degrées, or Psalme of Dauid.

*1. Chro. 20. 9.

a He reioyceth that God had appointed a place, where the Arke should still remayne.

b Which were wont to wander to and fro, as the Arke remoued.

c By the artificial ioyning and beautie of the houses, he meaneth the concord, and loue that was betwene the citizens.

d All the Tribes according to Gods couenant shall come and pray there.

1 [*a] Reioyced, when they sayd to me, We will goe into the house of the Lorde.
2 Our [b] feete shall stand in thy gates, O Ierusalem.
3 Ierusalem is builded as a citie, that is [c] compact together in it selfe:
4 Whereunto [d] the Tribes, euen the Tribes of the Lorde go vp according to the testimonie to Israel, to praise the Name of the Lord.
5 For there are thrones set for iudgement, euen the thrones of the house of [e] Dauid.
6 Pray for the peace of Ierusalem: let them prosper that loue thee.
7 Peace be within thy [f] walles, & prosperitie within thy palaces.
8 For my brethren & neighbours sakes I will wish thee now prosperitie.
9 Because of the House of the Lord our God, I will procure thy wealth.

e In whose house God placed the throne of Iustice, and made it a figure of Christes kingdome.

f The fauour of God prosper thee both within, and without.

g Not onely for mine owne sake, but for all the faythfull.

PSAL. CXXIII.

8 *A prayer of the faithful, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.*

¶ A song of degrées.

1 I Lift vp mine eyes to thee, that dwellest in the heauens.
2 Beholde, as the eyes of [a] seruantes looke vnto the hand of their masters, & as the eyes of a mayden vnto the hand of her mistresse: so our eyes wayte vpon the Lord our God vntill he haue mercy vpon vs.
3 Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we haue [b] suffred to much contempt.
4 Our soule is filled to full of the mocking of the wealthy, and of the despitefulnes of the proude.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helps faile, God is euer at hand and like himselfe.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIIII.

1 *The people of God, escaping a great peril, do acknowledge themselues to be deliuered, not by their own force, but by the power of God. 4 They declare the greatnes of the perill, 6 And praise the Name of God.*

¶ A song of degrées or Psalme of Dauid.

1 I F the Lord had not bene on our side, (may Israel now say)
2 If the Lord had not bene on our side, when men rose vp against vs,
3 They had the swallowed vs vp [b] quick, when their wrath was kindled against vs.
4 Then the [c] waters had drowned vs, and the streame had gone ouer our soule:
5 Then had the swelling waters gone ouer our soule.
6 Praised be the Lorde, which hath not giuen vs as a pray vnto their teeth.
7 Our soule is escaped, euen as a birde out of the [d] snare of the foulers: the snare is broken and we are deliuered.
8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

a He sheweth the God was redy to helpe at neede, & that there was none other way to be saued, but by his onely meanes.

b So vnable were we to resist.

c He vseth most proper similitudes to expresse the great dager that the church was in, and out of the which God miraculously deliuered them.

d For the wicked did not onely furiously rage against the faithful, but craftily imagined to destroy them.

PSAL.

PSAL. CXXV.

1 *He describeth the assurance of the faithfull in their afflictiõs, 4 And desireth their welth, 5 And the destruction of the wicked.*

¶ A song of degrees.

1 THey that trust in the Lord, shalbe as mount Zion, which can not be a remoued, but remaineth for euer.
2 As the mountaines are about Ierusalem: so is the Lorde about his people from henceforth and for euer.
3 For the b rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.
4 Doe well, O Lorde, vnto those that be good and true in their hearts.
5 c But these that turne aside by their crooked waies, them shall the Lord leade with the workers of iniquitie: but peace shalbe vpon Israel.

a Though the world be subiect to mutations, yet the people of God shall stand sure and be defended by Gods prouidence.
b Though God suffer his to be vnder the crosse, least they should imbrace wickednes, yet this crosse shall not so rest vpon them, that it should driue them from hope.
c He desireth God to purge his Church from hypocrites and such as haue no zeale of ye truth.

PSAL. CXXVI.

1 *This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie foresponken by Ieremie chap. 25.12. and 29.10.*

¶ A song of degrees or Psalme of Dauid.

1 WHen the Lord brought againe the captiuitie of Zion, we were like them that a dreame.
2 Then was our mouth b filled with laughter, and our tongue with ioy: then said they among ye c heathen, The Lord hath done great things for them.
3 The Lord hath done great things for vs, whereof we reioyce.
4 O Lord, bring againe our captiuitie, as the d riuers in the South.
5 They that sowe in teares, shal reape in ioye.
6 They went weeping and caried e precious seede: but they shall returne with ioy and bring their sheaues.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.
b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.
c If the Infidels confesse Gods wonderfull worke, ye faithfull can neuer shew themselues sufficiently thankefull. d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernesse and barren places. e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promes to returne, had their desire.

PSAL. CXXVII.

1 *He sheweth that the whole estate of the world, both domestical and politicall standeth by Gods more prouidence and blessing, 3 And that to haue children wel nurtred is an especiall grace and gift of God.*

¶ A song of degrees or Psalme of Salomon.

1 EExcept the Lord a build ye house, they labour in vaine that build it: except the Lord keepe the b citie, the keeper watcheth in vaine.
2 It is in vaine for c you to rise early, and to lie downe late, and eate the bread d of sorowe: but he will surely giue e rest to his beloued.
3 Beholde, children are the inheritance of the Lord, and the fruite of the wombe his reward.
4 As are the arrowes in the hand of the strong man: so are ye f children of youth.
5 Blessed is the man, that hath his quiuer full of them: for they g shall not be ashamed, when they speake with their enemies in the gate.

a That is, gouerne and dispose all things perteining to the familie.
b The publike estate of the common welth.
c Which wateh, and ward, & are also magistrates, and rulers of the citie.
d Either that, which is gotten by hard labour, or eaten with griefe of mind.
e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the nomber. g Such children shalbe able to stoppe their aduersaries mouthes, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 *He sheweth that blessednes appertaineth not to al vniuersally, but to them only that feare the Lord, and walke in his waies.*

¶ A song of degrees.

1 BLessed is euery one that feareth the Lorde and walketh in his a waies.
2 When thou eatest the labours of thine b hands, thou shalt be blessed, and it shalbe well with thee.
3 Thy wife shalbe as the fruitefull vine on the sides of thine house, & thy c children like the olive plantes round about thy table.
4 Lo, surely thus shal the man be blessed, that feareth the Lord.
5 The Lord out of Zion shal d blesse thee, and thou shalt see the wealth of e Ierusalem all the dayes of thy life.
6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

a God approueth not our life except it be reformed, according to his word.
b The worlde esteemeth them happie, which liue in wealth, and idlenes: but the holy Ghost approueth them best, that liue of the meane profit of their labours.
c Because Gods fauour appeareth in none outward thing more then in increase of children, he promiseth to enriche the faithfull with this gift. d Because of the spirituall blessing, which God hath made to his Church, these temporall things shalbe granted. e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 *He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shalbe deliuered, 6 And the enemies for al their glorious shewe, shall suddenly be destroied.*

¶ A song of degrees.

1 THey haue often times afflicted mee from my youth (may a Israel nowe saye)
2 They haue oftentimes afflicted me from my youth: but they coulde not preuaile against me.
3 The plowers plowed vpon my backe, and made long furrowes.
4 But the b righteous Lorde hath cut the cordes of the wicked.
5 They that hate Zion, shalbe all ashamed and turned backward.

a The Church now afflicted ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.
b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plowe.

c The enemies ye list themselues most high & as it were approche neere to ye sunne, are consumed & w the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, ye wicked shall perish and none shall passe for them.

a Being in great distresse and sorowe. b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes. c Because of nature thou art mercifull: therefore the faithfull reuerence thee. d He sheweth to whom the mercie of God doeth apperteine: to Israel, that is, to the Church, and not to the reprobate.

a He setteth forth his great humilitie, as an example to alrulers and gouernours. b Which passe the measure and limits of his vocation. c He was voide of ambition and wicked desires.

a That is, with how great difficultie he came to the kingdome, and with howe great zeale and care he went about to build thy Temple. b Because the chiefe charge of the King was to set forth Gods glorie, he sheweth, that he could take no rest, neither woulde goe about anie worldly thing, were it neuer so necessarie, before he had executed his office.

6 c They shalbe as the grasse on the house toppes, which withereth afore it cometh foith.
7 Whereof the mower filleth not his hand, neither the gleaner his lap:
8 d Neither they, which go by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

PSAL. CXXX.

1 *The people of God from their bottomles miseries doe crie vnto God, and are heard.*
3 *They confesse their sinnes and flee vnto Gods mercie.*

¶ A song of degrées.

1 OVt of the a deepe places haue I called vnto thee, O Lord.
2 Loyde, heare my voice: let thine eares attend to ye voyce of my praiers.
3 If thou, O Loyde, straitly marke st iniquities, O Lord, b who shall stand?
4 But mercie is with thee, that thou c maiest be feared.
5 I haue waited on the Loyde: my soule hath waited, and I haue trusted in his word.
6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.
7 Let Israel waite on the Lord: for with the Lord is d mercie, and with him is great redemption.
8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 *Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men, what they should doe.*

¶ A song of degrées or Psalme of Dauid.

1 LOrd, mine heart is not hautie, neither are mine eies loftie, neither haue I walked in great b matters and hid from me.
2 Surely I haue behaued my selfe, like one weaned from his mother, and kept silence: I am in my selfe as one that is c weaned.
3 Let Israel waite on ye Lord from henceforth and for euer.

PSAL. CXXXII.

1 *The faithfull, grounding on Gods promes made vnto Dauid, desire that he woulde establish the same, both as touching his posteritie and the building of the Temple, to pray there as was foresponken, Deut. 12.5.*

¶ A song of degrees.

1 LOrd, remember Dauid with all his a affliction.
2 Who sware vnto the Loyde, and vowed vnto ye mightie God of Jaakob, saying,
3 I b will not enter into the tabernacle of mine house, nor come vpon my palet or bed,
4 Nor suffer mine eies to slepe, nor mine eye lids to slumber,
5 Until I finde out a place for the c Lord, an habitation for the mightie God of Jaakob.
6 Lo, we heard of it in d Ephrathah, and found it in the fields of the forest.
7 We will enter into his Tabernacles, and worship before his footestole.
8 Arise, O Loyde, to come into thy e rest, thou, and the Arke of thy strength.
9 Let thy Priests be clothed with f righteousnesse, and let thy Saintes reioyce.
10 For thy g seruant Dauids sake refuse not the face of thine Anointed.
11 The Loyde hath swome in truetb vnto Dauid, and he will not thinke from it, saying, Of the fruite of thy bodie will I set vpon thy throne.
12 If thy sonnes keepe my couenant, and my testimonies, that I shal teach them, their sonnes also shall sit vpo thy throne for h euer.
13 For the Lord hath chosen Zion, and loued to dwell in it, saying,
14 This is my rest for euer: here will I dwell, for I haue a i delite therein.
15 I will surely blesse her vitailes, and will satisfie her poore with bread,
16 And will clothe her Priests with k salnation, and her Saintes shall shoute for ioye.
17 There will I make the l horne of Dauid to bud: for I haue ordeined a light for mine Anointed.
18 His enemies wil I clothe with shame, but on him his crowne shall flourihe.

a That is, the Arke, which was a signe of Gods presence. d The common brute was that the Arke should remaine in Ephrathah: that is, in Beth-schem a plentiful place: but after we perceiued that thou wouldest place it in Ierusalem, which was barren as a forest, and compassed about onely with hilles. e That is, Ierusalem, because afterward his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the Priests and in the people. g As thou first madest promes to Dauid, so continue it to his posteritie, ye whatsoeuer they shall aske for their people, it may be graunted.

h Because this cannot be accomplished but in Christ, it followeth that the promes was spirituall. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shalbe safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 *This Psalme containeth the commendation of brotherly amitie among the seruants of God.*

¶ A song of degrées or Psalme of Dauid.

1 BEholde, how good and howe comely a thing it is, byeiyie to dwel euen a together.
2 It is like to the precious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:
3 And as the dewe of c Hermon, which falleth vpon the mountaines of Zion: for d there the Lord appointed the blessing and life for euer.

a Because the greatest part were against Dauid, though some fauoured him, yet when he was established King, at length they ioyned all together like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. d Where there is such concord.

PSAL. CXXXIIII.

1 *He exhorteth the Leuites, watching in the Temple, to praise the Lord.*

¶ A song of degrees.

1 BEhold, praise ye the Lord, all ye [a] seruants of the Lorde, ye that by night stand in the house of the Lord.
2 Lift vp your [b] hands to the Sanctuarie, and praise the Lord.
3 The Lord, that hath [c] made heauen and earth, blesse thee out of Zion.

a Ye that are Leuites & chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes.
c And therefore hath all power, blesse thee with his Fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 *He exhorteth all the faithfull, of what estate soeuer they be, to praise God for his marueilous workes,* 12 *And specially for his graces towarde his people, wherein hee hath declared his maiestie,* 15 *To the confusion of all idolaters, and their idoles.*

¶ Praise ye the Lord.

1 PRaise the Name of the Lord: ye seruants of the Lord, praise him.
2 Ye that stand in the [a] House of the Lord, and in the [b] courts of the House of our God,
3 Praise ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a comelie thing.
4 For the Lorde hath [c] chosen Iaakob to himselfe, and Israel for his chiefe treasure.
5 For I know that the Lord is great, and that our Lord is aboue all gods.
6 Whatsoeuer pleased the Lord, that [d] did he in heauen and in earth, in the sea, and in all the depths.
7 Hee bringeth vp the cloudes from the ends of the earth, & maketh the [e] lightnings with the raine: he draweth forth the winde out of his treasures.
8 *He smote the first borne of Egypt both of man and beast.
9 He hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.
10 *He smote many nations, and slewe mightie Kings:
11 As Sihon King of the Amorites, & Og King of Bashan, and al the kingdomes of Canaan:
12 And [e] gaue their lande for an inheritance, euen an inheritance vnto Israel his people.
13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.
14 For the Lorde will [f] iudge his people, and be pacified towards his seruants.
15 The [g] idoles of the heathen are siluer &

a Ye Leuites that are in his Sanctuarie.
b Meaning the people: for the people and Leuites had their courtes, which were places of the Temple separate.
c That is, hath freely loued the posteritie of Abraham.
d He ioyneth Gods power w̃ his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.
Iere. 10. 13.
Exod. 12. 29.
Numb. 21. 24, 34.
e He sheweth what fruite the godly cõceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, gouerne & defende his people.
g By shewing what punishment God appointeth for the heathen idolaters, hee warneth his people to beware ye like offence, seeing that idoles haue neither power nor life, & that their deliuerance came not by idoles, but by the mightie power of God, read Psal. 115. vers. 4.

golde, euen the worke of mens handes.
16 They haue a mouth, and speake not: they haue eyes and see not.
17 They haue eares and heare not, neither is there any breath in their mouth.
18 They that make them, are like vnto them: so are all that trust in them.
19 Praise the Lorde, ye house of Israel: praise the Lord, ye house of Aaron.
20 Praise the Lorde, ye house of Leui: ye that feare the Lord, praise the Lord.
21 Praised be the Lorde out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 *A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that hee giueth vs all of his meere liberalitie.*

1 PRaise ye the Lorde, because he is good: for his [a] mercie endureth for euer.
2 Praise ye the God of gods: for his mercie endureth for euer.
3 Praise ye the Lorde of lords: for his mercie endureth for euer:
4 Which onely doeth great wonders: for his mercie endureth for euer:
5 Which by his wisdome made the heauens: for his mercie endureth for euer:
6 Which hath stretched out the earth vpon the waters: for his [b] mercie endureth for euer:
7 Which made great lights: for his mercie endureth for euer:
8 As the sunne to rule the daye: for his mercie endureth for euer:
9 The moone and the starres to gouerne the night: for his mercie endureth for euer:
10 Which smote Egypt with their first borne (for his mercie endureth for euer)
11 And [c] brought out Israel from among them (for his mercie endureth for euer)
12 With a mightie hande and [d] stretched out arme: for his mercie endureth for euer:
13 Which deuided the red Sea in two parts: for his mercie endureth for euer:
14 And made Israel to passe through the middes of it: for his mercie endureth for euer:
15 And ouerthrewe Pharaoh and his hosse in the red Sea: for his mercie endureth for euer:
16 Which ledde his people through the [e] wildernes: for his mercie endureth for euer:
17 Which smote great Kings: for his mercie endureth for euer:
18 And slew [f] mightie kings: for his mercie endureth

a By this repetition he sheweth that the least of Gods benefites bride vs to thankesgiuing: but chiefely his mercie, which is principally declared towards his Church.
b This was a common kind of thankesgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2. Chro. 7. 6. and 20. 21: meaning that God was not onely merciful to their fathers, but also continued the same to their posteritie.
c Gods mercie full prouidence toward man appeareth in all his creatures, but chiefely in that he deliuered his Church from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that
e Where for the space of fourtie yeeres he shewed infinite and most strange wonders.
f Declaring thereby that no power nor autoritie was so dere vnto him, as the loue of his Church.

cie endureth

rie endureth for ever:
19 As Sihon King of the Amorites: for his mercie endureth for ever:
20 And Og the King of Bashan: for his mercie endureth for ever:
21 And gaue their lande for an heritage: for his mercie endureth for ever:
22 Euen an heritage vnto Israel his seruant: for his mercie endureth for ever:
23 Which remembred vs in our [g] base estate: for his mercie endureth for ever:
24 And hath rescued vs from our oppressours: for his mercie endureth for ever:
25 Which giueth food to all [h] flesh: for his mercie endureth for ever.
26 [i] Praise ye the God of heauen: for his mercie endureth for ever.

g In our greatest affliction & slauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth, euen for the beastes: much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decaye, liued in great anguish & sorow of heart: the which griefe the Chaldeans did so litle pitie, 3 That they rather increased the same dayly with taunts, reproches and blasphemies against God. 7 Wherfore the Israelits desire God, first to punish the Edomites, who prouoked the Babyloniãs against thẽ, 8 And moued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.

1 By the riuers of Babel we [a] sate, and there we wept, when wee remembred Zion.
2 We hanged our harpes vpon the willowes in the middes [b] thereof.
3 Then they that led vs captiues, [c] required of vs songs & mirth, when we had hanged vp our harps, saying, Sing vs one of the songs of Zion.
4 How shall we sing, said we, a song of the Lord in a strange land?
5 [d] If I forget thee, O Ierusalem, let my right hand forget to play.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem to my chiefe ioy.
7 Remember the children of [f] Edom, O Lorde, in the [g] day of Ierusalem, which saide, Rase it, rase it to the fundation thereof.
8 O daughter of Babel, worthie to be destroyed, blessed shal he be that rewardeth thee, as thou hast serued vs.
9 [h] Blessed shall he be that taketh & dasheth thy children against the stones.

a That is, we abode a lõg time: & albeit that the countrey was pleasant, yet coulde it not stay our teares, nor turne vs from the true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that wee hoped no more in God.
d Albeit the faithfull are touched with their particular griefs, yet the common sorrowe of the Church is most grieuous vnto them, and are such as they can not but remember and lament. e The decay of Gods religion in their countrey was so grieuous, ẏ no ioye could make them glad, except it were restored. f According as Ezekiel 25.13, and Ieremie 49,7. verse prophecied: and Obadiah vers. 10 sheweth ẏ the Edomites, which came of Esau, conspired w̃ the Babylonians against their brethrẽ and kinsfolke. g When thou didest visite Ierusalem. h He alludeth to Isaies prophecie cha. 13 & 16. vers. promising good successe to Cyrus & Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiseth the goodnes of God toward him, the which is so great, 4 That it is known to forren princes, who shal praise the Lord together with him. 6 And he is assured to haue like comfort of God in the time folowing, as he hath had heretofore.

¶ A Psalme of Dauid.

1 I Will praise thee with my whole heart: euen before the [a] goddes will I praise thee.
2 I will worship towarde thine holy [b] Temple & praise thy Name, because of thy louing kindnes & for thy truethe: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest me, & hast [c] encreased strength in my soule.
4 All the [d] Kings of the earth shall praise thee, O Lorde: for they haue hearde the words of thy mouth.
5 And they shall sing of the wayes of the Lorde, because the glory of the Lorde is great.
6 For the Lord is high: yet he beholdeth the lowly, but the proude he knoweth [e] afarre of.
7 Though I walke in ẏ middes of trouble, yet wilt thou reuiue mee: thou wilt stretch forth thine hand vpon ẏ wrath of mine enemies, and thy right hande shall saue me.
8 The Lord will [f] performe his worke toward mee: O Lord, thy mercie endureth for ever: forsake not the workes of thine hands.

a Euen in the presence of Angels & of them, that haue autoritie among men.
b Both the Temple and ceremonial seruice at Christs comming were abolished: so that now God wil be worshipped onely in spirite and trueth.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promes.
e Distance of place can not hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre of.
f Though mine enemies rage neuer so much, yet the Lorde, which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid to clense his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

¶ To him that excelleth. A Psalme of Dauid.

1 O Lord, thou hast tryed me & knowen mee.
2 Thou knowest my [a] sitting and my rising: thou vnderstandest my thought afarre of.
3 Thou [b] compassest my paths, and my lying downe, and art accustomed to all my wayes.
4 For there is not a word in my [c] tõgue, but lo, thou knowest it whole, O Lord.
5 Thou holdest me straite behind and before, and layest thine [d] hand vpon me.
6 Thy knowledge is to wonderfull for me: it is so high that I cãnot attaine vnto it.
7 Whi-

a He confesseth that neither our actions, thoughts or any part of our life can be hid to God, though he seeme to be farre of.
b So that they are euidently knowen to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest me w̃ thine hand, that I can turne no way, but where thou appointest me.

e From thy power and knowledge?

f Thy power doth so fast hold me, that I can escape by no meanes from thee.

7 Whither shal I goe from thy [a] Spirit? or whither shall I flee from thy presence?
8 If I ascend into heaue, thou art there: if I lie downe in hell, thou art there.
9 Let me take the wings of the morning, and dwell in the vtterموست parts of the sea:
10 Yet thither shal thine [f] hand leade me, and thy right hand hold me.
11 If I say, Yet the darkenes shall hide me, euen the night shalbe [g] light about me.
12 Yea, the darkenes hideth not from thée: but the night shineth as the day: the darkenes and light are both alike.
13 For thou hast [h] possessed my reines: thou hast couered me in my mothers wombe.
14 I will praise thée, for I am [i] fearefully and wonderously made: marueilous are thy workes, and my soule knoweth it well.
15 My bones are not hid frō thée, though I was made in a secrete place, and facioned* beneath in the earth.
16 Thine eyes did see me, when I was without forme: [k] for in thy booke were all things written, which in continuance were facioned, when there was none of them before.
17 How [m] deare therfore are thy thoughts vnto me, O God! howe great is the summe of them!
18 If I should count them, they are moe then the sand: when I awake, [n] I am still with thée.
19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whom I say, Depart ye from me:
20 Which speake wicked ly of thée, & being thine enemies are lifted vp in vaine.
21 Doe not I [o] hate them, O Lorde, that hate thée? and doe not I earnestly contende with those that rise vp against thée?
22 I hate them with an vnfained hatred, as they were mine vtter enemies.
23 Trie me, O God, and knowe mine heart: proue me & know my thoughts,
24 And consider if there be anie [p] way of wickednes in me, & lead me in the way for euer.

g Though darknes be an hinderance to mans sight, yet it seeth thine eyes as well as the light.

h Thou hast made me in all parts and therefore must needes knowe me.

i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mightie power.

k That is, in my mothers womb: which he compareth to the inward partes of the earth.

l Seeing that thou didest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast facioned me.

m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man!

n I continually see newe occasions to meditate in thy wisedome & to praise thee.

o He teacheth vs boldly to contemne all the hatred of the wicked and friendship of the world, when they would let vs to serue God sincerely.

p Or anie heinous way or rebellious: meaning, that though he were subiect to sinne: yet was he not giuen to wickednesse and to prouoke God by rebellion.

q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 Dauid complaineth of the cruelties, falsehoode and iniuries of his enemies. 8 Against the which he praieth vnto the Lord and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

¶ To him that excelleth. A Psalme of Dauid.

1 DEliuer me, O Lord, from the euill man: preserue me from the [a] cruell man:
2 Which imagine euill thinges in their [b] heart, and make warre continually.
3 They haue sharpened their tongues like a serpent: [c] adders poison is vnder their lippes. Selah.
4 Keepe [d] me, O Lorde, from the handes of the wicked: preserue me from the cruell man, which purposeth to cause my steppes to stoue.
5 The proud haue laid a snare for me and spied a net with cords in my path way, and set greines for me. Selah.
6 Therefore I saide vnto the Lorde, Thou art my God: heare, O Lorde, the voyce of my prayers.
7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battel.
8 Let not the wicked haue his desire, O Lorde: [f] performe not his wicked thought, least they be proude. Selah.
9 As for [g] the chiefe of them, that compasse me about, let the mischiefe of their owne lippes come vpon them.
10 Let coles fall vpon them: let [h] him cast them into the fire, and into [i] deepe pits, that they rise not.
11 For the backbiter shall not be established vpon the earth: euill shall [l] hunt the cruell man to destruction.
12 I know that the Lord will auenge the afflicted, and iudge the poore.
13 Surely the righteous shall praise thy Name, and the iust shall [k] dwell in thy presence.

a Which persecuteth me of malice and without cause.

b That is, by their false cauillations and lies they kindle the hatred of the wicked against me.

c He sheweth what weapons the wicked vse, when power and force fayle them.

d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

e He calleth to God with liuely faith, being assured of his mercies, because he had before time proued, that God helped him euer in his dangers.

f For it is in Gods hand to ouerthrowe the counsels and enterprises of the wicked.

g It seemeth that he alludeth to Saul.

h To wit, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them.

i Gods plagues shall light vpon him in such sort, that he shall not escape.

k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely sheeth vnto God to haue succour, 3 desiring him to bridle his affections, that he may paciently abide till God take vengeance of his enemies.

¶ A Psalme of Dauid.

1 O Lord, I [a] call vpon thee: haste thée vnto me: heare my voice, when I crie vnto thée.
2 Let my praier be directed in thy sight as incense, and the [b] lifting vp of mine handes as an euening sacrifice.
3 Set a watch, O Lord, before my mouth, and keepe the [c] doore of my lippes.
4 Incline not mine heart to euill, that I shoulde commit wicked workes with which he vsed in praier: alluding to the sacrifices, which were by Gods commandement offred in the olde lawe.

a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.

b He meaneth his earnest zeale and gesture,

c He desireth God to keepe his thoughtes and waies either from thinking or executing vengeance.

men

d Let not their
prosperitie allure
me to be wicked
as they are.
e He couldne a-
bide all correcti-
ons, that came of
a louing heart.
f By patience I
shall see the wick-
ed so sharpely
handled, that I
shall for pitie
pray for them.
g The people,
which followed
their wicked ru-
lers in perscue-
ting § Prophet;
shall repent and
turne to God,
when they see
their wicked rulers punished. h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 9, 10. i Into Gods nettes, whereby he catcheth the wicked in their owne malice. k So that none of them escape.

men that worke iniquitie: and let me
not eare of their d delicates.
5 Let the righteous smite me: for that is a
benefite: and let e him reproue me, and
it shalbe a precious oyle, that shall not
breake mine head: for within a while I
shall euen f pray in their miseries.
6 When their iudges shalbe cast downe
in stonie places, they shall g heare my
words, for they are swete.
7 Our bones lie scattered at the h graues
mouth, as he that heweth wood or dig-
geth in the earth.
8 But mine eyes looke vnto thée, O Lord
God: in thée is my trust: leaue not my
soule destitute.
9 Keepe me from the snare, which they
haue laide for me, and from the grennes
of the workers of iniquitie.
10 Let the wicked fall into i his nettes
k together, whiles I escape.

PSAL. CXLII.

1 *The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, would kil Saul, but with a quiet mind diuested his earnest praier to God, who did preserue him.*

¶ A Psalme of Dauid, to giue instruction, and a praier, when he was in the caue.

1 I Cried vnto the Lorde with my voyce:
with my voice I a prayed vnto the
Lord.
2 I powred out my meditation before
him, and declared mine affliction in his
presence.
3 Though my spirit b was in perplexitie
in me, yet thou knewest my path: in the
way, wherein I walked, haue they pri-
uily laid a snare for me.
4 I looked vpon my right hand, and be-
holde, but there was none that would
know me: all refuge failed me, & none
c careth for my soule.
5 Then cried I vnto thée, O Lord, & saide,
Thou art mine d hope, and my portion
in the land of the liuing.
6 Hearken vnto my crie, for I am
brought verie lowe: deliuer me from
my persecuters, for they are to strong
for me.
7 Bring my soule out of e prison, that I
may praise thy Name: then shall the
righteous f come about me, when thou
art beneficiall vnto me.

a Dauids patience and instant praier to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or els seeke to others, then to God, to haue redresse in their miseries.
b *Ebr. was folden or wrapped in me: meaning, as a thing that could haue none issue.*
c *Or, sought for my soule.*
d Though all meanes failed him, yet he knew that God would neuer forsake him. e For he was on all sides beset with his enemies, as though he had bene in a most straight prison. d Either to reioyce at my wonderful deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 *An earnest praier for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.*

¶ A Psalme of Dauid.

1 HEare my praier, O Lord, and hear-
ken vnto my supplicatio: answere
me in thy a truetly and in thy b righ-
teousnes.
2 (And enter not into iudgement with
thy seruant: for in thy c sight shall none
that liueth, be iustified)
3 For the enemie hath persecuted my
soule: he hath smitten my life downe to
the earth: he hath laid me in the darke-
nesse, as they that haue bene dead d long
agoe:
4 And my spirite was in perplexitie in
me, and mine e heart within me was a-
mased.
5 Yet doe I remember the time f past: I
meditate in all thy workes, yea, I doe
meditate in the workes of thine hands.
6 I stretche foorth mine handes vnto
thee: my soule desireth after thee, as the
thirstie land. Selah.
7 Heare me speedily, O Lord, for my spi-
rite faileth: hide not thy face from me,
else I shalbe like vnto them that goe
downe into the pit.
8 Let me heare thy louing kindnes in the
g morning, for in thee is my trust: h shew
me the way, that I should walke in, for
I lift vp my soule vnto thée.
9 Deliuer me, O Lorde, from mine ene-
mies: for i I hid me with thée.
10 Teache me to k do thy wil, for thou art
my God: let thy good Spirit leade me
vnto the land of l righteousnes.
11 Quicken me, O Lord, for thy Names
sake, and for thy righteousnes bring my
soule out of trouble.
12 And for thy mercie m slap mine ene-
mies, and destroy all them that oppresse
my soule: for I am thy n seruant.

a That is, as thou hast promised to be faithfull in thy promes to all that trust in thee.
b That is, according to thy free goodnes, whereby thou defendest thine.
c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.
d He acknowledgeth that God is the onely and true physition to heale him: and that he is able to raise him to life, though he were dead long agoe, and turned to ashes.
e So that onely by faith, and by the grace of Gods spirite he was vpholden.
f To wit, thy great benefites of olde, and the manifold examples of thy fauour toward thine. g That is, speedily and in due season. h Let thine holy Spirit counsell me howe to come forth of these great cares & troubles. i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power. k He confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our heartes by his grace to obey him. l That is, iustly and aright: for so soone as we decline from Gods will, we fall into errour. m Which shalbe a signe of thy fatherly kindnes toward me. n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 *He praiseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obteined, 5 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of praises, 15 And declareth wherein the felicitie of any people consisteth.*

¶ A Psalme

¶ A Psalme of Dauid.

1 BLesse̊d be ye̊ Lord my strength, which a teacheth mine handes to fight, and my fingers to battel.
2 He is my goodnes and my fortresse, my towre and my deliverer, my shield, and in him I trust, which subdueth my b people vnder me.
3 Lorde, what is man that thou c regardest him! or the sonne of man that thou thinkest vpon him!
4 Man is like to vanitie: his dayes are like a shadow, that vanisheth.
5 d Bow thine heauens, O Lord, & come downe: touch the mountains and they shall smoke.
6 e Cast forth the lightening and scatter them: shoote out thine arrowes, and consume them.
7 Send thine hand from aboue: deliver mee, and take me out of the great f waters, and from the hand of strangers,
8 Whose mouth talketh vanitie, & their right hande is a right hande g of falsehoode.
9 I will sing a h newe song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.
10 It is he that giveth deliverance vnto kings, and resceueth Dauid his seruant from the hurtful sword.
11 Rescue mee, and deliver mee from the hande of strangers, whose mouth talketh vanitie, and their right hande is a right hand of falsehood:
12 That our i sonnes may be as ye̊ plants growing vp in their youth, and our daughters as the corner stones, graven after the similitude of a palace:
13 That our k corners may be full, and abounding with diuers sorts, & that our sheepe may bring forth thousands and ten thousand in our streetes:
14 That our m oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.
15 Blessed are the people, that be n so, yea, blessed are the people, whose God is the Lord.

a Who of a poore shepeherd hath made me a valiant warriour and mightie cõquerour.
Ebr. my deliverer vnto me: for the Prophet can not satisfie himselfe with any words.
b He confesseth that neither by his owne autoritie, power nor policie his kingdome was quiet, but by the secret grace of God.
c To giue vnto God iust praise, is to confesse our selues to be vnworthie of so excellent benefites, and that hee bestoweth them vpon vs of his free mercie.
d He desireth God to continue his graces and to send helpe for the present necessitie.
e By these maner of speaches he sheweth that all the lets in the world can not hinder Gods power, which he apprehended by faith.
f That is, deliver me from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.
g For though they shake hands, yet they keepe not promes.
h That is, a rare and excellent song, as thy great benefites deserue.
i Though wicked kings be called Gods seruants, as Cyrus, Isai 45.1, forasmuch as hee vseth them to execute his iudgements: yet Dauid because of Gods promes, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glorie.
k He desireth God to continue his benefits toward his people, counting ye̊ procreation of children and their good education among the chiefest of Gods benefites.
l That the very corners of our houses may be full of store for the great abundance of thy blessings.
m He attributeth not only the great commodities, but euen the least also to Gods fauour.
n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid florished. 1 Wherein he describeth the wonderfull providence of God, as well in gouerning man, as in preserving all the rest of his creatures. 17 Hee praiseth God for his iustice and mercie. 18 But specially for his louing kindnes toward those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to praise him for euer.

¶ A Psalme of Dauid of praise.

1 O My God and King, a I will extolle thee, and will blesse thy Name for euer and euer.
2 I will blesse thee daily, and praise thy Name for euer and euer.
3 b Great is the Lord, and most worthie to be praised, and his greatnes is incomprehensible.
4 Generation shal praise thy works vnto c generation, and declare thy power.
5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes,
6 And they shall speake of the power of thy d fearefull Acres, and I will declare thy greatnes.
7 Thy shal breake out into the mention of thy great goodnes, and shall sing aloude of thy righteousnes.
8 *The Lord is gracious and e merciful, slow to anger, and of great mercie.
9 The Lorde is good to all, and his mercies are ouer all his workes.
10 All thy works praise thee, O Lord, and thy Saintes blesse thee.
11 f They shew the glory of thy kingdome and speake of thy power,
12 To cause his g power to be knowen to the sonnes of men, and the glorious renoume of his kingdome.
13 Thy *kingdome is an euerlasting kingdome, & thy dominiõ endureth throughout all ages.
14 The Lord vpholdeth all h that fall, and lifteth vp all that are readie to fall.
15 The eyes of i all waite vpon thee, and thou giuest them their meat in due season.
16 Thou openest thine hand, and fillest all things liuing of thy good pleasure.
17 The Lorde is k righteous in all his wayes, and holy in all his workes.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thankesgiuing, and seeing that God stil cõtineueth his benefites towardes vs, we ought neuer to be wearie in praising him for the same.
b Herebyhe declareth that all power is subiect vnto God, and that no worldly promotiõ ought to obscure Gods glorie.
c Forasmuch as the end of mans creation, and of his preseruation in this life is to praise God, therfore he requireth ye̊ not onely we our selues do this, but cause all other to do the same.
d Of thy terrible iudgements against the wicked.
Exod.34.6.
e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same.
f The praise of thy glorie appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.
g Hee sheweth that all things are out of order, but onely where God reigneth. *Luke 1.33 dan.7.14.*
h Who being in miserie and affliction would faint and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heauen, & suffer themselues to be gouerned by him.
i To wit, as well of man, as of beast.
k He praiseth God, not only for ye̊ he is beneficial to all his creatures, but also in that ye̊ he iustly punisheth ye̊ wicked, & mercifully examineth his by the crosse, giuing them strength & deliuering them.

18 The Loyde is neere vnto all that call vpon him: yea, to all that call vpon him in[l] truetly.
19 He will fulfill the[m] desire of them that feare him: he also will heare their cry, and will saue them.
20 The Loyd preseruetb al them that loue him: but he wil destroy all the wicked.
21 My mouth shal speake the praise of the Loyd, and all[a] flesh shall bless his holy Name for euer and euer.

l Which onely appertaineth to the faithfull: and this vertue is cõtrarie to infidelitie, doubting, impaciencie and murmuring.
m For they will aske or wish for nothing, but according to his will, bound to praise him.

1. Iohn 5.14. n That is, all men shalbe

PSAL. CXLVI.

4 Dauid declareth his great zeale that he hath to praise God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherles, and the widowes, 10 And reigneth for euer.

¶ Praise ye the Loyd.

1 PRaise thou the Loyd, O my[a] soule.
2 I will sing vnto my God.
3 Put not your trust in[b] princes, nor in the sonne of man, for there is none help in him.
4 His breath departeth, and he returneth to his earth: then his[c] thoughts perith.
5 Blessed is he, that hath the God of Iaakob for his helpe, whose hope is in the Loyd his God.
6 Which made[d] heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:
7 Which executeth iustice[e] for the oppressed: which giueth bread to the hungry: the Loyd loseth the prisoners.
8 The Loyd giueth sight to the blinde: the Loyde raiseth vp the crooked: the Loyde[f] loueth the rightfous.
9 The Loyde keepeth the[g] strangers: he relieueth the fatherles & widow: but he ouerthroweth the way of the wicked.
10 The Loyd shall[h] reigne for euer: O Zion, thy God endureth from generation to generation. Praise ye the Loyd.

a He sheweth wherein wee ought to exercise our selues continually, & to take our pastime: to wit, in praising God.
b Because the Lord is the foster of ẏ Church, it cannot be destroyed, though the members thereof be dispersed, & seeme, as it were, for a time to be cut of.
c With affliction, or for ow for sinne.
d Though it seeme to man incredible, ẏ God should assemble his Church, being so dispersed, yet nothing can be to harde to him, ẏ can number and name all the starres.
e For the more high that ẏ wicked clime, the greater is their fall in the end.
f He sheweth by the examples of Gods mighty power, goodnes and wisdome, ẏ wee can neuer want most iust occasiõ to praise God.
g For their crying is as it were a confession of their neede,

a He stirreth vp himselfe and all his affections to praise God.
b That God may haue the whole praise: wherein he forbiddeth al vaine confidẽce, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.
c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.
d He encouraageth the godly to trust onely in the Lord, both for ẏ his power is able to deliuer them from al danger, and for his promes sake his wil is most readie to do it.
e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.
f Though hee visit them by affliction, hunger, imprisonment & such like, yet his Fatherly loue and pitie neuer faileth them, yea rather, to his these are signes of his loue.
g Meaning all them, that are destitute of worldly meanes and succour.
h He assureth the Church that God reigneth for euer for the preseruation of the same.

PSAL. CXLVII.

1 The Prophet praiseth the bounte, wisdome, power, iustice and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his word & iudgements so vnto them, as he hath done to none other people.

1 PRaise ye the Loyde, for it is good to sing vnto our God: for it is[a] a pleasant thing, and praise is comely.
2 The Loyd doeth build vp[b] Ierusalem, and gather together the dispersed of Israel.
3 He healeth those that are[c] broken in heart, and bindeth vp their sores.
4 He[d] counteth the number of[e] starres, and calleth them all by their names.
5 Great is our Loyde, & great is his power: his wisdome is infinite.
6 The Loyd reliueth the meeke, and abaseth the wicked to the[f] ground.
7 Sing vnto the Loyde with praise: sing vpon the harpe vnto our God,
8 Which[g] couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:
9 Which giueth to beasts their foode, and to the yong rauens that[h] cry.
10 He hath not pleasure in the[i] strength of an horse, neither deliteth hee in the legs of man.
11 But the Loyd deliteth in them that feare him, and attend vpon his mercie.
12 Praise the Loyd, O Ierusalem: praise thy God, O Zion.
13 For hee hath made the barres of thy gates[k] strong, and hath blessed thy children within thee.
14 He setteth peace in thy borders, and satisfieth thee with the[l] flowre of wheat.
15 He sendeth forth his[m] commandement vpon earth, and his word runneth very[n] swiftly.
16 He giueth snowe like wool, and scatteretb the hoare frost like ashes.
17 Hee casteth forth his pee like morsels: who can abide the cold thereof?
18 Hee sendeth his word & melteth them: he causeth his winde to blowe, and the waters flowe.
19 He sheweth his[o] word vnto Iaakob, his statutes and his iudgements vnto Israel.
20 He hath not delt so with euery nation, neither haue they[p] knowen his iudgements. Praise ye the Loyd.

a He sheweth wherein wee ought to exercise our selues continually, & to take our pastime: to wit, in praising God.
b Because the Lord is the foster of ẏ Church, it cannot be destroyed, though the members thereof be dispersed, & seeme, as it were, for a time to be cut of.
c With affliction, or for ow for sinne.
d Though it seeme to man incredible, ẏ God should assemble his Church, being so dispersed, yet nothing can be to harde to him, ẏ can number and name all the starres.
e For the more high that ẏ wicked clime, the greater is their fall in the end.
f He sheweth by the examples of Gods mighty power, goodnes and wisdome, ẏ wee can neuer want most iust occasiõ to praise God.
g For their crying is as it were a confession of their neede, which can not be relieued, but by God only: then if God shew himselfe mindfull of the most contemptible soules, can he suffer them to die with famine, whom he hath assured of life euerlasting?
h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour.
i He doth not onely furnish his Church with all things necessarie, but preseruetb also the same, & maketh it strong against all outward force. *Ebr. sat.*
k His secret working in all creatures is as a commandement to keepe them in order, and to giue them moouing and force.
l For immediatly and without resisting, al things obey him.
m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, ẏ doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure.
n The cause of this difference is Gods free mercy, which hath elected his in his sonne Christ Iesus to saluation: and his iust iudgemẽt, whereby he hath appointed ẏ reprobate to eternal damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to prayse the Lorde in heauen and earth, and all places, 14 Specially his Church, for the power that he hath giuen to the same after that he had chosen them and ioyned them vnto him.

¶ Prayse ye the Lord.

1 PRayse ye the Lorde from the heauen: prayse ye him in the high places.
2 Praise ye him, all ye [a] his Angels: praise him, all his armie.
3 Praise ye him, [b] sunne & moone: prayse ye him all bright starres.
4 Prayse ye him, [c] heauens of heauens, and [d] waters, that be aboue the heauens.
5 Let them praise the Name of the Lord: for he commanded, and they were created.
6 And he hath established them for euer and euer: hee hath made an ordinance, which shall not passe.
7 Praise ye the Lorde from the earth, ye [e] dragons and all depths:
8 [f] Fyre and hayle, snowe and vapours, stormye winde, which execute his worde:
9 Mountaines & all hilles, fruitfull trees and all cedars:
10 Beasts and all cattel, creeping things and fethered foules:
11 [g] Kings of the earth & all people, princes and all iudges of the worlde:
12 Young men & maydens, also olde men and children:
13 Let them praise the Name of the Lord: for his Name onely is to bee exalted, and his prayse aboue the earth and the heauens.
14 For he hath exalted the [h] horne of his people, which is a prayse for all his Saints, euen for the [i] children of Israel, a people that is neere vnto him. Prayse ye the Lorde.

a Because they are members of the same bodie, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teache vs to doe our duetie.
b In that Gods glorie shineth in these insensible creatures, this their beautie is as a continuall praysing of God.
c Not that there are diuers heauēs, but because of the spheres and of the situation of the fixed starres and planets: he comprehendeth by this word the whole heauen.
d That is, the rayne, which is in the middle region of the ayre, which he here comprehendeth vnder the name of the heauens.
e Meaning, the great and monstruous fishes, as whales and such like.
f Which come not by chance or fortune, but by Gods appoynted ordinance.
g For the greater giftes that any hath receyued, and the more high that one is preferred, the more bounde is he to prayse God for the same: but neyther high nor lowe condition or degree can be exempted from this duetie.
h That is, the dignitie, power and glorie of his Church.
i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to prayse the Lord for his victorie & conquest that he giueth his Saintes against all mans power.

¶ Prayse ye the Lorde.

1 SIng ye vnto the Lorde [a] a new song: let his praise be heard in the Congregation of Saints.
2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.
3 Let them praise his Name with [d] flute: let them sing praises vnto him with the timbrell and harpe.
4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.
5 Let the Saintes be ioyfull with glorie: let them sing loude vpon their [e] beddes.
6 Let the high Actes of God be in their mouth, and a two edged sword in their handes.
7 [f] To execute vengeance vpon the heathen, and corrections among the people:
8 To binde [f] their Kings in chaines, and their nobles with fetters of yron,
9 That they may execute vpon them the iudgement that is [g] written: this honour shalbe to all his Saintes. Prayse ye the Lorde.

a For his care and manifoldie benefites bestowed on his Church.
b In that that they were preferred before all other nations, it was as a newe creation, and therefore Psal. 95.7, they were called the sheep of Gods hands.
c For God as he is the Creator of the soule and bodie, so will he that both two serue him, and that his people be continually subiect vnto him, as to their most lawful King.
d He alludeth to that continuall rest, and quietnes, which they should haue, if they would suffer God to rule them.
e This is chiefely accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuēge their priuate iniuries.
f Not only the people, but the Kings that were their enemies, should be destroyed.
g Her by God bindeth the hands & mindes of all his to enterprise no farther then he appoynteth.

PSAL. CL.

1 An exhortation to prayse the Lord without cease by all maner of ways for all his mightie, and wonderfull workes.

¶ Praise ye the Lord.

1 PRayse yee God in his [a] Sanctuarie: prayse yee him in the [b] firmament of his power.
2 Prayse ye him in his mightie Actes: prayse ye him according to his excellent greatnes.
3 Prayse ye him in the sound of the [c] trumpet: prayse yee him vpon the viole and the harpe.
4 Prayse ye him with timbrel and flute: prayse yee him with virginales and organs.
5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbales.
6 Let euery thing that hath [d] breath praise the Lord. Praise ye the Lord.

a That is, in the heauen.
b For his wonderfull power appeareth in the firmamēt, which in Ebrewe is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth.
c Exhorting the people onely to reioyce in prayse sing God, he maketh mention of those instruments which by Gods commandement were appointed in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church.
d He sheweth that all the order of nature is bound to this duetie, & much more Gods children, who ought neuer to cease to praise him, til they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting prayse.

THE *PROVERBES OF Salomon.

THE ARGVMENT.

THe wonderfull loue of God towarde his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set foorth in thesse briefe sentences, which partly containe doctrine, and partly maners, & also exhortations to both. Whereof the nine first chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious iewel to the Church, of those three thousand parables mentioned 1. King. 4. 32, & were gathered and committed to writing by Salomons seruants, and indited by him.

*This word Prouerbe, or parable signifieth a graue & notable sentēce, worthie to be kept in memorie: and is sometime taken in ỳ euill part for a mock, or scoffe

CHAP. I.

1 The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 20 VVe may not cōsent to the intisings of sinners. 20 VVisdome complaineth that she is contemned. 24 The punishment of them that contemne her.

1 THe Parables of Salomon the sōne of Dauid king of Israel,
2 To knowe wisedome, and instruction, to vnderstand [b] words [c] of knowledge,
3 To receiue [e] instruction to do wiselỳ, by [d] iustice and iudgement and equitie,
4 To giue vnto the [e] simple sharpnes of witte, and to the childe knowledge and discretion.
5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shall attaine vnto wise counsels,
6 To vnderstande a parable, and the interpretation, the wordes of the wise, and their darke sayings.
7 ¶ * The feare of the Lorde is the beginning of knowledge: but fooles despise wisdome and instruction.
8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teachyng.
9 For they shall be [i] a comely ornament vnto thyne head, and as chaines for thy necke.
10 ¶ My sonne, [k] if sinners do intise thee, consent thou not.
11 If they say, Come with vs, we will lay wayte for [k] blood, and lye privily for the innocent without a cause:
12 We wil swallowe them vp aliue like a [l] graue euen whole, as those that goe downe into the pit:
13 We shal finde all precious riches, & fill our houses with spoyle:
14 Cast in thy lot among vs: we will all haue one [m] purse:
15 My sonne, walke not thou in the waye with them: reframe thy foote from their [n] path.
16 For their feete runne to euill, & make haste to sheade blood.
17 Certainely as without cause the nette is spread before the eyes of all that hath wing:
18 So they lay waite for blood and lye privily for [o] their lives.
19 Such are the wayes of euery one that is greedie of gaine: he would take away the [p] life of the owners thereof.
20 ¶ Wisdome crieth without: she vtterethyet her voyce in the [q] streetes.
21 She calleth in the hye streete among the preaste in the entringes of the gates, and vtereth her wordes in the citie, saying,
22 How [r] foolish, how long wil ye loue foolishnes: and the scornful take their pleasure in scorning, & the fooles hate knowledge?
23 Turne you at my correction: lo, I will powre out my minde vnto you, & make you vnderstand my words)
24 Because I haue called, and ye refused: I haue stretched out mine hande, and none would regard,
25 But ye haue despised all my counsell, and would none of my correction.
26 I wil also [s] laugh at your destruction, and mocke, when your feare commeth.
27 When [u] your feare commeth like sudden desolation, and your destruction shall come like a whirlewinde: when affliction and anguish shall come vpon you,
28 Then shal they cal vpon me, but I wil not answere: they shall seeke me early, but they shal not [x] finde me,
29 Because they hated knowledge, & did not chuse the feare of the Lord.
30 They would be none of my counsell, but [y] despised all my correction.
31 Therefore shall they eate of the [z] fruite of their owne way, & be filled with their owne deuices.
32 For [a] ease slayeth the foolishe, and the prosperitie of fooles destroyeth them.
33 But he that obeyeth me, shall dwell safely: and be quiet from feare of euill.

a That is, what wee ought to know & followe, and what we ought to refuse.
b Meaning, the word of God wherein is ỳ only true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendring to euery man that which appertaineth vnto him.
e To such as haue not discreti on to rule themselues.
f As he sheweth that these parables conteining the effect of religion as touching maners & doctrine do appertaine to the simple people: so doth he declare that the same is also necessarie for them that are wise and learned. *Psal. 111. 10. Eccles. 1. 16.*
g He speaketh this in the Name of God, which is the vniuersal Father of al creatures, or in the name of the pastor of ỳ church, who is as a father.
h That is, of the Church, wherein the faithful are begotten by ỳ incorruptible seede of Gods word. *" Ebr. increase of grace.*
i To wit, the wicked, which haue not ỳ feare of God.
k He speaketh not only of the sheading of blood with hand, but of al crafty practises which tend to the detrimēt of our neighbour.
l As the graue is neuer satiate, so the auarice of the wicked & their cruelticе hath none end.
m He sheweth whereby ỳ wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocent.
n That is, haue nothing at all to doe with them.
o He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice and crueltie.
p Whereby he concludeth that the couetous mā is a murtherer.
q This wisdome is the eternall word of God.
r So that none can pretende ignorance.
s Wisdome reproueth three kindes of men: ỳ foolish or simple, which erre of ignorance, & the mockers, that cānot suffer to be taught, and the fooles which are drowned in worldly lustes, and hate the knowledge of godlines.
t This is spoken according to our capacitie, signifying that ỳ wicked, which mocke and iest at Gods word, shall haue the iust reward of their mocking.
u That is, your destructiō, which thing you feared.
x Because they sought not with an affection to God, but for ease of their owne griefe.
y Shewing that without faith and obedience we cannot call vpon God aright.
z They shall feele what commoditie their wicked life shall giue them.
a That is, the prosperitie, and sensualitie, wherein they delite.

CHAP. II.

1 VVisdome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is given of God. 10 She preseruetth from wickednes.

1 MY sonne, if thou wilt receyue my
wordes, and ᵃhide my commandements within thee,
2 And cause thine eares to hearken vnto wisdome, and encline ᵇthine heart to
vnderstanding,
3 (Yea if thou callest after knowledge,
ᶜand crieest for vnderstanding:
4 If thou seekest her as siluer, and searchest for her as for ᵈtreasures,
5 Then shalt thou vnderstand the feare of the Lord, and finde the ᵉknowledge of God.
6 For the Lord giueth wisdome, out of his mouth commeth knowledge & vnderstanding.
7 He preseruetth the state of the righteous: hee is a shield to them that walke vpright,
8 That they may keepe the wayes of iudgement: and he preseruetth the way of his Saintes)
9 Then shalt thou vnderstand righteousnes, and iudgement, and equitie, & euery good path.
10 ¶ When wisdome entreth into thine heart, & knowledge delieteth thy soule,
11 Then shal ᶠcounsel preserue thee, & vnderstanding shall keepe thee,
12 And deliuer thee from the euill way, & from the man that speaketh frowardthings,
13 And from them that leaue the ᵍwayes of righteousnes to walke in the wayes of darkenes:
14 Which reioyce in doyng euill, and delite ʰin the frowardnes of the wicked,
15 Whose wayes are crooked & they are lewd in their paths.
16 And it shall deliuer thee from the strange ⁱwoman, euen from the stranger, which flattereth with her wordes.
17 Which forsaketh the ᵏguide of her youth, and forgetteth the ˡcouenant of her God.
18 Surely her ᵐhouse tendeth to death, & her paths vnto ⁿthe dead.
19 All they that go vnto her, returne not agayne, neither take they holde of the wayes of lyfe.
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.
21 For the iust shall dwel in the ᵒland, and the vpright men shall remayne in it.
22 But the wicked shal be cut off from the earth, and the transgressers shalbe rooted out of it.

a That is, keepe them in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wisdome, to know and feare God.
*Or hideth the saluation.

f The worde of God shal teach thee and counsel thee how to gouerne thy selfe.
g That is, the worde of God, which is ŷ only light, to follow their owne fantasies which are darkenes.
h When they see any giuen to euil as they are.
i Meaning, that wisdome, which is the worde of God, shall preserue vs from all vices: naming this vice of whordome whereunto man is most prone.
k That is, her husband, which is her head and guide to gouern her, from whom she ought not to depart, but remayne in his subiection.
l Which is, the promise made in mariage.
m Her acquaintance with her familiars and thē that haunt her.
n To them that are dead in body and soule.
o They shal enioy the temporal and spiritual promises of God, as the wicked shall be voyde of them.

CHAP. III.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 12 To them that follow the worde of God, all things shall succeede well.

1 MY sonne, forget not thou my law,
but let thyne heart ᵃkeepe my commandements.
2 For they shall increase the length of
thy ᵇdayes and the yeres of life, and thy
prosperitie.
3 Let not ᶜmercy and truth forsake thee:
binde them on thy ᵈnecke, & write them
vpon the table of thine ᵉheart.
4 So shalt thou finde fauour and good
vnderstanding in the sight of God and
man.
5 ¶ Trust in the Lord with al thine heart,
and leane not vnto thine owne wisedome.
6 In all thy wayes acknowledge him,
and he shal direct thy wayes.
7 ¶ Be not wise in thine owne eies: but
feare the Lord, and depart from euill.
8 So health shalbe vnto thy ᶠnauell, and
marow vnto thy bones.
9 ᵍ Honour the Lorde with thy riches,
and with the first fruites of all thine increase.
10 So shall thy barnes be filled with abundance, and thy presses shall ʰburst
with new wine.
11 ¶ My sonne, refuse not the chastening of
the Lorde, neither be grieued with his
correction.
12 ⁱ For the Lorde correcteth him, whome
he loueth, euen as the father doeth the
childe in whom he delieteth.
13 Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.
14 For the marchandise thereof is better
then the marchandise of siluer, and the
gaine thereof is better then gold.
15 It is more precious then pearles: and
all thinges that thou canst desire, are
not to be compared vnto her.
16 Length of dayes is in her right hand,
ʲand in her left hand riches and glory.
17 Her wayes are wayes of pleasure, and
all her paths prosperitie.
18 She is a tree ᵏof life to them that laye
hold on her, and blessed is he that retayneth her.
19 The Lorde by wisdome hath layed the
ˡfoundation of the earth, and hath stablished the heauens through vnderstanding.
20 By his knowledge the depths are broken vp, and the cloudes drippe downe
the dewe.
21 My sonne, let not these thinges depart

Deut. 8. 1 & 30. 16

a Long life is the blessing of God which he giueth to his, so farre forth as it is expedient for thē.
b By mercy and truth, he meaneth the cōmandements of the first & second table: or els ŷ mercy & faithfulnes that we ought to vse toward our neighbours.
c Keep them as a most precious iewel.
d Haue them euer in remembrance.
e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Lawe both corporal & spiritual.
f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. & by this they acknowledged ŷ God was the giuer of all things, and ŷ they were redy to bestow all at his commandement.
g For to ŷ faithfull distributer God giueth in greater abundance.
Hebr. 12. 5.
reuel. 3. 19.
h Meaning, that he that seeketh wisdome: that is, suffreth himselfe to be gouerned by the worde of God, shal haue all prosperitie both corporal and spiritual.
i Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to ŷ tree of life in Paradise.
k Hereby he sheweth that this wisedome, whereof he speaketh, is euerlasting, because it was before all creatures, and that all thinges, euen the whole worlde were made by it.

from thine eies, but obserue wisdome, and counsel.
22 So they shalbe life to thy soule, & grace vnto thy [n] necke.
23 Then shalt thou walke safely by thy way: and thy foote shal not stumble.
24 If thou sleepest, thou shalt not be afraid, and when thou slepest, thy slepe shalbe swete.
25 Thou shalt not feare for any sudden feare, neither for the [l] destruction of the wicked, when it commeth.
26 For the Loide shal be for thine assurance, and shall preserue thy foote from taking.
27 ¶ Withholde not the good from [m] the owners thereof, though there be power in thyne hand to do it.
28 Say not vnto thy neighbour, Go and come againe, and to morrow will I giue thee, if thou now haue it.
29 ¶ Intend none hurt against thy neighbour, seing he doth dwel [n] without feare by thee.
30 ¶ Strine not with a man causeless, whē he hath done thee no harme.
31 ¶ Be not [o] enuious for the wicked mā, neither chuse any of his wayes.
32 For the froward is abomination vnto the Loyd: but his [p] secret is with [p] righteous.
33 The curse of the Loyd is in the house of the wicked: but he blesseth the habitation of the righteous.
34 With the scorneful [q] he scorneth, but he giueth grace vnto the humble.
35 The wise shal inherite gloyr: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 VVisedome and her fruites ought to be searched. 14. The way of the wicked must be refused. 20 By the worde of God the heart, eyes and course of life must be guided.

1 HEare, O ye children, the instruction of a [a] father, and giue eare to learne vnderstanding.
2 For I do giue you a good doctrine: therefore forsake ye not my law.
3 For I was my fathers sonne, tender and [b] deare in the sight of my mother,
4 When [c] he taught me, and sayd vnto me, Let thine hart hold fast my words: kēpe my commaundements, and thou shalt liue.
5 Get wisedome: get vnderstanding: forget not, neither decline from the words of my mouth.
6 Forsake her not, & she shall kēpe thē: loue her and she shal preserue thee.
7 [d] Wisdome is the beginning: get wisedome therefore: and aboue all thy possession get vnderstanding.
8 Exalt her, and she shal exalt thē: she shall bring thē to honour, if thou embrace her.
9 She shal giue a comely ornament vnto thine head, yea, she shall giue thē a crowne of glory.
10 ¶ Heare, my sonne, and receyue my wordes, and the yeres of thy life shalbe many.
11 I haue [e] taught thē in the way of wisdome, and led thē in the paths of righteousnes.
12 When thou goest, thy gate shall not be [f] straite, & whē thou runnest, thou shalt not fall.
13 Take hold of instruction, & leaue not: kēpe her, for she is thy life.
14 ¶ Enter not into the way of the wicked, & walke not in [p] way of euill men.
15 Auoid it, & go not by it: turne from it, and passe by.
16 For they can not [g] sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.
17 For they eate the bread of [h] wickednes, and drinke the wine of violence.
18 But the way of the righteous shineth as the light, that [i] shineth more & more vnto the perfit day.
19 The way of the wicked is as the darknes: they know not wherein they shall fall.
20 ¶ My sonne, hearken vnto my words, incline thine eare vnto my sayings.
21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.
22 For they are life vnto those that finde them, and health vnto all their [k] flesh.
23 Keepe thine heart with all diligence: for thereout commeth [l] life.
24 Put away frō thee a froward mouth, and put wicked lips farre from thee.
25 Let thine eyes behold the right, and let thine eyelidds direct thy way before thee.
26 [m] Ponder the path of thy feete, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

CHAP. V.

1 VVhoredome forbidden, 9 And prodigalitie. 15 He willeth a man to loue on his labours & to helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickednes.

1 MY sonne, hearken vnto my wisdome, & incline thine eare vnto my [n] knowledge,
2 That thou mayest regard counsel, and thy lips obserue knowledge.
3 For the lips [a] of a strange womā drop as an honie combe, and her mouth is more soft then [b] oyle.
4 But the end of her is bitter as wormwood, and sharpe as a two edged sword.
5 Her [c] feete go down to death, and her steps take hold on hell.
6 She weigheth not the way of life: her paths are [d] moueable: thou canst not know them.
7 Heare ye me now therefore, O childre, and depart not from the wordes of my mouth.
8 Kēpe

[n] Or, throte, read Chap. 1. 9.
l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodom.
m Not onely from them to whom the possession belōgeth, but also thou shalt not keepe it from thē, which haue need of the vse thereof.
n That is, putteth his trust in thee.
o Desire not to be like vnto him.
p That is, his couenant & fatherly affection which is hid and secret from the world.
q He will shew by his plagues y their scornes shal turne to their owne destruction, as Chap. 1. 26.

a He speaketh this in the person of a preacher & minister, which is as a father vnto the people, read Chap. 1. 8.
b In Ebrew it is Only: for though she had three others by Vriah, yet Salomon was onely her sonne by Dauid.
c Meaning, Dauid his father.
d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the worlde, which make it their last study, or els, care not for it at all.

[n] Or, vnderstanding.
a That is, an harlot which giueth her selfe to an other then to her husband.
b By oyle & honie he meaneth flattering and crafty intisements.
c All her doings lead to destruction.
d She hath euer new meanes to allure to wickednes.

e Salomō declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.
f Thou shalt walke at libertie without offence.
g Meaning, y̆ to do euil is more proper and natural to y̆ wicked, then to sleepe, eate or drinke.
h Gotte by wicked meanes and cruel oppression.
i Signifiyng that y̆ godly increase daily in knowledge & perfectiō, til thei come to ful perfection, which is, when they shall be ioyned to their head in the heauens.
k That is, they shal haue health of body. vnder the which all other blessings promised in the law are conteyned.
l For as y̆ heart is either pure or corrupt, so is the whole course of mans life.
m Keepe a measure in all thy doings.

e That is, thy strength & goods to her that will haue no pitie vpon thee: as is read of Samson, & the prodigall sonne.
f The goods gotten by thy trauell.
g Although I was faithfully instructed in the truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assemblie of the godly.
h He teacheth vs sobrietie, exhorting vs to liue of our owne labours and to be beneficiall to the godly that want.
i Distribute thé not to the wicked and infidels, but reserue them for thy selfe, thy familie and them that are of the houshold of faith.
k Thy children which shal come of thee in great abúdance, shewing that God blesseth marriage & curseth whoredome. l Which thou didst marrie in thy youth. *"Or, go astray with a stranger?*
m He declareth that except man doe ioyne to his wife both in heart and in outward conuersation, that he shall not escape the iudgements of God. n Because he will not giue eare to Gods worde and be admonished.

8 Keepe thy way farre from her, & come not nigh the door of her house,
9 least thou giue thyne e honour vnto others, and thy peres to the cruel:
10 Least the stranger should be filled with thy strength, and thy f labours be in the house of a stranger,
11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)
12 And say, How haue I hated instruction, and mine heart despised correction!
13 And haue not obeyed the voyce of thé that taught me, nor enclined mine eare to them that instructed me!
14 I was almost brought into all euill in the middes of the Congregation and g assemblie.
15 ¶ Drink the water of h thy cisterne, and of the riuers out of the middes of thine owne well.
16 Let thy fountaines flow forth, and the riuers of waters in the streetes.
17 But let them be thine, euen i thine onely, and not the strangers with thee.
18 Let thy k fountaine be blessed, & reioyce with the wife of thy l youth.
19 Let her be as the louing hynde and pleasant roe: let her breastes satisfie thee at all times, and delite in her loue continually.
20 For why shouldest thou m delite, my sonne, in a strange woman, or embrace the bosome of a stranger?
21 For the wayes of man are before the n eyes of the Lord, and he pondereth all his paths.
22 His own iniquities shal take the wicked himself, & he shalbe holden with the cordes of his owne sinne.
23 He shall o die for fault of instruction, & shall go astray through his great folie.

b If the worde of God can not instruct thee, yet learne at the pismire to labour for thy selfe and not to burden others. *Chap. 24. 33.*
c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.
d That is, suddenly, and when thou looke st not for it.
e It shal come in such sort as thou art not able to resist it.
f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthrifte or the men of Belial, & slanderous. *" Ebr. speaketh.*
g Thus all his gesture tendeth to wickednes.
h Meaning, the raging affectiõs, which cary a mã away in such sort that he cannot tell what he doeth. *" Or, neighbours.*
i Reade Chap. 3. 3.
k By the commandement he meaneth ỹ word of God: and by the instruction, the preaching & declaration of the same, which is committed to the Church.
l And reprehensions when the worde is preached bring vs to life.
m With her wanton lookes and gesture. n Meaning, that shee will neuer cease tyll shee haue brought thee to beggerie, and then seeke thy destruction.

CHAP. VI.

a Instruction for sureties. 6 The slothful & sluggish admitted to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adulterie.

1 My sonne, if thou be suretie for thy neighbour, & hast stricken hands with the stranger,
2 Thou art a snared with the wordes of thy mouth: thou art euen taken with the wordes of thy owne mouth.
3 Do this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, go, humble thy self, and [illegible] thy friends.
4 Giue no [illegible] to thine eyes, nor slumber to thy [illegible] eyelidds.
5 Deliuer thy [illegible] as a roe from the hand of the hunter, and as a birde from the hand of the fouler.
6 ¶ Go to b the pismire, O sluggarde: behold her wayes, and be wise.
7 For shee hauing no guide, gouernour, nor ruler,
8 Prepareth her meate in the sommer, & gathereth her fode in haruest.
9 How long wilt thou sleepe, O sluggarde? when wilt thou arise out of thy sleepe?
10 c Yet a litle sleepe, a litle slumber, c a litle folding of the hands to sléepe.
11 Therefore thy poueritie commeth as one that d trauaileth by the way, & thy necessitie like e an armed man.
12 The vnthriftie man f and the wicked man walketh with a froward mouth.
13 He maketh a signe with his eyes: he g signifieth with his feete: he h instructeth with his fingers.
14 Lewde things are in his heart: he imagineth euill at all times, and rapseth vp contentions.
15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recouerie.
16 ¶ These sir things doeth the Lord hate: yea, his soule abhorreth seuen:
17 The hautie eyes, a lying tongue, and the hands that shead innocent blood,
18 An heart that imagineth wicked enterprises, i féete that be swift in running to mischiefe,
19 A false witnes that speaketh lies, and him that raiseth vp contentions amõg k brethren.
20 ¶ My sonne, keepe thy fathers commandement, & forsake not thy mothers instruction.
21 Binde them alway vpon thine l heart, and tye them about thy necke.
22 If thal leade thee, when thou walkest: it shall watche for thee, when thou sleepest, and when thou wakest, it shall talke with thee.
23 For the k commandement is a lanterne, and instruction a light: and l corrections for instruction are the wayes of life,
24 To keepe thee from the wicked woman, and from the flatterie of the tõgue of a strange woman.
25 Desire not her beautie in thine heart, neyther let her take thee with her m eyelidds.
26 For because of the whoisih woman, a man is brought to a morsell of bread, and a woman wil hunt for the precious life of a man.
27 n Can a man take fire in his bosome, and his clothes not be burnt?
28 Or can a man go vpon coles, and his feete not be burnt?
29 So he that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.

a He forbiddeth vs not to become suretie one for another, according to the rule of charitie, but that we consider for whome and after what sort, so that the creditour may not be defrauded.

o He approueth not theft, but sheweth that it is not so abominable as whoredom, forasmuch as theft might be redemed: but adultery was a perpetual infamie, & death by the lawe of God. p Meaning, for very necessitie.

" Ebr. fayleth in heart.

q. That is, death appointed by the Law. r He sheweth that man by nature seeketh his death, that hath abused his wife, & so concludeth that neither Gods Law nor the law of nature admitteth any raunsome for the adulterie.

30 Men do not °despise a thiefe, when he
stealeth, to satisfie his p soule, because he
he is hungry.
31 But if he be found, he shal restoye seuen
folde, or he shall giue all the substance of
his house.
32 But he that committeth adultery with a
woman, he "is destitute of understanding:
he p doeth it, destroyeth his own soule.
33 He shall finde q a wound & dishonour,
& his reproch shall neuer be put away.
34 For ielousie is the rage of a man: there-
fore he will not r spare in the day of ven-
geance.
35 He cannot beare the sight of any raun-
some: neyther will hee consent, though
thou augment the giftes.

CHAP. VII.

1 An exhortation to wisedome & to the worde of God, 5 VVhich will preserue vs from the harlot, 6 VVhose maners are described.

1 My sonne, keepe my wordes, & hide
my commandementes with thee.
2 Keepe my commandements, and
thou shalt liue, and mine instruction as
the a apple of thine eyes.
3 Bynde them vpon thy fingers, & write
them vpon the table of thine heart.
4 Say vnto wisdom, Thou art my sister:
and call vnderstanding thy kinswoman,
5 That they may keepe thee from the
strange woman, euen from the stranger
that is smooth in her words.
6 For b As I was in the windowe of myne
house, I looked through my windowe,
7 And I sawe among the fooles, & consi-
dered among the children a young man
destitute of vnderstanding,
8 Who passed through the streete by her
corner, and went toward her house,
9 In the twilight in the euening, when p
night began to be c blacke and darke.
10 And beholde, there met him a woman
with an harlots "behaiour, & "subtill
in heart.
11 (She d is babbling & loud: whose feete
cannot abide in her house.
12 Now she is without, now in p streetes,
and lyeth in waite at euery corner)
13 So she caught him and kissed him and
"with an impudent face said vnto him,
14 I haue e peace offrings: this f daye
haue I payed my vowes.
15 Therefore came I forth to meete thee,
that I might seeke thy face: and I haue
found thee.
16 I haue decke my bed with ornaments,
g carpets and laces of Egypt.
17 I haue perfumed my bed w̄ myrrhe,
aloes, and cynamom.
18 Come, let vs take our fill of loue vntill
the morning: let vs take our pleasure in
daliance.
19 For mine husbande is not at home: he
is gone a journey farre of.
20 Hee hath taken "with him a bagge of
siluer, and wil come home at the day ap-
poynted.
21 Thus with her great craft shee caused
him to yeelde, and with her flattering
lippes he enticed him.
22 And he followed her straight wayes,
as an h oxe that goeth to the slaughter,
and h as a foole to the stockes for cor-
rection,
23 Till a dart strike through his liuer, as
a birde hasteth to the snare, not know-
ing that "he is in danger.
24 Heare me now therefore, O children,
& hearken to the words of my mouth.
25 Let not thyne heart decline to her
waies: wander thou not in her paths.
26 For she hath caused many to fal down
wounded, and the i strong men are all
slayne by her.
27 Her house is the way *vnto the graue,
which goeth downe to the chambers of
death.

CHAP. VIII.

1 VVisedome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

1 Doeth * not a wisdome cry? and vn-
derstanding vtter her voyce?
2 She standeth in the top of p high
places by the waye in the place of the
paths.
3 She cryeth besides b the gates before
the citie at the entrie of the doores,
4 O men, I call vnto you, and vtter my
voyce to the children of men.
5 Ye foolish men, vnderstand wisdome,
and ye, O fooles, be wise in heart.
6 Giue eare, for I wil speake of excellent
things, & the opening of my lippes shall
reach things that be right.
7 For my mouth shall speake the truth,
and my lippes abhorre wickednes.
8 All the words of my mouth are righte-
ous: there is no lewdnes, nor frowardnes
in them.
9 They are all c playne to him that will
vnderstande, and streight to them that
would finde knowledge.
10 Receiue mine instruction, & not siluer,
and knowledge rather then fine golde,
11 For wisedome is better then precious
stones: and all pleasures are not to bee
compared vnto her.
12 I wisdome dwell with d prudence, & I
finde forth knowledge and counsels.
13 The feare of the Lord is to hate e ctal as
pride, and arrogancie, and the euil way:
and a mouth that speaketh lewd things,
I do hate.
14 I haue counsel & wisedome: I am vn-
derstanding, and I haue strength.

" Ebr. in his hande.

g Which thinking he goeth to p pasture, goeth willingly to his own destruction.
h Which goeth cheerefully, not knowing that he shalbe chastised.

" Ebr. it is for his life.

i Neither wit nor strength can deliuer the that fall into the hads of the harlot.

Chap. 2. 18.

Chap. 1. 20.

a Salomon declareth the cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his worde, & by his works to follow vertue and to flee from vice.
b Where the people did most resort, & which was the place of iustice.
c Meaning, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this worlde.
d That is, except a man haue wisdome, which is p true knowledge of God, he can neither be prudent nor good counseller.
e So that he that doeth not hate euill, feareth not God.

a By this diuersitie of words he meaneth that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much.
b Salomon vseth this parable to declare their folly, p suffer themselues to be abused by harlots.
c He sheweth that there was al most none so impudent, but they were afraid to be seen, & also their owne cōsciences did accuse them, which caused thē to seeke the night to couer their filthines.

" Or, garment.
" Or, bid.

d He describeth certaine conditions, which are peculiar to harlots.

" Ebr. she strengthened her face.

e Because that in peace offrings a portion returned to them that offred, she sheweth him that she hath meate at home to make good cheere w̄, or els she would vse some cloke of holines til she had gotte him in her snares. f Which declareth p harlots outwardly will seeme holy & religious: both because they may the better deceiue others, & also thinking by obseruing of ceremonies & offrings, to make satisfaction for their sinnes.

" Or, carued worke.

f Whereby he declareth that honors, dignitie or riches come not of mans wisdome or industrie, but by the prouidence of God.
g That is, study the words of God diligently, and with a desire to profit.
h Signifiyng, that he chiefly meaneth the spiritual treasures and heauenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisdome.
k He declareth hereby the diuinitie and eternitie of this wisdome, which he magnifieth and praiseth through this booke: meaning thereby the eternal Sonne of God Iesus Christ our Sauiour, whom Saint Iohn calleth the worde that was in the beginning, Iohn. 1. 1.
l He declareth the eternitie of ỳ Sonne of God, which is mēt by this worde Wisdome, who was before all tyme and euer present with the Father.
m Some reade a chiefe worker signifiyng that this Wisdome, euen Christ Iesus, was equall with God his father, & created, preserued and stil worketh with him, as Iohn. 5. 17.
n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisedome of God.
o By earth he meaneth man, which is the worke of God in whome wisdome tooke pleasure. in so much as for mans sake the Diuine Wisdome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here spoken.

15 By me, Kings [f] reigne, and princes decree iustice.
16 By me princes rule and the nobles, & all the iudges of the earth.
17 I loue them that loue me: & they that seeke me [g] early, shall finde me.
18 Riches and honour are with me: [h] euen durable riches and righteousnes.
19 My fruit is better then gold, euen then fine gold, and my reuenues better then fine siluer.
20 I cause to walke in the way of righteousnes, and in the middes of the paths of [i] iudgement,
21 That I may cause them that loue me, to inherite substance, and I wil fil their treasures.
22 The Lord hath possessed me in the beginning of his way: I was [k] before his workes of olde.
23 I was set vp from euerlasting, frō the beginning and before the earth.
24 When there were no depths, was I begotten, when there were no fountaines abounding with water.
25 Before the mountaines were setled: & before the hils, was I begotten.
26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.
27 When he prepared the heauēs, I was [l] there, when he set the compasse vpon the deepe.
28 When he established ỳ clouds aboue, when he confirmed the fountaines of the deepe,
29 When he gaue his decree to the sea, ỳ the water should not passe his commādement: when he appointed the foundations of the earth,
30 Then [m] was I with him as a nourisher, and I was daily his delight reioyceing alway before him,
31 And tooke my [n] solace in the compasse of [o] his earth: and my delite is with the children of men.
32 Therefore now hearken, O children, vnto me: for blessed are they that keepe my wayes.
33 Heare instruction, and be ye wise, and refuse it not: blessed is the mā that heareth me, watching daily at my gates, and giuing attendance at the postes of my doores.
34 For he that findeth me, findeth life, & shal obtaine fauour of the Lord.
35 But he that sinneth against me, hurteth his owne soule: and all that hate me, loue death.

CHAP. IX.

a Wisdome calleth all to her feast. 7 The scorner will not be corrected, 10 The feare of GOD.

13 The condicions of the harlot.

1 WIsdom hath built her [a] house, & hewen out her [b] seuen pillars.
2 She hath killed her victaples, drawen her wine, and [c] prepared her table.
3 She hath sent forth her [d] maidens and crieth vpon the highest places of the citie, saying,
4 Who so is [e] simple, let him come hither, and to him that is destitute of wisdome, she saith,
5 Come, & eate of my [f] meat, and drinke of the wine that I haue drawen.
6 Forsake your way, ye foolish, & ye shall liue: and walke in the way of vnderstanding.
7 He that reproueth a scorner, purchaseth to himselfe shame: & he that rebuketh ỳ wicked, getteth himselfe a blot.
8 Rebuke not a [g] scorner, lest he hate thee: but rebuke a wise man, and he will loue thee.
9 Giue admonition to the wise, and he wil be the wiser: teach a righteous mā, and he wil increase in learning.
10 The beginning of wisdome is the feare of the Lord, and the knowledge of holy things, is [h] vnderstanding.
11 For thy dais shalbe multiplied by me, and the yeeres of thy life shall be augmented.
12 If thou be wise, thou shalt be wise for [i] thy selfe, and if thou be a scorner, thou alone shalt suffer.
13 ¶ A [k] foolish woman is troublesome: she is ignorant, and knoweth nothing.
14 But she sitteth at ỳ door of her house on a seat in the hie places of the city,
15 To call them that passe by the way, ỳ go right on their way, saying,
16 Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith also,
17 Stolen waters are swēte, and hidde bread is pleasant.
18 But he knoweth not, that the dead are there, and that her ghestes are in ỳ depth of hell.

a Christ hath prepared him a Church.
b That is, many chiefe stayes & principall partes of his church, as were the Patriarkes, Prophets, Apostles, Pastors & Doctors.
c He compareth wisdome with great princes that keepe open house for all that come.
d Meaning, true preachers, which are not infected with mans wisdome.
e He ỳ knoweth his owne ignorance & is voyd of malice.
f By the meate and drinke, is ment the word of God and the ministration of the sacraments, whereby God nourisheth his seruants in his house, which is the Church.
g For the wicked will contemne him and labour to defame him.
h Meaning, them that are incorrigible: which Christ calleth dogs and swine: or, he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the smal hope of profit.
i He sheweth what true vnderstanding is, to know ỳ will of God in his word, which is ment by holy things.
k Thou shalt haue the chiefe profite & commoditie thereof.
l By the foolish woman, some vnderstād the wicked preachers, who counterfaite the worde of God, as appeareth vers. 16, which were the wordes of the true preachers as verse. 4: but their doctrine is but as stolle waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselues boast thereof.

CHAP. X.

In this chapter & al that folow vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to folow vertue, & flee vice: & thereth also what profit commeth of wisdome, & what hinderance procedeth of foolishnes.

THE PARABLES OF SALOMON.

1 A Wise [a] sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

Chap. 15. 20.

a That is, wickedly gotten.

b Though he suffer the iust to want for a tyme, yet he will send him comfort in due season.

*Or, deceitful.

c When their wickednes shal be discouered, they shall be as dumme, and not know what to say.

d Shalbe vile & abhorred both of God and man, contrary to their own expectation, which thinke to make their name immortal.

*Ebr. lippes.

*Or, surely.

e He that beareth a faire countenance, & imagineth mischiefe in his heart, as Chap. 6.13.

f For the corruption of his heart is knowen by his talke. 1. Cor. 13.4. 1. pet. 4.8.

g That is, God wil finde him out to punish him.

h And so maketh him bold to do euil, whereas pouerty brideleth the poore from many euil things.

i For they speake truth and edifie many by exhortations, admonition & counsel.

k Meaning ý all worldly thinges bring care, and sorow, whereas they that feele the blessings of God, haue none.

2 The treasures of wicked nesse * profite nothing: but righteousnes deliuereth from death.

3 The Lord wil not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A *slouthful hand maketh poore: but ý hand of the diligent maketh riche.

5 He ý gatherethin sommer, is ý sonne of wisdome: but he that sleepeth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of ý righteous: but iniquitie shal couer ý mouth of c the wicked.

7 The memoriall of the iust shal be blessed: but the name of the wicked shall rotte.

8 The wise in heart wil receiue comandements: but the foolish in *talke shalbe beaten.

9 He that walketh vprightly, walketh *boldely: but he that perverteth his wayes, shalbe knowen.

10 He that e winketh with the eye, worketh sorow, and he that is f foolish in talke, shalbe beaten.

11 The mouth of a righteous man is a welspring of lyfe: but iniquitie coueretb the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue coueretb all trespasses.

13 In the lippes of him that hath vnderstanding wisdome is found, and a rod shalbe for the backe of him that is destitute of wisdome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The riche mans goodes are his *strong city: but the feare of the needy is their pouerty.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slaunder, is a foole.

19 In many wordes there can not want iniquitie: but he ý refraineth his lips, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is litle worth.

21 The lips of the righteous do i feed many: but fooles shall die for want of wisdome.

22 The blessing of the Lorde, it maketh riche, and he doth adde k no sorowes with it.

23 It is as a pastime to a foole to do wickedly: but wisdome is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God wil grant the desire of the righteous.

25 As the whirlewind passeth, so is ý wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, & as smoke to the eyes, so is the slouthfull to them that l send him.

27 The feare of the Lorde increaseth the dayes: but the yeres of ý wicked m shall be diminished.

28 The pacient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall n neuer be remoued: but the wicked shal not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdome: but the tongue of the froward shalbe cut out.

32 The lips of the righteous know what is acceptable: but the mouth of ý wicked speaketh froward things.

CHAP. XI.

1 FAlse *balances are an abomination vnto the Lord: but a perfit *weight pleaseth him.

2 When pride commeth, then commeth b shame: but with the lowly is wisdome.

3 The vprightnes of the iust shall guide them: but the frowardnes of the transgressers shall destroy them.

4 * Riches auaile not in the dayes of wrath: but righteousnes deliuereth fro death.

5 The righteousnes of the vpright shall direct his way: but the wicked shal fall in his owne wickednes.

6 The righteousnes of the iust shal deliuer them: but the transgressers shall be taken in their owne wickednes.

7 *When a wicked man dieth, his hope perisheth, and the hope of ý vniust shall perish.

8 The righteous escapeth out of trouble, & the wicked shall come in his c stead.

9 An d hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous ý citie e reioiceth, and wh ý the wicked perish, there is ioy.

11 By the *blessing of the righteous, the citie is exalted: but it is subuerted by ý mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdome: but a man of vnderstanding will f keepe silence.

13 He that goeth about as a slanderer, discoueretb a secrete: but he that is of a faithful heart, concealeth a matter.

14 Where no counsel is, the people fall: but where many g counsellers are, there is health.

15 He shal be sore vexed, that is surete for a h stranger, and he ý that hateth suretiship, is sure.

16 A i gracious woman attaineth honor, and the strong men attaine riches.

a Vnder this worde he condemneth all false weights, measures & deceit.

*Ebr. stone.

b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.

Ezek. 7.19. eccles. 5.5.

*Prouerb. 5.15.

c That is, shall enter into trouble.

d A dissembler that pretendeth friendship, but is a priuy enemy.

e The countrey is blessed, where there is godly men, and they ought to reioyce wh ý the wicked are taken away.

*Or, prosperitie.

f Wil not make light report of others.

g Where God giueth store of men of wisdome, and counsel.

h Whose couersation he knoweth not. i He ý doth not without iudgement, & consideration of the circumstances put himself in danger, as Chap. 6.1.

*Or, modest.

k Is both good to himselfe, and to others.
[a] *Or, neighbour.*
l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shall not escape.
[m] *Or, is of vncomely behauiour.*
m They can loke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
[n] *Ebr. the soule of blessing shalbe made fat.*
p That prouideth for the vse of them that are in necessitie.
q The concutous men that spare their riches to the hinderance of their families, shalbe depriued thereof miserably.
r For though the wicked be riche, yet are they but slaues to the godly, which are the true possessours of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shalbe punished as he deserueth, as 1. Pet. 4. 18.

a They are so grounded in the fauour of God, that their roote shall prosper continually.
[b] *Ebr. strong, or painefull*
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.

17 He that is mercifull, [a] rewardeth his owne soule: but he that troubleth his owne [b] flesh, is cruel.
18 The wicked worketh a deceitfull worke: but he that soweth righteousnes, shall receiue a sure reward.
19 As righteousnes leadeth to life: so he that followeth euill, seeketh his owne death.
20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delite.
21 [l] Though hand ioyne in hand, the wicked shall not be vnpunished: but the seede of the righteous shall escape.
22 As a iewel of golde in a swines snout: so is a faire woman, which [m] lacketh discretion.
23 The desire of the righteous is onely good: but the hope of the wicked [n] is indignation.
24 There is that scattereth, [o] and is more increased: but he [p] spareth more [q] then is right, surely commeth to pouertie.
25 The [r] liberall person shall haue plentie: and he that watereth, shall also haue raine.
26 He that withdraweth the corne, the people will curse him: but blessing shalbe vpon the head of him that [s] selleth corne.
27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shal come to him.
28 He that trusteth in his riches, shall fall: but the righteous shall floryth as a leafe.
29 He that troubleth his owne [q] house, shall inherite the winde, and the foole shalbe [t] seruant to the wise in heart.
30 The fruite of the righteous is as a tree of life, and he that [s] winneth soules, is wise.
31 Behold, the righteous shalbe [t] recompensed in the earth: howe much more the wicked and the sinner?

CHAP. XII.

1 HE that loueth instruction, loueth knowledge: but he that hateth correction, is a foole.
2 A good man getteth fauour of [a] Lord: but the man of wicked imaginations will be condemne.
3 A man cannot be established by wicknes: but the [b] roote of the righteous shall not be moued.
4 A [c] vertuous woman is the crowne of her husband: but he that maketh him ashamed, is as corruption in his bones.
5 The thoughts of the iust are right: but the counsels of the wicked are deceitful.
6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will [d] deliuer them.
7 God ouerthroweth the wicked, [e] they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisedome: but the froward of heart shall be despised.
9 He that is despised, [e] and is his owne seruant, is better then he that boasteth himselfe and lacketh bread.
10 A righteous man [d] regardeth the life of his beast: but the mercies of the wicked are cruel.
11 * He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of [e] vnderstanding.
12 The wicked desireth the [e] net of euils: but the [f] roote of the righteous giueth fruit.
13 The euil man is snared by the wickednes of his lips, but the iust shal come out of aduersitie.
14 A man shalbe satiate with good things by the fruite of his mouth, and the recompense of a mans handes shall God giue vnto him.
15 The way of a foole is [g] right in his owne eyes: but he that hearetb counsell, is wise.
16 A foole in a day shal be knowen by his anger: but he [h] that conceyeth shame, is wise.
17 He that speaketh truth, will shew righteousnesse: but a false witnes vseth deceit.
18 * There is that speaketh words like the pickings of [i] a sword: but the tongue of wise men is healthy.
19 The lippe of trueth shalbe stable for euer: but a lying tongue varieth incontinently.
20 Deceit is in [j] heart of them that imagine euill: but to the counsellers of peace shalbe ioy.
21 There shall none iniquitie come to the iust: but the wicked are full of euill.
22 The lying lippes are an abomination to the Loyde: but they that deale truely are his delite.
23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.
24 * The hand of the diligent shall beare rule: but the idle shalbe vnder tribute.
25 Heauines in the heart of man doeth bying it downe: but a [k] good word reioyceth it.
26 The righteous [l] is more excellent then his neighbour: but the way of the wicked will deceiue them.
27 The deceitfull man rosteth not, that he [m] tooke in hunting: but the riches of the diligent man are pretious.
28 Life is in the way of righteousnes, and in that pathway there is no death.

CHAP. XIII.

1 A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.
2 A man shall eate good things by the fruite [a] of his mouth: but the soule of the trespassers shall suffer violence.
3 He that keepeth his mouth, keepeth his

c The poore man that is cotemned & yet liueth of his owne trauail.
d Is mercifull, euen to the verie beast that doeth him seruice.
Chap. 28. 19. ecclus. 20. 27.
[e] *Or, defence.*
e Continually imagineth meanes howe to doe harme to others.
f Meaning, their heart within, which is vpright and doeth good to all.
g He standeth in his owne conceit, & condemneth all others in respect of him selfe.
h Which bridleeth his affections.
Chap. 14. 5.
i Which seeke nothing more then to prouoke others to anger.

Chap. 10. 4.
k That is, words of comfort, or a cheerefull mind, which is declared by his words reioyceth a man, as a couetous mind killeth him.
l That is, more liberal in giuing, m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

a If he vse his tongue to Gods glory, and the profite of his neighbour, God shall blesse him.

his life: but he that openeth his lippes, destruction shalbe to him.
4 The sluggard [b] lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.
5 A righteous man hateth lying words: but the wicked causeth slander and shame.
6 Righteousnes preseruetb the vpright of [a] life: but wickednesse ouerthroweth the sinner.
7 There is that maketh himselfe rich, and hath nothing, and that maketh him selfe poore, hauing great riches.
8 A man wil giue his riches for the raunsome of his life: but the poore [c] can not heare the reproche.
9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.
10 Onely by pride [d] doth man make contention: but with the well aduised is wisedome.
11 The [e] riches of vanitie shall diminish: but he that gatheretb with [f] the hand, shall increase them.
12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.
13 He that despiseth [g] the word, he shalbe destroyed: but he that feareth the commandement, he shalbe rewarded.
14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.
15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.
16 Euery wise man wil worke by knowledge: but a foole will spread abroade folly.
17 * A wicked messenger falleth [h] into euill: but a faithfull ambassadour is preseruation.
18 Poueritie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honoured.
19 A desire accomplished deliteth [i] the soule: but it is an abomination to fooles to depart from euill.
20 He that walketh with the wise, shall be wise: but a companion of fooles shalbe [i] afflicted.
21 Affliction followeth sinners: but vnto the righteous God will recompense good.
22 The good man shall giue inheritance vnto his childrens children: and the [k] riches of the sinner is laide vp for the iust.
23 Much foode is in the field of the [l] poore: but the field is destroyed without discretion.
24 * He that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.
25 The righteous eateth to the contentation of his mind: but the belly of the wicked shall want.

b He euer desireth, but taketh no paines to get any thing.

a Ebr. way.

c For his poueritie, he is not able to escape the threatnings, which the cruell oppressers vse against him.
d When as euery man contendeth to haue the preeminence, & will not giue place to another.
e That is, goodes euill gotten.
f That is, with his owne labour.
g Meaning, the word of God, whereby he is admonished of his duetie.

Chap. 25. 13.
h Bringeth marie inconueniences both to him selfe and to others.

i As he is partaker of their wickednes and beareth with their vices, so shall he be punished alike as they are.
k Read Iob 27. 16, 17.
l God blesseth the labour of the poore, and consumeth their goodes, which are negligent, because they thinke they haue ynough.
Chap. 29. 13.
Eccles. 30. 1.

CHAP. XIIII.

1 A Wise woman [a] buildeth her house: but the foolishe destroieth it with her owne handes.
2 * He that walketh in his [b] righteousnesse, feareth the Lorde: but he that is lewde in his waies, despiseth him.
3 In the mouth of the foolish is the [c] rod of pride: but the lippes of the wise preserue them.
4 Where none [d] oxen are, there the crib is emptie: but much increase commeth by the strength of the oxe.
5 A faithfull witnes will not lie: but a false record will speake lies.
6 A scorner [e] seeketh wisdom, and findeth it not: but knowledge is easie to him that will vnderstand.
7 Depart from the foolishe man, when thou perceiuest not in him the lippes of knowledge.
8 The wisedome of the prudent is to vnderstand his way: but the foolishnesse of the fooles is deceit.
9 The foole maketh a mocke [f] of sinne: but among the righteous there is fauour.
10 The heart knoweth the [g] bitternes of his soule, and the stranger shall not meddle with his iope.
11 The house of [h] wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.
12 * There is a way that seemeth right to a man: but the issues thereof are the wayes of death.
13 Euen in laughing the heart is sorowfull, [i] and the ende of that mirth is heauinesse.
14 The heart that declineth, [i] shalbe satiate with his owne waies: but a good man shall depart from him.
15 The foolish will beleeue euery thing: but the prudent will consider his steps.
16 A wise man feareth, & departeth from euill: but a foole rageth, and is careles.
17 He that is hastie to anger, committeth folie, and a " busie body is hated.
18 The foolish doe inherite follie: but the prudent are crowned with knowledge.
19 The euill shall bowe before the good, and the wicked [k] at [h] gates of the righteous.
20 The poore is hated euen of his owne neighbour: but the friends of the riche are manie.
21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed.
22 Do not they erre that imagine euill? but to them that thinke on good things, shalbe mercie and truth.
23 In all labour there is abundance: but the talke of the lippes bringeth onely want.
24 The crowne of the wise is their riches, and the folie of fooles is foolishnes.
25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.
26 In the feare of the Lorde is an assured strength,

a That is, taketh paine to profite her familie & to do that which concerneth her duetie in her house.
Iob 12. 4.
b That is, in vprightnes of heart and without hypocrisie.
c His proude tongue shall cause him to be punished.
d By the oxe is ment labour, and by the crib the barne: meaning, without labour there is no profit.
e For the maintenance of his owne ambition and not for Gods glorie, as Simon Magus.
f Doeth not know the grieuousnesse thereof, nor Gods iudgements against the same.
g As a mans conscience is witnes of his owne griefe: so an other can not feele the ioy and comfort, which a man feeleth in himselfe.
(hap. 16. 25.
h He sheweth the allurement vnto sinne seemeth sweete, but the ende thereof is destruction.
i He that forsaketh God, shalbe punished, and made wearie of his sinnes wherein he delited.
" Ebr. the man of imaginations.
k If this come not daily to passe, we must consider that it is because of our sinnes, which let Gods working.

strength, and his children shall haue hope.
27 The feare of the Lord is as a welspring of life, to auoide the snares of death.
28 In the multitude of the [l] people is the honour of a king, and for the want of people commeth the destruction of the prince.
29 Hee that is slowe to wrath, is of great wisdome: but hee that is of an hastie mind, exalteth folie.
30 A sound heart is the life of the [o] flesh: but enuie is the rotting of the bones.
31 * Hee that oppresseth the poore, reproueth him that made him: but he honoureth him, that hath mercy on the poore.
32 The wicked shalbe cast away for his malice: but the righteous hath hope in his death.
33 Wisdome resteth in the heart of him that hath vnderstanding, & is knowen [m] in the middes of fooles.
34 Iustice exalteth a nation, [n] but sinne is a shame to the people.
35 The pleasure of a King is in a wise seruant: but his wrath shalbe toward him that is lewde.

l That is, the strength of a King standeth in many people.
o Or, bodie.
Chap. 17. 5.
m For as much as they are conuict thereby, and put to silence.
n Or, & the mercie of the people is a sacrifice for sinne.

CHAP. XV.

1 A Soft answer putteth away wrath: but grieuous words stire vp anger.
2 The tongue of [p] wise vseth knowledge aright: but the mouth of fooles [q] babbleth out foolishnes.
3 The eyes of the Lord in euery place behold the euil and the good.
4 A wholesome tongue is as a tree of life: but the frowardnes thereof is the breaking of the minde.
5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.
6 The house of the righteous hath much treasure: but in the reuenues of [p] wicked is [a] trouble.
7 The lips of the wise do spread abroad knowledge: but the heart of the foolishe doeth not so.
8 The [b] sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.
9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnes.
10 Instruction is euil to him that [c] forsaketh the way, and he that hateth correction, shal dye.
11 [d] Hel & destruction are before the Lord: how much more [p] hearts of the sonnes of men?
12 A scorner loueth not him [p] rebuketh him, neither will he go vnto the wise.
13 * A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heauy.
14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foo'e is fed with foolishnes.
15 All the dayes of [p] afflicted are euil: but a good [r] conscience is a continuall feast.

Chap. 35. 13.
Vers. 22.
a For though they haue much, yet it is full of trouble & care.
b That thing is abominable before God, which [s] wicked thinke to be most excellent, & wherby they thinke most to be accepted.
c He that swaueth from the worde of God, cannot abide to be admonished.
d There is nothing so deepe, or secret that can be hid from the eyes of God, much lesse mens thoughtes.
Chap. 17. 22.
p Hebr. hearts.

16 * Better is a little with the feare of the Lorde, then great treasure and trouble therewith.
17 Better is a dinner of greene herbes where loue is, then a stalled ox and hatred therewith.
18 * An angrie man stirreth vp strife: but hee that is slowe to wrath, appeaseth strife.
19 The waye of a slouthfull man is as an hedge of [e] thornes: but the way of the righteous is plaine.
20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.
21 Foolishnes is iope to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.
22 Without counsell thoughtes come to nought: but [f] in the multitude of counsellers there is stedfastnes.
23 A iop commeth to a man by the answer of his mouth: and how good is a word s in due season?
24 The way of life is on high to the prudent, to auoyd from hell beneath.
25 The Lord will destroy the house of the proud men: but he wil stablish the borders of the widow.
26 The thoughts of the wicked are abomination to the Lord: but the pure haue [h] pleasant words.
27 Hee that is greedie of gaine, troubleth his owne house: but hee that hateth gifts, shal liue.
28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euil things.
29 The Lord is farre of from the wicked: but he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart, & a good name maketh the bones fat.
31 The eare that hearkeneth to the [i] correction of life, shall lodge among the wise.
32 Ye that refuseth instruction, despiseth his owne soule: but hee that obeyeth correction, getteth vnderstanding.
33 The feare of the Lord is the instruction of wisdome: and before honour goeth [k] humilitie.

Psal. 37. 16.
e That is, he euer findeth some let or stay, & dare not go forward.
Chap. 10. 1.
f Reade Chap. 11. 14.
g If we wil thaue our talk be comfortable, we must waite for time and season.
h That is, holsome and profitable to the hearers.
i That suffereth himself to be admonished by Gods worde, which bringeth life: & so amendeth.
k Meaning, that God exalteth none, but them that are truely humbled.

CHAP. XVI.

1 The [a] preparations of the heart are in man: but the answere of the tongue is of the Lord.
2 All the waye of a man are beleane in his owne eyes: but the Lord pondereth the spirits.
3 [b] Commit thy workes vnto the Lorde, and thy thoughts shalbe directed.
4 The Lord hath made all thinges for his owne sake: yea, euen the wicked for the day of [c] euil.
5 All that are proude in heart, are an abomination to [p] Lord: though * hand ioyne in hand, he shal not be vnpunished.

a He deridethe the presumption of man, who dare attribute to him self any thing, as to prepare his heart or such like, seing [y] he is not able to speake a worde, except God giue it him.
b He sheweth hereby, that man flattereth himself in his doings: calling that vertue which God termeth vice.
Hebr. role. c So that the iustice of God shal appeare to his glorie, euen in the destruction of the wicked.
Chap. 11. 21.

d Their vpright and repenting life shalbe a token that their sinnes are forgiuen.
Chap.13.16. Psal.37.26.
e He sheweth ỳ follie of man which thinketh that his wayes are in his owne hande: and yet is not able to remoue one foote except God giue force.
Chap.11.1.
f If they be true and iust, thei are Gods worke, & he deliteth therin, but otherwise if they be false, they are the worke of the diuel, and to their condemnation that vse them.
g They are appointed by God to rule according to equitie and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the drie ground, Deut.11.14.
Chap.8.10. Psal.125.1.
k The sweete words of consolation, which come forth of a godly heart.
l Either that which the wicked teach others or els it is foly to teach them that are malicious.
Chap.14.12.
m *Ebr. boweth vpon him.*
n For he consumeth himselfe and others.
n With his whole indeuour he laboureth to bring his wicked ones to passe.

6 28p [d]mercie and trueth iniquitie shalbe forgiuen, and by the feare of the Loyde they depart from euil.
7 When the wayes of a man please the Loyd, he will make also his enemies at peace with him.
8 * Better is a litle w̃ righteousnes, then great reuenues without equitie.
9 The heart of mã [e] purposeth his way: but the Loyd doeth direct his steppes.
10 A diuine sentence shalbe in the lippes of the King: his mouth shall not transgresse in iudgement.
11 * A true weight and balance are of the Loyde: all the weights of the bagge are his [f]worke.
12 It is an abomination to Kings to cõmit wickednes: for the thyone is stablished [g] by iustice.
13 Righteous lips are ỳ delite of Kings, and the King loueth him that speaketh right things.
14 The wrath of a King is as [h]messengers of death: but a wise man wil pacifie it.
15 In the light of the Kings countenance is life: and his fauour is [i] as a cloude of the latter raine.
16 * Howe much better is it to get wisdome then gold: and to get vnderstanding, is moye to be desired then siluer.
17 The path of the righteous is to decline from euil, and he keepeth his soule, that keepeth his way.
18 Pride goeth before destruction, and an high minde before the fall.
19 Better it is to be of humble mind with the lowly, then to deuide ỳ spoyles with the pronde.
20 He that is wise in his busines, shal find good: and * he that trusteth in the Loyd, he is blessed.
21 The wise in heart shalbe called prudẽt: and [k] the sweetenes of the lippes shall increase doctrine.
22 Vnderstanding is a welspying of life vnto them that haue it: & the [l] instruction of fooles is folie.
23 The heart of ỳ wise guideth his mouth wisely, & addeth doctrine to his lippes.
24 Faire wordes are as an honie combe, sweetenes to the soule, and health to the bones.
25 * There is a wape that seemeth right vnto man: but the pslue thereof are the wayes of death.
26 The person that traueileth, traueileth for himselfe: for his mouth [n] craueth it of him.
27 A wicked man diggeth vp euil, and in his lippes is like [m] burning fyre.
28 A froward person soweth strife: and a tale teller maketh deuision among princes.
29 A wicked man deceiueth his neighbour, & leadeth him into the wap that is not good.
30 [n] He shutteth his eyes to deuise wickednes: he moueth his lippes, & bringeth euil to passe.
31 Age is a crowne of glorie, when it is found in the wap of [o] righteousnes.
32 He that is slow vnto anger, is better then the mightie man: and he that ruleth his owne minde, is better then he that winneth a citie.
33 The lot is cast into the lappe: but the whole disposition thereof is [p] of the Loyd.

o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.
p So that there is nothing that ought to be attribute to fortune: for all things are determined in ỳ counsell of God which shal come to passe.

CHAP. XVII

1 BEtter is a dry morsell, if peace be with it, then an house full of [a] sacrifices with strife.
2 * A discrete seruant shal haue rule ouer a lewde sonne, and he shal deuide the [b] heritage among the brethren.
3 As is the fining potte for siluer, and the fornace for golde, so the Loyd tryeth the hearts.
4 The wicked giueth heede to false lips, and a lỹar hearkeneth to the naughty tongue.
5 * He that mocketh the pore, reproacheth him, that made him: and he that reioyceth at destruction, shal not be vnpunished.
6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.
7 " He talke becommeth not a foole, much lesse a lying talke a prince.
8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it [c] turneth.
9 He that conceyeth a transgression, seeketh loue: but he that repeateth a matter, separateth the [d] prince.
10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.
11 A sedicious person seeketh onely euill, and a cruel [e] messenger shall be sent against him.
12 It is better for a man to meete a beare robbed of her whelpes, then [f] a foole in his folie.
13 * He that rewardeth euil for good, euil shal not depart from his house.
14 The beginning of strife is as one that openeth the waters: therfore or the contention be medled with, leaue of.
15 * He that iustifieth the wicked, and he that condemneth ỳ iust, euen they both are abomination to the Loyd.
16 Wherefore is there a price in ỳ hand of the foole to get wisdome, and he hath none heart?
17 A friend loueth at all times: and [h] a brother is borne for aduersitie.
18 A man destitute of vnderstãding [i] toucheth the hand, and becommeth surtie for his neighbour.
19 He loueth transgression, that loueth strife: and he that exalteth his [k] gate, seeketh destruction.
20 The froward heart findeth no good: and he that hath a naughtie tongue, shal fall into euill.

a For where as were many sacrifices, there were many porcions giuen to the people, wherewith thei feasted. *Eccles.10.26.*
b That is, shalbe made gouernour ouer the childre. *Chap.14.35.*
" *Eb. the lippes of excellencie.*
c The reward hath great force to gaine the hearts of men.
d He ỳ admonisheth the prince of his faute, maketh him his enemie.
e By the messenger is ment such meanes, as God vseth to punish the rebelles.
f Whereby he meaneth ỳ wicked in his rage, who hath no feare of God. *Rom.11.27. 1.thess.5.15. 1.pet.3.9. Isa.5.23. chap.24.24.*
g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom?
h So ỳ he is more then a friend, euen a brother that helperh in time of aduersitie.
i Read Cha. 6.1.
k Lifteth vp himselfe aboue his degree.

21 He that begetteth a foole, getteth him selfe sorowe, and the father of a foole can haue no iope.

Chap.15.13.

22 * A iopful heart causeth good health: but a sorowfull mind drieth the bones.

23 A wicked man taketh a gift out of the [l] bosome to wrest [p] waies of iudgement.

24 * Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a * beaumes to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes houlde smite such [n] for equitie.

27 He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirite.

28 Euen a foole (when he holdeth his peace) is counted wise, and yet hat stopeth his lippes, prudent.

l That is, secretly and out of the bosome of the riche.
Eccles.2.14.& 1.17.
m That is, wander to and fro and seeke not after wisedome.
Chap.10.5.
n For their well doing.

CHAP. XVIII.

1 [a] He loueth wisdome, wil separate himselfe from all impedimentes, and giue himselfe wholy to seeke it.
b That is, that he may talke licenciously of whatsoeuer com meth to minde.
c Meaning, such one as contemneth all others.
d Which can neuer be drawen emptie, but bring euer profite.
e That is, to fauour him and support him.
f They are soone beleeued and enter most deeperly.
g He sheweth what is the refuge of the godly against all troubles.
Chap.10.15.
Chap.16.18.
Eccles.11.8.
h The mind can wel beare the infirmitie of the bodie, but when the spirit is wounded, it is a thing most hard to susteine.
i Getteth him libertie to speake, and fauour of them that are most in estimation.

1 Of the desire thereof he wil [a] separate him selfe to seeke it, and occupie himselfe in all wisdome.

2 A foole hath no delite in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproche.

4 The words of a mans mouth are like deepe [d] waters, and the wellspring of wisdome is like a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fal in iudgement.

6 A fooles lippes come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lippes are a snare for his soule.

8 The wordes of a tale bearer are as flatterings: and they goe downe into the [f] bowels of the bellie.

9 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lorde is a strong towre: the righteous runneth [g] vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an hie wall in his imagination.

12 * Before destruction the heart of a man is hautie, and before glorie goeth lowlynesse.

13 * He that answereth a matter before he heare it, it is folie and shame vnto him.

14 The spirite of a man will susteine his infirmitie: but [h] a wounded spirite, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mightie.

19 A brother offended is harder to winne then a strong citie, & their contentions are like the [n] barre of a palace.

20 With [p] fruite of a mans mouth shall his belie be satisfied, and with the increase of his lippes shall he be filled.

21 Death and life are in the power of the tongue, and they that [o] loue it, shal eate the fruite thereof.

22 He that findeth [p] a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with praiers: but the riche answereth roughly.

24 A man that hath friends, ought to shew him selfe friendly: for a friend is neerer [q] then a brother.

a To haue comfort of them.
b He that is vpright in iudgement, findeth fauour of God.
c The free vse of things are not to be permitted to him that can not vse them aright.
d That is, to couer it by charity, and to do therein as may most serue to Gods glorie.
Chap.20.2.
Chap.17.21.

CHAP. XIX.

1 Better [a] is the poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole.

Chap.28.6.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnes of a man peruerteth his wayes, and his heart freateth against the Lord.

4 Riches gather manie friends: but the poore is separated from his neighbour.

5 * A false witnes shall not be vnpunished: and he that speaketh lies, shal not escape.

Deut.19.19.
dan.13.62.

6 Manie reuerence the face of the prince, and euery man is friend to him that giueth gifres.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant [a] with wordes, yet they will not.

8 He that possesseth vnderstanding, [b] louetb his owne soule, and keepeth wisedome to finde goodnes.

9 A false witnes shal not be vnpunished: and he that speaketh lies, shall perish.

10 [c] Pleasure is not comelie for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of man deferreth his anger: and his glorie is [d] to passe by an offence.

12 * The Kings wrath is like the roaring of a lion: but his fauour is like the dewe vpon the grasse.

13 * A foolish sonne is the calamitie of his father,

Chap.21.9.
e As raine that droppeth and rotteth the house.
Chap.18.22.

father, * and the contentions of a wife are like a continuall e dropping.
14 House and riches are the inheritance of the fathers: but * a prudent wife cometh of the Lord.
15 Sloothfulnes causeth to fall a sleepe, and a deceitfull person shall be affamished.
16 He that keepeth p commaundement, keepeth his owne soule: but he that despiseth his waies, shal die.
17 He that hath mercie vpon the poore, lendeth vnto the Lord: and the Lorde will recompense him that which he hath giuen.
18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.
19 A man of much anger shall suffer punishment: and though thou f deliuer him, yet will his anger come againe.
20 Heare counsell, and receiue instruction, that thou maiest be wise in thy latter ende.
21 Manie deuices are in a g mans heart: but the counsell of the Lord shall stand.
22 That that is to be desired of a man, is his h goodnes, and a poore man is better then a lyar.
23 The feare of the Lorde leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euil.
24 * The sloothfull hideth his hand in his bosome, & will not put it to his mouth againe.
25 * Smite a scomer, and i the foolish will beware: and reproue the prudent, and he will vnderstand knowledge.
26 He that destroieth his father, or chaseth away his mother, is a lewde and shamefull childe.
27 My sonne, heare no more the instruction, that causeth to erre from p words of knowledge.
28 A wicked witnes mocketh at iudgement, and the mouth of the wicked k swalloweth vp iniquitie.
29 But iudgements are prepared for the scomers, and stripes for the backe of the fooles.

f Though for a time he giue place to counsel, yet soone after will he giue place to his raging affections.
g Mans deuice shall not haue successe, except God gouerne it, whose purpose is vnchangeable.
h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the riche which is not vertuous.
Chap.26.15.
Chap.21.11.
i That is, the simple and ignorant men learne, when they see the wicked punished.
k Taketh a pleasure and delite therein, as gluttons and drunkardes in delicate meates and drinkes.

CHAP. XX.

1 WInE a is a mocker and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.
2 * The feare of the King is like the roaring of a lion: he that prouoketh him vnto anger, b sinneth against his owne soule.
3 It is a mans honour to cease from strife: but euery foole will be medling.
4 The sloothfull will not plowe, because of winter: therefore shall he begge in sommer, but haue nothing.
5 The counsell in the heart of man is like deepe waters: but a man that hath vnderstanding, will draw it out.
6 Manie men wil boast, euery one of his owne goodnes: but who can finde a faithfull man?

a By wine here is ment him that is giuen to wine, and so by strong drinke.
Chap.19.11.
b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his wordes or papers.

7 He that walketh in his integritie, is iust: and blessed shal his children be after him.
8 A King that sitteth in the throne of iudgement, d chaseth away al euil with his eyes.
9 * Who can say, I haue made mine heart cleane, I am cleane fro my sinne?
10 Diuers " weights, and diuers measures, both e these are euen abomination vnto the Lord.
11 A child also is knowen by his doings, whether his worke be pure and right.
12 The Lord hath made both these, euen the eare to heare, and the eye to see.
13 Loue not sleepe, lest thou come vnto poueritie: open thine eyes, and thou shalt be satisfied with bread.
14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.
15 There is gold, and a multitude of precious stones: but the lippes of knowledge are a precious iewel.
16 * Take his f garment, that is surette for a stranger, and a pledge of him for the stranger.
17 The bread of deceite is swete to a man: but afterward his mouth shalbe filled with gravell.
18 Establish the thoughts by counsel: and by counsell make warre.
19 He that goeth about as a slanderer, discouereth * secrets: therefore medle not with him that flattereth with his lips.
20 * He that curseth his father or his mother, his light shalbe put out in obscure darknes.
21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.
22 Say not thou, * I will recompense euill: but waite vpon the Lorde, and he shall saue thee.
23 * Diuers weightes are an abomination vnto the Lord, and deceitfull balances are not good.
24 * The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?
25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.
26 A wise King scatereth the wicked, and causeth the h wheele to turne ouer them.
27 The i light of the Lord is the breath of man, and searcheth all the bowels of the belly.
28 * Mercie & trueth preserue the King: for his throne shalbe established with mercie.
29 The beautie of yong men is their strength, and the glorie of the aged is the grayre head.
30 k The blewnes of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

d Where righteous iudgement is executed, there sinne ceaseth and vice dare not appeare.
1.King.8.46.
2.chro.6.36.
eccles.7.22.
1.iohn.1.8.
" *Ebr. stone and stone, ephah and ephah.*
e Reade Chap. 16.11.

Chap.27.13.
f Teache him with that he cast not him selfe rashly into danger.

Chap.11.13.
Exod.21.17.
levit.20.9.
mat.15.4.
Deut.22.35.
chap.17.13.
and 14.29.
rom.12.17.
1.thes.5.15.
1.pet.3.9.
Chap.11.1.
and verse.10.
Iere.10.23.
g That is, to applie it, or take it to his owne vse, which was appointed to Gods, and then inquire howe they may be exempted from the faute.
h Which was a kinde of punishment then vsed.
i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our darke hearts, Hebr.4.12.
Chap.29.14.
k Sharpe punishment, that perceth euen to the inward partes, is profitable for the wicked to bring them to amendement.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able.
Chap.16.2.
Micah.6.8.
[n]Or,plowing.
b That is,the thing whereby he is guided,or which he bringeth forth as the fruite of his worke.
c He that goeth rashly about his busines & without counsell.
Chap.13.11.
d Hee meaneth this chiefely of iudges and princes,which leaue that vocation whereunto God hath called thē, and powle their subiects to maintaine their lusts.
Chap.19.13.&25.34
[o]Or,in a great familie.
e Reade,Chap. 19.25.
f Though the godly admonish them both by words & example of life,yet the wicked wil not amend,till God destroy them.
g To do a pleasure to the angry man pacifyeth him.
h God shal cause ỳ to fall on their owne heads, which they intēded against the iust,by deliuering the iust and putting the wicked in their places.
Eccles.25.18.
i Meaning, abūdance of all things.
k Wisdome ouercommeth strength and confidence in worldly things.

CHAP. XXI.

1 THe [a] Kings heart is in the hande of the Lord, as the riuers of waters: he turneth it whytherloeuer it pleaseth him.
2 Euerie [b] waye of a man is right in his owne eyes: but the Lord pondereth the hearts.
3 * To do iustice and iudgement is more acceptable to the Lord then sacrifice.
4 A hautie looke, & a proude heart, which is the [c] blight of the wicked, is sinne.
5 The thoughtes of the diligent do surely bring abundance: but [c] whosoeuer is hastie, commeth surely to pouertie.
6 * The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.
7 The [d] robberie of the wicked shall destroy them: for they haue refused to execute iudgement.
8 The waye of some is peruerted and strange: but of the pure man, his worke is right.
9 * It is better to dwel in a corner of the house toppe, then with a contentious woman in a [a] wide house.
10 The soule of the wicked wisheth euill: and his neighbour hath no fauour in his eyes.
11 [e] When the scorner is punished, ỳ foolish is wise: and when one instructeth the wise, he will receiue knowledge.
12 The righteous [f] teacheth the house of the wicked: but God ouerthroweth the wicked for their euil.
13 Hee that stoppeth his eare at the crying of the poore, he shal also cry and not be heard.
14 A [g] gift in secret pacifieth anger, and a gift in the bosome great wrath.
15 It is ioye to the iust to doe iudgement: but destruction shalbe to the workers of iniquitie.
16 A man that wandereth out of the way of wisdome, shal remaine in the congregation of the dead.
17 He that loueth pastime, shall be a poore man: and he that loueth wine and oyle, shal not be riche.
18 The [h] wicked shalbe a ransome for the iust, and the transgresser for the righteous.
19 * It is better to dwel in the wildernes, then with a contentious and angrie woman.
20 In the house of the wise is a pleasant treasure and [i] oyle: but a foolish man deuoureth it.
21 Hee that followeth after righteousnes and mercie, shal find life, righteousnes, and glorie.
22 A [k] wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.
23 He ỳ keepeth his mouth & his tongue, keepeth his soule from afflictions.
24 Proud, hautie & scorneful is his name that worketh in his arrogancie wrath.
25 The desire of the slouthfull [l] slaieth him: for his hands refuse to worke.
26 Hee coueteth euermore greedily, but the righteous giueth, and spareth not.
27 The [a] sacrifice of the wicked is an abomination: how much more when hee bringeth it with a wicked minde?
28 * A false witnes shal perish: but he that heareth, [m] speaketh continually.
29 A wicked man hardeneth his face: but the iust, he wil direct his way.
30 There is no wisdome, neither vnderstanding, nor counsel against the Lord.
31 The horse is prepared against the day of battel: but saluation is of the Lord.

CHAP. XXII.

1 A * Good name is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue golde.
2 * The rich and poore [b] meete together: the Lord is the maker of them all.
3 * A prudent man seeth the [c] plague, and hideth himself: but the foolish go on stil, and are punished.
4 The reward of humilitie, and the feare of God is riches, and glorie, and life.
5 Thornes and snares are in the waye of the froward: but he that regardeth his soule, will depart farre from them.
6 Teach a child [d] in the trade of his way, and when he is olde, he shal not depart from it.
7 The riche ruleth the poore, and the borrower is seruant to the man that lendeth.
8 He that soweth iniquitie, shal reape affliction, and the [e] rod of his anger shall faile.
9 * Hee that hath a good [f] eye, he shall be blessed: for he giueth of his bread vnto the poore.
10 Cast out the scorner, and strife shall go out: so contention and reproche shall cease.
11 He that loueth purenes of heart for the grace of his lippes, the [g] King shalbe his friend.
12 The eyes of the Lord [h] preserue knowledge: but he ouerthroweth the words of the transgressour.
13 The slouthfull man saith, [i] A lion is without, I shal be slaine in the streete.
14 The mouth of strange women is as a deep pit: he with whom the Lord is angrie, [k] shall fall therein.
15 Foolishnes is bound [l] in the heart of a childe: but the rodde of correction shall driue it away from him.
16 He that oppresseth ỳ poore to increase himselfe, and giueth vnto the riche, shall surely come to pouertie.
17 ¶ Incline thine eare, and heare the words of the wise, & apply thine heart vnto my knowledge.
18 For it shalbe pleasant, if thou keepe them in thy bellie, and if they be directed together in thy lippes.

19 That

Eccles.7.3.
a Which commeth by well doing.
Chap.19.13.
b Liue together, and haue need ỳ one of the other.
Chap.17.11.
c That is, ỳ punishment, which is prepared for the wicked, and fleeth to God for succour.
d Bring him vp vertuously, & he shal so continue.
e His autoritie, whereby hee did oppresse others, shalbe taken from him.
Eccles.31.33.
f He ỳ is merciful and liberal.
g He sheweth ỳ princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.
h Fauour them that loue knowledge.
i He deideth them that inuent vaine excuses, because they would not do their duetie.
k So God punisheth one sinne by another, wha he suffreth the wicked to fall into the acquaintāce of an harlot.
l He is naturally giuen vnto it.

m He sheweth the word of wisdome is: to wit, to direct vs to the Lord. n That is, sundry times.

19 That thy confidence may be in m the Lord, I haue shewed thee this day: thou therefore take heede.
20 Haue not I written vnto thee n three times in counsels and knowledge,
21 That I might shew thee the assurance of the words of trueth to answere the words of trueth to them that sende to thee?
22 Robbe not the poore, because he is poore, neither oppresse the afflicted "in iudgement.
23 For the Lord *will defend their cause, and spoyle the soule of those that spoyle them.
24 Make o no friendship with an angry man, neither go with the furious man,
25 Least thou learne his wayes, and receiue destruction to thy soule.
26 Be not thou of them that p touche the hande, nor among them that are suretie for debts.
27 If thou hast nothing to pay, why causest thou that he should take thy bedde from vnder thee?
28 Thou shalt not *remoue the ancient bounds which thy fathers haue made.
29 Sey sonne, seest that a diligent man in his busines standeth before Kings, & standeth not before the base sort.

"Ebr. in the gates.
Chap.23.11.
o Haue not to do with him ȳ is in case to rule his affections: for he would hurt thee by his euil conuersation.
p Which rashly put themselues in danger for others, as Chap. 6.1.
Deut.27.17.
chap.23.10.

CHAP. XXIII.

1 WHen thou sittest to eate with a ruler, a consider diligently what is before thee,
2 b And put the knife to thy throte, if thou be a man giuen to the appetite.
3 Be not desirous of his deintie meates: c for it is a deceiueable meat.
4 Trauaile not to much to be rich: but cease from thy d wisdome.
5 Wilt thou cast thine eyes vpō it, which is nothing? for riches taketh her to her wings, as an eagle, and flieth into the heauen.
6 Eate thou not the bread of him that hath an e euill eye, neither desire his deintie meates.
7 For as though hee thought it in his heart, so wil he say vnto thee, Eate and drinke: but his heart is not with thee.
8 Thou shalt vomit thy f morsels that thou hast eaten, and thou shalt lose thy sweete words.
9 Speake not in the eares of a fole: for he wil despise the wisdome of thy words.
10 * Remoue not the ancient boundes, and enter not into the fields of the fatherles.
11 For he that redeemeth them, is mightie: he wil * defende their cause against thee.
12 Applie thine heart to instruction, and thine eares to the words of knowledge.
13 * Withholde not correction from the childe: if thou smite him with the rod, he shal not dye.
14 Thou shalt smite him with the rod, and shalt deliuer his soule from g hel.
15 My sonne, if thine heart be wise, mine heart shal reioyce, and I also.
16 And my reines shall reioyce, when thy lippes speake righteous things.
17 * Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.
18 For surely there is an ende, h and thy hope shal not be cut of.
19 O thou my sonne, heare, and be wise, and guide thine heart in the i way.
20 Keepe not cōpanie with "drunkards, nor with "gluttons.
21 For the drunkard & the glutton shalbe poore, and the sleeper shall be clothed with ragges.
22 Obey thy father that hath begotten thee, and despise not thy mother when she is olde.
23 Bye k the trueth, but sell it not: likewise wildome, and instruction, and vnderstanding.
24 The father of ℓ righteous shall greatly reioyce, and he that begetteth a wise child, shal haue ioy of him.
25 Thy father & thy mother shalbe glad, and the that bare thee, shal reioyce.
26 My sonne, giue me l thine heart, and let thine eyes delite in my wayes.
27 * For a whore is as a deepe ditche, and a strange woman is as a narow pit.
28 * Also she lyeth in waite as for a pray, m and the increaseth the transgressers among men.
29 To whom is wo? to whom is sorow? to whome is strife? to whome is murmuring? to whom are woundes without cause? and to whom is the redines of the eyes?
30 Euen to them that tarie long at the wine, to them that goe, n and seeke mixt wine.
31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.
32 In the end thereof it wil bite like a serpent, and hurt like a cockatrise.
33 Thine o eyes shall looke vpon strange women, & thine heart shall speake lende things.
34 And thou shalt be as one that sleepeth in the middes of the sea, and as he that sleepeth in the top of the mast.
35 They hane stricken me, shalt thou say, but I was not sicke: they haue beaten mee, but I knewe not, when I awoke: therefore wil I q seeke it yet still.

a Eate with sobrietie.
b Bridle thine appetite, as it were by force & violence.
c For oftimes the riche, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their own secret purposes.
d Bestow not ȳ gifts ȳ God hath giuē thee, to get worldly riches.
e That is, couetous, as contrary a good eye is taken for liberall, as chap. 22.9.
f He will not cease, till he hath done thee some harme, & his flattering words shal come to no vse.
Deut.27.17.
chap.22.28.
Chap. 22.23.
Cha.13.24.&19.18
eccles 30.1.
g That is, from destruction.

CHAP. XXIIII.

1 BE * not thou enuious against euill men, neither desire to be with them.
2 For their heart imagineth destruction, and their lippes speake mischiefe.
3 Through wildome is an house builded, & with understanding it is established.
4 And by knowledge shall the chambers be filled with all precious, and pleasant riches.
5 A wise man is strong: for a man of vnderstanding increaseth his strength.
6 * For with counsel thou shalt enterprise thy

Psal.37.1.
chap.24.1.
h The prosperitie of the wicked shall not cōtinue
i In the obseruation of Gods cōmandements.
"Ebr. wine bibbers.
"Ebr. deuourers of flesh.
k Spare no cost for trueths sake, neither depart from it for any gaine.
l Give thy selfe wholy to wisdome.
Chap.22.14.
Chap.7.12.
m She seduceth manie, and causeth them to offend God.
n Which by arte make wine stronger, and more pleasant.
o That is, drunkennes shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennes make them more insensible then beasts, yet can they not refraine.
Psal.37.1.
chap.23.17.
Chap.20.18.

thy warre, & in the multitude of them that can giue counsel, is health.
7 Wisedome is hie to a foole: therefore he cannot open his mouth in the [a] gate.
8 He that imagineth to do euil, men shal call him an autor of wickednes.
9 The wicked thought of a foole is sinne, and the scoffer is an abomination vnto men.
10 If thou be [b] faint in the daye of aduersitie, thy strength is small.
11 Deliuer thy that are drawen [c] to death: & wil thou not preserue them that are led to be slayne?
12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not he vnderstande it? and he that keepeth thy soule, knoweth he it not? wil not he also recompense euery man according to his workes?
13 My sonne, eate [d] honie, for it is good, & the hony combe, for it is swete vnto thy mouth:
14 So shal the knowledge of wisdome be vnto thy soule, if thou finde it, and there shalbe an [e] end, and thine hope shall not be cut of.
15 Lye no waite, O wicked man, agaynst the house of the righteous, & spoile not his resting place.
16 For a iust man [e] falleth seuen times, & riseth agayne: but the wicked fall into mischiefe.
17 See thou not glad when thine enemie falleth, and let not thine heart reioyce when he stumbleth,
18 Least the Lord see it, & it displease him, and he turne his wrath [f] from him.
19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.
20 For there shalbe none end of plagues to the euill man: * the light of the wicked shalbe put out.
21 My sonne, feare the Lorde, & the King, and meddle not with them that are sedicious.
22 For their destruction shal rise suddenly, and who knoweth the ruine of them [g] both?
23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good [h] to haue respect of any person in iudgement.
24 He that saith to the wicked, * Thou art righteous, him shall the people curse, & the multitude shall abhorre him.
25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnes.
26 They shall kisse the lippes of him that answereth vpright wordes.
27 Prepare thy worke without, and make ready thy things in the field, [h] and after, builde thine house.
28 Be not a witnesse against thy neyghbour without cause: for wilt thou deceiue with thy lippes?
29 * Say not, I wil do to him, as he hath done to me. I [i] will recompense euery man according to his worke.
30 I passed by the fielde of the slouthfull, and by the vineyarde of the man destitute of vnderstanding.
31 And loe, it was all growen ouer with thornes, & nettels had couered the face thereof, and the stone wall thereof was broken downe.
32 Then I beheld, & I considered it well: I looked vpon it, and [k] receiued instruction.
33 Yet a little sleepe, [l] a little slumber, a little folding of the hands to sleepe:
34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

a In the place where wisdome should be shewed.
b Man hath no tryall of his strength tyll he be in troubles.
c None can be excused, if he helpe not the innocent when he is in danger.
d As honie is sweete and pleasant to the taste, so wisdome is to the soule.
e Or, reward.
e He is subiect to many perils: but God deliuereth him.
f To be auenged on thee. Psal. 37. 1. chap. 23. 17. Chap. 13. 9.
g Meaning, eyther of the wicked, & sedicious, as vers. 19. & 21, or of them that feare not God nor obey their King.
* Ebr. to know the face. Chap. 17. 15. Isa. 5. 23.
h Be sure of the meanes howe to compasse it before thou take any enterprise in hand. Chap. 20. 22.
i He sheweth what is the nature of ỳ wicked, to reuēge wrong for wrong.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Ezekiah King of Judah [b] copied out.
2 The glorie of God is to [c] conceale a thing secret: but the [d] Kings honour is to searche out a thing.
3 The heauens in height, and the earth in deepenes, and the [e] Kings heart can no man search out.
4 Take the [f] drosse from the siluer, and there shal proceede a vessel for the finer.
5 Take away the wicked from the king, & his throne shall be stablished in righteousnes.
6 Boast not thy self before the King, and stand not in the place of great men.
7 * For it is better, that it be sayde vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince whome thine eyes haue seene.
8 Go not forth hastily to strife, least thou knowe not what to do in the end thereof, whē thy neyghbour hath put thee to shame.
9 Debate thy matter with thy neighbor, and discouer not the secret to another,
10 Least he [g] heareth it, put thee to shame, and thine infamie do not [h] cease.
11 A worde spoken in his place, is like apples of golde with pictures of siluer.
12 He that reproueth the wise, & the obedient eare, is as a golden earering and an ornament of fine golde.
13 As the [i] colde of the snowe in the time of harueste, so is a faithfull messenger to them that sende him: for he refresheth the soule of his masters.
14 A mā that boasteth of false liberalitie, is like [k] cloudes & winde without raine.
15 A prince is pacified by staying [l] of anger, & a soft tōgue breaketh the [m] bones.
16 If thou haue founde honie, eate that is [n] sufficient for thee, least thou bee ouerfull, and vomite it.
17 Withdraw thy foote from thy neyghbours house, least he be wearie of thee, and hate thee.

a Whome Hezekiah appointed for this purpose.
b That is, gathered out of diuers bookes of Salomon.
c God doeth not reueile the cause of his iudgements to man.
d Because the King ruleth by the reueiled word of God, the cause of his doings must appeare, and therefore he must vse diligēce in trying out of causes.
e He sheweth that it is to hardie for man to atteine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie.
f When vice is remoued from a King, he is a meete vessell for the Lords vse.
g It is not ynough that he be pure himselfe, but that he put away others that be corrupted. Luke. 14. 10.
h Least whereas thou thinkest by this meanes to haue an ende of the matter, it put thee to farther trouble.
i In the time of great heate when men desire cold.
k Which haue an outward appearance, and are nothing within.
l By not ministring occasion to prouoke him farther.
m That is, the heart that is bent to anger, as Chap. 15. 1.
n Vse moderately the pleasures of this worlde.

18 A man that beareth false witnes against his neyghbour, is like an hammer and a sword, and a sharpe arrowe.
19 Confidence in an vnfaithfull man in time of trouble is like a broke tooth and a slyding foote.
20 He that taketh awape the garment in the cold season, is like vineger powred vpon [n] nitre, or like him that singeth songs to an heauie heart.
21 * If he that hateth thée be hungry, giue him bread to eate, and if hee be thirstie, giue him water to drinke.
22 For thou shalt lay coales vpō his head, and the Lord shal recompense thee.
23 As the Northwinde driueth awap the rayne, so doeth an angrie countenance the slandering tongue.
24 * It is better to dwel in a corner of the house top, then with a contentious woman in a wide house.
25 As are the cold waters to a weary soule, so is good newes from a farre countrey.
26 A righteous man falling down before the wicked, is like a troubled well, and a corrupt spring.
27 It is not good to eate much honie: * so to searche their owne glorp is not glorie.
28 A mā that reframeth not his appetite, is like a citie which is [q] broken downe, and without walles.

n Which melteth it, and consumeth it.
[l] Or, alume.
Rom.12.20.
p Thou shalt as it were by force ouercome him, in so much that his owne conscience shal moue him to acknowledge thy benefites, & his heart shalbe inflamed.
Chap.11.9.
Ecclus.3.31.
q And so is in extreme danger.

CHAP. XXVI.

1 AS the snow in the sommer, and as the raine in p harvest are not meet, so is honour vnseemely for a foole.
2 As the sparow by fleeing, & the swalow by flying escape, so the curse that is causeless, shal not come.
3 Vnto the horse belongeth a whippe, to the asse a bridle, and a rod to the fooles backe.
4 Answere not a foole [a] according to his foolishnes, least thou also be like him.
5 Answere a foole [b] according to his foolishnesse, least hee bee wise in his owne [m] conceite.
6 He that sendeth a message by the hand of a foole, is as hee that cutteth of [c] the feete, [d] and drinketh iniquitie.
7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.
8 As the closing vp of a precious stone in an heape of stones, so is hee that giueth glorie to a foole.
9 As a thorne standing [e] vp in the hand of a drunkard, so is a parable in the mouth of fooles.
10 [f] The excellent that formed all things, both rewardeth the foole & rewardeth the transgressers.
11 * As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnes.
12 Seest thou a man wyse in his owne conceite? [g] more hope is of a foole then of him.
13 The slouthfull man saith, [h] A lyon is in the way: a lyon is in the streetes.
14 As the doore turneth vpō his hinges: so doeth the slouthfull man vpon his bed.
15 * The slouthfull hideth his hande in his bosome, and it grieueth him to put it again to his mouth.
16 The sluggard is wiser in his own conceite, then seuen men that can render a reason.
17 He that passeth by & medleth with the strife that belongeth not vnto him, is as one that taketh a dogge by the eares.
18 As he that faineth himself mad, casteth fire brandes, arrowes & mortall things,
19 So deaceth the deceitful man [i] with his friend, and saith, Am not I in sport?
20 Without wood the fire is quenched, & without a talebearer strife ceaseth.
21 * As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.
22 * The words of a talebearer are as flatterings, & they go downe into the bowels of the belie.
23 As siluer dysse ouerlayed vpon a potsheard, so are burning lippes, and [k] an euill heart.
24 He that hateth, wil counterfayte with his lippes, but in his heart he layeth vp deceite.
25 Though he speake fauourably, beleeue him not: for there are [l] seuen abominations in his heart.
26 Hatred may be couered by deceite: but the malice thereof shall be discouered in the [m] congregation.
27 * He that diggeth a pit, shal fall therin, & hee that roleth a stone, it shall returne vnto him.
28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
[m] Heb. eyes.
c To wit, of the messenger, who he sendeth.
d That is, receiueth damage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God.
2.Pet.2.12.
g For the foole wil rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 22.13.
Chap.19.24.
i Which dissembleth himselfe to be that he is not.
Ecclus.28.10.
k They will soone breake out and vtter themselues.
l Meaning, many: he vseth the number certeine for ỳ vncerteine.
m In the assembly of the godly.
Eccles.10.8.
Ecclus.27.26.

CHAP. XXVII.

1 BAst not thy selfe of to [a] morow: for thou knowest not what a day may bring forth.
2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.
3 * A stone is heauie, and the sand weyghtie: but a fooles wrath is heauyer then them both.
4 Anger is cruel, and wrath is raging: but who can stand before [b] enuie?
5 Open rebuke is better then secret loue.
6 The woundes of a louer are faithfull, & the kisses of an enemie are [c] pleasant.
7 * The person that is full, despiseth an honp combe: but vnto the hungry soule euery bittter thing is sweete.
8 As a bird that wandereth frō her nest, so is a man that wandereth from his owne place.
9 As ointment and perfume reioyce the heart, so doeth the swētenes of a mans friend by heartie counsel.
10 Thine own friend & thy fathers friend forsake thou not: neither enter into thy brothers [d] house in the day of thy calamitie: for better is a neyghbour that is neere, then a brother farre of.
11 My sonne, bee wyse, and reioyce myne heart,

a Delay not the time, but take occasion when it is offred.
Ecclus.22.15.
b For the enuious are obstinate and cannot be reconciled.
c They are flattering, & seeme friendfull.
Iob 6.6.
d Trust not to any worldly helpe in the day of thy trouble.

heart, that I may answer him that reproacheth me.

e Reade chap. 22.3.

12 e A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

Chap. 20.15.

13 * Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 He that "praiseth his friend with a loud voyce, rising f early in ye morning, it shall be counted to him as a curse.

Ebr. blesseth.

f Hastily, and without cause.

Chap. 19.13. & 21. 9.

15 * A continual dropping in ye day of rain, and a contentious woman are alike.

16 He that hideth her, hideth the winde, and she is as the oyle in his right hande, that vttereth it selfe.

g One hastie mã prouoketh another to anger.

17 Iron sharpeneth iron, so doth g man sharpen the face of his friend.

18 He that keepeth the figge tree, shal eate the fruit thereof: so he that waiteth vpõ his master, shal come to honour.

h There is no difference betwene man and man by nature, but onely the grace of God maketh the difference.

19 As in water face answereth to face, h so the heart of man to man.

20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.

Ecclus. 14.9.

Chap. 17.3.

21 * As is the fining potte for siluer and the fornace for gold, so is euery man according to his i dignitie.

i That is, he is either knowen to be ambitious and glorious, or humble and modest.

22 Though thou shouldest bray a fole in a morter among wheat brayed with a pestel: yet will not his foolishnes depart from him.

23 Be diligent to know the state of thy flocke, and take heede to thy heardes.

24 For riches remayne not allway, nor the crowne from generation to generation.

k This declareth the great goodnes of God towardes man, and ye diligence that he requireth of him for the preseruation of his gifts.

25 The hey discouereth it self, & the grasse appeareth, & the herbes of the mountaines are gathered.

26 The k lambes are for thy clothing, and the goates are the price of the field.

27 And let the milke of the goates be sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy maydes.

CHAP. XXVIII.

1 THe wicked a flee when none pursueth: but the righteous are bold as a lion.

a Beeause their owne conscience accuseth them.

2 For the transgression of the land b there are many princes thereof: but by a man of vnderstanding & knowledge a realme likewise endureth long.

b The state of the common weale is often times changed.

3 A poore man, if he oppresse the poore, is like a raging rayne, that leaueth no foode.

4 They that forsake the Law, praise the wicked: but they that keepe the Lawe, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

Chap. 19.9.

6 * Better is the poore that walketh in his vprightnes, then he that perueretteth his wayes, though he be riche.

7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will bee merciful vnto the poore.

c For God will take away the wicked vsurer, & giue his goods to him that shal bestow them well.

9 He that turneth away his eare from hearing the Law, euen his prayer shall be d abominable.

d Because it is not of faith, which is grounded of Gods worde, or Law, which the wicked contemne.

10 He that causeth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.

11 The riche man is wise in his owne conceit: but the poore that hath vnderstãding, can try e him.

e And iudge that he is not wise.

12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man f is tried.

Chap. 29.2.

f He is knowen by his doings to be wicked.

13 He that hideth his sinnes, shal not prosper: but he that confesseth, and forsaketh them, shall haue mercy.

g Which standeth in awe of God & is afrayd to offend him.

14 Blessed is the mã that feareth allway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring lion, & an hungry beare, so is h a wicked ruler ouer the poore people.

h For he can neuer be satisfied, but euer oppresseth & spoyleth.

16 A prince destitute of vnderstanding, is also a great oppressour: but he ye hateth couetousnes, shal prolong his dayes.

17 A man that doth violence against the blood of a perso, shal flee vnto ye graue, and they shal not i stay him.

i None shalbe able to deliuer him.

18 He that walketh vpightly, shall be saued: but he that is froward in his wais, shall once fall.

19 * He that tilleth his land, shal be satisfied with bread: but he that followeth ye idle, shalbe filled with pouertie.

Chap. 12.11. ecclus. 20.27.

20 A faithfull man shall abound in blessings, and * he that maketh haste to be rich, shal not be innocent.

Chap. 13.11. and 20.21.

21 To haue respect of persõs is not good: for that man wil transgresse for a piece of k bread.

22 A man with a wicked l eie hasteth to riches, and knoweth not, that pouertie shal come vpon him.

k He wil be abused for nothing.

l Meaning him that is couetous.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father & mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stireth vp strife: but he that trusteth in the Lorde, shalbe m fat.

m Shall haue all things in abundance.

26 He that trusteth in his owne heart, is a fole: but he that walketh in wisdome, shalbe deliuered.

27 He that giueth vnto the poore, shal not lacke: but he that hideth his eyes, shall haue many curses.

28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

Chap. 29.2.

CHAP. XXIX.

1 A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.

Chap.28.12,28. [a]Or, are increased.

2 *When the righteous are in autoritie, the people reioyce: but when þ wicked beareth rule, the people sigh.
3 A man that loueth wisedome, reioyceth his father: *but he that feedeth harlots, wasteth his substance.
4 A king by iudgement maintaineth þ countrey: but a man receiuing gifts, destroyeth it.
5 A man that flattereth his neighbour, [a]spreadeth a net for his feete.
6 In the transgression of an euil man is his [b]snare: but the righteous doth sing and reioyce.
7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
8 Scornful men bring a city into a snare: but wise men turne away wrath.
9 If a wise man contend with [c] a foolish man, whether he be angry or laugh, there is no rest.
10 Bloudy men hate him that is vpright: but the iust haue care of his soule.
11 A foole poureth out all his mind: but a wise man keepeth it in til afterward.
12 Of a prince that hearkeneth to lies, all his seruants are wicked.
13 *The poore and the vsurer meete together, and the Lord lightneth both their eyes.
14 *A king þ iudgeth the poore in truth, his throne shalbe established for euer.
15 The rod and correction giue wisdome: but a childe set at liberte, maketh his mother ashamed.
16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
17 Correct thy sonne and he wil giue thee rest, & wil giue pleasures to thy soule.
18 [d] Where there is no vision, the people decay: but he that keepeth the Lawe, is blessed.
19 A [e] seruant will not be chastised with wordes: though he vnderstand, yet hee wil not answere.
20 Seest thou a man hastie in his matters? there is more hope of a fole, then of him.
21 He that delicately bringeth vp his seruant from youth, at length he will be seruen as his sonne.
22 *An angry man stirreth vp strife, and a furious man abounderh in transgressio.
23 *The pride of a man shall bring him lowe: but þ humble in spirit shall enioy glory.
24 He that is partener with a theefe, hateth his owne soule: he heareth cursing, and declareth it not.
25 The feare of man bringeth a [f] snare: but he that trusteth in the Lorde, shalbe exalted.
26 Many do seek the face of the ruler: but euery mans iudgement commeth frō the Lord.
27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

a He that giueth care to the flatterer, is in dāger as the bird is before the fouler.
b He is euer redy to fall into the snare that he layeth for others.
c He can beare no admonition, in what sort so euer it is spoken.
d Where there are not faythfull ministers of the word of God.
e He that is of a seruile & rebellious nature.
*Or, regard.
f He that feareth man more then God, falleth into a snare and is destroyed.
g He needeth not to flatter the ruler: for what God hath appointed, ý shall come to him.

CHAP. XXX.

To humble our selues in consideration of Gods workes. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer saciate. 18 Of others that are wonderfull.

THE WORDES OF [a]AGVR THE SONNE OF IAKEH.

1 THe prophecie which þ mā spake vnto Ithiel, euen to [b]Ithiel, and Ucal.
2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in me.
3 For I haue not learned wisdom, nor attained to þ knowledge of holy things.
4 Who hath ascended vp to [d] heauen, & descended? Who hath gathered þ wind in his fist? Who hath bound þ waters in a garment? Who hath established all the endes of the world? What is his name, and what is his sonnes name, if thou canst tell?
5 *Euery worde of God is pure: he is a shield to those, that trust in him.
6 *Put nothing vnto his wordes, lest he reproue thee, & thou be found a liar.
7 Two [e] things haue I required of thee: deny me them not before I die.
8 Remoue far from me vanitie & lies: giue me not pouertie, nor riches: feede me with foode conuenient for me,
9 Least I be ful, and deny thee, and say, [f] Who is the Lord? or least I be poore & steale, and take the Name of my God in vayne.
10 Accuse not a seruant vnto his master, lest he curse thee, & when thou hast offended.
11 There is a generation that curseth their father, and doth not blesse their mother.
12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthines.
13 There is a generation, whose eyes are hautie, & their eie lidds are lifted vp.
14 There is a generation, whose teeth are as swordes, and their chawes as knives to eate vp the afflicted out of the earth, & the poore from among men.
15 The horse leach hath two [h] daughters which cry, Giue, giue. There be three thinges that will not be satisfied: yea, foure that say not, It is inough.
16 The graue, and the baren wombe, the earth þ cannot be satisfied with water, and the fire that saith not, It is inough.
17 The eye that mocketh his father & despiseth the instruction of his mother, let the rauens [i] of the valley picke it out, and the young egles eate it.
18 There be three things hidde from me: yea, foure that I know not.
19 The way of an egle in the aire, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, & the way of a man with a maide.
20 Such is þ way also of an adulterous woman: she eateth and [k] wipeth her mouth, and saith, I haue not committed iniquitie.

21 For

a Who was an excellent man in vertue & knowledge in ý tyme of Salomon.
b Which were Agurs scholers or friendes.
c Herein he declareth his great humilitie, who would not attribute any wisdom to himselfe, but all vnto God.
d Meaning, to know the secrets of God, as though he would say, None.
Psal.19.8.
Deut.4.2. & 12.32.
e He maketh this request to God.
f Meaning, that they that put their trust in their riches, forget God, & that by to much wealth mē haue an occasion to the same.
g In accusing him without cause.
h The leache hath two forkes in her tongue, which here he calleth her two daughters, wherby she sucketh ý bloud, and is neuer saciate: euen so are the couetous extortioners insatiable.
i Which haunt in the valley for earions.
k She hath her desires, and after counterfaiteth as though she were an honest woman.

21 For three things the earth is moued: yea, for foure it cannot sustene it selfe:
22 For [l] a seruant when he reigneth, and a fole when he is filled with meate,
23 For the hatefull woman, when shee is marryed, and for a handmaydbe that is [m] heire to her mistres.
24 These be foure smal things in the earth, yet they are [n] wise & full of wildome:
25 The pismires a people not strong, yet prepare they their meat in sommer:
26 The conies a people not mighte, yet make they their houses in the rocke:
27 The grashopper hath no king, yet go they forth all by bandes:
28 The spider taketh holde [o] with her hands, and is in kings palaces.
29 There be three things that order well their going: yea, foure are comelie in going,
30 A lion which is strong among beasts, and turneth not at the sight of any:
31 A lusty graybound, & a goate, & a king against whome there is no rising vp.
32 If thou hast bene foolish in lifting thy self vp, & if thou hast thought wickedly, lay thine hand [p] vpon thy mouth.
33 When one churneth milke, he bringeth forth butter: and hee that wringeth his nose, causeth blood to come out: so hee that forceth wrath, bringeth forth strife.

l These commōly abuse ȳ state whereunto they are called.
m Which is married to her master after the death of her mistres.
n They conteine great doctrine & wisdome.
o If man be not able to compasse these common things by his wisdome, we can not attribute wisdome to man but folly.
p Make a stay & continue not in doing euill.

CHAP. XXXI.

a He exhorteth to chastitie & iustice, 10 And sheweth the conditions of a wise and worthie woman.

1 THE WORDES OF KING [a] LEMUEL: The [b] prophetie which his mother taught him.
2 WHat my sonne? & what the sonne of [c] my womb? & what, O sonne of my desires?
3 Give not thy strength vnto wōmē, [d] nor thy wayes, which is to destroy kings.
4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes [e] strong drinke,
5 Least he drinke, & forget the decree, and change the iudgement of all the children of affliction.
6 Give yee strong drinke vnto him, that is ready to perish, and wine vnto them that haue griefe of heart.
7 Let him drinke, that he may forget [f] his

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.
b The doctrine, which his mother Bath-sheba taught him.
c By this often repetition of one thing she declareth her motherly affection.
d Meaning, that women are the destruction of Kings, if they hante them.
e That is, the King must not giue himself to wantonnesse and neglect his office, which is to execute iudgement.
f For wine doeth comfort the heart, as Psal. 104. 15.

ouertie, and remember his misterie no more.
8 Open thy mouth for the [g] dumbe in the cause of all the children of destruction.
9 Open thy mouth: iudge righteously, & iudge the afflicted, and the poore.
10 [h] Who shal finde a vertuous woman? for her price is farre aboue the pearles.
11 The heart of her husbad trusteth in her, and he shall haue no neede of [h] spoyle.
12 She will do him good, and not euill all the dayes of her life.
13 She seeketh wooll and flaxe, and laboureth cherefully with her hands.
14 She is like the shippes of marchants: she bringeth her foode from afarre.
15 And the rise th, whiles it is yet night: & giueth [i] the portion to her houshold, & the [k] ordinarie to her maydes.
16 She considereth a field, & [k] getteth it: & with the fruite of her handes shee planteth a vineyard.
17 She girdeth her loynes with strength, and strengtheneth her armes.
18 She feeleth [l] her marchādise is good: her candle is not put out by night.
19 She putteth her hands to the wherue, and her handes handle the fyndle.
20 She stretcheth out her hand to [p] poore, & putteth forth her hands to the needy.
21 She feareth not [p] snow for her family: for al her family is clothed [m] with scarlet.
22 She maketh her self carpets: fine linen and purple is her garment.
23 Her husband is knowen in the [l] gates, when he sitteth with the Elders of the lande.
24 She maketh [n] sheetes, and selleth thē, and giueth girdels vnto the marchant.
25 [m] Strength & honour is her clothing, and in the latter day she shal reioyce.
26 She openeth her mouth [o] wildome, and the [n] lawe of grace is in her tongue.
27 She oueraseeth the waies of her houshold, & eateth not the bread of idlenes.
28 Her children rise vp, and [o] cal her blessed: her husbande also shall praise her, saying,
29 Many daughters haue done vertuously: but thou surmountest them all.
30 Fauour is deceitful, and beautie is vanitie: but a womā that feareth the Lord, she shalbe praised.
31 Give [p] her of the fruite of her handes, and let her own works praise her in the [q] gates.

g Defend their cause that are not able to helpe themselues.
h He shal not neede to vse any vnlawful meanes to gaine his liuing.
i *Or, meate, as Psal. 111. 5.*
k She prepareth their meate betime.
k She purchaseth it with ȳ gaynes of her trauaile.
l *Or, with double.*
l In the assemblies and places of iudgement.
m *Or, linen cloth.*
m After that he had spoke of the apparell of the body, he now declareth the apparell of ȳ spirit.
n Her tongue is as a booke whereby one might learne many good things: for she deliteth to talke of the worde of God.
o That is, do her reuerence.
p Confesse her diligent labours and commend her therefore.
q For asmuch as the most honorable are clad in the apparel that she made.

ECCLESIASTES, OR the Preacher.

THE ARGVMENT.

SAlomon, as a preacher & one that desired to instruct all in the way of saluation, describeth the deceiuable vanities of this world, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God & shal inioye his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be founde in any other saue in God alone.

CHAP. I.

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

1 THe wordes of the [a]Preacher, [b] sonne of Dauid king in Ierusalem.
2 [b]Vanitie of vanities, saith [h] Preacher: vanitie of vanities, all is vanitie.
3 What remaineth vnto man in all his [c] trauaile, which he suffreth vnder the sunne?
4 One generation passeth, and another generation succeedeth: but the earth remaineth not [d] for euer.
5 The sunne riseth, and the sunne goeth down, and draweth to his place, where he riseth.
6 The [e]winde goeth toward the South, and compasseth toward the North: the winde goeth round about, & returneth by his circuites.
7 [f]All the riuers goe into the sea, yet the sea is not full: for the riuers go vnto the place, [f] whence they returne, and go.
8 All things are ful of labour: man cā not vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.
9 [g] What is it, that hath beene? that that shall bee: and what is it that hath bene done? that which shalbe done: and there is no new thing vnder the sunne.
10 Is there any thing, whereof one may say, Behold this, it is new? it hath bene alreadie in the olde ryme that was before vs.
11 There is no memorie of the former, neither shall there be a remembrance of the later that shall bee, with them that shal come after.
12 [h] I the Preacher haue bene king ouer Israel in Ierusalem:
13 And I haue giuē mine heart to search and find out wisdome by al things that are done vnder the heauen: (this sore trauaile hath God giuen to the sonnes of men, [i] to humble them thereby)
14 I haue considered all the workes that are done vnder the sunne, & behold, all is vanitie, and vexation of the spirite.
15 That which is [k]crooked, cā none make straight: and that which faileth, cannot be nombred.
16 I thought in mine heart, & sayde, Behold, I am become great, & excel in wisdome al them that haue bene before me in Ierusalem: & mine heart hath seene much wisdome and knowledge.
17 And I gaue mine heart to knowe wisdom: & knowledge, [l] madnes & foolishnes: I knew also that this is a vexation of the spirit.
18 For in the multitude of wisedome is much [m] griefe: and hee that increaseth knowledge, increaseth sorow.

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and howe men ought to passe their life in this transitorie worlde.
b Hecondemneth the opiniōs of all men that set felicitie in any thing, but in God alone, seing ý in this worlde all things are as vanitie and nothing.
c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.
d One man dieth after another, & the earth remaineth longest, euen to the last day, which yet is subiect to corruption.
e By the sunne, winde & riuers he sheweth that the greatest labour & longest hath an end, and therefore there cā be no felicitie in this world. *Eccles 40.11.*
f The sea which compasseth all the earth, filleth the veines the rof, the which powre out springs & riuers into the sea againe.
g He speaketh of times and seasons & things done in thē, which as they haue bene in times pass, so come they to passe agāine.
h He proueth that if any could haue attained to felicitie in this worlde by labour and studie, hee chiefely shoulde haue obteined it, because he had gistes and aydes of God thereunto aboue all other.
i Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teache him to depende onely vpon God.
k Man is not able by all his diligence to cause things to go otherwise then they do: neither can he nomber the faults that are committed, much lesse remedie them.
l That is, vayne things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience.
m Wisdome and knowledge can not be come by without great harm attayned to the highest, yet is his minde neuer fully content: therefore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches & possessions are but vanitie. 14 The wise & the foole haue both one ende, touching the bodily death.

1 I Said in mine heart, Go to now, I wil proue [a] thee with iope: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.
2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?
3 I sought in mine heart "to giue my self "to wine, and to lead mine heart in [b] wisdome, and to take holde of follie, till I might see where is that goodnes of the children of men, which they "enioy vnder the sunne: the whole nomber of the dayes of their life.
4 I haue made my great works: I haue buylt mee houses: I haue planted mee vineyardes.
5 I haue made me gardens & "orchards, and planted in them trees of all fruite.
6 I haue made mee cisternes of water, to water therewith the woods that grow with trees.
7 I haue gotten seruants & maides, and had children borne in the [c] house: also I had great possession of beeues & sheepe aboue all that were before me in Ierusalem.
8 I haue gathered vnto mee also siluer & golde, and the chiefe treasures of kings and prouinces: I haue prouided mee men singers and women singers, and the [d] delites of the sonnes of men, as a woman [e] taken captiue, & women taken captiues.
9 And I was great, & increased aboue al that were before me in Ierusalem: also my wisdome [f] remained with me.
10 And whatsoeuer mine eyes desired, I withheld it not frō them: I withdrewe not mine heart from any iope: for mine heart reioyced in all my labour: & this was my [g] portion of all my trauaile.
11 Then I looked on all my workes that mine handes had wrought, and on the trauaile that I had laboured to do: and behold, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

a Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.
" *Ebr. drawe my flesh to wine.*
b Albeit I gaue my selfe to pleasures, yet I thought to kepe wisdome and the feare of God in myne heart, and gouerne mine affaires by the same.
" *Ebr. do.*
" *Ebr. paradises.*
c Meaning, of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the masters.
d That is, whatsoeuer men take pleasure in.
e Which were the most beautifull of them that were taken in warre, as Iudges 5.30. Some vnderstād by these wordes, no women but instruments of musike.
f For all this God did not take his gift of wisdome from me.
g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

h I bethought w my selfe whether it were better to follow wisdome, or mine owne affections and pleasures, which he calleth madnes.
[a] Or, compare with the King. Proverb. 17. 24.
i He foreseeth things, which ſ foole cannot for lack of wisdom.
k For both die and are forgotten, as vers. 16, or they both alike haue prosperitie or aduersitie. l Meaning, in this world.
m He wondereth that men forget a wise man, being dead, as soone as they do a foole.

12 ¶ And I turned to beholde h wisdome, and madnes and folly: (for who is the man that will come after the King in things which men now haue done?)
13 Then I saw that there is profit in wisdome, more then in folly: as the light is more excellent then darknes.
14 [i] For the wise mans eyes are in his head, but the foole walketh in darknes: yet I know also that the same [k] condition befalleth to them all.
15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore do I then labour to be more wise? And I said in myne heart, that this also is vanitie.
16 For there shalbe no remembrance of ſ wise, no, of the foole [l] for euer: for that that now is, in the dayes to come shall all be forgotten. And [m] how dieth the wise man, as doth the foole?
17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanitie, & vexation of the spirit.
18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shalbe after me.
19 And who knoweth whether he shall be wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.
20 Therfore I went about to make mine heart [n] abhoare all the labour, wherein I had trauailed vnder the sunne.
21 For there is a man whose trauaile is in wisdome, and in knowledge and in equitie: yet to a man that hath not trauailed therein, shall he [o] giue his portion: this also is vanitie and a great griefe.
22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?
23 For all his dayes are sorrowes, & his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.
24 There is no profite to man: but that he eate, & drinke, and [p] delight his soule with the profite of his labour: I saw also this, that it was of the hande of God.
25 For who could eat, & who could haste [q] outward things more then I?
26 Surely to a man that is good in his sight, God giueth wisdome, and knowledge, and ioy: but to the sinner he giueth payne, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirite.

n That I might seeke the true felicitie which is in God.
o Among other griefes this was not the least to leaue that which he had gotten by great trauail, to one that had taken no payne therefore, and whom he knew not whether he were a wise man or a foole.
p When man hath al labored, he can get no more then food, and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3. 12.
q Meaning, to pleasures.

CHAP. III.

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

1 ¶ TO all things there is an [a] appointed tyme, and a tyme to euery purpose vnder the heauen.
2 A tyme to be borne, and a time to die: a tyme to plant, and a tyme to pluck vp that which is planted.
3 A tyme to slay, and a tyme to heale: a tyme to breake downe, and a tyme to build.
4 A tyme to weepe, and a tyme to laugh: a tyme to mourne, and a tyme to daunce.
5 A tyme to cast away stones, & a tyme to gather stones: a tyme to embrace, and a tyme to be farre from embracing.
6 A time to seeke, & a time to lose: a time to keepe, and a time to cast away.
7 A tyme to rent, and a tyme to sowe: a tyme to keepe silence, and a tyme to speake.
8 A tyme to loue, and a tyme to hate: a tyme of warre, and a tyme of peace.
9 What profit hath he that worketh, of the thing wherein he trauaileth?
10 I haue seene ſ trauaile that God hath giuen to the sonnes of men [b] to humble them therebyn.
11 He hath made euery thing beautifull in his tyme: also he hath set the [c] world in their heart, yet can not man finde out the worke that God hath wrought from the beginning, euen to the ende.
12 I know that there is nothing good in them, but to reioyce, and to do good in his lyfe.
13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour, this is the [d] gift of God.
14 I know that whatsoeuer God shal do, it shalbe for euer: to it can no mã adde, and from it can none diminish: for God hath done it, that they should feare before him.
15 What is that that hath bene? that is now: and that that shall be, hath now bene: for God [e] requireth that which is past.
16 And moreouer I haue seene vnder the sunne the place of iudgement, where was wickednes, and ſ place of iustice where was iniquitie.
17 I thought in mine heart, God will iudge the iust and the wicked: for tyme is & there for euery purpose and for euery worke.
18 I considered in mine heart the state of the children of men that God had [f] purged them: yet to see to, they are in themselues as beasties.
19 For the condition of the children of men, and the condition of beasts are euen as one [g] condition vnto them. As ſ one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.
20 All go to one place, & all was of ſ dust, and all shall returne to the dust.

a He speaketh of this diuersitie of tyme for two causes, first to declare that there is nothing in this world perpetual. next to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioy them so long as we would wish.
b Read Cha. 1. 13
c God hath gaue man a desire, & affection to seek out the things of this world & to labour therin.
d Read Chap. 2. 24. & these places declare ſ we should do all things [h] sobrietie, & in ſ feare of God, forasmuch as he giueth not his gifts to the intẽt that they should be abused.
e That is, man shal neuer be able to let Gods worke, but as he hath determined so it shal come to passe.
f God only causeth that, which is past, to return.
g Meaning, with God, howsoeuer man neglect his duetie.
h And made thẽ pure in their first creation.
i Man is not able by his reason, & iudgement to put difference betwene man & beast, as teuching those things whereunto both are subiect: for ſ eie cannot iudge any otherwise of a mã being dead, thẽ of a beast, which is dead: yet by the word of God & faith we may easily know ſ diuersitie, as verse 21.

21 Who

k Meaning, that reason cannot comprehend ☞ which faith beleeuth herein. l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22, and. 5. 17. and 8. 15. he declareth that mã by reason can comprehend nothing better in this life then to vse the gifts of God soberly and comfortably: for to know farther is a speciall gift of God reueiled by his Spirit.

21 Who k knoweth whether the spirit of man ascend vpwarde, and the spirit of the beast descend downewarde to the earth?
22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him?

CHAP. III I.

t The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an olde King that is a foole.

a He maketh here another discourse with himselfe concerning the tyranny of them that oppressed ☞ poore. b Because they are no more subject to these oppressions. c He speaketh according to the iudgement of ☞ flesh, which can not abide to feel or see troubles. d The more perfit that ☞ worke is, the more is it enuied of the wicked. e For idlenes he is compelled to destroy himselfe.

1 SO a I turned, and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them: and lo, the strength is of the hand of them that oppresse them, and none comforteth them.
2 Wherefore I praised the b dead which now are dead, aboue the liuing, which are yet aliue.
3 And I count him c better then the body, which hath not yet bene: for he hath not seene the euill workes which are wrought vnder the sunne.
4 Also I beheld all trauail, and al d perfection of workes that this is the enuie of a mã against his neighbour: this also is vanitie and vexation of spirit.
5 The foole foldeth his hands, and e eateth vp his owne flesh.
6 Better is an handful w quietnes, then two handfuls with labour and vexation of spirit.
7 Again I returned, and sawe vanitie vnder the sunne.
8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eye be satisfied with riches: neither doth he thinke, For whom do I trauaile and defraude my soule of pleasure? this also is vanitie, & this is an euil trauaile.
9 f Two are better then one: for they haue better wages for their labour.
10 For if they fall, the one will lift vp his fellow: but wo vnto him that is alone: for he falleth, and there is not a second to lift him vp.
11 Also if two sleepe together, then shall they haue heat: but to one how should there be heat?
12 And if one ouercome him, two shall stand against him: g a threefold cord is not easily broken.
13 Better is a poore and wise childe, then an olde and foolish king, which will no more be admonished.
14 For out of the h prison he commeth forth to reigne: when as he that is

a Either in vowing or in praying: meaning ☞ we should vse all reuerence to Godward. b He heareth thee not for thy many wordes sake or often repetitions, but considereth thy faith, and feruent minde. *Deut. 23. 21.* c He speaketh of vowes, which are approued by Gods worde, and serue to his glory. d Cause not thy selfe to sinne by vowing rashly: as thei do which make a vow to liue vnmaried, & such like. e That is, before Gods messenger, whē he shal examine thy doing: as though thy ignorance should be a iust excuse. f Meaning, that god will redresse these things, and therefore we must depend vpõ him. g The reuenues of the earth are to be preferred aboue al things, which appertaine to this lyfe. h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

i borne in his kingdom, is made poore.
15 I beheld all the liuing, which walke vnder the sunne, k with ☞ second child, which shall stand vp in his place.
16 There is none l ende of all the people, nor of all that were before them, & they that come after, shal not reioice in him: surely this is also vanitie and vexation of spirit.
17 Take heede to thy m foote when thou entrest into the house of God, and bē more nere to heare then to giue the sacrifice of a fooles: for they know not ☞ they do euill.

i Meaning, that is borne a King. k Which follow, & flatter ☞ kings sonne, or him ☞ shal succeede: to enter into credit with them in hope of gayne. l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedie desires, they thinke themselues abused, as other haue bene in tyme past, and so care no more for him. m That is, with what affectiõ thou commest to heare the word of God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

t Not to speake lightly, chiefly in Gods matters. 9 The couetous can never haue inough. 11 The labourers sleepe is sweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, & with a contented mynde is the gift of God.

1 BE not a rathe w thy mouth, nor let thyne hart be hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be bfew.
2 For as a dreame cōmeth by the multitude of busines: so the voice of a foole is in the multitude of wordes.
3 *When thou hast vowed a vow to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast vowed.*
4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.
5 Suffer not thy mouth to make thy d flesh to sinne: neither say before the e Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroye the worke of thyne handes?
6 For in the multitude of dreames, and vanities are also many wordes: but feare thou God.
7 If in a countrey thou seest the oppression of the poore, and the defraudyng of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, & there be higher then they.
8 And the sabundance of the earth is o ner all: the king h also consisteth by the field that is tilled.
9 He that loueth siluer, shal not be satisfied with siluer, and he that loueth riches, shal be without the fruite thereof: this also is vanitie.
10 When goods encrease, they are increased that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

a Meaning, that god will redresse these things, and therefore we must depend vpõ him. g The reuenues of the earth are to be preferred aboue al things, which appertaine to this lyfe. h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

11 The

11 The sleepe of him that traueileth, is sweete, whether he eate little or much: but the [a] satietie of the rich will not suffer him to slaepe.
12 There is an euill sickness that I haue seene vnder the sunne: to wit, riches [k] reserued to the owners thereof for their euill.
13 And these riches perish by euill trauell, and he begetteth a sonne, and in his [l] hand is nothing.
14 *As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe vp by his hand.
15 And this also is an euill sickness that in all pointes as he came, so shall he goe, and what profite hath he that he hath traueiled for the [m] winde?
16 Also all his daies he eateth in [n] darknes with much griefe, and in his sorow and anger.
17 Behold then, what I haue seene good, that it is comelie to [o] eate, and to drinke, and to take pleasure in all his labour, wherein he traueileth vnder the sunne, the whole nomber of the daies of his life, which God giueth him: for this is his portion.
18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.
19 Surelye he will not much remember the daies of his [p] life, because God answereth to the ioy of his heart.

i That is, his great abundance of riches, or the surfeting, which commeth by his great feeding.
k When couetous men heape vp riches, which turne to their destruction.
l He doth not enioy his fathers riches. *Iob 1.21. Psal.7.6. 1.tim.6.7.*
m Meaning, in vaine, and without profite.
n In affliction, & griefe of mind.
o Reade Chap. 3.22.
p He will take no great thought for the paines that he hath indured in time past.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

1 There is an euill, which I sawe vnder the sunne, and it is much among men:
2 A man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but [a] God giueth him not power to eate thereof, but a strange man shal eate it vp: this is vanitie, and this is an euill sickness.
3 If a man beget an hundreth children and liue many yeeres, and the daies of his yeeres be multiplied, and his soule be not [b] satisfied with good things, and he be not [c] buried, I say that an vntimely fruite is better then he.
4 For [d] he commeth into vanitie and goeth into darknes: and his name shalbe couered with darknes.
5 Also he hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.
6 And if he had lived a thousand yeeres twise tolde, and had seene no good, shall not all goe to one place?
7 All the labour of man is for his mouth: yet the [e] soule is not filled.
8 For what hath the wise man more then the foole? what hath the poore that [f] knoweth howe to walke before the liuing?
9 The [g] sight of the eye is better then to walke in the lustes: this also is vanitie, and vexation of spirit.
10 What is that that hath bene? [p] name thereof is nowe named: and it is knowen that it is man: [q] he cannot striue with him that is [h] stronger then he.

a Heseweth [y] it is the plague of God when the rich ma hath not a liberal heart to vse his riches.
b If he can neuer haue inough.
c As we see often times, that the couetous ma either falleth into crimes that deserue death, or is murthered or drowned or hangeth him selfe or such like, and so lacketh the honour of buriall, which is the last office of humanitie.
d Meaning, the vntimely fruite whose life did neither profite or hurt anie.
e His desire and affection.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoide the contrary.

1 Surelye there be many things that increase vanitie: and what auaileth it man?
2 For who knoweth what is [a] good for man in the life and in the nomber of the daies of the life of his vanitie, seeing he maketh them as a *shadow? For who can shewe vnto man what shalbe after him vnder the sunne?
3 *A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.
4 It is better to go to [p] house of [c] mourning, then to go to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.
5 Anger is better then laughter: for by a sad looke the heart is made better.
6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.
7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.
8 For like the nopse of the [d] thornes vnder the pot, so is the laughter of [p] foole: this also is vanitie.
9 Surely oppression maketh a wise man [e] mad: and the reward destroyeth the heart.
10 The [f] end of a thing is better then the beginning thereof, and the pacient in spirit is better then the proud in spirit.
11 Be not thou of an hasty spirit to be angry: for anger resteth in the bosome of fooles.
12 Say not thou, Why is it that the former daies were better then these? for thou doest not enquire [g] wisely of this thing.
13 Wisedome is good with an [h] inheritance, and excellent to them that see the sunne.
14 For man shall rest in the shadow of wisdome, and in the shadow of siluer: but the excellencie of the knowledge of wisdome giueth life to [p] possessers thereof.
15 Beholde the worke of God: for who can make * straight that which he hath made crooked?
16 In the day of welth be of good comfort, and in the day of affliction [i] consider: God also hath made this contrarie to the other, to the end that man should not find any thing after him.

f That knoweth to vse his goodes well in the iudgement of men.
g To be content with that which God hath giuen, is better then to followe the desires that neuer can be satisfied.
h Meaning, God who will make him to feele that he is mortall.
a There is no state, wherein man can liue to haue perfite quietnes in this life. *Iob 14.2.*
psal.144.4. Prou.22.1.
b He speaketh thus after the iudgement of [y] flesh, which thinketh death to be the end of all euils: or else, because [y] this corporall death is [y] entring into life euerlasting.
c Where we may see the hand of God and learne to examine our liues.
d Which crackle for a while and profite nothing.
e A man that is esteemed wise, when he falleth to oppression, begeth like a beast.
f He noteth their lightnes which enterprise a thing, and suddenly leaue it of againe.
g Murmure not against God wha he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisdome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisedome is farre more excellent and may be without riches. *Chap.1.15.*
i Consider wherefore God doth send it and what may comfort thee.

to that, to the intent that man shoulde
k That man should be able to controle nothing in his workes.
l Meaning, that cruel tyrants put godly to death and let the wicked goe free.
m Boast not to much of thine owne iustice and wisedome.
n Tarie not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them.
1.King.8.46.
2.chro.6.36.
prou.20.9.
1.iohn.1.8.
q Credit them not, neither care for them.
r *Or, spoken euill of others.*
s Meaning wisedome.
t That is, to come to a conclusion.
u And so are cause of their owne destructiõ.
a That is, doeth get him fauour & prosperitie.
b Whereas before he was proude & arrogant, he shall become humble and meeke.
c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.
d Withdrawe not thy selfe lightly from the obedience of thy prince.

k finde nothing after him.
17 I haue seene all things in the daies of my vanitie: there is a iust man that perisheth in his l iustice, and there is a wicked man that continueth long in his malice.
18 Be not thou iust m ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?
19 Be not thou wicked n ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?
20 It is good that thou lay hold o on this: but pet withdraw not thine hand from p that: for he that feareth God, shall come forth of them all.
21 Wisedome shall strengthen the wise man more then ten mightie princes that are in the citie.
22 * Surely there is no man iust in the earth, that doeth good and sinneth not.
23 Giue not thine q heart alto to all the words that men speake, lest thou doe heare thy seruant cursing thee.
24 For oftetimes also thine heart knoweth that thou likewise hast r cursed others.
25 All this haue I proued by wisedome: I thought I will be wise, but it went farre from me.
26 It is farre of, what may s it be? and it is a profound deepenes, who can finde it?
27 I haue compassed about, both I and mine heart to know t to enquire and to search wisedome and reason, and to knowe the wickednesse of folie, and the foolishnesse of madnes,
28 And I finde more bitter then death the woman whose heart is as nets and snares, and her handes, as bands: he that is good before God, shalbe delivered from her, but the sinner shalbe taken by her.
29 Behold, saith the Preacher, this haue I found, seeking one by one to u finde the count:
30 And pet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.
31 Onely lo, this haue I found, that God hath made man righteous: but they haue sought many t inuentions.

CHAP. VIII.

2 To obey Princes and Magistrates, 17 The workes of God passe mans knowledge.

1 WHo is as the wise man? and who knoweth the interpretation of a thing? the wisedome of a man doeth make his a face to shine: and the b strength of his face shalbe changed.
2 I aduertise thee to take heede to the c mouth of the King, and to the word of the oth of God.
3 d Haste not to goe forth of his sight: stand not in an euill thing: for he will do what soeuer pleaseth him.
4 Where the word of the King is, there is power, and who shall say vnto him, What doest thou?
5 He that keepeth the commandement, shall knowe none euill thing, and the heart of the wise shall knowe the e time and iudgement.
6 For to euery purpose there is a time and iudgement because the f miserie of man is great, upon him.
7 For he knoweth not that which shall befall: for who can tell him when it shalbe?
8 Man is not Lord g ouer the spirit to retaine p spirit: neither hath he power in the day of death, nor deliverance in the battel, neither shall wickednesse deliver the possessers thereof.
9 All this haue I seene, and haue giuen mine heart to euery worke, which is wrought under the sunne, and I sawe a time that man ruleth ouer man to his owne h hurt.
10 And likewise I sawe the wicked buried, and i they returned, and they that came from p holie k place, were pet forgotten in the citie where they had done right: this also is vanitie.
11 Because sentence against an euil worke is not l executed speedily, therefore the heart of the children of men is full set in them to doe euill.
12 Though a sinner do euill an hundreth times, and God prolongeth his dayes, pet I know that it shall be well with them that feare the Lorde, and doe reuerence before him.
13 But it shall not be well to the wicked, neither shall he prolong his dayes: he shalbe like a shadowe, because he feareth not before God.
14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to the m worke of the wicked: and there be wicked men to whom it commeth according to p worke of p iust: I thought also that this is vanitie.
15 And I praysed ioye: for there is no goodnes to man under the sunne, saue n to eate and to drinke and to reiopce: for this is adioyned to his labour, the dayes of his life that God hath giuen him under the sunne.
16 When I applied mine heart to know wisedome, and to behoide the busines that is done on earth, that neither day nor night the eyes of man take sleepe,
17 Then I beheld p whole worke of God, that man can not find out p worke that is wrought under p sunne: for p which man laboreth to seeke it, & cannot finde it: yea, and though the wise man thinke to knowe it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man knowe whom God loueth or hateth. 12 No man knoweth his ende. 16 Wisedome excelleth strength.

1 I haue

e That is, when time is to obey, and howe farre he should obey.
f Man of him selfe is miserable, and therefore ought to do nothing to increase the same, but to worke all thinges by wisedome and counsell.
g Man hath no power to saue his owne life, & therefore must not rashly cast himselfe into danger.
h As commeth oft times to tyrants, and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.
l Where iustice is delaied, there sinne reigneth.
m Which are punished as though they were wicked, as Chap.7.17.
n Reade Chap. 3.22.

1 I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their works are in the hand of God: and no man knoweth either loue or hatred of al that is before them.
2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.
3 This is euil among al that is done vnder the sunne, that there is one [b] condition to all, & also the heart of the sonnes of men is full of euill, and madnes is in their hearts whiles they liue, and after that, they go to the dead.
4 Surely whosoeuer is iopned to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead lion.
5 For the liuing know that they shal die, but the dead know nothing at all: neyther haue they any more a reward: for their remembrance is forgotten.
6 Also their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in al that is done vnder the sunne.
7 Go, eat thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now [d] accepteth thy workes.
8 At al times let thy garmets be [e] white, and let not oyle be lacking vpon thine head.
9 * Reioyce with the wife whome thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanity: for this is thy portion in the life, and in thy trauaile wherein thou laboureest vnder the sunne.
10 All that thine hand shal finde to do, do it with al thy power: for there is neither worke nor inuention, nor knowledge, nor wisdome in the graue whither thou goest.
11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battel to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and [f] chance cometh to them all.
12 For neither doth man know his time, but as the fishes which are taken in an euil net, & as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.
13 I haue also seene this wisdome vnder the sunne, and it is great vnto me.
14 A little citie and fewe men in it, and a great king came against it, and compassed it about, and builded fortes against it.
15 And there was found therein a poore and wise man, and he deliuered the citie by his wisdome: but none remembred this poore man.
16 Then said I, Better is wisdome then strength: yet the wisdome of the poore is despised, and his wordes are not heard.
17 The words of the wise are more heard in quietnes, then the cry of him that ruleth among fooles.
18 Better is wisdome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnes and wisdome. 11 A slanderer is like a serpent that cannot be charmed. 15 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

1 DEad flies cause to stinke, and putrifie the ointment of the apoticary: so doeth a little folie hurt that is in estimation for wisdome, and for glorie.
2 The heart of a [a] wise man is at his right hande: but the heart of a foole is at his left hand.
3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.
4 If the [c] spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenes pacifieth great sinnes.
5 There is an euil that I haue seene vnder the sunne, as an [d] error that proceedeth from the face of him that ruleth.
6 Folie is set in great excellencie, and the [e] riche set in the low place.
7 I haue seen seruants on horses & princes walking as seruants on the ground.
8 * He that diggeth a pit, shal fall into it, and hee that breaketh the hedge, a serpent shal bite him.
9 Hee that remoueth stones, shall hurt himselfe thereby, and hee that cutteth wood, shal be in danger thereby.
10 If the yron be blunt, and one hath not whet the edge, he must then put to more [f] strength: but the excellencie to direct a thing is wisdome.
11 If the serpent bite, whē he is not charmed: no better is a babbler.
12 The wordes of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.
13 The beginning of the wordes of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.
14 For the foole multiplieth wordes, saying, Man knoweth not what shal be: & who can tel him what shalbe after him?
15 The labour of the foolish doeth wearp him: for he knoweth not to goe into the [g] citie.
16 Wo to thee, O land, when thy King is a [h] childe, and thy princes [i] eate in the morning.
17 Blessed art thou, O lande, when thy King is the sonne [k] of nobles, and thy princes eat in time, for strength and not for drunkennes.
18 By sloothfulnes the roofe of the house goeth to decay, & by the idlenesse of the hands the house droppeth through.
19 They

a Meaning, what things he ought to chuse or refuse: or mā know eth not by these outward things, ẏ is, by prosperitie or aduersitie, whome God doeth fauour or hate: for he sendeth them aswel to the wicked as to the godlie.
b In outward things as riches, & pouertie, sicknes, and health there is no difference betweene the godlie, & the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.
c He noteth the Epicures, & carnall men, which made their belly their god, & had no pleasure but in this life, wishing rather to be an abiect, & vile person in this life, then a man of autoritie, and so to die, which is mēt by ẏ dog & lyon.
d They flatter themselues to be in Gods fauour, because they haue al things in abundance.
e Reioyce, be merry, and spare for no cost, thus speake ẏ wicked belly gods.
Ebr. regard the life.
Chap. 5. 18.
f Thus ẏ worldlings say to prooue that all things are lawful for them, and attribute that to chāce & fortune, which is done by the prouidence of God.
g That is, he doeth not forsee what shal come.

a So that he doeth al things well & iustly, whereas the foole doeth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superiour be angrie w̄ thee, be thou discrete, and not moued.
d Meaning, ẏ it is an euil thing when they that are in autoritie, faile, & doe not their duetie.
e They that are rich in wisdome and vertue.
Psal. 7. 16.
prou. 26. 27.
eccles. 27. 26.
f Without wisdome whatsoeuer a man taketh in hand, turneth to his own hurt.
g The ignorance and beastlynes of the wicked is such, that they knowe not common things, and yet wil they discusse hie matters.
h That is, without wisdome and counsell.
i Are giuen to their lusts and pleasures.
k Meaning when he is noble for vertue and wisdome and with the gifts of God.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.
20 Curse not the King, no not in thy thought, neither curse the riche in thy bed chamber: for the [1] foule of the heauen shall carry the voyce, & that which hath wings, shall declare the matter.

1 Thou canst not worke euil so secretly, but it shalbe knowen.

CHAP. XI.

8 To be liberall to the poore. 4 Not to doubt of Gods prouidence, 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

1 CAst thy bread vpon the [a] waters: for after many dayes thou shalt find it.
2 Giue a portion to seuen, & also to eight: for thou knowest not what euill shalbe vpon the earth.
3 If the [b] cloudes be full, they will powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.
4 He that obserueth the [d] winde, shal not sow, and he that regardeth the cloudes, shal not reape.
5 As thou knowest not which is [e] way of the spirit, nor how the bones do grow in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.
6 In the morning sow thy seede, and in the euening let not thine hand [f] rest: for thou knowest not whether shall prosper, this or [g] that, or whether both shalbe alike good.
7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.
8 Though a man liue many yeeres, and in them all hee reioyce, yet hee shall remember the dayes of [h] darknesse, because they are many, all that commeth is vanitie.
9 [i] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.
10 Therefore take away [k] griefe out of thine heart, and cause euill [l] to depart from thy flesh: for childhood and youth are vanitie.

a That is, be liberall to the poore, & though it seeme to be as a thing ventred on the sea, yet it shall bring thee profite.
b As the clouds that are full, powre out raine, so the riche that haue abundance, must distribute it liberally.
c He exhorteth to be liberall, while we liue: for after there is no power.
d He that feareth inconueniences, when necessitie requireth, shal neuer do his duetie.
e Be not wearie of well doing.
f That is, which of thy workes are most agreeable to God.
g That is, of affliction and trouble.
h He deridieth them that set their delite in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnal lustes whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth and not to deferre till age. 7 The soule returneth to God. 11 VVisdome is the gift of God, and consisteth in fearing him and keeping his commandements.

1 REmember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them:
2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] cloudes returne after the raine:
3 When the [b] keepers of the house shall tremble, and the [c] strong men shal bowe themselues, and the [d] grinders shall cease, because they are fewe, and they ware darke that looke out by the windowes:
4 And the [e] doores shall be shut without by the base sound of the [g] grinding, and he shal rise vp at the voyce of the [h] bird: and all the [i] daughters of singing shall be abased.
5 Also they shall be afraide of the [k] hie thing, and feare shalbe in [l] the way, and the almonde tree shall [m] flourish and the [n] grasshopper shalbe a burden, and concupiscence shalbe driuen away: for man goeth to the house of his age, and the mourners goe about in the streete.
6 Whiles the [o] siluer coarde is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne:
7 And dust returne to the earth as it was, and the [u] spirit returne to God that gaue it.
8 Vanitie of vanities, sayth the Preacher, all is vanitie.
9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.
10 The Preacher sought to find out pleasant wordes, and an vpright writing, euen the wordes of trueth.
11 The words of the wise are like goads, and like naples [x] fastned by the masters of [y] assemblies, which are giuen by one [z] pastour.
12 And of other thinges besides these, my sonne, take thou heede: for there is none ende in making many [x] bookes, and much reading is a wearines of the flesh.
13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole duetie of man.
14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

a Before thou come to a continual miserie: for when the clouds remaine after the raine, mans griefe is increased.
b The hands, which keepe the bodie.
c The legs.
d The teeth.
e The eyes.
f The lippes, or mouth.
g When the chawes shall scarse open and not be able to chewe no more.
h He shall not be able to sleepe.
i That is, the winde pipes, or the eares shalbe deafe, and not able to heare singing.
k To climbe hie because of their weaknes, or they stoupe downe, as though they were afraid least any thing should hit them.
l They shall tremble as they go, as though they were afraide.
m Their head shalbe as white as the blossomes of an almonde tree.
n They shalbe able to beare nothing.
o Meaning, the marowe of the backe bone and the finewes.
p The litle skinne that couereth the braine, which is in colour like golde.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of the, which the head draweth the powers of life.
u The soule incontinently eyther goeth to ioye or torment, and sleepeth not as the wicked imagine.
x Which are well applyed by the ministers, whome hee calleth masters.
y That is, by God.
z These thinges cannot be comprehended in bookes, or learned by studie, but God must instruct the heart that thou mayest onely knowe that wisdome is the true felicitie, and the waye thereunto is to feare God.

AN *EXCELLENT SONG
WHICH WAS SALOMONS.

*Ebr. a song of songs: so called because it is the chiefest of those 1005, which Salomon made as is mentioned, 1. King. 4. 32.

THE ARGVMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified & appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith he doth enriche her of his pure bountie and grace without any of her deservings. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemishe that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

1 LEt [a] him kisse me with the kisses of his mouth: for thy loue is better then wine.
2 Because of [b] thy sauour of thy good ointments thy name is as an ointment powred out: therefore the [c] virgines loue thee.
3 [d] Draw me: we will runne after thée: the King hath brought me into his [e] chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.
4 I am [f] blacke, O daughters of Ierusalem, but comely, as the fruites of [g] Kedar, and as the [h] curtesies of Salomon.
5 Regard ye me not because I am [i] black: for the [k] sunne hath looked vpon me. The [l] sonnes of my mother were angrie against me: they made me the keeper of the vines: but I [m] kept not mine owne vine.
6 Shew me, [n] O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of [o] thy companions?
7 [p] If thou know not, O thou the fairest among women, get thée forth by the steps of the flocke, and feede thy kiddes by the tentes of the shepherdes.
8 I haue compared thee, O my loue, to the troupe of horses in the [q] charets of Pharaoh.
9 Thy chéekes are comely with rowes of stones, and thy necke with chaines.
10 We will make thee borders of golde with studdes of siluer.
11 [r] While the King was at his repast, my spikenard gaue the smell thereof.
12 My welbeloued is as a bridle of myrrhe vnto me: he shall lie betweene my [s] brestes.
13 My welbeloued is as a cluster of campphire vnto me in the vines of Engedi.
14 My loue, beholde, thou art [t] faire: beholde, thou art faire: thine eyes are like the doues.
15 My welbeloued, beholde, thou art faire and pleasant: also our [u] bed is greene.
16 The beames of our house are cedars, our rafters are of firre.

a This is spoken in the person of ỳ Church, or of the faithful soule inflamed with the desire of Christ, whom she loueth.
b The feeling of thy great benefites.
c They that are pure in heart & conuersation.
d The faithfull cófesse that they cannot come to Christ except they be drawen.
e Meaning, the secret ioy that is not knowen to the world.
f The Church confesseth her spots and sinne, but hath confidence in the sauour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tentes.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne, and afflictions.
l Mine owne brethren, which should haue most sauoured me.
m She confesseth her owne negligence.
n The spouse feeling her faulte, seeth to her husbande onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames in steade of thy doctrine.
p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastours to learne.
q For thy spirituall beautie and excellencie there was no worldly treasure to be compared vnto thee.
r The Church reioyceth that she is admitted to the company of Christ.

CHAP. II.

1 The Church desireth to rest under the shadowe of Christ. 4 She heareth his voice. 14 She is compared to the doue, 15 And the enemies to the foxes.

1 I Am the rose of the field, and the lilie of the valleys.
2 Like a lilie among the thornes, so is my [a] loue among the daughters.
3 [b] Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, and sate downe: and his fruite was swéete vnto my mouth.
4 He brought me into the wine celler, and loue was his banner ouer me.
5 Stay me with flagons, & comfort mé with apples: for I am sicke of loue.
6 His left hand is vnder mine head, and his right hand doth embrace me.
7 [c] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken my loue, vntill she please.
8 [d] It is the voyce of my welbeloued: beholde, he commeth leaping by ỳ mountaines, and skipping by the hilles.
9 My welbeloued is like a roe, or a young harte: lo, he [e] standeth behinde our wall, looking forth of the windowes, shewing him selfe through the [f] grates.
10 My welbeloued spake and saide vnto me, Arise, my loue, my faire one, & come thy way.
11 For behold, [g] winter is past: the raine is changed, and is gone away.
12 The flowres appeare in the earth: the time of ỳ singing of birdes is come, and ỳ voice of ỳ turtle is heard in our land.
13 The figtree hath brought forth her

a Thus Christ preferreth his Church above al other things.
b The spouse testifieth her great desire towarde her husband, but her strength faileth her, & therfore she desireth to be comforted, and felt it.
c Christ chargeth them which haue to do in the church, asit were by a solemne oth, ỳ they trouble not the quietnes thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.
f So that we can not haue full knowledge of him in this life.
g That is, sinne and errour is driuen backe by the comming of Christ, which is here described by the spring time, when all things flourish.

h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.
i Suppresse the heretikes whiles they are yong, that is, when they begin to shew their malice and destroy the vine of the Lord.
k The Church desireth Christ to be most ready to helpe her in all dangers.

a The Church by night, ỳ is, in troubles, seeketh to Christ, but is not incontinently heard.
b Shewing, that although we be not heard at the first, yet we must still continue in praier till we feele comfort.
c Which declareth, that we must seeke vnto all, of whom we hope to haue any succour.
d Reade Chap. 2. 7.
e This is referred to ỳ Church of Israel, which was led by the wildernes fourty yeeres.
[a] *Ebr. powder.*
f By the bed is ment the Temple, which Salomon made.
g He alludeth to the watch, which kept ỳ Temple.
[a] *Or, Chariot.*
h All ye, that are of the nomber of the faithfull.
i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.
a Because Christ delighteth in his Church, he commendeth al that is in her.

pong figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.
14 My doue, that art in the [h] holes of the rocke, in the secret places of the staires, shewe me thy sight, let me heare thy voice: for thy voice is sweete, and thy sight comely.
15 Take vs the foxes, the [i] little foxes, which destroy the vines: for our vines haue small grapes.
16 My welbeloued is mine, and I am his: he feedeth among the lilies,
17 Vntill the day breake, & the shadowes flee away: returne, my welbeloued, and be like a [k] roe, or a yong hart vpon the mountaines of Bether.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wilderness.

1 IN my bed by [a] night I sought him that my soule loued: I sought him, but I found him not.
2 I will rise therefore now, and go about in the citie, by the streetes and by the open places, and will [b] seeke him that my soule loueth: I sought him, but I found him not.
3 The [c] watchmen that went about the citie, found me: to whom I saide, Haue you seene him, whom my soule loueth?
4 Why I had past a little from them, then I found him whom my soule loued: I tooke hold on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.
5 [d] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken my loue vntill ye please.
6 Who is the that cometh vp out of the [e] wildernesse like pillars of smoke perfumed with myrrhe and incense, and with all the [a] spices of the marchant?
7 Beholde his [f] bed, which is Salomõs: threescore strong men are roundе about it, of the valiant men of Israel.
8 They all handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare [g] by night.
9 King Salomon made himselfe a [a] palace of the trees of Lebanon.
10 He made the pillars thereof of siluer, and the pauement thereof of golde, the hangings thereof of purple, whose middes was paued with the loue of the daughters of Ierusalem.
11 Come forth, ye [h] daughters of Zion, and behoide the King Salomon with the [i] crowne, wherewith his mother crowned him in [j] day of his mariage, and in the day of the gladnes of his heart.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

1 BEhold, thou art [a] faire, my loue: behold, thou art faire: thine eyes are

like the doues: among thy lockes* thine heare is like [b] flocke of goates, which looke downe from the mountaine of Gilead.
2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.
3 Thy lippes are like a threde of scarlet and thy talke is comely: thy temples are within thy lockes as a peece of a pomegranate.
4 Thy necke is as the tower of Dauid built for defence: a thousand shieldes hang therein, and all the targates of the strong men.
5 Thy two [c] breastes are as two yong roes that are twinnes, feeding among the lilies.
6 Vntill the day breake, & the shadowes flie away, I will goe into the mountaine of myrrhe and to the mountaine of incense.
7 Thou art all faire, my loue, and there is no spot in thee.
8 [d] Come with me from Lebanon, my spouse, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the lyons and from the mountaines of the leoparddes.
9 My [e] sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, and with a chaine of thy necke.
10 My sister, my spouse, howe faire is thy loue? how much better is thy loue then wine? and [g] sauour of thine ointments then all spices?
11 Thy [a] lippes, my spouse, droppe as honie combes: honie and milke are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.
12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.
13 Thy plants are as an orchard of pomegranates with sweete fruites, as campphire, spikenard,
14 Euen spikenard, and saffran, calamus, and cinnamom with all the trees of incense, myrrhe and aloes, with all the chiefe spices.
15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.
16 Arise, O [i] North, and come O South, and blow on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eate his pleasant fruite.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 3 She heareth his voyce. 3 She rös sheth her nakednes. 10 She praiseth Christ her husband.

1 I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine hony, I drunke my wine with

Chap. 6. 4.
b He hath respect to the multitude of the faithful, which are many in nomber.
c Wherein are knowledge, and zeale, two precious iewels.
d Christ promiseth his Church to call his faithfull from all the corners of the world.
e Christ calleth his Church sister in respect that he hadtakẽ the flesh of man.
f In that he made his Church beautifull, and rich, he loued his gifts in her.
g Because of thy confession and thankesgiuing.
h The Church confesseth that all her glory, and beautie cometh of Christ, who is the true foutaine of all grace.
i She desireth Christ to comfort her, and to powre ỳ graces of his Spirit vpon her, which Spirit is ment by the North and South winde.

a The garden signifieth ỳ kingdome of Christ where he prepareth the banket for his elect.

b The spouse saith that she is troubled with ẏ cares of worldly things, which is ment by sleeping
c Declaring the long patience of the Lord toward sinners.
d The spouse confesseth her nakednes, & that of her selfe she hath nothing: or seeing that she is once made cleane, she promiseth not to defile her selfe again.
[a] Ebr. my bowels were moued towards him.
e The spouse which should be anointed of Christ, shal not finde him if she thinke to anoint him with her good works.
f These are the false teachers which woũd the conscience with their traditions.
g She asketh of them which are godly (forasmuch as the law and saluation should come out of Zion and Ierusalem) that they would direct her to Christ
h Thus say they of Ierusalem.
i She describeth Christ to be of perfite beautie, and comelines.
[b] Ebr. Tarshish.
k Hearing of the excellencie of Christ, ẏ faithfull desire to know how to find him.
a That is, is cõuersant here in earth amõg men.

with my milke: eat, O friends, drinke, and make you merry, O welbeloued.
2 [b] I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is ful of dewe, and my locks with the droppes of the [c] night.
3 I haue put of my [d] coate, how shall I put it on? I haue washed my feet, how shal I defile them?
4 My welbeloued put in his hand by the hole of the doore, and [e] mine heart was affectioned toward him.
5 I rose vp to open to my welbeloued, and mine handes did droppe downe myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.
6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when he did speake: I sought him, but I could not find him: I called him, but he answered me not.
7 The [f] watchmen that went about the citie, found me: they smote me & wounded me: the watchmen of the walles tooke away my vaile from me.
8 I charge you, [g] O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.
9 [h] O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?
10 My welbeloued is white and ruddy, the chiefest of ten thousand.
11 [i] His [a] head is as fine gold, his locks curled, and blacke as a rauen.
12 His eyes are like doues vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.
13 His cheeks are as a bed of spices, and as sweete flowers, and his lippes like lilies dropping downe pure myrrhe.
14 His handes as rings of golde set with the [b] chrysolite, his belly like white ouorie couered with saphirs.
15 His legges are as pillars of marble, set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.
16 His mouth is as sweet thinges, and he is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.
17 [k] O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we maye seeke him with thee?

CHAP. VI.

1 The Church assureth herselfe of the loue of Christ. 3 The praises of the Church. 8 She is but one and vndefiled.

1 My welbeloued is gone downe into his [a] garden to the beddes of spices, to feede in the gardens, and to gather lilies.
2 I am my welbeloueds, & my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comely as Ierusalem, terrible as an armie with banners.
4 [c] Turne away thine eyes from me: for they ouercome me: [x] thine heare is like a flocke of goates, which looke downe from Gilead.
5 Thy teeth are like a flocke of sheepe, which goe vp from the washing, which euerie one bring out twins, and none is baren among them.
6 Thy temples are within thy locks as a peece of a pomegranate.
7 There are [d] threescore Quenes and fourescore concubines, and of the damsels without nomber.
8 But my doue is alone, & my vndefiled, she is the onely daughter of her mother, and she is deare to her that bare her: the daughters haue seene her & counted her blessed: euen the Quenes and the concubines, and they haue praised her.
9 [e] Who is the that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!
10 I went downe to the [f] garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.
11 [g] I knew nothing, my soule set me [h] as the charets of my noble people.
12 Returne, returne, O [i] Shulamite, returne: return that we may behold thee. What shall you see in the Shulamite, but as the companie of an armie?

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christs loue towards her.

1 How beautiful are thy goings with shoes, O princes daughter! the ioynts of thy thighs are like iewels: the worke of the hand of a cunning workeman.
2 Thy nauel is as a round cup that wanteth not licour: thy belly is as an heape of wheat compassed about with lilies.
3 [b] Thy two brests are as two yong roes that are twinnes.
4 Thy neck is like a towre of puorie: thine eyes are like the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose is as the towre of Lebanon, that looketh toward Damascus.
5 Thine head vpon thee is as skarlet, and the bush of thine head like purple: the king is tied [c] in the [n] rafters.
6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!
7 This thy stature is like a palme tree, and thy brests like clusters.
8 I said, I will go vp into ẏ palme tree, I will take hold of her boughs: thy brests shal now be like the clusters of the vine: and the sauour of thy nose like apples,
9 And the roufe of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lippes of the ancient to speake.
10 [d] I am my welbeloueds, & his desire is

a Which was a fayre and strong citie, 1. Kin. 14. 17
c This declareth ẏ exceeding loue of Christ toward his Church.
Chap. 4. e.
d Meaning, ẏ the gifts are infinite which Christ giueth to his Church: or ẏ his faithful are many in nomber.
e He sheweth ẏ the beginning of the Church was small, but that it grew vp to a great multitude.
f He wet downe into ẏ Synagogue to see what fruits came of ẏ Lawe, & the Prophets.
g I sould nothing but rebellion.
h I ranne as swift as the nobles of my people in their charets.
i O ye people of Icrusalem: for Ierusalem was called Shalẽ, which signifieth peace.
a He describeth the comely beautie of ẏ Church in euery part, which is to be vnderstand spiritually.
b Read Chap. 4. 5.
c He deliteth to come neere thee and to be in thy companie.
[n] Or, galeries.
d This ẏ spouse speaketh.

is toward me.
11 Come, my welbeloued, let vs goe forth into the field: let vs remayne in the villages.
12 Let vs get vp early to the vines, let vs see if the [e] vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there wil I giue thee my loue.
13 The mandrakes haue giuen a smel, & in our gates are all swete things, new and olde: my welbeloued, I haue kept them for thee.

e If the people that are called to Christ, bring forth any fruite.

CHAP. VIII.

1 The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruite to the Spiritual Salomon, which is Iesus Christ.

1 O [a] that thou wereſt as my brother that ſucked the breaſts of my mother: I would finde thee without, I would kiſſe thee, then they ſhould not deſpiſe[n] thee.
2 I will leade thee and bring thee into my mothers houſe: there ꝓ thou ſhalt teach me: & I will cauſe thee to drinke ſpiced wine, and new wine of the pomegranate.
3 [b] His left hand ſhalbe vnder mine head, and his right hand ſhal embrace me.
4 [c] I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor wake my loue, vntil ſhe pleaſe.
5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raiſed thee vp vnder an apple tree: there thy mother conceiued thee: there ſhe conceiued that bare thee.
6 [d] Set me as a ſeale on thine heart, & as a ſignet vpon thine arme: for loue is ſtrong as death: ielouſie is cruel as the graue: the coles thereof are fiery coles, and a vehement flame.
7 Much water can not quench loue, neither can the floods drowne it: If a man ſhould giue all ꝓ ſubſtance of his houſe for loue, they would greatly cõtemne it.
8 [e] We haue a little ſiſter, and ſhe hath no breaſts: what ſhall we doe for our ſiſter when ſhe ſhalbe ſpoken for?
9 [f] If ſhe be a wal, we wil build vpon her a ſiluer palace: & if ſhe be a doore, we wil keepe her in with bordes of cedar.
10 [g] I am a wall and my breaſts are as towers: then was I in his eyes as one that findeth peace.
11 [h] Salomon had a vine in Baal-hamõ: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thouſand pieces of ſiluer.
12 But my vineyard which is mine, is before me: to thee, O Salomon, appertayneth a thouſand pieces of ſiluer, and two thouſand to them that keepe the fruite thereof.
13 O thou that dwelleſt in ꝓ [i] gardens, the companions hearken vnto thy voyce: cauſe me to heare it.
14 O my welbeloued, [k] flee away, and be like vnto the roe, or the young harte vpon the mountaines of ſpices.

a The Church called of the Gentiles, ſpeaketh thus to the Church of Ieruſalem.
n *Or, me.*
b Read Chap. 2.6.
c Read Chap. 3.5.
d The ſpouſe deſireth Chriſt to be ioyned in perpetual loue with him.
e The Ieweiſh Church ſpeaketh this of the Church of the Gentiles.
f If ſhe be ſure and faſt, ſhe is meete for the husband to dwell in.
g The Church promiſeth fidelitie & conſtancie.
h This is the vineyarde of the Lord hired out, Mat. 21.33.
i Chriſt dwelleth in his Church whoſe voice the faithfull heare.
k The Church deſireth Chriſt that if he depart from them, yet that he would haſte to helpe them in their troubles.

ISAIAH.

THE ARGVMENT.

God, according to his promes Deut. 18, 15. that he would neuer leaue his Church deſtitute of a Prophet, hath from time to time accompliſhed the ſame: whoſe office was not only to declare vnto the people ꝓ things to come, wherof they had a ſpecial reuelation, but alſo to interprete and declare the Law, & to applie particularly the doctrine, cõtained briefly therein, to the vtilitie & profit of thoſe, to whom they thought it chiefly to appertayne, and as the time and ſtate of things required. And principally in the declaration of the Law they had reſpect to three thinges, which were the ground of their doctrine: Firſt to the doctrine contained briefly in the two tables: ſecondly to the promiſes and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, who is the end of the Law. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe & meaning thereof. And according as God gaue them vnderſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regarde to the enemies, but to aſſure the Church of their ſafegarde by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they haue more clerely intreated it then Moſes, and ſet forth more liuely Ieſus Chriſt, in whom this couenant of reconciliation was made. In all theſe things Iſaiah did excel al the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: euer applying the doctrine, as he ſawe that the diſeaſe of ꝓ people required. He declareth alſo many notable prophecies which he had receiued of God, as touching the promes of the Meſſiah, his office, and his kingdome. Alſo of the fauour of God toward his Church, the vocation of the Gentiles, & their vnion with the Iewes. Which are as moſt principal points contained in this booke, & a gathering of his ſermons that he preached. Which after certaine dayes that they had ſtand vpon the Temple doore (for the maner of the Prophets was to ſet vp the ſumme of their doctrine for certaine dayes that the people might ꝓ better marke it. as Iſa. 8. 1. & Habak. 2. 2.) ꝓ Prieſts tooke it downe & reſerued it among their regeſters: & ſo by Gods prouidence theſe bookes were preſerued as a monument to the Church for euer. As touching his perſon and time, he was of the kings ſtocke (for Amoz his father was brother to Azariah king of Iudah, as the beſt writers agree) & prophecied more then

then.64.yeeres from the tyme of Vzziah vnto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) and of whome he was put to death. And in reading of the Prophets this one thing among other is to be obserued, that they speake of thinges to come as though they were now past, because of the certeintie therof, and that they could not but come to passe, because God had ordeined them in his secret counsel, and so reuealed them to his Prophets.

CHAP. I.

1 Esaiah reproueth the Iewes of their ingratitude & slubbernes, that neither for benefites nor punishment would amende. 11 He sheweth why their sacrifices are reiected, & wherein Gods true seruice standeth. 21. He prophesieth of the destruction of Ierusalem, 25 And of the restitution thereof.

1 [a] The vision of Esaiah, the sonne of Amoz, which hee sawe [b] concerning Iudah and Ierusalem: in the dayes of [c] Vzziah, Ioatham, Ahaz and Hezekiah kinges of Iudah.

2 Heare, O [d] heauens, and hearken, O earth: for the Loude hath spoke, I haue nourished & brought vp [e] children, but they haue rebelled against me.

3 The [f] ox knoweth his owner, and the asse his maisters cribbe, but Israel hath not knowen: my people hath not vnderstand.

4 Ah, sinfull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Loude: they haue prouoked [g] the holie one of Israel to anger: they are gone backward.

5 Wherefore shoulde ye be [h] smitten any more? for ye fall away more and more: the whole [k] head is sicke, and the whole heart is heauie.

6 Frō the [l] sole of the foote vnto the head, there is nothing whole therein, but woundes, & swelling, & sores full of corruption: they haue not bene wrapped, [m] nor bound vp, nor mollified with ople.

7 Your land is waste: your cities are burnt with fire: strangers deuoure your land in your presence, & it is desolate like the ouerthrowe [n] of strangers.

8 And the daughter of [o] Zion shall remaine like a cottage in a vineyarde, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Loud of hosts [p] had reserued vnto vs, euen a smal remnāt: we should haue bene [q] as Sodom, & sheulde haue bene like vnto Gomorah.

10 Yeare the word of the Loud, O [r] princes of Sodom: hearken vnto the lawe of our God, O people of Gomorah.

11 What haue I to do with the multitude of your sacrifices, saith the Loude: I am full of [s] burnt offrings of rammes, & of the fat of fed beastes: and I [t] desire not the blood of bullockes, nor of lambes, nor of goates.

12 When ye come to appeare before me, who required this of your handes to treade in my courtes?

13 Bring no mo oblations, [u] in vayne: incense is an abomination vnto me: I cā not suffer your newe moones, nor sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies.

14 My soule hatethyour [x] new moones & your appointed feasts: they are a burde vnto me: I am weary to beare them.

15 And when you shall stretche out your handes, I wil hide mine eies frō you: & though ye make many prayers, I will not heare: for your hāds are full of blud.

16 [y] Wash you, make you cleane: take away the euil of your works from before mine eyes: cease to do euil.

17 Learne to [z] doe well: seeke iudgement, relieue the oppressed: iudge the fatherless and defend the widowe.

18 Come nowe, [a] & let vs reason together, saith the Loud: though your sinnes were as crimsin, they shalbe made [b] white as snowe: though they were red like scarlet, they shalbe as wool.

19 If ye [c] consent and obey, ye shal eat the good things of the land.

20 But if ye refuse & be rebellious, ye shal be deuoured with the swoorde: for the mouth of the Loude hath spoken it.

21 Howe is the [d] faithful citie become an harlot? it was ful of iudgement, and iustice lodged therein, but nowe [e] they are murtherers.

22 Thy [f] siluer is become dross: thy wine though they seeme neuer so holy, as Chap. 59.3.

a That is, a reuelation or prophecie, which was one of the two meanes, wherby God declared himselfe to his seruants in olde time, as Nomb. 12.6. and therefore the Prophets were called Seers, 1.Sam.9.9.

b Isaiah was chiefly sent to Iudah & Ierusalem, but not only: for in this booke are prophecies concerning other nations also.

c Called also Azariah, 2.Kin.15.1 of these Kings reade 2.King. frō Chap. 14. vnto Chap. 21. and 2. Chr. frō Chap. 25. vnto Chap. 33.

d Because men were obstinate and insensible, he calleth to the dumme creatures, which where more prompt to obey Gods worde, as Deut. 32.1.

e He declareth his great mercie toward the Iewes, forasmuch as he chose them above all other nations to be his people and children, as Deut. 10. 15.

f The most brute & dull beastes do more acknowledge their duetie towards their masters, then my people do toward me, of whom they haue receiued benefites without comparison.

g They were not only wicked, as were their fathers, but vtterly corrupt, & by their euil example infected others.

h That is, him that sanctifieth Israel.

i What auaileth it to seeke to amēd you by punishment, seeing ye more I correct you, the more ye rebell.

k By naming ye chief parts of the body, he signifieth, ye there was no part of the whole bodie of the Iewes free frō his gods.

l Euery part of the body, as well the least as the chiefest was plagued.

m Their plagues were so grieuous ye they were incurable, & yet they would not repent.

n Meaning, of that wel farre of, which, because they looke for no aduantage of that, which remaineth, destroy al before the.

o That is, Ierusalem.

p Because that he wil euer haue a Church to call vpon his Name,

q That is, all destroyed.

r Yet that for your vices deserued all to be destroyed as they of Sodom, saue that God of his mercy reserued a little nomber, Lam. 3.22.

s Although God commanded these sacrifices for a time, as aides & exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psal. 50.13. Iere. 6.20. Amos 5.21. Micah 6.7.

t Without faith and repentance.

u Your sacrifices offred in ye newe moones & feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of faith & mercy.

x He sheweth that where men be giuen to auarice, deceit, cruelte & extortiō, which is meant by blood, there God wil shew his anger, and not accept them.

y By this outward washing, he meaneth ye spiritual exhorting ye Iewes to repent & amend their liues.

z This kind of reasoning, by the secōd table, the Scriptures vse in many places against the hypocrites, who pretend most holines & religiō in word, but whē their charitie & loue toward their brethren should appeare, they declare that they haue neither faith nor religion.

a To know if I do accuse you without cause.

b Left sinners should pretend any rigor on Gods part, he only willeth them to be pure in heart, & he wil forgiue al their sinnes, were they neuer so many or great.

c He sheweth ye whatsoeuer aduersitie man indureth, it ought to be attributed to his owne incredulitie & disobedience.

d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband.

e Giuen to coueteousnes & extortion, which he signified before by blood, vers. 15.

f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shewe.

is mixt with water.
23 Thy princes are rebellious & companiōs of sthieues: euery one loueth gifts, & followeth after rewardes: they iudge not the fatherless, neither doeth the widowes cause come before them.
24 Therfore saith the Lord God of hostes, the h mightie one of Israel, Ah, I will ease me of mine aduersaries, & auenge me of mine enemies.
25 Then I will turne mine hande vpon thee, and burne out thy drosse, till it k be pure, and take away all thy tinne.
26 l And I will restore thy iudges as at the first, & thy counsellers as at the beginning: afterwarde thalt thou be called a citie of righteousnes, & a faithfull citie.
27 Zion shalbe redeemed in iudgement, & they that returne in her, in m iustice.
28 And the n destruction of the transgressours & of the sinners shall be together: and they that forsake the Lorde, shall be consumed.
29 For they shall bee confounded for the o okes, which ye haue desired, & ye shal be ashamed of the gardes, that ye haue chosen.
30 For ye shall be as an oke, whose leafe fadeth: and as a garden that hath no water.
31 And the strong shall be as p towe, & the maker therof, as a sparke: and they shal both burne together, and none shall quench them.

g That is, they maintayne the wicked and the extortioners, & not onely do not punish them, but are themselues such.
h When God will shewe him selfe mercifull to his Church, he calleth himselfe, The holy one of Israel: but when he hath to do with his enemies, he is called Mightie, as against whom no power is able to resist.
i I wil take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet he doeth with a griefe because of his couenant.
k Least the faithfull among them shoulde bee ouercome with this threatning, he addeth this consolation.
l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promes, made concerning the saluation of his Church.
m By iustice is meant Gods faithfull promes, which is the cause of the deliuerance of his Church.
n The wicked shall not be partakers of Gods promes, Psal. 92. 9.
o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22.
p The false god, wherein ye put your confidence, shalbe consumed as easily, as a piece of towe.

CHAP. II.

a The Church shall be restored by Christ, and the Gentiles called. b The punishment of the rebellious and obstinate.

Micah 4. 1.

1 THE word that Isaiah the sone of Amos sawe vpon Iudah and Ierusalem.
2 * It a shall be in the last dayes, that the mountaine of the house of the Lord shal be prepared in the top of the mountains, and b shalbe exalted aboue the hils, and all nations shal c flowe vnto it.
3 And many people shal go, & say, Come, and let vs goe vp to d the mountaine of the Lord, to the house of p God of Iaakob, & he will teach vs his wayes, & we wil walke in his paths: * for the e Lawe shal go forth of Zion, and the worde of the Lord from f Ierusalem,
4 And g he shal iudge amōg the nations, and h reduke many people: they shall i breake their swoordes also into mattocks, and their speares into sithes: nation shal not lift vp a sword against nation, neyther shall they learne k to fight any more.
5 O house of Iaakob, come ye, and let vs l walke in the light of the Lorde.
6 Surely thou m hast forsaken thy people, the house of Iaakob, because they are n full of the East maners, and are soorcerers as the Philistims, o and abound with strange children.
7 Their land also was full of p siluer and golde, and there was none ende of their treasures: & their land was full of horses, and their charets were infinite.
8 Their land also was ful of idoles: they worshipped the worke of their owne handes, which their owne fingers haue made.
9 And a man bowed himselfe, and a man q humbled himselfe: therefore r spare them not.
10 Enter into the rocke, & hide thē in the dust from before the feare of the Lorde, and from the glorie of his maiestie.
11 The hie looke of man shalbe humbled, and the loftinesse of men shalbe abased, and the Lorde onely shall bee exalted in s that day.
12 For the dape of the Lorde of hostes is vpon al the proude and hautie, and vpon all that is exalted: and it shall bee made lowe.
13 Euen vpon all the cedars of Lebanon, that are hye and exalted, and vpon all the okes of Bashan,
14 And vpon all the high t mountaines, & vpon all the hilles that are lifted vp,
15 And vpon euery hye tower, and vpon euery strong wall,
16 And vpon u all the ships of Tarshish, and vpon all pleasant pictures.
17 And p hautines of me shalbe brought low, & the loftinesse of men shalbe abased, and the Lorde shall onely be exalted in that dap.
18 And the idoles wil he vtterly destroye.
19 Then they shall go * into the holes of the rocks, & into the caues of the earth, from before the feare of the Lorde, and from the glory of his maiestie, when he shal arise to destroy the earth.
20 At that dape shall man cast away his

g The Lord, which is Christ, shal haue al power giuen him.
h That they may acknowledge their sins & turne to him.
i He sheweth the fruite of the peace, which the Gospel should bring: to wit, ȳ men should do good one to another, where as before they were enemies.
k He speaketh not against the vse of weapons & lawful warre, but sheweth how the hearts of ȳ godly shalbe affected one towardanother: which peace and loue doeth begin and grow in this life, but shalbe perfited, when we are ioyned with our head Christ Iesus
l Seing the Gentiles will be so ready, make you haste and shew them the way to worship God.
m The Prophet seeing the small hope, ȳ the Iewes would conuert, complaineth to God, as though he had vtterly forsaken thē for their sinnes.
n Full of the corruptions that reygned chiefely in the East partes.
o They altogether giue themselues to the facions of other nations.
p The Prophet first cōdemned their superstition & idolatrie: next their couetousnes, and thirdly, their vaine trust in worldly meanes.
q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.
r Thus the Prophet spake, beyng inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.
s Meaning, as soone as God shall beginne to execute his iudgements.
t By high trees & mountaines are meant them that are proude, and lostie, and thinke themselues most strong in this worlde.
u He condemneth their vayne confidence, which they had in strong holdes, and in their riche marchandise, which brought in vayne pleasures, wherewith mens mindes became effeminate.

Hosea 10. 8. Luke. 23. 30. reuel. 6. 16. & 9. 6.

x They shall cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.
y Cast of your vayne confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, & consider that you haue to do with God.

siluer idoles, and his golden idoles (which they had made themselues to worship them) x to the moules and to the backes,
21 To go into the holes of the rockes, and into the tops of the ragged rockes frō before the feare of the Lorde, and from the glory of his maiestie, when he shall rise to destroy the earth.
22 Cease you from the mā whose breath is in his nostrels: for wherein is he to be esteemed?

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The corse ousnesse of the gouernours. 16 The pride of the women.

1 FOr lo, the Lord God of hostes will take away from Ierusalem & from Iudah the stay a and the strength: euen all the stay of bread, and all the stay of water,
2 The strong man, & the man of warre, b the iudge and the Prophet, the prudet and the aged,
3 The cauteine of fiftie, and the honorable, and the counseller, and the cunning artificer, and the eloquent man.
4 And I wil appoint d childē to be their princes, and babes shal rule ouer them.
5 The people shall be e oppressed one of another, and euery one by his neighbour: the children shal presume against the ancient, and the vile against the honourable.
6 When euery one shall f take holde of his brother of the house of his father, and say, Thou hast clothing: thou shalt be our prince, and let this fall be vnder thine hand,
7 In that day he shall g sweare, saying, I cannot be an helper: for there is no breade in myne house, nor clothing: therfore make me no prince of p̄ people.
8 Doutles Ierusalem is fallen, and Iudah is fallen down, because their tōgue and workes are against the Lorde, to prouoke the eyes of his glory.
9 The h tryal of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Wo be vnto their soules: for they haue rewarded euil vnto themselues.
10 i Say ye, Surely it shall be well with the iust: for they shall eate the fruite of their workes.
11 Wo be to the wicked, it shalbe euil with him: for the reward of his handes shall be giuen him.

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from thē.
b The temporall gouernour and the minister.
c By these he meaneth that God would take away euery thing that was in any estimation, and wherin they had any occasion to vaunt themselues.
d Not onely in age, but in wit, maners, knowledge & strēgth.
e For lacke of good regiment and order.
f He sheweth that this plague shalbe so horrible, that contrary to the cōmon maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.
g Feare shal rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him.
h When God shal examine their deeds, whereupon they now set an impudent face, he shall finde the marke of their impietie in their forehead.
i Be ye that are godly assured that God will defend you in the middes of these troubles.

12 k Children are extortioners of my people, and women haue rule ouer them: O my people, they that lead thē, cause thē to erre, and destroy the way of thy paths.
13 The Lord standeth vp to plead, yea, he standeth to iudge the people.
14 The Lorde shall enter into iudgement with the l Ancients of his people & the princes thereof: for ye haue eaten vp p̄ vineyarde: the spoile of the poore is in your houses.
15 What haue ye to do, that ye beate my people to pieces, m and grinde the faces of the poore, saith the Lord, euen p̄ Lorde of hostes?
16 The Lord also saith, n Because p̄ daughters of Sion are hautie, and walk with o stretched out neckes, and with p wandering eies, walking and q mincing as they go, and making a r tinkeling with their feete,
17 Therefore shal p̄ Lord make the heads of the daughters of Sion balde, and the Lord shal discouer their secret partes.
18 In that day shal the Lorde take away the ornament of p̄ slippers, & the calles, and the round tires,
19 The s weete balles, and the bracelets, & the bonnets,
20 The types of the head, and the sloppes, and the head bandes, and the tablets, & the earings,
21 The rings and the mufflers,
22 The costly apparel and the vailes, and the wimpels, and the crisping pinnes,
23 And the glasses, and the fine linnen, & the hoodes, and the t lannes.
24 And in stead of sweete sauour, there shalbe stinke, and in stead of a girdle, a rent, and in stead of dressing of p̄ heare, baldnes, and in stead of a stomacher, a girding of sackcloth, & burning in stead of beautie.
25 Thy men u shall fall by the swordе, and thy strength in the battel.
26 Then shal her gates mourne and lament, and she, being desolate, shall sitte vpon the ground.

k Because the wicked people were more addict to their princes, then to the commandmēts of God, he sheweth that he would giue them such princes, by whome they should haue no helpe, but that should be manifest tokēs of his wrath, because they should be fooles and effeminate.
l Meaning, that the rulers and gouerners had destroyed his Church, and not preserued it, according to their duety.
m That is, ye shew al cruelty against them.
n He menaceth the people, because of the arrogancy & pride of their women, which gaue thē selues to al wantonnes and dissolution.
o Which declared their pride.
p As a signe, that they were not chaste.
q Which sheweth their wantonnes.
r They delited then in slippers that did creake, or had litle plates sowed vpon thē, which tinkled as they went.
s In rehearsing all these thinges particularly, he sheweth the lightnes, and vanitie of such as cannot be content with comely apparell according to their degree.
t Meaning, that God will not onely punish the women, but their husbandes, which haue suffered this dissolutenes, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 The smal remnant of mē after the destruction of Ierusalem. 2 The graces of God vpon thē that remain.

1 AND in that day shall a seuen women take hold of one man, saying, We wil eate our owne bread, and we will weare our garments: only b let vs be called by thy name, & take away our c reproche.

u When God shal execute this vengeāce, there shal not be one man found to be head to many women, & they contrary to womanly shamefastnes, shall seeke vnto men, and offer themselues to any condition.
b Be thou our husband, and let vs be called thy wives.
c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring vp like a bud, signifiying that Gods graces should be as plentiful toward the faithfull, as though they sprang out of the earth, as Chap. 45.8. Some by the budde of the Lord meane Christ.
e He alludeth to the book of life, whereof read Exod. 32. 32: meaning Gods secret counsel, wherein his elect are predestinate to life euerlasting.
f That is, the cruelties, extortion, auarice, and all wickednes.
g When thinges shall be redressed, that were amisse.
h He alludeth to the pillar of ȝ cloude, Exod. 13. 21: meaning, that Gods fauour and protection should appeare in euery place.
i The faythfull are called the glory of God, because his image, and tokens of his grace shine in them.
k God promiseth to be the defence of his Church agaynst all troubles and dangers.

2 In that day shall the [d] bud of ȝ Lorde be beautiful and glorious, & the frute of the earth shall be excellent and pleasant for them that are escaped of Israel.
3 Then he that shall be left in Zion, & he that shall remayne in Jerusalem, shall be called holy, and euery one shall bee [e] written among the liuing in Jerusalem,
4 When the Lord shal wash the filthines of the daughters of Zion, and purge ȝ [f] blood of Jerusalem out of the middes thereof by the spirit of iudgement, and by the spirit of burning.
5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, [h] a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the [i] glory shall be a defence.
6 And a couering shalbe for a shadow in the day for the heate, and a place of refuge and a couert for the storme [k] & for the rayne.

7 ¶ Surely the vineyarde of the Lorde of hostes is the house of Israel, and the men of Judah are his pleasant plant, & he looked for [h] iudgement, but behold oppression: for rightcoulnes, but behold [i] a crying.
8 Wo vnto them ȝ ioine house to house, & lay field to field, til there be no [k] place, that ye may be placed by your selues in the middes of the earth.
9 This is in mine [l] eares, saith the Lord of hostes. Surely many houses shalbe desolate, euen great, and faire without inhabitant.
10 For ten acres of vines shall yelde one [m] bath, and the seede of an [n] homer shall yeld an [o] ephah.
11 ¶ Wo vnto them, that rise vp early to follow drunkennes, and to them that continue until a night, till the wyne do inflame them.
12 And the harpe and viole, timbrel, and pipe, and wine are in their feastes: but they regarde not the [p] worke of the Lord, neither consider the worke of his handes.
13 Therfore my people [q] is gone into captiuitie, because they had [r] no knowledge, and the glory thereof are men famished, and the multitude thereof is dried vp with thirst.
14 Therefore [u] hell hath inlarged it selfe, and hath opened his mouth, without measure, and their glory, & their multitude, and their pompe, and he that reioyceth among them, shall descend into it.
15 And man shalbe brought downe, and man shalbe humbled, euen the eyes of the proud shalbe humbled.
16 And the Lord of hostes shall be exalted in iudgement, and the holy God shalbe sanctified in iustice.
17 Then shal [x] the lambes feede after their maner, and the strangers shall eate the desolate places of the fat.
18 ¶ Wo vnto them, that draw iniquitie with [y] cordes of vanitie, and sinne, as with cart ropes:
19 Which say, [z] Let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere and come, that wee may know it.
20 Wo vnto them that speake good of euill, [a] and euil of good, which put darknesse for light, and light for darknesse, that put bitter for sweete, and sweet for sowre.

h Iudgement & rightcousnes are true fruits of the feare of God, & therefore in the cruel oppressers there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I haue heard the cõplaint, and cry of the poore.
m Which conteineth about ten pottels: so that euery acre should but yeld one pottel.
n Which conteineth an hũdreth pottels.
o An Ephah conteineth ten pottels, and is in dry things as much as bath is in liquors.
p That spare no paine nor diligence to follow their lustes.
q Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.
r They regard not the prouidẽt care of God ouer them, nor for what ende he hath created them.
s That is, shall certainly go: for so the Prophetes vse to speake, as though ȝ thing which shal come to passe, were done already.
t Because they would not obey the word of God.
u Meaning, the graue shall swalow vp them ȝ shal die for hunger and thirst, and yet for all this great destruction it shal neuer be saciate.
x God comforteth the poore lambes of his Church, which had bene strangers in other countreis, promising ȝ they should dwell in those places againe, whereof they had bene depriued by the fat and cruel tyrants.
y Which vse all allurements, occasions, & excuses to harden their conscience in sinne.
z He sheweth what are the wordes of the wicked, when they are menaced w̃ Gods iudgements, 2. Pet. 3. 4.
a Which are not ashamed of sinne, nor care for honesty, but are growen to a desperate impietie.

CHAP. V.

1 Vnder the similitude of the vine he describeth the state of the people, 8 Of their auarice. 11 Their drunkennes. 13 Of their captiuitie.

1 NOw will [a] I sing to my [b] beloued a song of my beloued to his vineyarde, [c] My beloued had a [c] vineyard in a very fruitfull hill,
2 And he hedged it, and gathered out ȝ stones of it, and he planted it with the best plants, [d] and he built a towre in the middes thereof, and made a wine presse therein: then he looked that it should bring forth grapes: but it brought [e] forth wilde grapes.
3 Now therefore, O inhabitantes of Jerusalem and men of Judah, iudge, I pray you, [f] betweene me, & my vineyard.
4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, & it bringeth forth wilde grapes?
5 And now I will tell you what I will do to my vineyard: I [g] will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shalbe troden downe.
6 And I will lay it wast: it shal not be cut, nor digged, but briers, & thornes shall growe vp: I will also commaund the cloudes ȝ they raine no raine vpon it.

a The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.
b That is, to God. *Leue. 2. 21. mat. 21. 33.*
c Meaning, that he had planted his Church in a place most plentiful and aboundant.
d He spared no diligence nor cost.
e In the seuenth verse he declareth what they were.
f He maketh them iudges in their own cause, forasmuch as it was euident that they were the cause of their owne ruine.
g I will take no more care for it: meaning that he would take from them his worde and ministers, and all other comfortes, and sende them contrary plagues.

b Which are contemners of al doctrine and admonition.
c Which are neuer wearie, but fl owe their strength, & brag in gluttonie and drunkennes.
d Both they and their posteritie, so that nothing shalbe left.
e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bin more sensible, & therefore his plagues must cõtinue, til the ybegin to feele thẽ.
f He wil make the Babylonians to come agaynst thẽ at his beeke, & to fight vnder his standerd.
g They shalbe prompt, and lusty to execute Gods vẽgeance.
h The enemie shal haue none impediment.
i Whereby is declared ỹ crueltie of the enemie.
k The Iewes shal finde no succour.
l In the lande of Iudah.

21 Wo vnto them that are b wise in their owne eyes, and prudent in their owne sight.
22 Woe vnto them that are c mightie to drinke wine, and to them that are strog to powre in strong drinke:
23 Which iustifie b wicked for a reward, and take away the righteousnes of the righteous from him.
24 Therfore as the flame of fire deuoureth the stubble, and as the chaffe is cõsumed of the flame: so their d root shall be as rottenness, and their budde shall rise vp like dust, because they haue cast of the Law of the Lorde of hostes, and contemned the word of the holie one of Israel.
25 Therefore is the wrath of the Lorde kindled against his people, and he hath stretched out his e hande vpon them, and hath smitten them that the mountaines did tremble: and their carkases were tome in the middes of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.
26 And he will lift vp a signe f vnto the nations afarre, & wil hisse vnto them from the ende of the earth: and beholde, they shal come hastily with speede.
27 None shal g faint nor fal amõg them: none shall slumber nor sleepe, neyther shal ỹ girdle of his loynes be loosed, nor l the latchet of his shoes be broken:
28 Whose arrowes shalbe sharpe, and all his bowes bent: his horse hoofes shalbe thought like flint, and his wheeles like a whirlewind.
29 His roaring shalbe like a lyon, & he shal roare like yõg whelps: they shal h roare, and lay hold of the prey: they shall take it away, and none shal deliuer it.
30 And in that day they shall roare vpon them, as the roaring of the sea: and if k they looke vnto the earth, beholde darknesse, and sorowe, and the light shall be darkened in their l skie.

CHAP. VI.

1 Esaiah sheweth his vocation by the vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to cõprehend him: that is, by visible signes, as John Baptist saw the holy Ghost in the forme of a doue.
b As a iudge ready to giue sentence.
c Of his garmẽt, or of his throne.
d They were Angels so called, because they were of a firy colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.
e Signifying, that they were not able to endure the brightnes of Gods glory.
f Whereby was declared that mã was not able to see the brightnes of God in them.

1 IN the yere of the death of King Vzziah, a I saw also the Lorde sitting vpon an b high throne, and lifted vp, and the lower c partes thereof filled the temple.
2 The d Seraphims stoode vpon it: euery one had fire wings: with twayne he couered his e face, and with twaine he couered his f feete, and with twaine he did s flie.
3 And one cryed to another, & said, h Holy, holy, holy is the Lorde of hostes: the whole i world is ful of his glorie.
4 And the k imets of the doore cheeches l moued at the voyce of him that cried, and the house was filled with smoke.
5 Then I said, m Woe is me: for I am vndone, because I am a man o polluted lippes, and I dwell in the middes of a people of polluted lippes: for mine eies haue seen the King & Lord of hosts.
6 Then flewe one of the Seraphims vnto me: with an hote cole in his hande, which he had taken frõ the p altar with the tongs:
7 And he touched my mouth, and sayde, Lo, This hath touched thy lippes, and thine iniquitie shalbe taken away, and thy q sinne shalbe purged.
8 Also I heard the voyce of the Lord, saying, Whome shal I send? and who shal goe for vs? Then I sayde, Yere am I, send me.
9 And he said, Go, and say vnto this people, r Ye shal heare in deede, but ye shall not vnderstand: ye shal plainly see, and not perceiue.
10 Make ỹ heart of this people fat, make their eares heauie, & shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstande with their hearts, and conuert, and he heale them.
11 Then said I, Lord, s howe long? And he answered, Vntil the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate,
12 And the Lord haue remoued men farre away, and there be a great desolation in the middes of the land.
13 But yet in it shalbe q a tenth, and shall returne, and shalbe eaten vp as an elme r or as an oke, which haue a substance in them, when they cast their leaues: so the holy seed shalbe the substãce thereof.

g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.
h This oft repetition signifieth, that the holy Angels cannot satisfie themselues in praysing God, to teache vs that in all our liues we should giue our selues to the continuall prayse of God.
i His glory doth not only appeare in the heauens, but through all the worlde, and therefore all creatures are bound to prayse him.
k Which things were to cõfirme the Prophet, that it was not the voyce of mã: & by the smoke was signified the blindenes that should come vpõ the Iewes
l He speaketh this for two causes: the one, because he that was a mortall creature, and therefore had more neede to glorifie God thẽ the more neere that man approcheth to God, the more doeth he know his own sinne, and corruption.
m Of the burnt offrings, where the fire neuer went out.
n This declareth that man cannot render true obedience to God, till he haue purged vs.
o Whereby is declared that for the malice of man God will not immediatly take away his worde, but he will cause it to be preached to their condemnation, when as they wil not learne thereby to obey his wil, and be saued: hereby he exhorteth the ministers to do their duetie, and answere to the wicked murmurers, that through their owne malice their heart is hardened, Mat. 13. 14. Act 28. 26. rom. 11. 8.
p As he was moued with the zeale of Gods glorie, so was he touched with a charitable affection towarde the people.
q Meaning, the tenth part: or as some write, it was reueyled to Esaiah for the confirmation of his prophecie, that ten Kinges shoulde come before their captiuitie, s were from Vzziah to Zedekiah.
r For the fewnesse they shall seeme to bee eaten vp: yet they shall after florishe as a tree, which in winter loseth his leaues, and seemeth to bee dead, yet in sommer is fresh, and greene.

CHAP. VII.

1 Ierusalem besieged. 4 Esaiah comforteth the King. 13 Christ is promised.

2.King.16.5.

[u] Or, Syria.

a To wit, the second time for in the first battel Ahaz was ouercome.

b Meaning, the Kings house.

c That is, Israel, because that tribe was the greatest, Gene. 48 19.

d For feare.

e That is to say, The rest shall returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuitie.

f Which haue but a litle smoke & shall quickly be quenched.

g Which was an Israelite and as seemeth, enemie to the house of Dauid.

h Counting from the siue and twentieth yere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yere after that Isaiah did this message.

i For the consumation of this thing, that thine enemies shall be destroyed and thou preserued.

1 AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin [a] king of [a] Aram [a] came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalé to fight against it, but he could not ouercome it.

2 And it was tolde the house of [b] Dauid, saying, Aram is ioyned with [c] Ephraim: therefore his heart was [d] moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 ¶ Then sayd the Lord vnto Isaiah, Go forth now to meete Ahaz (thou & [e] Shear-iashub thy sonne) at the ende of the conduite of the vpper poole, in the path of the fullers fielde,

4 And say vnto him, Take héd, & be still: feare not, neither be fainthearted for the two tailes of these smoking [f] firebrãds, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsel against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs go vp against Iudah, and let vs waken them vp, & make a breach there in for vs, and set a king in the middes thereof, euen the sonne of [g] Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shal it be.

8 For the head of Aram is Damascus, & the head of Damascus is Rezin: & within fiue and [h] threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be eládished.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske [i] a signe for thee of the Lorde thy God: aske it, either in the depth, or in the height aboue.

12 But Ahaz sayd, I will not aske, neither wil I [k] tempt the Lord.

13 Then he sayd, Heare ye nowe, O house of Dauid, Is it a small thing for you to grieue [l] men, that ye wil also grieue my Gods?

14 Therfore the Lord [m] himselfe will giue you a signe. Beholde, the virgine shall conceiue and beare a sonne, and she shal call his name [n] Immanu-el.

15 [n] Butter and honey shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the [o] childe shall haue knowledge to refuse the euill, & to chuse the good, the land, that thou abhorrest, shall be forsaken of both her kings.

17 The Lorde shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that [p] Ephraim departed from Iudah) euen the king of [q] Assiur.

18 And in that day shall the Lord hisse for the [r] flie that is at the vttermost part of the floods of Egypt, & for the bee which is in the land of Assiur,

19 And they shall come and shal light all in the desolate valleys, and in the holes of the rockes, and vpon all thornie places, and vpon all bushes [s] places.

20 In that day shal the Lord shaue with a rasor that is hired, euen by them beyond the Riuer, by the king of Assiur, the head and the heare of the [t] feete, and it shal consume the beard.

21 And in the same day shal a man [u] nourish a yong kowe, and two sheepe.

22 And for the [x] abundance of milke, that they shall giue, he shall eate butter: for butter and honie shal euery one eate, which is left within the land.

23 And at the same daye euery place, wherein shall be a thousande vines, shall be at a thousande pieces of siluer: so it shall be for the bryers and for the thornes.

24 With arrowes & with ybowe shal one come thither: because all the land shalbe briers and thornes.

25 But on [y] all the mountaines, which shalbe digged with the mattocke, there shal not come thither the feare of briers and thornes: but they shall be for the sending out of bullockes and for the treading of sheepe.

[o] Not meaning Christ, but any childe: for before a childe can come to the yeres of discretion, the Kings of Samaria and Syria shalbe destroyed.

[p] Since the time that the twelue Tribes rebel'ed vnder Roboam.

[q] In whome thou hast put thy trust.

[r] Meaning, the Egyptians: for by reason the countrey is hote and moyst, it is full of flyes, as Assyria is full of bees.

[s] Signifying, that no place shalbe free from them.

[t] That is, that which is from the belly downeward: meaning, that he would destroy both great and smal.

[u] He that before had a great nomber of cattell, shalbe content with one kowe and two sheepe.

[x] The nomber of men shalbe so small, that a fewe beastes shall be able to nourishe all abundantly.

[y] As they that go to seeke wilde beastes among the bushes.

[z] The mountaines contrary to their wont, shalbe tilled by such as shal flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The worde of God must be inquired at.

1 MOreouer, the Lord said vnto mee, Take thee a [a] great role, & write in it [b] with a mans penne, Make speede to the spoyle: haste to the pray.

2 Then I tooke vnto mee [c] faithfull witnesses to recorde, Vriah the Priest, and Zechariah the sonne of Iberechiah.

3 After, I came vnto the [d] Prophetesse, which conceyued, & bare a sonne. Then sayde the Lorde to mee, Call his name,

a That thou mayest write in great letters to the intent it may be more easily read.

b Meaning, after the common fashion: because all men might reade it.

c Because the thing was of great importance, he tooke these two witnesses, which were of credite with the people, when he set this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, 2 King. 16. 11.

d Meaning, to his wife, and this was done in a vision.

*Or, Make speede to the spoile: haste to the pray.

[n]Maher-shalal hash-baz.

4 For before [e] the child shall haue knowledge to cry, My father, & my mother, [f] he shall take away the riches of Damascus and the spoile of Samaria, before the king of Asshur.

5 [g] And the Lord spake yet agayne vnto me, saying,

6 Because this people hath refused the waters of [h] Siloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore behold, the Lord bringeth vp vpon them the waters of [b] the riuer mighty and great, euen the king of Asshur with al his glory, and he shal come vp vpon all their riuers, and go ouer all their bankes,

8 And shall breake into Iudah, & shall ouerflow and passe through, and shall come vp to the [i] necke, and [k] stretching out of his winges shall fill the breadth of thy land, O [k] Immanu-el.

9 Gather together on heapes, O ye people, and ye shalbe broken in pieces, and hearken all ye of farre countreies: gird ye your selues, and you shall be broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stande: for God is with vs.

11 For the Lorde spake thus to me in taking [m] of mine hand, & taught me, that I should not walke in the way of this people, saying,

12 Say ye not, [A] confederacie to all the, to whom this people saith a confederacie, neither feare you [o] their feare, nor be afraid of them.

13 [p] Sanctifie the Lorde of hostes, and let him be your feare, and let him be your dread.

14 And he shall be as a [q] Sanctuarie: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shal stumble, and shal fal, and shalbe broken & shalbe snared, and shalbe taken.

16 [r] Bynde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lorde that hath hid his face from the house of Iaakob, and I will looke for him.

18 Behold, I and the [s] children whome the Lord hath giuen me, are as signes and as wonders in Israel, [t] by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, and at the southsayers, which whisper and murmure, [u] Should not a people enquire at their God? from the [x] liuing to the dead?

20 To the [y] Law, and to the testimonie, if they speak not according to this word: it is because there is no [z] light in them.

21 Then he that is afflicted & famished, shall go to and fro in [a] it: and when he shall be hungry, he shal euen fret himselfe, [b] and curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, beholde trouble, and [c] darknes, vexation and anguishe, and he is driuen to darknes.

*The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten Tribes for their pride and contempt of God.

1 YEt [a] the darknes shal not be according to the affliction, [b] that it had when at the first he touched lightly the land of Zebulun & the land of Naphtali, not afterward whē he was more grieuous by the way of the sea beyonde Iordan in Galile of the Gentiles.

2 The people that [d] walked in darknes, haue seene a great slight: they that dwelled in the lande of the shadowe of death, vpon them hath the [e] light shined.

3 Thou hast multiplied the nation, and not increased their ioye: they haue reioyced before thee according to the ioye in harnest & as men reioice when they deuide a spoyle.

4 For [b] the yoke of their burthen, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battel of the warriour is

[o] Meaning, that they should not feare the thing they feared, which haue no hope in God. [p] In putting your trust onely in him, in calling vpon him in aduersitie, paciently looking for his helpe, and fearing to do any thing contrary to his will.

[q] He wil defend you which are his elect, and reiect all the rest, which is ment of Christ, against whome the Iewes should stumble and fall, Luke 2.34. rom. 9.33. 1. pet. 2.7, 8 [r] Though all forsake me, yet ye that are mine, keepe my word sure sealed in your hearts. [s] Meaning, them that were willing to heare and obey the word of God, whome the worlde hated as though they were monsters and not worthy to liue.

[t] This was a cōsolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

[u] Answere the wicked thus, Should not gods people seeke succour onely at him?

[x] That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at [y] dead, which is the illusion of Satan:

[y] Seeke remedy in the worde of God where his wil is declared.

[z] They haue no knowledge, but are blinde leaders of [y] blinde.

[a] That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God. [b] In whom afore they put their trust. [c] They shal thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

[a] He cōforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah. [b] Wherewith Israel was punished, first by Tiglath-pilesar, which was a light scourge in respect of that which they suffered afterward by Shalma-neser who carried the Israelites away captiues.

[c] Where as the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram. [d] Which were captiue in Babylon: and [e] Prophet speaketh of that thing, which should come to passe three score yeres after, as though it were now done. [c] Meaning, the comfort of their deliuerance. [f] This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospell, Mat. 4. 15, 16. [g] Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2.10. [h] Thou gauest them perfite ioy, by deliuering them and by destroying the tyrants that had kept thē in cruell bondage, as thou didst deliuer them by Gadion from the Midianites, Iud. 7.22.

with noyse, and with trumbling of garments in bloud: but this shall be [i] with burning and deuouring of fire.

6 For vnto vs a Childe is borne, & vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and he shal call his name Wonderful, Counseller, The mighty God, The euerlasting [k] Father, The prince of peace,

7 The increase of his gouernement and peace shall haue none ende: he shall sit vpon the throne of Dauid, and vpon his kingdom, to order it, and to stablish it with iudgement and with iustice, from henceforth, euen for euer: the zeale of the Lord of hostes wil performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon [m] Israel.

9 And all the people shal know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The [n] bricks are fallen, but we will build it with hewen stones: the wilde figge trees are cut downe, but we will change them into cedars.

11 Neuertheless the Lord wil raise vp the aduersaries of [o] Rezin against him, and ioyne his enemies together,

12 Aram before and the Philistims behind, and they shal deuour Israel with open mouth: yet for all this his wrath is not turned away, but his hande is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither do they seeke the Lord of hostes.

14 Therefore wil the Lorde cut of from Israel head and taple, branch and rush in one day.

15 The ancient and the honorable man, he is the head: and the prophet that teacheth lies, he is the taple.

16 For the leaders of the people cause the to erre: and they that are led by them, are deuoured.

17 Therefore shal the Lord haue no pleasure in their yong men, neither will he haue compassion of their fatherless and of their widowes: for euery one is an hypocrite and wicked, & euery mouth speaketh folly: yet for al this his wrath is not turned away, but his hande is stretched out still.

18 For wickednes [p] burneth as a fire: it deuoureth the briers and the thornes, and wil kindle in the thicke places of the forest: and they shall mount vp lyke the lifting vp of smoke.

19 By the wrath of [q] the Lord of hostes shall the land be darkened, and the people shal be as the meate of the fire: no man shall [q] spare his brother.

20 And he shal snatch at the right hand, and be hungry: and he shall eate on the left hand, and shall not be satisfied: euery one shall eate the [r] flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim another, [r] Their greedines shal be insatiable, so that one brother shal eat vp another, as though he should eate his owa flesh. Manasseh, and they both shalbe against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 Of wicked lawmakers. 5 God wil punish his people by the Assyrians, and after destroy them. 11 The remnant of Israel shalbe saued.

1 WOuto them that decree wicked decrees, & [a] write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of [b] poore of my people, that widowes may be their prey, and that they may spoile the fatherless.

3 What wil ye do now in the day of visitation, and of destruction, which shall come from [c] farre? to whom wil ye flee for helpe? and where wil ye leaue your glory?

4 [d] Without me euery one shal fal among them that are bound, and they shal fall downe among the slaine: yet for al this his wrath is not turned away, but his hand is stretched out still.

5 ¶ [e] O Asshur, the rod of my wrath: and the staffe in their handes is mine indignation.

6 I wil send [f] him to a dissembling nation, and I wil giue him a charge against [g] the people of my wrath to take the spoile & to take the prey, & to tread them vnder feete like the mire in the streete.

7 But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy and to cut of not a few nations.

8 For he saith, Are not my princes all together Kings?

9 Is not Calno as [s] Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hande hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, & aboue Samaria:

11 Shal not I, as I haue done to Samaria, and to the idoles thereof, so do to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hath accomplished [h] all his worke vpon mount Zion and Ierusalem, I will visite the fruite of the proude heart [i] of the king of Asshur, and his glorious & proud looke.

13 Because he said, By [k] power of mine owne hand haue I done it, and by my wisdome, because I am wise: therefore I haue removed the borders of [l] people, and haue spoiled their treasures, & haue pulled down the inhabitants like a valiant man.

14 And mine hande hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

a Which write, and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischief, should be first punished.

b To wit, from Assyria.

c Your riches and autoritie, that they may be safe, and that ye may receine them againe.

d Because they haue forsaken me, some shall go into captiuitie, & the rest shall be slayne.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the worke of God and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendmẽt, and the Assyrias purpose is to destroy them to enriche themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuil.

g Seeing that I haue ouercome, as wel one citie as another, so that none could resist, shall Ierusalem be able to escape mine handes?

h When he hath sufficiently chastised his people (for he beginneth at his own house) then will he burne the rods.

i Meaning, of Sanecherib.

k Here we see y no creature is able to doe anie thing, but as God appointeth him, and y they are al but his instruments to doe his worke, though the intentions be diuers, as verse. 6.
l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.
m That is, the Assyrians.
n To wit, body & soule vtterly.
o When the battell is lost & the standard taken.
p This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others.
q This smal nombber, which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fill all the world with righteousnesse.
r God will destroy this land as he hath determined, and after saue a small portion.
s As the Egyptians did punishe thee.

t Reade Chap. 9. 4.
u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14. 28.
x Because of the promes made to that kingdome, whereby Christs Kingdome was

15 Shall the k axe boast it selfe against him that heweth therewith? or shall the sawe erait it selfe against him that maueth it? as if the roode should lift vp it selfe against him that taketh it vp, or the staffe shoulde eralt it selfe, as it were no wood.
16 Therefore shal the Lord God of hostes send among his fat men, leanues, and vnder his glorie he shall kindle a burning, like the burning of fire.
17 And the light of Israel shalbe as a l fire, and the Holie one thereof as a flame, and it shall burne, and deuoure m his thornes and his briers in one day:
18 And shall consume the glory of his forest, and of his fruitefull fields both soule n and flesh: and he shalbe as the o fainting of a standard bearer.
19 And the rest of the trees of his forest shalbe fewe, that a childe may tell them.
20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shall p stay vpon the Lorde, the holy one of Israel in truth.
21 The remnant shall returne, euen the remnant of Iaakob vnto the mightie God.
22 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption q decreed shall ouerflowe with righteousnes.
23 For the Lord God of hostes shal make the consumption, euen r determined, in the middes of all the land.
24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zion, be not afraide of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the maner of s Egypt:
25 But yet a verie litle time, & the wrath shalbe consumed, and mine anger in their destruction.
26 And the Lorde of hostes shall raise vp a scourge for him, according to the plague of t Midian in the rocke Oreb: and as his staffe was vpon the u Sea, so he will lift it vp after the maner of Egypt.
27 And at that day shall his burden be taken away from of thy shoulder, and his poke from of thy necke: & the poke shalbe destroyed because of x the anointing.
28 He is come y to Aiath: he is passed into Migron: at Michmash shall he laye vp his armour.
29 They haue gone ouer the foorde: they lodged in the lodging at Geba: Ramah is afraide: Gibeah of Saul is fled away.
30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.
31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.
32 Yet there is a time that he will stay at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.
33 Beholde, the Lord God of hostes shall cut of the z bough with feare, and they of high stature shalbe cut of, and the hie shalbe humbled.
34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 3 His vertues and kingdome. 8 The fruites of the Gospel. 10 The calling of the Gentiles.

1 BVt there shall come a a rod forth of the stocke of Ishai, and a graffe shal growe out of his rootes.
2 And the Spirit of the Lorde shall rest vpon him: the Spirit of wisdome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord,
3 And shall make him prudent in b feare of the Lorde: for he shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.
4 But with righteousnesse shall he iudge the poore, and with equitie shall he reproue for the meeke of the earth: and he shall b smite the earth with the rodde of his mouth, and with the breath of his lippes shall he slay the wicked.
5 And iustice shalbe the girdle of his loines, and faithfulnesse the girdle of his reines.
6 The c wolfe also shall dwell with the lambe, and the leopard shall lie with the kid, and the calfe, and the lion, and the fat beast together, and a litle childe shal leade them.
7 And the kowe and the beare shal feede: their pong ones shall lie together: and the lyon shall eate strawe like the bullocke.
8 And the sucking childe shall play vpon the hole of the aspe, & the waned childe shall put his hand vpon the cockatrice hole.
9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge so that all the worlde shalbe smitten with this rodde, which is his worde.

y He describeth by what way the Assyrians should come against Ierusalem to confirme the faithfull, when it should come to passe, that as their plague was come, so shoulde they be deliuered.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai a man without dignitie: so Christ should come of a poore carpenters house as out of a dead stocke, Chap. 53. 2.
b All these properties can agree to none but onely vnto Christe: for it is he that toucheth the hearts of the faithfull and mortifieth their concupiscences: & to the wicked he is the sauour of death and to them that shall perish: so that all the

z Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

c Men because of their wicked affections are named by the names of beastes, wherein the like affections reigne: but Christ by his Spirite shall reforme them, and worke in them such mutuall charitie, that they shalbe like lambes, fauouring and louing one another, and cast of all their cruell affections, Chap. 65. 25.

d It shalbe in as great abundance as the waters in the sea.
e He prophecieth of the calling of the Gentiles.
f That is, his Church, which he also calleth his rest, Psal. 132. 14.
g For God first deliuered his people out of Egypt, and nowe promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were disperseds: and this is chiefely ment of Christ, who calleth his people, being dispersed through all the world. h Here he describeth the consent that shalbe in his Church, and their victorie against their enemies.
i Meaning, a corner of the sea, that entreth into the lande, and hath the forme of a tongue. k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

of the Lorde, as [d] the waters that couer the sea.
10 And in that day the roote of Iſhai, which ſhall ſtand vp for a ſigne vnto the [e] people, the nations ſhall ſeeke vnto it, and his [f] reſt ſhalbe glorious.
11 And in the ſame day ſhall the Lorde ſtretch out his hand [g] againe the ſecond time, to poſſeſſe the remnant of his people, (which ſhalbe left) of Aſſhur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the iſles of the ſea.
12 And he ſhall ſet vp a ſigne to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattered of Iudah from the foure corners of the worlde.
13 The hatred alſo of Ephraim ſhall departe, and the aduerſaries of Iudah ſhal be cut of: Ephraim ſhall not enuie [h] Iudah, neither ſhall Iudah vexe Ephraim:
14 But they ſhall flée vpon the ſhoulders of the Philiſtims towarde the Weſt: they ſhall ſpoile them of the Eaſt together: Edom and Moab ſhalbe the ſtretching out of their handes, and the children of Ammon in their obedience.
15 The Lord alſo ſhall vtterly deſtroy the [i] tongue of the Egyptians ſea, & with his mightie winde ſhal lift vp his hand [k] ouer the riuer, and ſhall ſmite him in his ſeuen ſtreames, and cauſe men to walke therein with ſhoes.
16 And there ſhalbe a path to the remnant of his people, which are left of Aſſhur, like as it was vnto Iſrael in the day that he came vp out of the lande of Egypt.

a He ſheweth how the Church ſhall praiſe God, when they are deliuered from their captiuitie.
b Our ſaluation ſtandeth onely in God, who giueth vs an aſſured confidence, conſtancie and occaſion to praiſe him for the ſame.
Exod. 15. 2. Pſal. 118. 14.
c The graces of God ſhalbe ſo abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full. *1. Chro. 16. 8.*
d Ye that are of the Church.

rael in the middes of thee.

CHAP. XIII.

The Medes and Perſians ſhall deſtroy Babylon.

1 THe [a] burden of Babel, which Iſaiah the ſonne of Amoz did ſee.
2 Lift vp a ſtandard vpon the hie mountaine: lift vp p voyce vnto them: wagge the [b] hand, that they may go in to the gates of the nobles.
3 I haue commanded them, that I haue [c] ſanctified: and I haue called p mightie to my wrath, and them that reioyce in my [d] glorie.
4 The noyſe of a multitude is in p mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lorde of hoſtes nombreth the hoſte of the battell.
5 They come from a farre countrey, from the ende of the heauen: euen the Lord with the [e] weapons of his wrath to deſtroy the whole land.
6 Howle [f] you, for the day of the Lorde is at hand: it ſhall come as a deſtroyer from the Almightie.
7 Therefore ſhall all hands be weakened, and all mens hearts ſhall melt,
8 And they ſhalbe afraide: anguiſh and ſorowe ſhall take them, and they ſhall haue paine, as a woman that trauaileth: euery one ſhalbe amaſed at his neighbour, and their faces ſhalbe like s flames of fire.
9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waſte: and he ſhall deſtroy the ſinners out of it.
10 For the [h] ſtarres of heauen and the planets thereof ſhall not giue their light: the ſunne ſhalbe darkened in his going forth, and the moone ſhall not cauſe her light to ſhine.
11 And I will viſite the wickednesse vpon the [i] world, and their iniquitie vpon the wicked, and I will cauſe the arrogancie of the [k] proud to ceaſe, and will caſt downe the pride of tyrants.
12 I will make a [l] man more precious then fine golde, euen a man aboue the wedge of golde of Ophir.
13 Therefore I wil ſhake the heauen, and the earth ſhall remoue out of her place in the wrath of the Lord of hoſtes, and in the day of his fierce anger.
14 And [m] it ſhalbe as a chaſed doe, and as a ſheepe that no man taketh vp: euerie man ſhall turne to his owne people,

a That is, the great calamitie, which was prophecied to come on Babel, as a moſt grieuous burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plagues, wherewith God would ſmite theſe ſtrange nations, (whom they knewe) to declare that God chaſtiſed the Iſraelites as his children, and theſe others as his enemies: and alſo that if God ſpare not theſe that are ignorant, that they muſt not thinke ſtrange, if he puniſhed them, which haue knowledge of his Lawe and keepe it not.
b To wit, to the Medes and the Perſians.
c That is, prepared and appointed to execute my judgements.
d Which willingly goe about the worke whereunto I appoint them, but howe the wicked doe this, reade chap. 10. 6.
e The armie of the Medes and the Perſians againſt Babylon.
f Ye Babylonians.
g The Babylonians anger, and griefe ſhalbe ſo much, that their faces ſhall burne as fire.
h They that are ouercome, ſhall thinke that all the powers of heauen and earth are againſt them, Ezek. 32. 7. Ioel 3. 15. mat. 24. 29.
i He compareth Babylon to the whole world, becauſe they ſo eſteemed themſelues by reaſon of their great empire.
k He noteth the principall vice, whereunto they were moſt giuen, as are all that abound in wealth.
l He noteth the great ſlaughter that ſhall be, ſeeing the enemie ſhall neither for golde, or ſiluer ſpare a mans life, as verſe. 17.
m Meaning, the power of Babylon with their hyred ſouldiers.

and flee eche one to his owne land.

15 Euery one that is found, shalbe stricken
through: and who euer iopneth him
selfe, shall fall by the sword.

Psal.137.9.

16 * Their children also shalbe broken in
pieces before their eyes: their houses
shalbe spoiled, & their wives rauished.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

17 Behold, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of golde.

18 With bowes also shal they destroy the
children, and shall haue no compassion
vpon the fruite of the wombe, and their
eyes shal not spare the children.

Gen.19.24. verse.50.40.

19 And Babel the glorie of kingdomes,
the beautie & pride of the Chaldeans,
shalbe as the destruction of God * in
Sodom and Gomorah.

20 It shall not be inhabited for euer, nei-
ther shal it be dwelled in from generation
to generation: neither shal the o Ara-
bian pitche his tents there, neither
shall the sheepheards make their folds
there.

21 But p Tiim shal lodge there, and their
houses shalbe full of Ohim: Ostriches
shall dwell there, and the Satyrs shall
dance there.

22 And Iim shall crye in their palaces,
and dragons in their pleasant palaces:
and the time thereof is readie to come,
and the dayes thereof shall not be pro-
longed.

CHAP. XIIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

1 FOr a the Lord will haue compassion of
Iaakob, and will yet chuse Israel,
and cause them to rest in their owne
land: and the stranger b shall ioyne him
selfe vnto them, and they shall cleaue to
the house of Iaakob.

2 And the people shall receiue them and
bring them to their owne place, and the
house of Israel shall possesse them in the
land of the Lord, for c seruants & hand-
maids: and they shall take them prisi-
oners, whose captiues they were, and
haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall
giue thee rest from thy sorow, and from
thy feare, and from the sore bondage,
wherein thou didest serue,

4 Then shalt thou take vp this prouerbe
against the King of Babel, & say, How
hath the oppressor ceased? and the gold
thirstie Babel rested?

5 The Lord hath broken the rodde of the
wicked, and the sceptre of the rulers:

6 Which smote the people in anger with
a continual plague, and ruled the nati-
ons in wrath: if any were persecuted, he
did d not let.

7 The whole world is at e rest & is quiet:
they sing for ioye.

8 Also the fire trees reioyced of thee, and
the cedars of Lebanon, saying, Since
thou art laid downe, no hewer came vp
against vs.

9 Yet beneath is moued for thee to f meet
thee at thy comming, rousing vp the
dead for thee, euen all the princes of the
earth, & hath raised from their thrones
all the kings of the nations.

10 All they shall crye, and say vnto thee,
Art thou become weake also as we? art
thou become like vnto vs?

11 Thy pompe is brought downe to the
graue, and the sounde of thy violes: the
wormes g is spred vnder thee, and the
wormes couer thee.

12 How art thou fallen from heauen, O
h Lucifer, sonne of the morning? and cut
downe to the ground, which didest cast
lottes vpon the nations?

13 Yet thou saidest in thine heart, I will
ascend into heauen, & exalt my throne
aboue beside the starres of God: I will
sit also vpon the mount of the Congre-
gation in the sides of the i North.

14 I will ascende aboue the height of the
cloudes, and I will be like the most high.

15 But thou shalt be brought downe to
the graue, to the sides of the pit.

16 They that see thee, shall k looke vpon
thee and consider thee, saying, Is this the
man that made the earth to tremble,
and that did shake the kingdomes?

17 He made the world as a wilderness, &
destroyed the cities thereof, and opened
not l the house of his prisoners.

18 All the kings of the nations, euen they
al sleepe in glorie, euery one in his owne
house.

19 But thou art m cast out of thy graue
like an abominable branch: like the rai-
ment of those that are slaine, and thrust
thorow with a sword, which go downe
to the stones of the pit, as a carkeise tro-
den vnder feete.

20 Thou shalt not be ioyned with them
in the graue, because thou hast destroy-
ed thine owne land, and slaine thy peo-
ple: the seede of the wicked shall not be
renouned for euer.

21 n Prepare a slaughter for his children,
for p iniquitie of their fathers: let them
not rise vp nor possesse the land, nor fill
the face of the world with enemies.

22 ¶ For I will rise vp against them (saith
the Lord of hostes) and will cut of from
Babel the name and the remnant & the
sonne, and the nephew, saith the Lord:

23 And I will make it a possession to q
hedgehog, and pooles of water, and I
will sweepe it with the besome of de-
struction, saith the Lord of hostes.

24 The Lord of hostes hath swome, say-
ing, Surely like as I haue purposed, so
shall it come to passe, & as I haue con-
sulted, it shal stand:

25 o That I will breake to pieces Assur in
my

a He sheweth why God will haste to destroy his enemies: to wit, because he wil deliuer his Church.

b Meaning, that the Gentiles shalbe ioyned with the Church and worship God.

c Signifying that the Iewes should be superiors to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ. 2. Cor. 10.5.

d That is, hee suffred al violence & iniuries to be done.

e Meaning, that when tyrantes reigne, there can bee no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared least thou shouldest trouble the dead, as thou didest y liuing: and here he derideth the proud tyrannie of the wicked, which know not that al creatures wish their destruction y they may reioyce.

g In stead of thy costly carpets & couerings.

h Thou that thoughtest thy selfe most glorious, & as it were placed in the heauen: for the morning starre, that goeth before the sunne, is called Lucifer to whom Nebuchad-nezzar is compared.

i Meaning, Ierusalem, wherof the Temple was on the North side, as Psal. 48.2. whereby he meaneth that tyrats sight against God, when they persecute his Church, and would set themselues in his place.

k In marueiling at thee.

l To set them at libertie: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians and all those that should execute Gods vengeance.

o As I haue begun to destroy the Assyrians in Sancherib, so will I continue, and destroy them wholy, when I shal deliuer you from Babylon.

Or, torres.

my land, and vpon my mountains will I treade him vnder foote: so that his poke shall depart from [p] them, and his burden shall be taken from of their shoulder.
26 This is the counsell that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations.
27 Because the Lorde of hostes hath determined it, and who shall disanul it? and his hand is stretched out, and who shal turne it away?
28 ¶ In the yeere that King Ahaz dyed, was this [q] burden.
29 Reioyce not, (thou whole [r] Palestina) because the rod of him that did beate thee, is broken: for out of the serpentes roote shal come forth a cockatrise, and the fruite thereof shall be a fiery flying serpent.
30 For the [s] first borne of the poore shalbe fed, and the needie shall lye downe in safetie: and I will kil thy roote with famine, and [t] it shal slay thy remnant.
31 Howle, [u] O gate, crye O citie: thou whole land of Palestina art dissolued, for there shall come from the [u] North a smoke, and none shalbe [x] alone, at his time appointed.
32 What shal then one answere the messengers of the Gentiles? That the Lord hath stablished [a] Sion, and the poore of his people shal trust in it.

p From the Iewes.
q Read Chap. 13.1.
r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shalbe greater then euer it was.
s The Israelites, which were brought to most extreme miserie.
t To wit, my people.
u That is, from the Iewes, or Assyrians: for they were both North from Palestina.
x But they shalbe all readie, and ioyne together.
y Which shall come to enquire of the state of the Church.
z They shall answere, that the Lorde doeth defend his Church, and them that ioyne themselues thereunto.

CHAP. XV.

A prophecie against Moab.

1 THe [a] burden of Moab. Surely [b] Ar of Moab was destroyed, & brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.
2 [c] Hee shall goe vp to the temple, and to Dibon to the hie places to weepe: for [d] Nebo and for Medeba shall Moab howle: vpon all [e] their heades shalbe baldnes, and euerie beard shauen.
3 In their streetes shall they be girded with sackcloth: on the toppes of their houses, and in their streetes euerie one shal howle, and come downe with weeping.
4 And Hesbbon shall crie, and Elealeh: their voyce shalbe heard vnto Jahaz: therefore the warriers of Moab shall showt: the soule of euerie one shall lament in himselfe.
5 Mine [f] heart shall crie for Moab: his fugitiues shall flee vnto Zoar, [g] an heifer of three yere olde: for they shal go vp with weeping vp the mounting vp of Luhith: [h] vp the way of Horonaim they shal raise vp a cris of destruction.
6 For the waters of Nimrim shalbe dryed vp: therefore the grasse is withered, the herbes consumed, and there was no greene herbe.
7 Therefore what euery man hath left, and their substance shall they beare to the [i] brooke of the willowes.
8 For the crie went round about the borders of Moab: and the howling thereof vnto Eglaim, and the skriking thereof vnto Beer Elim,
9 Because the waters of Dimon shalbe [k] full of blood: for I will bring more vpon Dimon, euen lyons [l] vpon him that escapeth of Moab, and to the remnant of the land.

a Read cha. 13.1
b The chiefe citie, whereby the whole countrey was ment.
c The Moabites shal flee to their idoles for succour, but it shalbe to late.
d Which were cities of Moab.
e For as in the West partes the people vsed to let their heare grow long, when they mourned, so in y East parts they cut it of.
f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God y should come vpō them.
g Meaning, that it was a city that euer liued in pleasure, and neuer felt sorow.
h He describeth the miserable dissipation, and flight of the Moabites.
i To hide thē selues, and their goods there.
k Of them that are slaine.
l So that by no meanes they should escape y hand of God: thus wil God punish the enemies of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

1 SEnd [a] ye a lambe to the ruler of the world from the rocke of the wilderness, vnto [b] mountain of the daughter Sion.
2 For it shalbe as a bird that [c] flyeth, and a nest forsaken: the daughters of Moab shalbe at the foords of Arnon.
3 Gather a counsell, execute iudgement: [e] make thy shadowe as the night in the midday: [f] hide them that are chased out: bewray not him that is fled.
4 Let my banished dwel with thee: Moab be thou their couert from the face of the destroyer: for the extortioner [d] shall ende: the destroyer shalbe consumed, and the oppressour shall cease out of the land.
5 And in mercy shal the throne be prepared, [e] and he shall sit vpon it in stedfastnes, in the tabernacle of Dauid, iudging, and seeking iudgement, & hasting iustice.
6 We haue heard of the pride of Moab, (he is verie proude) euen his pride, and his arrogancie, & his indignation, but his [f] lies shal not be so.
7 Therfore shall Moab howle vnto Moab: euerie one shal houle: for the fundations of Kir-hareseth shall ye mourne, yet they shalbe striken.
8 For the vineyardes of Hesbbon are cut downe, and the vine of Sibmah: [h] the lords of the heathen haue broken the principall bines thereof: they are come vnto [i] Jaazer: they wandred in the wildernes: her goodly branches stretched out themselues, and went ouer the sea.
9 Therefore wil [k] I weeye with the weeping of Jaazer, and of the vine of Sibmah, O Hesbbon: and Elealeh, I will make thee drunke with my teares, because vpon thy sommer fruites, and vpon thy harust [l] a showting is fallen.
10 And gladnes is taken away, and ioye out of the plentifull fielde: and in the

a That is, offer a sacrifice: whereby hee deriteth their long delaye, which would not repent, when the Lorde called them, shewing them that it is now to late, seeing the vengeance of God is vpon them.
b There is no remedie, but you must flee.
c He sheweth what Moab shoulde haue done, when Israel their neighbour was in affliction, to whom because they would giue no shadowe nor comfort, they are now left comfortlesse.
d The Assyrians shal oppresse the Israelites, but for a while.
e Meaning, Christ.
f Their vaine confidence, and proud bragges shall deceiue them, as Ierem. 48.2.
g For all your mourning, yet the citie shalbe destroyed, euen vnto the fundations.
h That is, the Assyrians, and other enemies.
i Meaning, that the countrey of Moab was nowe destroyed and all the precious things thereof were caried into the borders, yea, into other countreis, and ouer the sea.
k Hee sheweth that their plague was so great, that it woulde haue moued any man to lament with them, as Psalme. 141 5.
l The enemies are come vpon thee, and showt for ioye, when they carie thy commodities from thee, as Iere. 48.33.

m For verie sorowe and compassion.
n They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemoz their great god shall not be able to helpe them.
o He appointed a certaine time to punishe the enemies in.
p Who will obserue iustly the time, for the which he is hyred, vineyards shalbe no singing nor shouting for ioy: the treader shall not treade wine in the wine presses: I haue caused the reioyeing to cease.
11 Wherefore, my m bowels shall sounde like an harpe for Moab, and mine inward partes for Kir-hareth.
12 And when it shall appeare that Moab shall be weare of his hie places, then shal he come to his n temple to pray, but he shall not preuaile.
13 This is the worde that the Lorde hath spoken against Moab since that time.
14 And nowe the Lord hath spoken, saying, o In three yeeres, as p yeeres of an hireling, and the glory of Moab shalbe contemned in all p great multitude, and the remnant shalbe verie small and feeble.

CHAP. XVII.

A Prophecie of the destruction of Damascus and Ephraim. 7 Calamitie moueth to repentance.

1 THe a burden of b Damascus. Behoide, Damascus is taken away from being a citie, for it shalbe a ruinous heape.
2 The cities of c Aroer shalbe forsaken: they shalbe for the flockes: for they shall lie there, and none shall make them afraide.
3 The munition also shal cease from d Ephraim, and the kingdome from Damascus, & the remnant of Aram shalbe as the e glorie of the children of Israel, saith the Lord of hostes.
4 And in that day the glorie of f Iaakob shalbe impouerished, and the fatnes of his flesh shalbe made leane.
5 And it shalbe as when the haruest man gatheretb g the corne, and reapeth the eares with his arme, and he shall be as he that gatheretb the eares in the valley of h Rephaim.
6 Yet a gathering of grapes shall i be left in it, as the shaking of an olive tree, two or three beries are in the top of the vpmost boughs, and foure or fiue in the hie branches of the fruite thereof, saith the Lord God of Israel.
7 At that day shall a man looke to his k maker, and his eyes shall looke to the holy one of Israel.
8 And he shall not looke to the altars, the workes of his owne hands, neither shal he looke to those things, which his own fingers haue made, as grones and images.
9 In that day shall the cities of their strength be as the forsaking of boughs and branches, which l they did forsake, because of the children of Israel, & there shalbe desolation.
10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plantes, & shalt graffe strange m vine branches:
11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seede to florish: but the harueste shalbe gone in the day n of possession, and there shalbe desperate sorow.
12 o Ah, the multitude of many people, they shal make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mightie waters.
13 The people shall make a sound like the noyse of many waters: but God shal rebuke them, and they shall flee farre of, and shalbe chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.
14 And loe, in the euening there is a trouble: but afore the morning it is gone. This is the portion of them that spoile vs, and the lot of them that robbe vs.

a Reade Chap. 13.1.
b The chiefe citie of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It seemeth by the Prophet would comfort the Church in declaring the destruction of these two Kings of Syria & Israel, when as they had conspired the ouerthrow of Iudah.
e The ten tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shalbe brought downe and the Syrians also.
f Meaning, of the ten tribes, which boasted themselues of their nobilitie, prosperitie, strength and multitude.
g As the abundance of corne doeth not feare the harueste men that shoulde cut it downe: no more shall the multitude of Israel make the enemies to shrinke, whom God shall appoint to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.
k He sheweth that Gods corrections euer bring forth some fruite, and cause his to turne from their sinnes, and to humble themselues to him.
l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shal no more be able to defend their inhabitants, then bushes, when God shall send the enemie to plague them.
m Which are excellent, and brought out of other countreis.
n As the Lord threatneth the wicked in his lawe, Leui. 26.16.
o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations.
p He addeth this for the cõsolation of the faithful, which were in Israel.
q He compareth the enemies the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

1 OH, the a lande shadowing with wings, which is beyond the riuers of Ethiopia,
2 Sending ambassadours by the sea, euen in vessels of b reedes vpon the waters, saying, c Go, ye swift messengers, to a nation that is scattered abroade, and spoyled, vnto a terrible d people from their beginning euen hitherto: a nation vp vp litle and litle, euen troden vnder foote, whose lande the e floods haue spoyled.
3 All ye the inhabitants of the world and dwellers in the earth, shall see when f he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.
4 For so the Lorde saide vnto me, I will g rest and beholde in my tabernacle, as h the heate drying vp the raine, and as a cloude of dewe in the heate of harueste,

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of ships, that the sayles (which he compareth to wings) seemed to shadowe the sea.
b Which in those countreis were great: in so much as they made shippes of them for swifte-nesse.
c This may be taken that they sent other to comfort Iewes, and to promise them helpe against their enemies, & so the Lord did threaten to take away their strength that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them aide to goe against Iudah.
d To wit, Iewes, who because of Gods plagues made al other nations afraide of the like, as God threatned, Deut. 28.37.
e Meaning the Assyrians, as Chap. 8.7
f When the Lorde prepareth to fight against the Ethiopians.
g I will stay a while from punishing the wicked.
h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them of.

5 For afore the harueſt when the floure is finiſhed, & the fruite is ripinge in the floure, then ye ſhal cut downe the branches with hookes, and ſhall take away, and cut of the boughs:
6 They ſhalbe left together vnto ye foules of the mountaines, and to the i beaſtes of the earth: for the foule ſhall ſommer vpon it, & euery beaſt of the earth ſhall winter vpon it.
7 At that time ſhal a k preſent be brought vnto the Lord of hoſtes, (a people that is ſcattered abroad, and ſpoyled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whoſe land the riuers haue ſpoiled) to the place of the Name of the Lorde of hoſtes, euen the mount Zion.

i Not onely men ſhall contemne them, but the brute beaſtes.
k Meaning, that God will pitie his Church, and receiue that litle remnant as an offring vnto himſelfe.

CHAP. XIX.

a The deſtruction of the Egyptians by the Aſſyrians. 18 Of their conuerſion to the Lord.

1 THE a burden of Egypt. Beholde, the Lorde b rideth vpon a ſwift cloude, and ſhall come into Egypt, and the idoles of Egypt ſhalbe moued at his preſence, and the heart of Egypt ſhall melt in the middes of her.
2 And I will ſet the Egyptians againſt the Egyptians: ſo euery one ſhal c fight againſt his brother, & euery one againſt his neighbour, citie againſt citie, and kingdome againſt kingdome.
3 And the d ſpirit of Egypt ſhall faile in the middes of her, and I will deſtroy their counſell, and they ſhall ſeeke at the idoles, and at the ſoſyerers, and at them that haue ſpirits of diuination, and at the ſouthſayers.
4 And I will deliuer the Egyptians into the hand of the cruell lordes, and a mightie king ſhall rule ouer them, ſaith the Lord God of hoſtes.
5 Then the waters of the ſea ſhall e faile, and the riuer ſhalbe drieд vp, & waſted.
6 And the riuers f ſhall goe farre away: the riuers of defence ſhalbe emptied and drieд vp: the reedes and flagges ſhalbe cut downe.
7 The graſſe in the riuer, and at the ſhead of the riuers, and all that groweth by the riuer, ſhall wither, and be driuen away, and be no more.
8 The fiſhers alſo ſhall h mourne, and all they that caſt angle into the riuer, ſhall lament, and they that ſpread their net vpon the waters, ſhalbe weakened.
9 Moreouer, they that worke in flaxe of diuers ſortes, ſhalbe confounded, and they that weaue nets.
10 For their nettes ſhalbe broken, and all they, that make pondes, ſhalbe heauie in heart.
11 Surely ye princes of i Zoan are fooles: the counſell of the wiſe counſellers of Pharaoh is become foolishe: how ſay ye vnto Pharaoh, I k am the ſonne of the wiſe: I am the ſonne of the ancient Kings?
12 Where are nowe thy wiſe men, that they may tell thee, or may knowe what the Lorde of hoſtes hath determined againſt Egypt?
13 The princes of Zoan are become fooles: the princes of l Moph are deceiued, they haue deceiued Egypt, euen the m corners of the tribes thereof.
14 The Lord hath mingled among them the ſpirite n of errours: and they haue cauſed Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.
15 Neither ſhal there be any worke in Egypt, which the head map o doe, nor the taile, the branche nor the rush.
16 In that day ſhall Egypt be like vnto women: for it ſhalbe afraide and feare becauſe of the mouing of the hand of the Lord of hoſtes, which he ſhaketh ouer it.
17 And the land of Iudah ſhall be a feare p vnto Egypt: euery one that maketh mention of it, ſhalbe afraide thereat, becauſe of the counſell of the Lorde of hoſtes, which he hath determined vpon it.
18 In that day ſhall fiue cities in the land of Egypt q ſpeake the language of Canaan, and ſhall r ſweare by the Lord of hoſtes: one ſhalbe called the citie of deſtruction.
19 In that day ſhall the altar of the Lord be in the middes of the land of Egypt, and s a pillar by the border thereof vnto the Lord.
20 And it ſhall be for a ſigne and for a witnes vnto the Lorde of hoſtes in the land of Egypt: for they ſhall crie vnto the Lord, becauſe of the oppreſſers, and he ſhall ſend them t a Sauiour and a great man, and ſhall deliuer them.
21 And the Lorde ſhalbe knowen of the Egyptians, and the Egyptians ſhall knowe the Lord in that day, and do u ſacrifice and oblation, & ſhall vow vowes vnto the Lord, and performe them.
22 So the Lord ſhall ſmite Egypt, he ſhal ſmite and heale it: for he ſhall returne vnto the Lorde, and he ſhalbe intreated of them and ſhall heale them.

a Reade Chap. 13.1.
b Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idoles, & in the valiantnes of their men, the Lord ſheweth that he wil come ouer all their munitions in a ſwift cloude, and that their idoles ſhall tremble at his comming, & that mens hearts ſhall faint.
c As he cauſed the Ammonites, Moabites, and Idumeans to kill one another, when they came to deſtroy the Church of God, 2. Chro. 20. 22. chap. 49. 25.
d Meaning, their policie, and wiſdome.
e He ſheweth that the ſea and Nilus their great riuer, whereby they thought themſelues moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend ye Aſſyrians among them, that ſhould keepe them vnder as ſlaues.
f For Nilus ran into the ſea by ſeuen ſtreames, as though they were ſo manie riuers.
g The Ebrewe word is mouth, whereby they meane the ſpring, out of the which the water guſheth as out of a mouth.
h The ſcriptures vſe to deſcribe the deſtruction of a countrey by taking away of the commodities thereof, as by vines, fleſh, fiſh, and ſuch other thinges, whereby countreys are enriched.
i Called alſo Tanes, a famous citie vpō Nilus.
k He noteth the flatterers of Pharaoh: who perſuaded the King that he was wiſe, and noble, and ye his houſe was moſt ancient, & ſo he flattered himſelfe, ſaying, I am wiſe.
l Or Memphis, others Alexādria, and now called the great Cairo.
m The principall vpholders thereof are ye chiefeſt cauſe of their deſtruction.
n For the ſpirit of wiſedome hath made them drunken & giddie with the ſpirit of errour.
o Neither the great nor the ſmall, the ſtrong nor the weake.
p Conſidering ye through their occaſion ye Iewes made not God their defence, but put their truſt in them, & were therefore now puniſhed, they ſhall feare leaſt ye like light vpon them.
q Shal make one cōfeſſion of faith with the people of God: by the ſpeach of Canaan meaning, the language, where in God was then ſerued.
r Shall renounce their ſuperſtitions, & proteſt to ſerue God aright.
s Meaning, of ſixe cities fiue ſhould ſerue God, and the ſixt remaine in their wickednesse: & ſo of the ſixt part there ſhould be but one loſt.
t There ſhalbe euident ſignes and tokens, that Gods religion is there: which maner of ſpeach is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full maner howe he wouldе be worſhipped
u This declareth that this prophecie ſhoulde be accomplished in the time of Chriſt.
x By theſe ceremonies he cōprehendeth the ſpiritual ſeruice vnder Chriſt,

23 In that day shall there be a path from
Egypt to Asshur, & Asshur shall come
into Egypt, and Egypt into Asshur: so
the Egyptians shall worship with Asshur.
24 In that day shall Israel be the thirde
with Egypt and Asshur, euen a blessing
in the midde of the land.
25 For the Lorde of hostes shall bless it,
saying, Blessed be my people Egypt
and Asshur, the worke of mine handes,
and Israel mine inheritance.

y By these two nations, which were then chiefe enemies of the church, he sheweth that ye Gentiles, and the Iewes should be ioyned together in one faith and religion, and should be all one folde vnder Christ their shepeheard.

CHAP. XX.

a The three yeeres captiuitie of Egypt and Ethiopia described by the three yeres going naked of Isaiah.

1 IN the yeere that a Tartan came to b Ashdod, (when c Sargon king of Asshur sent him) and had fought against Ashdod, and taken it,
2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and loose the d sackecloth from thy lynges, and put of thy shoee from thy foote. And he did so, walking naked and barefoote.
3 And the Lorde said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt, and Ethiopia,
4 So shall the king of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and olde men, naked and barefoote, with their buttocks vncouered, to the shame of Egypt.
5 And they shal feare, and be ashamed of e Ethiopia their expectation, and of Egypt f their glorie.
6 Then shall the inhabitant of this g ile say in that day, Beholde, such is our expectation, whither we fled for helpe to be deliuered from the king of Asshur, and how shal we be deliuered?

a Who was a captaine of Sancherib, 2. King. 18. 17.
b A citie of the Philistims.
c The Ebrewes write ye Sancherib was so called.
d Which signifieth that the Prophet did lament the miserie that he saw prepared, before ye three yeeres, that he went naked and bare footed.
e In whose aide they trusted.
f Of whom they boasted, & gloried.
g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 And of Arabia.

1 THE burden of a the desert sea. As the
whirlewindes in the South vse to
passe from the wildernes, so shall it
b come from the horrible land.
2 A grieuous vision was shewed vnto
me, The c transgressour against a transgressour, and the destroyer against a destroyer. Go vp d Elam, besiege Media: I
haue caused all the mourning thereof
to cease.
3 Therefore are my e lynges filled with
sorowe: sorowes haue taken me as the
sorowes of a woman that trauaileth: I
was bowed downe when I heard it,
4 and I was amased when I sawe it.
Mine heart failed: feare fainnes troubled
me: the night s of my pleasures hath he
turned into feare vnto me.
5 Prepare thou the table: watch in the
watch towre: eate, drinke: h arise, pe
princes, anoint the shield.
6 For thus hath the i Lord said vnto me,
Goe, set a watchman, to tell what hee
seeth.
7 And he sawe a charet with two horsemen: k a charet of an asse, and a charet of
a camel: and he heardkened and tooke diligent heede.
8 And he cryed, A l Ipon my lord, I stand
continually vpon the watche towre in
the day time, and I am set in my watch
cuerie night:
9 And beholde, this mans charet cometh with two horsemen. And m he answered and said, * Babel is fallen: it is
fallen, and all the images of her gods
hath he broken vnto the ground.
10 O n my threshing, & the o corne of my
floore. That which I haue heard of the
Lord of hostes, the God of Israel, haue
I shewed vnto you.
11 ¶ The burden of p Dumah. He calleth
vnto mee out of q Seir, Watchman,
what was in the night? Watchman,
what was in the night?
12 The watchman said, The r morning
commeth, and also the night. If ye will
aske, enquire: returne and come.
13 ¶ The burden against Arabia. In s the
forest of Arabia shall ye tarie all night,
euen in the wapes of Dedanim.
14 O inhabitants of the lande of Tema,
bring forth water to meete the thirstie,
and preuent him that fleeth with his
head.
15 For they flee from the drawen swords,
euen from the drawen sword, and from
the bent bowe, and from the grieuousnes of warre.
16 For thus hath the Lord said vnto me,
Yet a yeere t according to the yeeres of
an u hireling, and all the glorie of Kedar
shal faile.
17 And the residue of the nomber of the
strong archers of the sonnes of x Kedar
shalbe fewe: for the Lord God of Israel
hath spoken it.

g He prophecieth the death of Belshazzar, as Dan. 5 30, who in the middes of his pleasures was destroyed.
h While they are eating, and drinking, they shalbe commanded to runne to their weapons.
i To wit, in a vision by the Spirit of prophecie.
k Meaning chariots of men of warre, and others that caried the baggage.
l Meaning, Darius which ouercame Babylon.
m The watchman, whome Isaiah set vp, tolde him, who came towarde Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.
n Meaning, Babylon.
** Ebr. sonne.*
o Which was a citie of the Ishmaelites, and was so named of Dumah, Gen. 25. 14.
p A mountaine of the Idumeans.
q He describeth the vnquietnes of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and he appointeth what waye they shall take.
s Signifying that for feare they shall not tarie to eate or drinke.
t He appointeth them respit for one yeere onely and then they should be destroyed.
u Reade chap. 16. 14.
x Which was the name of a people of Arabia: & by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He prophecieth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatning against Shebna, 20 To whose office Eliakim is preferred.

1 The

a This the Prophet speaketh in the person of the Babylonians.
b That is, the ruine of Babylon by ye Medes, and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shalbe ouercome of the Medes and Persians before it came to passe.
d By Elam, he meaneth the Persians.
e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whome Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.

a Meaning, Iudea, which was compassed about with mountains, and was called the valley of visions, because of the Prophets, which were alwayes there, whome they named Seers.
b Hee speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.
c Which wast wont to be full of people and ioye.
d But for hunger.
e And led into captivitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the duetie of the godly, when Gods plagues hang ouer the church, and specially of the ministers, Iere. 9.1.
h That is, the shout of the enemies whome God had appointed to destroye the citie.
i He putteth them in minde how God deliuered them once from Sacherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoid that great plague which they should els suffer by Nebuchad-nezzar. k The secret place where the armour was: to wit, in the house of the forest, 1. King. 7. 2. l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid which was within the compasse of the other. m Either to pull downe such as might hurt, or els to know what men they were able to make. n To prouide if neede should be of water. o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God. p In stead of repentance ye were ioyful and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eat and drink: for our Prophets say, that we shal dye to morowe.

1 THe burden of the a valley of vision. What b aileth thee now that thou art wholy gone vp vnto the house toppes?
2 Thou that art full of c noyse, a citie full of brute, a tropous citie: thy slaine men shal not be slaine d with swoyde, nor dye in battel.
3 All thy princes shall flee together from the bowe: they shalbe e bound: all that shall be found in thee, shalbe bound together, which haue fled from f farre.
4 Therefore said I, Turne away from me: I will weepe g bitterly: labour not to comfort me for the destruction of the daughter of my people.
5 For it is a day of trouble, and of ruine, and of perplexitie by the Loyde God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.
6 ¶ And Elam i bare p quiver in a mans charet with horsemen, and Kir vncouered the shield.
7 And thy chiefe valleis were ful of charets, and the horsemen set themselues in arap against the gate.
8 And her discouered the k couering of Iudah: and thou didest looke in that day to the armour of the house of the forest.
9 And ye haue seene l the breaches of the citie of Dauid: for they were manie, and ye gathered the waters of p lower poole.
10 And ye nombred the houses m of Ierusalem, and the houses haue ye broken downe to fortifie the wall,
11 And haue also made a dtich betweene the two walles, for the n waters of the old poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of old.
12 And in that day did the Loyde God of hostes call vnto weeping and mourning, and to baldnes and girding with sackcloth.
13 And behoolde, ioye and gladnes, slaying oxen and killing shepe, eating flesh, and drinking wine, p eating and drinking: for to morow we shal dye.
14 And it was declared in the eares of the Loyde of hostes. Surely this iniquitie shal not be purged from you, till ye dye, saieth the Lord God of hostes.
15 Thus saieth the Loyde God of hostes, Go, get thee to that q treasurer, to Shebna, the steward of the house, and say,
16 What hast thou to do here? & whome hast thou r here? that thou shouldest here hewe thee out a sepulchre, as hee that heweth out his sepulchre in an hie place, or that graueth an habitation for himselfe in a rocke?
17 Beholde, the Lord wil carie thee away with a great captiuitie, and will surely couer thee.
18 He will surely rolle and turne thee like a ball in a large countrey: there shalt thou dye, and there the charets of thy glorie shalbe the s shame of thy loydes house.
19 And I wil driue thee from thy station, and out of thy dwelling wil he destrope thee.
20 And in that daye will I u call my seruant Eliakim the sonne of Hilkiah,
21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also wil I commit into his hand, and he shal be a father of the inhabitants of Ierusalem, and of the house of Iudah.
22 And the x key of the house of Dauid wil I lay vpon his shoulder: so he shal open and no man shal shut: and he shal shut, and no man shall open.
23 And I wil fasten him as a y naile in a sure place, and he shall be for the throne of glorie to his fathers house.
24 And they shall hang vpon him all the glorie of his fathers house, euen of the neyhewes and posteritie z all small vessels, from the vessels of the cups, euen to all the instruments of musike.
25 In that day, saith the Loyde of hostes, shall the a naile, that is fastned in the sure place, depart and shall be broken, and fall: and the burden, that was vpon it, shall be cut of: for the Loyde hath spoken it.

q Because the Ebrewe word doeth also signifie one that doth nourish and cherishe, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians & Egyptians, to betray the Church, and to prouide for himselfe against all dangers: in s meane season he packt craftily and gate of the best offices into his hand vnder Hezekiah, euer aspiring to the hiest.
r Meaning, that hee was a stranger and came vp of nothing.
s Where as hee thought to make his name immortal by his famous sepulchre, he dyed most miserably among the Assyrians.
t Signifying ỳ what soeuer dignitie the wicked attaine vnto, at length it will turne to ỳ shame of those Princes, by whom they are preferred.
u To be steward againe, out of the which office hee had bene put by the craft of Shebna. x I wil commit vnto him the ful charge and gouernement of the kinges house. y I will establish him and confirme him in his office: of this phrase reade Ezra 9.9. z Meaning, that both small and great that shall come of Eliakim, shal haue praise and glorie by this faithful officer. a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 A prophecie against Tyrus. 17 A promise that it shalbe restored.

1 THe a burden of Tyrus. Howle, ye shippes of b Tarshith: for c it is destroyed, so that there is none house: none shal come from the land of d Chittim: it is e reuealed vnto them.
2 Be still, ye that dwell in the ples: the marchants of Zidon, and such as passe ouer the sea, have f replenished thee.
3 The g seede of Sihor growing by the

a Read cha. 13.1.
b Ye of Cilicia ỳ come thither for marchandise.
c Tyrus is destroyed by Nebuchad-nezzar.
d By Chittim they meant al the yles & countreis of this destruction.
e Meaning, the corne of Egypt which was fed by the ouerflowing of Nilus.

Westward from Palestina. e Al men know f Haue haunted thee, and enriched thee. g Meaning, the

abun-

abundance of waters, & the harueſt of the riuer was her reuenues, & ſhe was a marte of the nations.
4 Be ashamed, thou Zidon: for the [h] ſea hath ſpoken, euen the ſtrength of the ſea, ſaying, I haue not [i] trauailed, nor brought foorth children, neither nouriſhed yong men, nor brought up virgins.
5 When the fame cometh to the Egyptians, they ſhall be [k] ſore, concerning the rumour of Tyrus.
6 Go you ouer to [l] Tarſhiſh: howle, yee that dwell in the ples.
7 Is not this thy pour glorious citie? her antiquitie is of ancient dayes: her owne feete ſhall leade her afarre of to be a ſourner.
8 Who hath decreed this againſt Tyrus (that [m] crowneth men) whoſe marchãts are princes? whoſe chapmen are the nobles of the world?
9 The Lorde of hoſtes hath decreed this, to ſtayne the pride of all glorie, and to bring to contempt all them that be glorious in the earth.
10 Paſſe through thy land like a flood to the [n] daughter of Tarſhiſh: there is no more ſtrength.
11 He ſtretched out his hand vpõ the ſea: he ſhooke the kingdomes: the Lord hath giuen a commãdement concerning the place of marchandiſe, to deſtroye the power thereof.
12 And he ſayde, Thou ſhalt no more reioyce when thou art oppreſſed: [o] O virgine [p] daughter of Zidon: riſe vp, go ouer vnto Chittim: yet there thou ſhalt haue no reſt.
13 Behold the land of the Chaldeãs: this was no people: [q] Aſſhur founded it by the inhabitants of the wildernes: they ſet vp the towres thereof: they rayſed the palaces thereof and he [r] brought it to ruine.
14 Howle yee ſhips of Tarſhiſh, for your [s] ſtrength is deſtroyed.
15 And in that day ſhal Tyrus be forgotten ſeuentie yeres, (according to the yeres of one King) at the end of ſeuentie yeeres ſhall Tyrus [u] ſing as an harlot.
16 Take an harpe, and go about the citie: (thou harlot that haſt bene forgotten) [x] make ſweete melodie, ſing moe songs that thou mayeſt be remembred.
17 And at the ende of ſeuentie yeres ſhall the Lord viſite Tyrus, & ſhe ſhal returne to her [y] wages, and ſhall commit fornication with all the kingdomes of the earth, that are in the worlde.
18 Yet her occupying and her wages ſhal be [z] holy vnto the Lorde: it ſhall not be layed vp nor kept in ſtore, but her marchandiſe ſhalbe for them that dwell before the Lorde, to eate ſufficiently, and to haue durable clothing.

h That is, Tyrus, which was the chiefe port of the Sea.
i I haue no people left in me, & am as a barren woman that neuer had childe.
k Becauſe theſe two countreys were joyned in league together.
l Tyrus willeth other marchants to go to Cilicia, and to come no more there.
m Who maketh her marchants like Princes.
n Thy ſtrength will no more ſerue thee: therefore flee to other countries for ſuccour.
o For Tyrus was neuer touched nor afflicted before.
p Becauſe Tyrus was buylt by them of Zidon.
q The Caldeans which dwelt in tents in the wildernes, were gathered by the Aſſyrians into cities.
r The people of the Caldeans deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhal theſe two nations of Caldea and Aſſyria be able to ouerthrowe Tyrus.
s That is, Tyrus, by whom ye are enriched.
t Tyrus ſhall lye deſtroyed ſeuentie yeres, which he calleth the reygne of one King, or a mans age.
u Shall vſe all craft and ſubtilitie to entiſe men agayne to her.
x Shee ſhall labour by all meanes to recouer her firſt credite, as an harlot when ſhee is long forgotten, ſeeketh by all meanes to entertayne her louers.
y Though ſhee haue bene chaſtiſed of the Lorde, yet ſhee ſhall returne to her olde wicked practiſes, and for gayne ſhal giue her ſelfe to all mens luſtes like an harlot.
z He ſheweth that God yet by the preaching of the Goſpell will call Tyrus to repentance, and turne her heart from auarice & filthie gaine vnto the true worſhipping of God and liberalitie towarde his Saintes.

CHAP. XXIIII.

A prophecie of the curſe of God for the ſinnes of the people. 13 A remnant reſerued, ſhall prayſe the Lorde.

1 BEhold, the Lord maketh the [a] earth emptie, and he maketh it waſte: he turneth it vpſide downe, and ſcatteth abroad the inhabitants thereof.
2 And there ſhalbe like people, like [b] prieſt, and like ſeruant, like maſter, like mayd, like miſtreſſe, like buyer, like ſeller, like lender, like borrower, like giuer, like taker to vſurie.
3 The earth ſhal be cleane emptyed, and vtterly ſpoyled: for the Lorde hath ſpoken this worde.
4 The earth lamenteth & fadeth away: the worlde is feebled and decayed: the pronde people of [b] earth are weakened.
5 The earth [c] alſo decepeth, becauſe of the inhabitants thereof: for they tranſgreſſed the lawes: they changed the ordinances, and brake the euerlaſting couenant.
6 Therfore hath the [d] curſe deuoured the earth, and the inhabitants thereof are deſolate. Wherefore the inhabitants of the land are [e] burned vp, and fewe men are left.
7 The wine faileth, [f] O vine hath no might: all that were of merry heart, do mourne.
8 The mirth of tabrets ceaſeth: the noyſe of them that reioyce, endeth: the ioye of the harpe ceaſeth.
9 They ſhal not drinke wine with mirth: ſtrong drinke ſhalbe bitter to them that drinke it.
10 The citie of [f] vanitie is broken downe: euery houſe is ſhut vp, that no mã may come in.
11 There is a crying for wine in [g] ſtrẽts: all ioye is darkened: the [h] mirth of the worlde is gone away.
12 In the citie is left deſolation, and the gate is ſmitten with deſtruction.
13 [i] Surely thus ſhal it be in the midſt of the earth, among the people, [h] as the ſhaking of an olive tree, and as the grapes when the vintage is ended.
14 They ſhal lift vp their voyce: they ſhal ſhoute for the magnificence of the Lord: they ſhall reioyce from [i] the ſea,

a This prophecie is as a concluſiõ of that which hath bin threatned to the Iewes & other nations frõ the 13. Chap. & therefore by [a] earth he meaneth thoſe lãds, which were before named.
b Becauſe this was a name of dignitie, it was alſo applyed to thẽ, which were not of Aarons family, & ſo ſignifieth alſo a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chro. 18. 17. & by theſe words the Prophet ſignifieth an horrible confuſion, where there ſhal be neither religion, order, nor policie, Hoſea 4. 9.
c That is, rendreth not her fruit for the ſinne of [b] people, whõ [b] earth deceiued of their nouriture, becauſe they deceyued God of his honor d Written in the Law, as Leuit. 26. 14. deut. 28. 16. thus [d] Prophets vſed to applye particularly the menaces & promiſes which are general in [d] Law.
e With heate & drought, or els, that they were conſumed with the fire of Gods wrath.
f Which as it was without order, ſo nowe ſhoulde it be brought to deſolation & confuſion: and this was not only meant of Ieruſalem, but of all the other wicked cities.
g Becauſe they did not vſe God's benefites aright, their pleaſures ſhould faile, & they fal to mourning.
h He comforteth the faithful, declaring that in this great deſolation the Lord wil aſſemble his Church, which ſhal prayſe his name, as chap. 10. 22.
i Frõ [i] vtmoſt coaſts of the world, where the Goſpel ſhalbe preached, as verſ. 16,

k Meaning, to God, who will publish his Gospel throughall the world.

15 Wherfore praise ye the Lord in the valleys, euen the Name of the Lorde God of Israel, in the ples of the sea.
16 From the vttermost part of the earth we haue heard praises, euen glory to the k Iust, & I said, l My leanednesse, my leanednesse, wo is me: the transgressours haue grieuously offended. yea, the transgressours haue grieuously offended.
17 Feare, and the pit, & the snare are vpo thee, O inhabitant of the earth.
18 And he that fleeth from the noyse of the feare, shal fall into the pit: & he that commeth vp out of the pit, shalbe taken in the snare: for the m windowes from on high are open, and the foundations of the earth do shake.
19 The earth is vtterly broken down: the earth is cleane dissolued: the earth is moued exceedingly.
20 The earth shall reele to and fro like a drunken man, and shalbe remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.
21 ¶ And in that day shall the Lord n visite the hoste aboue that is on hie, euen the kings of the worlde that are vpon the earth.
22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after manie dayes shal they be o visited.
23 p Then the moone shalbe abashed, and the sunne ashamed, when the Lorde of hostes shall reigne in mount Zion and in Ierusalem: and glorie shall be before his ancient men.

l The rage of the wicked is furious, till God breake the force thereof.
m Meaning, that as the heate is abated by ỹ raine, so shal god bring downe the rage of the wicked.
n As a cloude shadoweth from the heate of the sunne, so shall God aswage the reioycing of the wicked against the godly.
o To wit, in Zion, wherby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Mat. 22. 2. 2.
p Meaning, that ignorance and blindnes, wherebywe are kept backe frõ Christ, k He wil take away all occasions of sorowe

CHAP. XXV.

A thankesgiuing to God in that that he sheweth him selfe iudge of the worlde, by punishing the wicked and maintaining the godly.

a Thus the Prophet giueth thankes to God, because he will bring vnder subiection these nations by his correctiõs, & make thẽ of his church which before were his enemies
b Not onely of Ierusalem, but also of these other cities, which haue bene thine enemies.
c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace. d The arrogant and prouoke, which before woulde not knowe thee, shall by thy corrections feare and glorifie thee.

1 O Lorde, thou a art my God: I will exalt thee, I will praise thy Name: for thou hast done woonderfull things, according to the counsels of olde, with a stable truetth.
2 For thou hast made of a b city an heap, of a strong citie, a ruine: euen the palace c of strangers of a citie, it shall neuer be buylt.
3 Therefore shal the d mighty people gine glorie vnto thee: the citie of the strong nations shall feare thee.
4 For thou hast bene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast e of the mightie is like a stoume against the wall.
5 Thou shalt bring down the noise of the strangers, f as the heate in a drie place: hee will bring downe the song of the mightie, as s the heate in the shadow of a cloude.
6 And in this h mountaine shal the Lord of hosts make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marowe, of wines fined and purified.
7 And he will destroy in this mountayne i the couering that couereth all people, and the vaple that is spread vpon all nations.
8 He will destroy death for euer: and the Lord God will k wipe away the teares from all faces, & the rebuke of his people wil he take away out of al the earth: for the Lord hath spoken it.
9 And in that day shall men say, Lo, this is our God: wee haue wayted for him, and he will saue vs. This is the Lorde, we haue waited for him: we wil reiopce and be iopful in his saluation.
10 For in this mountayne shal the hande of the Lorde rest, & l Moab shall be threshed vnder him, euen as straw is threshed in m Madmenah.
11 And he shal stretch out his hand in the middes of them (as he that swimmeth, stretcheth them out to swimme) & with the strength of his handes shal he bring downe their pride.
12 The defence also of the heyght of thy walles shall hee bring downe and laye lowe, and cast them to the grounde, euen vnto the dust.

e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heate is abated by ỹ raine, so shal god bring downe the rage of the wicked.
g As a cloude shadoweth from the heate of the sunne, so shall God aswage the reioycing of the wicked against the godly.
h To wit, in Zion, wherby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Mat. 22. 2. 2.
i Meaning, that ignorance and blindnes, wherebywe are kept backe frõ Christ, k He wil take away all occasions of sorowe
l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chro 2. 49, & an other in the land of Moab, Ierem. 48. 2. which seemeth to haue bene a plentifull place of corne, Chap. 10. 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, & wherein they ought to trust.

a This song was made to cõfort the faithfull, whẽ their captiuitie should come, assuring them also of their deliuerãce, for ỹ which they should sing this song.
b Gods protectiõ & defence shalbe sufficient for vs.
c He assureth ỹ godly to returne after the captiuitie to Ierusalem.

1 In that day shal a this song be sung in the lande of Iudah, We haue a strong citie: b saluation shal God set for walles and bulwarkes.
2 c Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.
3 By an assured d purpose wilt thou preserue perfite peace, because they trusted in thee.
4 Trust in the Lorde for euer: for in the Lord God is strength for euermore.
5 For he wil bring downe thẽ that dwell on hie: e the hie citie he will abase: euen vnto the ground wil he cast it downe, & bring it vnto dust.
6 The foote shal treade it down, euen the

d Thou hast decreed so, and thy purpose can not be changed.
e There is no power so hye, that can let God, when hee will deliuer his.

f God wil set ȳ poore afflicted ouer the power of the wicked.
g We haue constantly abid in the aduersities wherwith thou hast afflicted vs.
h Meaning, that by afflictions men shal learne to feare God.
i The wicked, though God shew them euident signes of his grace, shalbe newer the better.
k Through enuy and indignation against thy people.
l The fire & vengeance, wherewith thou doest destroy thine enemies.
m The Babylonians, which haue not gouerned according to thy word.
n Meaning, that ȳ reprobate, euē in this life shal haue the beginning of euerlasting death.
o To wit, the company of the faithfull by the calling of the Gentiles.
p That is, the faithfull by thy rods were mooued to pray vnto thee for deliuerance.
q To wit, in extreme sorow.
r Our sorowes had none ende, neither did we enioy the comfort, that we looked for.
s The wicked & men without religion were not destroyed.
t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainly rise to glory: the contrary should come to ȳ wicked, as vers. 14.
u As herbes, dead in winter, florish againe by the rayne in the spring tyme: so they that lie in the dust, shall rise vp to ioy when they feele the dew of Gods grace.
x He exhorteth ȳ faithful to be pacient in their afflictions, & to waite vpon Gods worke.

fēte of the [l] poore, and the steppes of the needie.
7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.
8 Also we, O Lord, haue waited for thee in the way of thy [m] iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.
9 With my soule haue I desired thee in the night, and with my spirite within me will I seeke thee in the morning: for seyng thy iudgements are in the earth, the inhabitants of ȳ world shall learne [n] righteousnesse.
10 Let mercy [o] be shewed to the wicked, yet he will not learne righteousnes: in the land of ȳ righteous will he do wickedly, and will not behold the maiestie of the Lord.
11 O Lord, they will not behold thine hie hand: but they shall see it, and be confounded with [p] the zeale of the people, & the fire of thine [l] enemies shall deuour them.
12 Lorde, vnto vs thou wilt ordayne peace: for thou also hast wrought all our workes for vs.
13 O Lord our God, other [m] lords beside thee haue ruled vs, but we will remember thee onely, and thy Name.
14 The [n] dead shal not lyue, neither shall the deade arise, because thou hast visited and scattered them, and destroyed all their memoyr.
15 Thou hast increased [o] the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.
16 Lord, in trouble haue they [p] visited thee: they powred out a prayer when thy chastening was vpon them.
17 Like as a woman with childe, that drawetth nere to the trauaile, is in sorow, and crieth in her paines, so haue we bene in thy [q] sight, O Lord.
18 We haue conceiued, we haue borne in payne, as though wee should haue brought foorth [r] winde: there was no helpe in the earth, neither did the inhabitants of [s] the world fall.
19 [t] Thy dead men shal liue: euen thy body shall they rise. Awake, and sing, ye that dwel in dust: for thy [u] dew is as the dewe of herbes, and the earth shall cast out the dead.
20 Come, my people: enter thou into thy chambers, & shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.
21 For lo, the Lorde commeth out of his place to visite the iniquitie of the inhabitantes of the earth vpon them: and the earth shal disclose her y blood, & shal no more hide her slayne.

y The earth shall vomit & cast out ȳ innocēt bloud, against ȳ wicked.

which it hath drunk, ȳ it may cry for vengeāce against ȳ wicked.

CHAP. XXVII.

A prophecie against the kingdome of Satan, 2 And of the joy of the Church for their deliuerance.

1 IN that [a] day the Lorde with his sore and great and mighty [b] swordе shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.
2 In that day sing of the vineyarde [c] of red wine.
3 I the Lord do keepe it: I will water it euery moment: least any assayle it, I will keepe it night and day.
4 Anger [d] is not in me: who would set the briers and the thornes against me in battell? I would go through them, I would burne them together.
5 Or will he [e] seele my strength, ȳ he may make peace with me, & be at one with me?
6 [f] Hereafter, Iaakob shall take root: Israel shall florish & grow, & the world shalbe filled with fruit.
7 Hath he smitten a him as hee smote those that smote him? or is he slayne according to the slaughter of them that were slaine by him?
8 In [h] measure in the branches thereof wilt thou contend with it, whē he bloweth with his rough winde in the day of the East winde.
9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the [i] fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones, broken in pieces, that the groues and images may not stand vp.
10 Yet the [k] defenced citie shalbe desolate, & the habitation shalbe forsaken, & left like a wilderness. There shall the calfe feede, and there shal he lie, and consume the branches thereof.
11 When the boughes of it are dry, they shalbe broken: the [l] women come, & set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of thē, and he that formed them, shall haue no mercy on them.
12 And in that day shall the Lord thresh from the channell of the [m] River vnto the riuer of Egypt, and ye shall be gathered, one by one, O children of Israel.

a At the tyme appointed.
b That is, by his mighty power & by his worde. He prophecieth here of the destruction of Satā and his kingdom vnder ȳ name of Liuiathan, Assiur and Egypt.
c Meaning, of ȳ best wine, which this vineyard, ȳ is, the Church, should bring forth as most agreable to the Lord.
d Therefore he wil destroy the kingdom of Satā because he loueth his Church for his own mercies sake, & can not be angry with it, but wisheth ȳ he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.
e He marueileth, that Israel wil not come by gentlenes, except God make them to feele his rods, and so bring them vnto him.
f Though Israel shal afflict and diminish my people for a tyme, yet shal the roote spring againe & bring forth in great aboundance.
g He sheweth that God punisheth his in mercy, and his enemies in iustice.
h That is, thou wilt not destroy the roote of thy Church though the branches therof seeme to perish by the sharpe winde of affliction.
i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monumentes thereof destroied.
k Notwithstanding his fauour that he wil shew them after, yet Ierusalem shalbe destroyed, & grasse for cattell shall growe in it.
l God shal not haue neede of mighty enemies: for the very womē shal do it, to their great shame.
m He shall destroy all from Euphrates to Nilus: for some fledde toward Egypt, thinking to haue escaped.

n In the tyme of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

13 In that day also shal the great trumpe be [a] blowen, and they shal come, which perished in the land of Assiria: and they that were chased into the lande of Egypt, and they shall worship the Lorde in the holy mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkennes of Israel. 9 The vntowardnes of them that should learne the word of God. 24 God doth all thinges in tyme and place.

a Meaning, the proud kingdome of the Israelites, which were drúken with worldly prosperitie.

1 WO to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beautie shalbe a fading floure, which is vpon the head of the [b] valley of them that be fat, & are ouercome with wine.

b Because the Israelites for the most part dwelt in plentiful valleys, he meaneth hereby the valley of them, that had abundance of worldly prosperitie, & were, as it were, crowned therewith, as with garlads.

2 Behold, the Lord hath a mightie and [c] strong hoste, like a tempest of hayle, and a whirlewinde that ouerthroweth, like a tempest of mighty waters that ouerflow, which throw to the grounde mightily.

c He seemeth to meane ye Assyrians, by whom ye ten Tribes were caried away.

3 They shal be troden vnder foote, euen the crowne and the pride of the drunkardes of Ephraim.

4 For his glorious beauty shall be a fading floure, which is vpon the head of the valley of them that be fat, & as [d] the hastie fruit afore sommer, which when he that loketh vpon it, seeth it, while it is in his hand, he eateth it.

d Which is not of long continuance, but is soon ripe, & first eatē.

5 In that day shal the Lord of hostes be for a crowne of glory, and for a diademe of beautie vnto the [e] residue of his people:

e Signifiyng, that ye faithful, which put not their trust in any worldly prosperitie, but made God their glory, shalbe preferued

6 And for a spirite of iudgement to him that sitteth in iudgement, & for stregth vnto them that turne away the battell to the gate.

f He will giue counsell to the gouernour, and strength to the captaine, to drive the enemies in at their owne gates.

7 But they haue erred because of wine, and are out of the way by strong drink: the Priest and the Prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are ful of filthy vomiting: no place is cleane.

g Meaning, the hypocrits, which were among thē, & were altogether corrupt in life and doctrine, which is here ment by drunkennes & vomiting.

9 [h] Whom shall he teach knowledge? & whom shall he make to vnderstand the things that he heareth? them that are wened from the milke and drawen frō the breasts.

h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes. i They must haue one thing oftymes tolde. k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language.

10 For [i] precept must be vpon precept, precept vpō precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering [k] tongue and with a strange language shal he speake vnto this people.

12 Vnto whome [l] he said, [m] This is the rest: [n] giue rest to him that is weary: & this is the refreshing, but they would not heare.

l That is, the Prophets, whome God should send. m This is the doctrine, whereupon ye ought to stay & rest.

n Shew to them ye are wery & haue neede of rest, what is ye true rest.

13 Therefore shal the word of the [o] Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little and there a little, that they may go, and fall backeward, and be broken and be snared and be taken.

o Because they will not receyue the word of God when it is offred, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6. 9

14 Wherefore, heare the worde of the Lorde, ye scornefull men that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a [p] couenant with death, and with hell are we at agrēement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made falsehode our refuge, and vnder vantie are we hid,

p They thought they had shiftes to auoide Gods iudgements, and that they could escape though all other perished.

16 Therefore thus saith the Lorde God, Beholde, I will lay in Zion a stone, a [r] tryed stone, a precious corner stone, a sure fundation. He that beleeueth, [s] shal not make haste.

q Though ye Prophets condēned their idols, and vaine trust, of falsehood, & vanitie, yet ye wicked thought in themselues that they would trust in these things.

17 Iudgement also wil I lay to the rule, and [t] righteousnes to the balance, and [u] hayle shall sweepe away the vayne confidence, and the waters shall ouerflow [x] the secrete place.

r That is, Christ by whom all the building must be tried, and vpholden. Psal. 118. 22. mat. 21. 42. acts. 4. 11. rom. 9. 33 1. pet. 2. 6.

s He shal be quiet, & seeke none other remedies, but be content with Christ.

18 And your couenant with death shall bee disanulled, and your agreement with hell shall not stande: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

t In the restitution of his Church, iudgemēt, & iustice shal reigne.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely [y] feare to make you to vnderstande the hearyng.

u Gods corrections & affliction.

20 For the bed is [z] streight that it cannot suffice, and the couering narow that one cannot wrap himselfe.

x Affliction shall discouer their vaine confidēce, which they kept secret to themselues.

21 For the Lorde shal stand as in mount [a] Perazim: he shall be wrath as in the valley [b] of Gibeon, that he may do his worke, his strange worke, and bying to passe his acte, his strange acte.

y Terror & destructiō shal make you to learne ye, which exhortations and gentlenes could not bring you vnto.

22 Now therefore be no mockers, least your bondes increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon [p] whole earth.

23 Hearken ye, and heare my voice: hearken ye, and heare my speach.

24 Doth the plow man plow all the day, to sowe? doth he open, and breake the clottes of his ground?

25 When he hath made it [c] plaine, wil he

z Your affliction shalbe so sore, that you are not able to endure it. a Whē Dauid ouercame the Philistims, 2. Sam. 5. 20. 1. Chr. 14. 11. b Where Iosua discōfited fiue kings of ye Amorites, Iosh. 10. 12. c As ye plowman hath his appointed tyme, & diuers instrumentes for his labour, so hath ye Lord for his vengeāce: for he punisheth some at one time, & some at another, some after one sort, & some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

not then sowe the fitches, & sowe cummin, and cast in wheate by measure, and the appointed barley and rye in their place?
26 For his God doeth instruct him to haue discretion, and doeth teach him.
27 For fitches shall not be threshed with a threshing instrument, neyther shall a cart wheele bee turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rodde.
28 Bread corne when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart sul make a noyse, neyther will he breake it with the teeth thereof.
29 This also commeth from the Lorde of hostes, which is wonderfull in counsell, and excellent in workes.

CHAP. XXIX.

1 A prophecie agaynst Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

1 AHa altar, altar of the citie that Dauid dwelt in: adde yere vnto yere: b let them kill lambes.
2 But I wil bring the altar into distresse, and there shal be heauinesse and sorow, and it shalbe vnto me like c an altar.
3 And I wil besiege thee as a circle, and fight against thee on a mount, and wil cast vp ramparts against thee.
4 So shalt thou bee humbled, and shalt speake out of the d grounde, and thy speache shal bee as out of the dust: thy voyce also shal bee out of the grounde like him that hath a spirite of diuination, and thy talking shall whisper out of the dust.
5 Moreouer, the multitude of thy e strangers shalbe like smal dust, and the multitude of strong men shal bee as chaffe that passeth away, & it shal be in a moment, euen suddenly.
6 Thou shalt bee visited of the Lorde of hostes with thunder, and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.
7 And the f multitude of all the nations that fight agaynst the altar, shall be as a dreame or vision by night: euen all they that make the warre agaynst it, and strong holdes against it, and lape siege vnto it.
8 And it shal be like as an hungrie man dreameth, and beholde, g he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, hee is drinking, and when hee awaketh, beholde, he is faynt, and his soule longeth: so shall the multitude of all nations be that fight against mount Sion.
9 h Stay your selues, and wonder: they are blinde, and make you blind: they are drunken, but not with wine: they staggar, but not by strong drinke.
10 For the Lord hath couered you with a spirit of slumber, and hath shut vp your eyes: the Prophets, & your chiefe Seers hath he couered.
11 And the vision of them all is become vnto you, as the words of a booke that is sealed vp, which they deliuer to one that can read, saying, Read this, I pray thee. Then shall he say, I can not: for it is sealed.
12 And the booke is geuen vnto him that cannot reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.
13 Therefore the Lorde sayde, Because this people k come neere vnto mee with their mouth, and honour mee with their lippes, but haue remouued their heart farre from mee, and their l feare towarde mee was taught by the precept of men,
14 Therefore beholde, I will againe do a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wisdome of their wise men shal m perish, and the vnderstanding of their prudent men shalbe hid.
15 Woe vnto them that n seeke deepe to hide their counsell from the Lorde: for their workes are in darkenesse, and they sayd, Who seeth vs? & who knoweth vs?
16 Your turning of deuices shall it not bee esteemed o as the potters clay: for shall the worke say of him that made it, Hee made me not: or the thing formed, sayd of him that fashioned it, Hee had none vnderstanding?
17 Is it not yet but a litle whyle, and Lebanon shall bee p turned into Carmel: and Carmel shall be counted as a forest?
18 And in that daye shall the deafe heare the words of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.
19 The meeke in the Lord shal receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.
20 For the cruell man shall cease, and the scornefull shalbe consumed: and all that hasted to iniquitie, shalbe cut of:
21 Which made a man to sinne in the q word, and tooke him in a snare: which reproued them in the gate, & made the iust to fall without cause.
22 Therefore thus sayth the Lorde vnto the house of Iaakob, euen he that redeemed Abraham, Iaakob shall not nowe be confounded, neither nowe shall his face be pale.
23 But when hee seeth his children, the worke of mine hands, in the middes of him, they shal sanctifie my Name, and

a The Ebrewe word Ariel signifieth ý Lion of God, & signifieth the Altar, because the altar seemed to deuour ý sacrifice ý was offred to God, as Ezek. 43. 16.
b Your vaine cõfidence in your sacrifices shall not last long.
c Your citie shall be full of blood, as an altar wheron they sacrifice
d Thy speache shalbe no more so lofty, but abased, & low as the very charmers, which are in low places, & whisper, so that their voyce can scarse be heard.
e Thine hired souldiers, in whõ thou trustest, shalbe destroyed, as dust or chaffe in a whirlwinde.
f The enemies that I wil bring to destroy thee, and that which thou makest thy vayne trust, shall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.
g That is, he thinketh that he eateth.
h Muse hereon as long as ye lift, yet shall ye finde nothing but occasiõ to be astonied. For your Prophets are blinde, & therefore cannot direct you.
i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.
k Because they are hypocrites & not syncere in heart, as Mat. 15. 8
l That is, their religiõ was learned by mans doctrine, and not by my word.
m Meaning, that where as God is not worshipped according to his word, both magistrates, & ministers are but fooles, and wout vnderstanding.
n This is spoken of thẽ, which in heart despised Gods word, and mocked at the admonitiõs, but outwardly bare a good face.
o For all your craft, sayth the Lord, you cannot be able to escape mine hands, no more then the clay, that is in the potters handes, hath power to deliuer it selfe.
p Shal there not be a change of all things? & Carmel, that is a plẽtiful place in respect of ý it shall be then, may be taken as a forest, as Cha. 32. 15. & thus he speaketh to comfort the faithful.
q They that went about to finde faults with admonitions, but would not abide the Prophets wordes, and would not would intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding, and knowledge, man cannot but fall erre, and murmure against him.

sanctifie the holy one of Iaakob, & shall feare the God of Israel.
24 Then they that erred in spirite, r shall haue understãding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1 He reproueth the Iewes which in their aduersitie vsed their owne counsels, 2 and sought helpe of the Egyptians, 10 Despising the Prophets. 16 Therefore he sheweth what destruction shall come vpon them, 18 But offereth mercie to the repentant.

1 WOe to the a rebellious children, saith the Lord, that take counsel, but not of mee, and b couer with a couering, but not by my spirite, that they may lay sinne vpon sinne:
2 Which walke forth to go downe into Egypt (& haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.
3 But the strength of Pharaoh shall bee your shame, & the trust in the shadowe of Egypt your confusion.
4 For his c princes were at Zoan, & his Ambassadours came vnto Hanes.
5 They shall be all ashamed of the people that cannot profite them, nor helpe nor do them good, but shalbe a shame & also a reproche.
6 ¶ The d burden of the beastes of the South, in a lande of trouble and anguishe, from whence shall come the yong and olde lyon, the viper and fiery flying serpent against them that shall beare their riches vpon the shoulders of the coltes, and their treasures vpon the bounches of the camels, to a people that cannot profite.
7 For the Egyptians are vanitie, & they shall helpe in vayne. Therefore haue I cryed vnto e her, Their strength f is to sit still.
8 Nowe goe, and write it before them in a table, and note it in a booke that it may be for the h last day for euer and euer:
9 That it is a rebellious people, lying children, and children that would not i heare the Law of the Lord.
10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs: prophecie k errours.
11 Depart out of the way: go aside out of the path: cause the holy one of Israel to cease from vs.
12 Therefore thus saith the holie one of Israel, Because you haue cast of this

a Who contrary to their promes, take not me for their protectour, and contrary to my commaudement, seeke helpe at strangers.
b They seeke shiftes to cloke their doings, and not godly meanes.
c Th: chiefe of Israel went into Egypt in Ambadie to seeke helpe, and abode at these cities.
d That is, a heatie sentence or prophecie against the beasts that caried their treasures into Egypt, by the wildernes, which was South from Iudah: signifying that if the beasts shoulde not be spared, the men should be punished much more grieuously.
e To wit, to Ierusalem.
f And not to come to and fro to seeke helpe.
g That is, this prophecie.
h That it may be a witnes against them for all posteritie.
i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they woulde not heare the worde of God, but delited to be flattered, and led in errour.
k Threaten vs not by the worde of God, neither be so rigorous, not talke vnto vs in the Name of the Lord, as Ierem. 11. 21.

woyde, and trust in l violence, and wickednes, and stay thereupon.
13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hye wall, whose breaking commeth suddenly in a moment.
14 And the breaking thereof is like the breaking of a potters pote, which is broken without pitie, and in the breaking thereof is not founde m a sheard to take fire out of ♁ hearth, or to take water out of the pit.
15 For thus saith the n Lord God, the holie one of Israel, In rest and quietnes shal ye be saued: in quietnes and in confidence shall bee your strength, but yee would not.
16 For ye haue sayde, No, but wee will flee away vpon o horses. Therfore shall ye flee. We wyll ride vpon the swifteft. Therefore shall your persecuters bee swifter.
17 A thousand as one shal flee at the rebuke of one: at the rebuke of fiue shall ye flee, till ye be left as a shippe mast vpon the p top of a mountaine, and as a beaken vpon an hill.
18 Yet therefore wyll the Lorde wayte, that he may haue q mercie vpon you, and therefore wyll he be exalted, that hee may haue compassion vpon you: for the Lorde is the God of r iudgement. Blessed are all they that wayte for him.
19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: he wyll certeinly haue mercie vpon thee at the voyce of thy crye: when he heareth thee, he will answere thee.
20 And when the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy rame shall bee no more kept backe, but thine eyes shall see thy s rayne.
21 And thine eares shall heare a woyde behinde thee, saying, This is the way, t walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.
22 And ye shall u pollute the couering of the images of siluer, and the riche ornament of thine images of golde, and cast them away as a menstruous cloth, and thou shalt saye vnto it, x Get thee hence.
23 Then shall hee giue rayne vnto thy seede, when thou shalt sow the ground, and bread of the encrease of the earth, and it shall bee fatte and as oyle: in that day shall thy cattell be fed in large pastures.
24 The aren also and the yong asses, that till the ground, shal eate cleane prouender, which is winowed with the shouell and with the fanne.
25 And vpon euery hye mountaine, and vpon euery hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towres shall

l Meaning, in their stubbernes against God & the admonitions of his Prophets.
m Signifying, that the destruction of the wicked shalbe without recouerie.
n Oft times by his Prophets he put you in remẽbrance of this, ♁ you should onely depend on him.
o We will trust to escape by our horses.
p Whereas all the trees are cut downe saue two or three to make masties.
q He cõmendeth ♁ great mercies of God, whowith patience waiteth to call sinners to repentance.
r Not onely in punishing, but in vsing moderatiõ in ♁ same, as Ier. 10. 24. & 30. 11.
s Or, instructour.
t God shal direct all thy wayes, & appoynt thee how to go either hither or thither
u Ye shal cast away your idoles, which you haue made of gold, & siluer, with all ♁ belongeth vnto thẽ, as a most filthie thing, and polluted.
x Shewing that there can be no true repentance, except both in heart and deede we shewe our selues enemies to idolatrie.
y By these diuers maners of speach he sheweth that the felicitie of ♁ Church shalbe so great, that none is able sufficiently to expresse it.

shall fall.

26 Moreouer, the light of the moone shall be as the light of the y sunne, & the light of the sunne shalbe seuen folde, and like the light of seuen dayes in the day that the Lorde shall binde vp the breach of his people, and heale the stroke of their wounde.

27 Beholde, z the Name of the Lorde commeth from farre, his face is burning, and the burden thereof is heauy: his lippes are full of indignation, and his tongue is as a deuouring fire.

28 And his spirite is as a riuer that ouerfloweth vp to the neckes: it deuideth asunder, to fanne the nations with the fanne of a vanitie, and there shal be a bridle to cause the to erre in ye chawes of the people.

29 But there shall be a song vnto you as in the b night, when a solemne feast is kept: and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lorde, to the mighty one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering & tempest, and haile stones.

31 For with the voyce of the Lorde shall Asshur be destroyed, which smote with the c rodde.

32 And in euery place that the staffe shall passe, it shall d cleane fast, which the Lorde shall lay vpon him with e tabrets and harpes: and with battels, and lifting vp of handes shall he fight f against it.

33 For g Tophet is prepared of olde: it is euen prepared for the h King: he hath made it i deepe and large: the burning thereof is fire and much wood: ye breath of the Lorde, like a riuer of brimstone, doth kindle it.

y When the Church shalbe restored, y glory thereof shall passe seue times the brightnes of y sunne: for by the sunne and moone, which are two excellēt creatures, he sheweth what shalbe the glory of the Children of God in the kingdome of Christ.

z This threatning is against the Assyrians, the chiefe enemies of the people of God.

a To driue thee to nothing: and thus God consumeth the wicked by that meanes, wherby he cleanseth his.

b Ye shal reioice at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.

c Gods plague.

d It shall destroy.

e With ioy and assurance of the victorie.

f Against Babel: meaning, the Assyrians & Babylonians.

g Here it is taken for hell, where the wicked are tormented, read 2. King. 23. 10.

h So that their estate or degree cannot exempt the wicked.

i By these figuratiue speaches he declareth the condition of the wicked after this lyfe.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

1 WOe vnto thē that a go downe into Egypt for helpe, & stay vpō horses, and trust in chariots, because they are many, and in horsemen, because they be very strong: but they looke not vnto ye holy one of Israel, nor b seeke vnto the Lord.

2 But he yet is c wise: therefore he will bring euil, & not turne backe his worde, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, & not God, and their horses flesh and not spirit: and when the Lord shall stretch out his hande, the d helper shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lorde spoken vnto me, As the lion or lions whelpe roareth vpon his pray, against whom if a multitude of shepeherdes be called, he will not be afraid at their voice, nep ther will humble himselfe at their noyse: so shall the Lorde of hostes come e downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, so shall the Lord of hostes defend Jerusalem: by defending and deliuering, by passing through and preserving it.

6 O ye children of Israel, turne againe, in as much as ye are f sunken deepe in rebellion.

7 For in that day euery man shall g cast out his idoles of siluer, and his idols of golde, which your handes haue made you, euen a sinne.

8 Then shall Asshur fall by h the sword, not of man, nep ther shall the sworde of man deuour him, and he shall flee from the sword, and his yong men shal faint.

9 And he shal go for feare to his i tower, and his princes shall be afraid of the standart, saith the Lord, whose k fire is in Zion, and his fornace in Jerusalem.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68. least they should forget the benefit of their redemption: and secondly, least they should be corrupted with the superstition and idolatry of the Egyptians, & so forsake God, Iere. 2. 18.

b Meaning, that they forsake the Lord, & put their trust in worldly things: for they cannot trust in both.

c And knoweth their crafty enterprises and will bring all to nought.

d Meaning, both the Egyptians & the Israelites.

e He sheweth the lewes, that if they would put their trust in him, he is so able, that none can resist his power: and so careful ouer them, as a bird euer her yong which euer flieth about the for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32. 11. mat. 23. 37.

f He toucheth their conscience that they might earnestly feele their grieuous sinnes, & so truly repent, for as much as now they are almost drowned and past recouerie. your repentance shall be known, as Chap. 2. 18.

g By these fruits of repentance appeareth.

h When your i This was accomplished soone after when Sancheribs army was discomfited, and he fled to his castle in Nineueh for succour.

k To destroy his enemies.

CHAP. XXXII.

The condition of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

1 BEholde, a a King shall reigne in iustice, and the princes shall rule b in iudgement.

2 And that man shall bee as an hyding place from the winde, and as a refuge for the tempest: as riuers of water in a dyre place, and as the shadowe of a great rocke in c a weary land.

3 The eyes of d the seeing shall not bee shut, and the eares of them that heare, shal hearken.

a This prophecie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an vpright gouernment, both in policie and religion.

c Where men are weary with travelling, for lacke of water.

d He promiseth to giue the true light, which is the pure doctrine of Gods worde, and vnderstanding, and zeale of the same, contrary to the threatnings against the wicked. Chap. 6. 9 & 29. 10.

4 And the heart of the foolish shall understand knowledge, and the tongue of the stutters shall be ready to speake distinctly.
5 A [c] nigard shall no more be called liberall, nor the churle riche.
6 But the nigard will speake of nigardnes, and his heart will worke iniquitie, and do wickedly, and speake falsly against the Lord, to make empty the hungry soule, and to cause the drinke of the thirstie to fayle.
7 For the weapons of the churle are wicked: he deuiseth wicked counsels, to vndoe the poore with lying woordes: & to speake against the poore in iudgement.
8 But the liberall man will deuise of liberall things, and he will continue his liberalitie.
9 [d] Rise vp, ye women that are at ease: heare my voice, ye [f] careles daughters: hearken to my woordes.
10 Ye women, that are careles, shall be in feare a aboue a yere in dayes: [h] for the vintage shal fayle, & the gathering shal come no more.
11 Ye women, that are at ease, be astonied: feare, O ye careles women: put of the clothes: make bare, and girde sackecloth vpon the loines.
12 Men shall lament for the [i] teates, euen for the pleasant fields, and for the fruitfull vine.
13 Vpon the lande of my people shall growe thornes and briers: yea, vpon all the houses of ioy in the citie of reioicing,
14 Because the palace shalbe forsaken, & the [k] noise of the citie shall be left: the tower and fortresse shall be dennes for euer, and the delite of wilde asses, and a pasture for flockes,
15 Vntill the [k] Spirit be powred vpon vs from aboue, and the wildernes become a fruitfull field, and the [l] plentious field be counted as a forest.
16 And iudgement shall dwell in the desert, and iustice shal remayne in p fruitfull field.
17 And the worke of iustice shall be peace, euen the worke of iustice and quietnes, and assurance for euer.
18 And my people shal dwel in the tabernacle of peace, and in sure dwellings, and in safe resting places.
19 When it hayleth, it shall fall on the forest, and the [m] citie shal be set in the low place.
20 Blessed are ye [n] that sowe vpon all waters, and [o] driue thither the feete of the ore and the asse.

c Vice shall no more be called vertue, nor vertue esteemed by power, and riches.
f He prophecieth of such calamitie to come, that they will not spare the women and children, and therefore willeth them to take heede and prouide.
g Meaning, that the affliction should continue long, and when one yere were past, yet they should looke for new plagues.
h God will take from you the meanes & occasions, which made you to contemne him: to wit, aboundance of worldly goods.
i By the teates he meaneth the plentifull fields, whereby men are nourished, as children with the teate: or the mothers for sorow, and leanenes shall lacke milke.
k *Or, multitude.*
k That is, when the Church shall be restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, least they should faint.
l The field which is now fruitefull, shall be but as a baren forest in comparison of that it shall be then, as Chap. 29. 17. which shall be fulfilled in Christes tyme: for then they that were before as the baren wildernes, beyng regenerate, shall be fruitfull, and they that had some beginning of godlines, shall bring forth fruits in such aboundance, that their former lyfe shall seeme but as a wilderness where no fruites were.
m They shall not neede to build it in hie places for feare of the enemy: for God wil defend it, and turne away the stormes from hurting of their commodities.
n That is, vpon fatte ground and well watered, which bringeth forth in aboundance: or in places which before were couered with waters, and now made dry for your vses.
o The fieldes shall be so ranke, that they shall sende out their cattell to eate vp the first croppe, which aboundance shall be signes of Gods fauour and loue towardes them.

CHAP. XXXIII.

The destruction of them, by whome God hath punished his Church.

1 WO to thee that [a] spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt [b] cease to spoyle, thou shalt be spoyled: when thou shalt make an end of doing wickedly, [c] they shall do wickedly against thee.
2 [d] O Lorde, haue mercy vpon vs, we haue waited for thee: be thou, which wast [e] their arme in the morning, our help also in tyme of trouble.
3 At the noyse of the tumult, the [f] people fled: at thyne [g] exalting the nations were scattered.
4 And your spoyle shalbe gathered like the gathering of [h] caterpillers: and [i] he shall go against him like the leaping of grashoppers.
5 The Lorde is exalted: for he dwelleth on hie: he hath filled Zion with iudgement and iustice.
6 And there shall be stabilitie of [k] thy tymes, strength, saluation, wisedome & knowledge: for p feare of the Lord shall be his treasure.
7 Beholde, [l] their messengers shall cry without, and the [m] ambassadours of peace shall weepe bitterly.
8 The [n] paths are waste: the wayfaring man ceaseth: he hath broken the couenant: he hath contemned the cities: he regarded no man.
9 The earth mourneth and languisheth: Lebanon is ashamed, & hewen downe: [o] Sharon is like a wildernes, and Basban is shaken and Carmel.

a Meaning, the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Sanecherib, but not onely.
b When thine appointed tyme shall come that God shall take away thy power: and that which thou hast wrongfully gotten, shal be giuen to others, as Amos 5.11.
c The Caldeans shall do like to ye Assyrians, as the Assyrians did to Israel: and the Medes, and Persians shal do the same to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to praye and seeke helpe of God.
e Which helpedst our fathers so soone as they called vpon thee.
f That is, the Assyrians fledde before the army of the Caldeans, or the Caldeans for feare of the Medes and Persians.
g When thou, O Lorde, diddest lift vp thine arme to punish thine enemies.
h Ye that as caterpillers destroyed with your nomber the whole worlde, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.
i Meaning the Medes and Persians against the Caldeans.
k That is, in the dayes of Hezekiah.
l Sent from Sancherib.
m Whome they of Ierusalem sent to intreate of peace.
n These are the woordes of the Ambassadours, when they returne from Sancherib.
o Which was a plentifull countrey, meaning that Sancherib would destroy all.

p To helpe and deliuer my Church.
q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shalbe in vaine, and that the fire which they had kindled for others, should consume them.
r His vengeance shalbe so great, that all ye world shall talke thereof.
s Which do not believe ye words of ye Prophet & the assurance of their deliverace.
t Meaning, that God will be a sure defence to all them that liue according to his word.
u They shall see Hezekiah deliuered from his enemies and restored to honour and glorie.
x They shalbe no more shut in as they were by Sancherib, but goe where it pleaseth them.
y Before that this libertie cometh, thou shalt thinke that thou art in great danger: for the enemy shal so sharply assaile you, ye one shall crie, Where is the clarke that writeth the names of them that are saued? another, Where is the receiuer? another shal crie for him that valueth the riche houses, but God will deliuer

10 Nowe will I p arise, saith the Lorde: nowe will I be exalted, nowe will I lift vp my selfe.
11 q Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.
12 And the people shalbe as the burning of lime: and as the thornes cut vp, shal they be burnt in the fire.
13 Heare, ye that are r farre of, what I haue done, and ye that are nere, knowe my power.
14 The s sinners in Zion are afraide: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shal dwel with the euerlasting burnings?
15 Ye that dwelleth in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.
16 Ye shall dwell on t hie: his defence shalbe the munitions of rockes: bread shalbe giuen him, and his waters shalbe sure.
17 Thine eyes shall u see the king in his glorie: they shall behold the land x farre of.
18 Thine heart y shall meditate feare, Where is the scribe? where is the receiuer? where is he that counted the towres?
19 Thou shalt not see a fierce people, a people of a darke speach, that thou canst not perceiue, and of a stammering tongue that thou canst not vnderstand.
20 Looke vpon Zion the citie of our solemne feastes: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that can not be remoued: and the stakes thereof can neuer be taken away, neither shall any of the cordes thereof be broken.
21 For surely there the mightie Lord wilbe vnto vs, as a place z of floods and broade riuers, whereby shall passe no shippe with oares, neither shall great shippe passe thereby.
22 For the Lorde is our iudge, the Lorde is our lawe giuer: the Lord is our King, he will saue vs.
23 Thy a cordes are loosed: they coulde not well strengthen their mast, neither coulde they spreade the sayle: then shall the b prey be deuided for a great spoile: yea, the lame shall take away the pray.
24 And none inhabitant shall say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiuen.

z Let vs be content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes and destroy vs. a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. b He comforteth the Church, and sheweth that they shalbe enriched with all benefites both of body and soule.

CHAP. XXXIIII.

1 He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

1 COme nere, ye a nations and heare, and hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.
2 For the indignation of the Lorde is vpon all nations, and his wrath vpon all their armies: he hath b destroyed them and deliuered them to the slaughter.
3 And their slaine shalbe cast out, and their stincke shall come vp out of their bodies, and the mountaines shalbe melted with their blood.
4 And all the hoste of heauen c shalbe dissolued, and the heauens shalbe folden like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge tree.
5 For my sword shalbe d drunken in the heauen: beholde, it shall come downe vpon Edom, euen vpon the people of e my curse to iudgement.
6 The swordde of the Lorde is filled with blood: it is made fat with the fat and with the blood of the f lambes and the goates, with the fat of the kidneis of the rammes: for the Lorde hath a sacrifice in g Bozrah, and a great slaughter in the land of Edom.
7 And the h Vnicornes shal come downe with them, and the heifers with the bulles, and their lande shalbe drunken with blood, and their dust made fat with fatnes.
8 For it is the day of the Lordes vengeance, and the pcere of recompense for the iudgement of Zion.
9 And the riuers thereof shalbe turned into pitch, and the dust thereof into i brimstone, and the land thereof shalbe burning pitch.
10 It shal not be quenched night nor day: the smoke thereof shall go vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer.
11 But the pelicane k and the hedgehogge shall possesse it, and the great owle, and the rauen shall dwell in it, and he shall stretche out vpon it the line l of vanitie, and the stones of emptinesse.
12 m The nobles thereof shall call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.
13 And it shall bring forth thornes in the

a He prophecieth of the destruction of the Edomites, and other nations which were enemies to the Church.
b God hath determined in his counsell, & hath giuen sentence for their destruction.
c He speaketh this in respect of mans indgemēt, who in great feare and horrible troubles thinketh that heauen and earth perisheth.
d I haue determined in my secrete counsell and in the heauens to destroy them, till my sword be weary with sheading blood.
e They had an opinion of holines because they came of the Patriarke Izhak, but in effect were accursed of God, & enemies vnto his Church as the Papists are.
f That is, both of yong and old, poore and riche of his enemies.
g That famous citie shalbe consumed as a sacrifice burnt to ashes.
h The mightie and riche shalbe as well destroyed as the inferiours.
i He alludeth to the destruction of Sodom and Gomorah, Gene. 19. 24. k Reade Chap. 13. 21. and Zephan. 2. 14. l In vaine shall anie man goe about to build it againe. m Meaning, there shalbe neither order nor policie, nor state of common weale.

palaces

palaces thereof, nettles and thistles in the strong holdes thereof, and it shalbe an habitation for dragons and a court for ostriches.
14 There shall n meete also Zim & Jim, and the Satyre shall crie to his felowe, and the shricheowle shall rest there, and shall finde for her selfe a quiet dwelling.
15 There o shall the owle make her nest, and lay, and hatche, and gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her make.
16 Seeke in the p booke of the Lorde, and reade: none of q these shall faile, none shall want her make: for r his mouth hath commanded, and his verie Spirit hath gathered them.
17 And he hath cast the s lot for them, and his hand hath deuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

n Reade Chap. 13.21.
o Signifiyng, ỳ Idumea should be an horrible desolation and barren wildernesse.
p That is, in the Lawe where such curses are threatned against ỳ wicked.
q To wit, beasts and foules.
r That is, the mouth of the Lorde.
s He hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruites that followe thereof.

1 THe a desert and the wildernesse shal reioyce: and the waste ground shalbe glad and flourishe as the rose.
2 It shall florishe abundantly and shall greatly reioyce also and ioye: the glorie of Lebanon shalbe giuen vnto it: the beautie of b Carmel, and of Sharon, they shall c see the glorie of the Lord, and the excellencie of our God.
3 d Strengthen the weake handes, and comfort the feeble knees.
4 Say vnto them that are fearefull, Be you strong, feare not: behold, your God commeth with e vengeance: euen God with a recompense, he will come and saue you.
5 Then shall the eyes of the f blinde be lightened, and the eares of the deafe be opened.
6 Then shall the lame man leape as an hart, and the dumme mans tongue shall sing: for in the g wildernesse shall waters breake out, and riuers in the desert.
7 And the dry ground shalbe as a poole, and the thirstie (as springs of water in the habitation of dragons: where they lay) shalbe a place for reedes and rushes.
8 And there shalbe a path and a way, and the way shalbe called h holy: the polluted shall not passe by it: for i he shalbe with them, & walke in the way, and the fooles shall not erre.
9 There shalbe k no lion, nor noisome beastes shall ascend by it, neither shall they be found there, that the redeemed may walke.
10 Therefore the l redeemed of the Lorde shall returne and come to Zion with praise: and euerlasting ioye shalbe vpon their heades: they shall obtaine ioye and gladnesse, and sorowe and mourning shall flee away.

a This prophecieth of the ful restauration of the Church, both of the Iewes and Gentiles vnder Christ, which shalbe fully accomplished at the last day: albeit as yet it is compared to a desert and wildernesse.
b The Church which was before compared to a baren wildernesse, shall by Christ be made most plenteous and beautifull.
c He sheweth that the presence of God is the cause that the Church doth bring forth fruit and florishe.
d He willeth all to encourage one another, & specially the ministers to exhort and strengthen he weake, that they may patiently abide the comming of God, which is at hand. e To destroy your enemies. f When the knowledge of Christ is reueiled. g They that were baren and destitute of the graces of God, shal haue them giuen by Christ. h It shal be for the Saintes of God and not for the wicked.
i God shal leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be destroyed hereby, Chap. 30.6.
l Whom ỳ Lord shall deliuer fro the captiuitie of Babylon.

CHAP. XXXVI.

1 Sancherib sendeth Rabshakeh to besiege Ierusalem. 15 He blasphemies against God.

1 NOwe a in the b fourteenth yeere of King Hezekiah, Sancherib King of Assur came vp against all the strong cities of Judah, and tooke them.
2 And the king of Assur sent Rabshakeh from Lachish towarde Ierusalem vnto King Hezekiah, with a great host, and he stoode by the conduite of the vpper poole in the path of the fullers field.
3 Then came forth vnto him Eliakim the sonne of Hilkiah the c steward of the house, and Shebna d the chancelor, and Joah the sonne of Asaph the recorder.
4 And e Rabshakeh saide vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Assur, What confidence is this, wherein thou trustest?
5 I say, f Surely I haue eloquence, but counsell and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?
6 Loe, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it will goe into his hand, & pearce it: so is g Pharaoh King of Egypt, vnto all that trust in him.
7 But if thou say to me, We trust in the Lord our God. Is not that he, whose hie places and whose altars Hezekiah tooke downe, and said to Judah and to Jerusalem, Ye shall worshippe before this altar?
8 Now therefore giue hostages to my lord the King of Assur, and I wil giue thee two thousand horses, if thou be able on thy part to set riders vpon them.
9 For how canst thou " despise any captaine of the least of my lordes seruants: and put thy trust on Egypt for chariots and for horsemen?
10 And am I now come vp without the

a This history is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises, to wit, that God would suffer his church to be afflicted, but at length would sende deliuerance.
b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his church to trie their faith and patience.
c For he was now restored to his office, as Isaiah had prophecied, Chap. 22.20.
d This declareth that there were fewe godlie to be found in the Kinges house, when he was driuen to send this wicked man in such a weightie matter.
e Sancheribs chiefe captaine.
f He speaketh this in the person of Hezekiah, falsely charging him, that he put his trust in his witte and eloquence, whereas his onely confidence was in the Lord. g Satan laboured to pull the godly King from one vaine confidence to another, to wit, from trust in the Egyptians, whose power was weake and would deceiue them: to yeeld him selfe, to the Assyrians and so not to hope for any helpe of God. " *Or, turne backe.* h He reproueth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.

i Thus the wicked to deceiue vs, will pretende the Name of the Lorde: but we must trie the spirits, whether they be of God or no.

k They were afraid, lest by his words he should haue stirred the people against ȳ King, and also pretended to growe to some appointment with him.

" *Ebr. the water of their feete.*

l The Ebrewe word signifieth blessing: where by this wicked captaine would haue persuaded the people, that their condition should be better vnder Sanncherib then vnder Hezekiah.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how ȳ wicked make God an idole, because they do not vnderstand ȳ God maketh them his scourge and punisheth cities for sinne.

n Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

Loide to this land to destroy it? The 1
Lord said vnto me, i Go by against this land and destroy it.
11 ¶ Then said Eliakim, & Shebna and
Joah vnto Rabshakeh, k Speake, I
praye thee, to thy seruants in the Arames language, (for we vnderstand it) and talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.
12 Then saide Rabshakeh, Hath my ma-
ster sent me to thy master, and to thee to speake these words, and not to the men that sit on the wall? that they may eate their owne doung, and drinke their owne " pisse with you?
13 So Rabshakeh stood, and cryed with a
loud voyce in the Jewes language, and said, Heare the words of the great king, of the King of Asshur.
14 Thus saith the King, Let not Hezeki-
ah deceiue you: for he shal not be able to deliuer you.
15 Neither let Hezekiah make you to
trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the King of Asshur.
16 Hearken not to Hezekiah: for thus
saith the King of Asshur, Make l ap-
pointment with mee, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,
17 Till I come & bring you to a land like
your owne land, euen a land of wheat and wine, a land of breade and vineyardes.
18 Least Hezekiah deceiue you, saying,
The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?
19 Where is the god of m Hamath, and of
Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?
20 Who is he among al the gods of these
lands, that hath deliuered their countrey out of mine hand, that the Lorde should deliuer Jerusalem out of mine hand?
21 Then they n kept silence, and answered
him not a word: for the kings commandement was, saying, Answer him not.
22 Then came Eliakim the sonne of Hil-
kiah the steward of the house, & Shebna the chanceller, and Joah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

CHAP. XXXVII.

1 Hezekiah seeketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Sanncherib. 16 Hezekiah prayer. 36 The armie of Sanncherib is slame of the Angel, 38 And he himselfe of his owne sonnes.

AND * when the King Hezekiah 1 *2.Kyng.19.1.*
heard it, he a rent his clothes, and
put on sackcloth, and came into
the House of the Lord.
2 And he sent Eliakim the steward of the
house, and Shebna the chanceler, with the Elders of the Priestes, clothed in sackcloth vnto b Jsaiah the Prophet, the sonne of Amoz.
3 And they said vnto him, Thus saith
Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the c birth, and there is no strength to bring forth.
4 If so be the Lord thy God hath d heard
the wordes of Rabshakeh, whome the King of Asshur his master hath sent to raile on the liuing GOD, and to reproche him with wordes which the Lord thy God hath heard, the e lift thou vp thy prayer for the remnant p are left.
5 So the seruants of the King Hezekiah
came to Jsaiah.
6 And Jsaiah said vnto them, Thus say
vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruantes of the King of Asshur haue blasphemed me.
7 Beholde, I will send a blast vpon him,
and he shall heare a f noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.
8 ¶ So Rabshakeh returned, and found
the King of Asshur fighting against q Libnah: for he had heard that he was departed from Lachish.
9 He heard also me say of Tirhakah, king
of Ethiopia, Beholde, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,
10 Thus shal ye speake to Hezekiah king
of Judah, saying, Let not thy God h deceiue thee, in whome thou trustest, saying, Jerusalem shall not be giuen into the hand of the King of Asshur.
11 Beholde, thou hast hearde what the
Kings of Asshur haue done to al lands in destroying them, and shalt thou be deliuered?
12 Haue the gods of the nations deliue-
red them, which my fathers haue destroyed? as i Gozan, and k Haran, and Rezeph, & the children of Eden, which were at Telassar?
13 Where is the King of Hamath, & the
King of Arpad, and the King of the citie of Sepharuaim, Hena and Juah?
14 ¶ So Hezekiah received the letter of
the hand of the messengers and read it, and he went vp vnto the House of the Lorde, and Hezekiah spred it before the Lord.
15 And Hezekiah prayed vnto the Lorde,
saying,

a In signe of griefe and repentance.

b To haue comfort of him by the worde of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.

c We are in as great sorowe as a woman that trauaileth of childe, and can not be deliuered.

d That is, will declare by effect that hee hath heard it: for whē God deserreth to punish, it seemeth to ȳ flesh, that he knoweth not the sinne, or heareth not the cause.

e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

f Of ȳ Egyptians and Ethiopians, that shal come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of al trueth, a deceiuer: some gather hereby ȳ Shebnah had disclosed vnto Sanncherib the answere that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraham came after ȳ is father.

16 O Lord of hostes, God of Israel, which
l dwellest betweene h Cherubins, thou
art verp G O D alone ouer all the king-
domes of the earth: thou hast made the
heauen and the earth.
17 Encline thine eare, O Lord, and heare:
open thine eyes, O Lorde, and see, and
heare all the wordes of Sanehérib,
who hath sent to blaspheme the liuing
God.
18 Trueth it is, O Lorde, that the Kings
of Asshur haue destroyed all lands, and
m their countrey,
19 And haue cast their gods in the fire: for
they were no gods, but the worke of
mans hands, euen wood or stone: there-
fore they destroyed them.
20 Now therefore, O Lord our God, saue
thou vs out of his hande, that n all the
kingdomes of the earth mape knowe,
that thou onely art the Lord.
21 ¶ Then Isaiah the sonne of Amoz sent
vnto Hezekiah, saying, Thus saith the
Lord God of Israel, Because thou hast
prayed vnto mee, concerning Sanehe-
rib king of Asshur,
22 This is the word that the Lorde hath
spoken against him, O virgine, daugh-
ter of Zion, hee hath despised thee, and
laughed thee to scorne: O daughter of
Ierusalem, he hath shaken his heade at
thee.
23 Whome hast thou railed on and blas-
phemed? and against whome hast thou
exalted thy voyce, & lifted up thine eyes
on hie? euen against the p holie one of
Israel.
24 By thy seruantes hast thou railed on
the Lord, and said, By the multitude of
my charets I am come up to the toppe
of the mountaines to the sides of Leba-
non, and will cut downe the hie cedars
thereof, and the faire firre trees thereof,
and I will go up to the heightes of his
toppe and to the forest of his fruitefull
places.
25 I haue digged q and drunke the wa-
ters, & with the plant of my feete haue
I diped all the riuers closed in.
26 Hast thou not hearde how I haue of
olde time made it, r and haue formed it
long agoe? and should I nowe bring it,
that it should be destroyed, and layed on
ruinous heapes, as cities defended?
27 Whose inhabitants "haue final pow-
er, and are afraid and confounded: they
are like the grasse of the field and greene
herbe, or grasse on the house toppes, or
corne blasted t afore it be growen.
28 But I knowe thy dwelling, and thy
t going out, and thy comming in, and
thy furie against me.
29 Because thou ragest against me, & thy
tumult is come vp vnto mine eares,
therefore will I put mine u hooke in
thy nostrels, and my bridle in thy lips,
and will bring thee backe againe the
same way thou x camest.
30 And this shalbe a y signe vnto thee, O
Hezekiah, Thou shalt eate this yeere
such as groweth of it selfe: and the z se-
cond yeere, such things as growe with-
out sowing: and in the third yeere, sow
ye and reape, and plant vineyards, and
eate the fruit thereof.
31 And a the remnant that is escaped of
the house of Iudah, shall againe take
roote downeward and beare fruite vp-
ward.
32 For out of Ierusalem shall goe a rem-
nant, and they that escape out of mount
Zion: the zeale of the Lord of hostes shal
do this.
33 Therefore thus saith the Lord, concer-
ning the king of Asshur, Ye shal not en-
ter into this citie, nor shoote an arrowe
there, nor come before it with shield, nor
cast a mount against it.
34 By the same way that he came, he shal
returne, and not come into this citie,
saith the Lord.
35 For I will defend this citie to saue it,
for mine owne sake, and for my seruant
b Dauids sake.
36 ¶ Then the Angel of the Lorde went
out, and smote in the campe of Asshur
an hundreth, foure score, and fiue thou-
sand: so when they arose earely in the
morning, beholde, they were all dead
corpses.
37 So Sanehérib king of Asshur depar-
ted, and went away and returned and
dwelt at c Nineuch.
38 And as hee was in the temple wor-
shipping of Nisroch his god, Adrame-
lech and Sharezer his sonnes * slewe
him with the sworde, and they escaped
into the land of "Ararat: and d Esar-
haddon his sonne reigned in his stead.

l He groundeth his prayer on Gods promes, who promised to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through al the world.

o Whome God had chosen to himselfe, as a chaste virgine, and ouer whome he had care to preserue her from the lusts of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby that they that are enemies to Gods church, fight against him whose quarel his Church onely maintaineth.

q Hee boasteth of his policy, in that that he can finde meanes to nourish his army: and of his power, in that that his army is so great, that it is able to dry vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therfore he saith that he formed it of olde, euen in his eternal counsel, which cannot be changed. "Ebr. are short in hand.

s He sheweth that the state and power of most florishing cities endureth but a moment in respect of the Churche, which shall remaine for euer, because God is the maintainer thereof.

t Meaning, his counsels and enterprises,

u Because Sanehérib shewed himselfe, as a deuouring fish and furious beast, he vseth these similitudes, to teach how he wil take him and guide him.

x Thou shalt lose thy labour.

y God giueth signes after two sortes: some goe before the thing, as the signes that Moses wrought in Egypt, which were for y confirmation of their fayth: and some goe after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefites of God in our remembrance, of the which sort this here is.

z He promiseth that for two yeres the ground of it selfe should feede them.

a They whome God had deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the Church.

b For my promes sake made to Dauid. 2. King. 19. 34. 2. chro. 32. 21. Iob. 1. 18. ecclus. 48. 22. 1. mac. 7. 41. 2. mac. 8. 19.

c Which was the chiefest citie of the Assyrians. Tobit 1. 21. "Or, Armenia.

d Whowas also called Sardanapalus, in whose dayes tenne yeeres after Sancherib's death, the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeeres after. 10 He giueth thanks for his benefit.

1 ABout * that a time was Hezekiah
sicke vnto the death, and the Pro-
phet Isaiah sonne of Amoz came a
vnto him, and saide vnto him, Thus
saith the Lorde, Put thine house in an
order, for thou shalt die, and not liue.

2. King. 20. 1. 2. chro. 32. 24.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they maye learne onely to depend vpon God and aspire to the heauens.

2 Then

b For his heart was touched w feare of Gods iudgement, seeing he had appointed him to die so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.
c He doth not onely promise to prolong his life, but to giue him rest and quietnes from the Assyrians, who might haue renued their armie to reuenge their former discomfiture.
d For Hezekiah had asked, for y confirmation of his faith a signe, as verse 22. and 2.King. 20.8: whereunto he was moued by y singular motion of Gods Spirit.
e Reade 2.King. 20.10.
f He left this song of his lamentation and thanksgiuing to all posteritie, as a monument of his owne infirmitie and thankfull heart for Gods benefites, as Dauid did, Psal. 51.
g At what time it was told me, that I should die.
h I shall no more praise the Lord here in his Temple among the faithful: thus God suffreth his dearest children to want his consolation for a time, that h's grace afterward may the more appeare when they feele their owne weakenes.
i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or shortly.
l Ouer night I thought that I shoulde liue till morning, but my pangues in the night perswaded me the contrary: he shewed th the horrour, that the faithfull haue when they apprehend Gods iudgement against their sinne.
m I was so oppreſt with sorowe, that I was not able to vtter my wordes, but onely to grone and sigh.
n To wit, sorowe and griefe both of body and mind.
o God hath declared by his Prophet that I shall die, and therefore I wil yeelde vnto him.
p I shal haue no releaſe, but continual sorowes whiles I liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,
3 And said, I beseech thee, Lord, remember nowe howe I haue walked before thee in truth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.
4 ¶ Then came the word of the Lorde to Isaiah, saying,
5 Go, and say vnto Hezekiah, Thus saith the Lorde God of Dauid thy father, I haue heard thy prayer, and seene thy teares: beholde, I will adde vnto thy dayes fifteene yeares.
6 And I will deliuer thee c out of p hand of the King of Assyria, and this citie: for I will defend this citie.
7 And d this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken,
8 Beholde, I will bring againe the shadowe of p degrees (whereby it is gone downe in p dial of Ahaz by the sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.
9 e The writing of Hezekiah King of Iudah, when he had bene sicke, and was recouered of his sickenes.
10 I said in the e cutting off of my dayes, I shall goe to the gates of the graue: I am deprived of the residue of my yeres.
11 I said, f I shall not see the Lorde, euen the Lord in the land of the liuing: I shal see man no more among the inhabitants of the world.
12 Mine habitation is departed, and is removed from me, like a shepheards tent: I g haue cut of like a weauer my life: he will cut me of from the height: from day h to night, thou wilt make an ende of me.
13 I reckoned i to the morning: but he brake al my bones, like a lion: from day to night wilt thou make an ende of me.
14 Like a crane or a swallowe, so did I m chatter: I did mourne as a doue: mine eies were lift vp on high: O Lord, n it hath oppressed me, comfort me.
15 What shal I say? o for he hath saide it to me, & he hath done it: I shall walke p weakely all my yeeres in the bitternesse of my soule.

16 O Lord, q to them that ouerliue them, and to all that are in them, the life of my spirite shalbe known, that thou caused st me to r sleepe and hast giuen life to me.
17 Beholde, for s felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast al my t sinnes behinde thy backe.
18 For u the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.
19 But the liuing, the liuing, he shall confesse thee, as I doe this day: the father to the x children shall declare thy truth.
20 The Lord was ready to saue me: therefore we will sing my song, all the dayes of y our life in the house of the Lord.
21 Then saide Isaiah, Take a lumpe of drie figges and z lay it vpon the boyle, and he shall recouer.
22 Also Hezekiah a had said, What is the signe, that I shal goe vp into the House of the Lord?

and Gods fauour then a thousand liues.
u For asmuch as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, eyther because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale ro Gods glorie, seeing that there are so fewe in earth, that doe regard it, as Psal. 6.5. and 115.17.
x Al posteritie shal acknowledge, and the fathers according to their duetie toward their children shall instruct them in thy graces, and mercies towarde me.
y He sheweth what is the vse of the Congregation & Church: to wit, to giue the Lorde thankes for his benefites.
z Reade 2.King. 20.7.
a As verse 7.

CHAP. XXXIX.

Hezekiah is reproued, because he shewed his treasures vnto the ambassadours of Babylon.

1 AT the same time, a Merodach Baladan, the sonne of Baladan, King of Babel, sent b letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recouered.
2 And Hezekiah was c glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious ountment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.
3 Then came Isaiah the Prophet vnto King Hezekiah, and saide vnto him, What saide these men? & from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.
4 Then saide he, What haue d they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

a *2.King. 20.12.*
This was the first King of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.
b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, & haue their helpe, if occasion serued.
c Reade 2.King. 20.13. and 2.chr. 32.25, 31.
d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.

5 And

g They that shal ouerliue y men that are nowe aliue, and all they that are in these yeeres shall acknowledge this benefite.
r That after that thou hadest condemned me to death, thou restored st me to life.
s Where as I thought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.
t He esteemeth more the remission of his sinnes,

5 And Isaiah said to Hezekiah, Heare the
wordes of the Lord of hostes,
6 Beholde, the dayes come that all that
is in thine house, and which thy fathers
haue laied vp in store vntill this day,
shalbe e carried to Babel: nothing shal
be left, saith the Lord.
7 And of thy sonnes, that shall procede
out of thee, and which thou shalt beget,
shall they take awap, and they shalbe
f eunuches in the palace of the King of
Babel.
8 g Then saide Hezekiah to Isaiah, The
worde of the Lorde is good, which thou
hast spoken: and he said, Yet let there be
peace, and truth in my dapes.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters and them that trust not in the Lord.

1 COmfort ye, comfort ye my people,
saith your God.
2 Speake comfortably to Ierusa-
lem, and crie vnto her, that her h warre-
fare is accomplished, that her iniquitie
is pardoned: for he hath receiued of
the Lordes hand i double for all her
sinnes.
3 k A voice crieth in the l wilderness,
m Prepare ye the way of the Lord: make
streight in the desert a path for our
God.
4 Euery valley shalbe exalted, and euery
n mountaine & hill shalbe made lowe:
and the crooked shalbe streight, and the
rough places plane.
5 And the glory of the Lord shalbe reuea-
led, and all o flesh shal see it together: for
the mouth of the Lord hath spoken it.
6 p A voice said, Cry. And he saide, What
shall I crie? All flesh is grasse, and all the
q grace thereof is as the flowre of p field.
7 The grasse withereth, the flowre fadeth,
because the r Spirit of p Lord bloweth
vpon it: surely the people is grasse.
8 The grasse withereth, the flowre fadeth:
but the s word of our God shall stand
for euer.
9 t O Sion, that bringest good tidinges,
get thee vp into the hie u mountaine: O
Ierusalem, that bringest good tidings,
lift vp thy voyce with strength: lift it
vp, be not afraid: say vnto the cities of
Iudah, Behold x your God.
10 Beholde, the Lord God will come with
power, and y his arme shal rule for him:
beholde, his reward is with him, and
his worke before him.
11 He shall feede his flocke like a shep-
heard: he shall gather the lambes with
his arme, & carry them in his bosome,
and shall guide them with z young.
12 Who hath measured the waters in
his a fist: and counted heauen with the
spanne, and comprehended the dust of
the earth in a measure? and weighed
the mountaines in a weight, and the
hilles in a balance?
13 Who hath instructed the Spirit of the
Lord? or was b his counseler, or taught
him?
14 Of whom tooke he counsell, and who
instructed him and taught him in the
way of iudgement? or taught him
knowledge, and shewed vnto him the
way of vnderstanding?
15 Beholde, the nations are as a droppe
c of a bucket, and are counted as the dust
of the balance: beholde, he taketh awap
the ples as a litle dust.
16 And Lebanon is not sufficient for fire,
nor the beastes thereof sufficient for a
burnt offering.
17 All nations before him are as d no-
thing, and they are counted to him, lesse
then nothing, and vanitie.
18 To whom then e will ye liken God?
or what similitude will ye set vp vnto
him?
19 The workeman melteth an image, or
the goldsmith beateth it out in golde, or
the goldsmith maketh siluer plates.
20 Doeth not f the poore chuse out a tree
that will not rot, for an oblation: he see-
keth also vnto him a cunning worke-
man, to prepare an image, that shal not
be moued.
21 Know ye nothing? haue ye not heard
y it? hath it not beene told you from the
beginning? haue ye not vnderstand it
by the g foundation of the earth?
22 He sitteth vpon the circle of the earth,
and h inhabitants thereof are as grat-
hoppers, he stretcheth out h heauens,
as a curtaine, and spreadeth them out,
as a tent to dwell in.
23 He bringeth h princes to nothing, and
maketh the iudges of the earth, as va-
nitie,
24 As though they were not planted, as
though they were not sowe, as though
their stocke tooke no roote in the earth:
for he did euen a blowe vpon them, and
they withered, and the whirlewinde
will take them away as stubble.
25 To whom nowe will ye liken me, that
I should be like him, saith the Holy one?
26 Lift vp your eyes on hie, and behold,
who hath created these thinges, & bin-

a This is a consolation for the church, assuring them that they shalbe neuer destitute of Prophets, whereby he exhorteth y true ministers of God that the were, and those also that should come after him, to comfort the poore afflicted, and to assure the of their deliuerance both of body and soule.
b The time of her affliction.
c Meaning, sufficient, as chap. 61.7. and full correction, or double grace, whereas she deserued double punishment.
d To wit, of the Prophets.
e That is, in Babylon, and other places where they were kept in captiuitie, and miserie.
f Meaning, Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Mat. 3. 3.
g Whatsoeuer may let or hinder this deliuerance, shalbe remoued.
h This miracle shalbe so great, that it shall be knowen through all the world.
i The voyce of God, which spake to the Prophet Isaiah.
k Meaning, all mans wisedome and naturall powers, Iames 1.10. 1.Pet.1.24.
l The Spirit of God shall discouer the vanitie in all that seeme to haue an excellencie of themselues.
m Though considering the frailty of mans nature many of the Iewes should perish and so not be partakers of this deliuerance, yet Gods promes should be fulfilled, and they that remained, should feele the fruite thereof.
n To publishe this benefite through all the worlde.
o He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence.
p His power shal be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.
q He shall shew his care and fauour ouer them that are weake, and tender.
r Declaring that as God onely hath all power, so doth he vse the same for the defence & maintenance of his Church.
s He sheweth Gods infinite wisdome for the same ende and purpose.
t He speaketh all this to the intent that they should neither feare man nor put their trust in any, saue onely in God.
u Hereby he armeth them against the idolatrie, wherewith they should bee tempted in Babylon.
x He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude themselues to serue their idoles.
y Haue ye not the worde of God, which plainely condemneth idolatrie?
z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?
a So that his power appeareth in euery place where so euer we turne our eyes.

b Who hath set in order the infinite nomber of the starres.
c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.
d And therfore al power is in his hand to deliuer when his time commeth.
e Shewing that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.
f They that trust in their owne vertue, and do not acknowledge that all commeth of God.

getb out their armies by nomber, and calleth them al by names: by the greatnes of his power and mightie strength nothing faileth.
27 Wlip sait thou, O Iaakob, and speaest O Israel, c Hy wap is hid from the Lord, and my iudgement is passed ouer of my God?
28 Knowest thou not? or hast thou not heard, that the euerlasting God, d Lord hath created the d ends of the earth? he neither fainteth, nor is weary: there is no searching of his e vnderstanding.
29 But he giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.
30 f Euen the yong men shal faint, and be weary, and the yong men shall stumble and fall.
31 But they that waite vpon the Lorde, shall renue their strength: they shall lift vp the wings as the egles: they shall runne, and not be weary, and they shall walke and not faint.

CHAP. XLI.

a God's mercy in chusing his people. 6 Their idolatrie. 17 Deliuerance promised to Zion.

1 KEepe a silence before me, O ilands, and let the people b renue their strength: let them come neere, and let them speake: let vs come together into iudgement.
2 Who raised vp c iustice from the East, & called him to his foote? & gaue the nations before him, & subdued the kings? he gaue them as dust to his sword, and as scattered stubble vnto his bowe.
3 He pursued them, & passed safely by the way that he had not gone with his feet.
4 Who hath wrought and done it? hee that calleth the d generations from the beginning. I the Lord am the e first, and with the last I am the same.
5 The ples sawe it, and did f feare, & the ends of the earth were abashed, drewe neere, and came.
6 Euery man helped his neighbour and said to his brother, g Be strong.
7 So the workman comforted the founder, & he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and he fastened it with naples h it should not be moued.
8 ¶ But thou, Israel, art my i seruant, & thou Iaakob, whom I haue chosen, the seede of Abraham my friend.
9 For I haue taken thee from the ends of the earth, and called thee before the chiefe therof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.
10 Feare thou not, for I am with thee: be not afraide, for I am thy God: I will strengthen thee, and helpe thee, and will sustene thee with the k right hande of my iustice.
11 Behold, al they that prouoke thee, shal be ashamed, and confounded: they shal be as nothing, & they that strue with thee, shall perish.
12 Thou shalt seeke them & shalt not find them: to wit, the men of thy strife, for they shalbe as nothing, & the men that warre against thee, as a thing of nought.
13 For I the Lord thy God will holde thy right hand, saying vnto thee, Feare not, I will helpe thee.
14 Feare not, thou m worme, Iaakob, and ye men of Israel: I will helpe thee, saith the Lord and thy redeemer the holy one of Israel.
15 Behold, I will make thee a roller, and a newe threshing instrument hauing teeth: thou shalt threshe the n mountains, and bring them to pouder, and shalt make the hilles as chaffe.
16 Thou shalt fanne them, and the winde shall carp them awaye, and the whirlewinde shal scatter them: and thou shalt reioyce in the Lorde, and shalt glorie in the holy one of Israel.
17 When o the poore and the needye seeke water, and there is none (their tongue faileth for thirst: I the Lorde will heare them: I the God of Israel will not forsake them)
18 I wil open riuers in the toppes of the hilles, and fountaines in the middes of the valleis: I will make the wilderness as a poole of water, and the waste land as springes of water.
19 I will set in the wildernes the cedar, the shittah tree, and the mirre tree and the pine tree, & I will set in the wildernes the firre tree, the elme and the boxe tree together.
20 Therefore let them see and know, and let them consider and vnderstand together that the hand of p Lorde hath done this, and the holy one of Israel q hath created it.
21 r Stand to your cause, saith the Lorde: bring forth your strong reasons, saith the king of Iaakob.
22 Let them bring them forth, & let them tell vs what shall come: let them shewe the former thinges what they be, that we may consider them, and knowe the latter ende of them: either declare vs things for to come.
23 Shewe the thinges that are to come hereafter, that we may know that you are gods: yea, do good or do euil, that we may declare it, and beholde it together.
24 Beholde, ye are of no value, and your making is of naught: man hath s chosen gods, but vile idoles.

a God, as though he pleaded his cause with al nations, requireth silence that he may be heard in his right.
b That is, gather all their power and supports.
c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatry of the Chaldeans to go to and fro at his commandement, and placed him in the land of Canaan?
d Who hath created man and maintained his succession.
e Though the world set vp newer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.
f Considering mine excellent workes among my people.
g They assembled themselues, & conspired against me to maintene their idolatry.
h He noteth the obstinacie of the idolaters to mainteine their superstitions.
i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.
k That is, by the force of my promes, in the performance wherof I will shew my selfe faithful and iust.
l Because they shalbe destroied.
m Thus he calleth them because they were contemned of al the world, and that they considering their owne poore estate, should seeke vnto him for helpe.
n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.
o That is, they that shalbe afflicted in the captiuitie of Babylon.
p God will rather change the order of nature, then they should want any thing that cry to him by true fayth in their miseries: declaring to the hereby that they shall lacke nothing by the way, when they returne from Babylon.
q That is, hath appointed and determined that it shal come so to passe.
r He biddeth the idolaters to prooue their religion, and to bring forth their idoles, if they may be tried whether they know all things, & can do al things: which if they cannot do, he cõcludeth that they are no gods, but vile idoles.
s So that a man can not make an idole, but he must do that, which God detesteth, and abhorreth: for hee chuseth his owne deuices, and forsaketh the Lords.

t Meaning, the Chaldeans.
u That is, Cyrus, who shall do all thing in my Name, and by my direction: wherby he meanech that both their captiuitie, and deliuerance shalbe ordered by Gods prouidence and appointment.
x Both of the Chaldeans and others.
y Meaning, that none of the Gentiles gods can worke any of these things.
z That is, the Israelites, which returne from the captiuitie. a To wit, a continual succession of Prophets and ministers. b When I looked whether the idoles could do these things, I found that they had neither wisdome nor power to do any thing: therefore he concludeth that al are wicked, that trust in such vanitie.

seen an abomination by them.
25 ¶ I haue raised vp t from the North, & he shall come: from the East sunne shal he call vpon my Name, and shal come vpon x princes as vpon clay, and as the potter treadeth mire vnder the foote.
26 Who hath declared from p beginning, that we may know? or before time, that we may say, Ye is righteous? Surelp there is none that sheweth: surelp there is none that declareth: surelp there is none that heareth y your words.
27 I am p first, that saith to Zion, Behold, behold z them: & I will giue to Ierusalem a one that shal bring good tydings.
28 But why? b I beheld, there was none, and when I inquired of them, there was no counsellour, and when I demanded of them, they answered not a worde.
29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why hee was sent into the world. 11 The vocation of the Gentiles.

a That is, Christ, who in respect of his manhode is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promes, because he is the fundation wherupon all the promises are made and ratified.
b For I haue cõmitted all my power to him, as to a most faithful steward. Some reade, I will establish him: to wit, in his office, by giuing him the fulnes of my Spirit.
c He onely is acceptable vnto me and they that come vnto me by him: for there is no other meanes of reconcilliation, Matth. 12. 18 ephe. 1. 4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his worde, and rule them by his Spirit.
e His comming shall not be with pompe and noise, as earthly princes. f He wil not hurt the weake and feeble, but support & comfort them. g Meaning the weeke of a lampe, or candle which is almost out, but he will cherishe it and snuffe it, that it may shine brighter. h Although he fauour the weake, yet will he not spare the wicked, but wil iudge them according to trueth and equitie. i Till he haue set all things in good order. k The Gentiles shalbe desirous to receiue his doctrine. l Meaning, vnto a lawful & iust vocation. m To assist and guide thee. n As him, by whom the promise, made to al nations in Abrahã, shalbe fulfilled.

1 BEholde, a my seruant: b I will stay vpon him: mine elect, in whome my soule delitetth: I haue put my Spirit vpon him: he shal bring forth c iudgement to the Gentiles.
2 Yet shall not e cry, nor lift vp, nor cause his voice to be heard in the streete.
3 A f bruised reede shal he not breake, and the smoking sklar shal he not quench: he shall bring forth iudgement in h trueth.
4 He shal not faile nor be discouraged til he haue i set iudgement in the earth: and the k ples shal waite for his law.
5 Thus saith God the Lord (he that created the heauens & spred them abroade: he that stretched forth the earth, & the buddes thereof: he that giueth breath vnto the people vpon it, and spirite to them that walke therein)
6 I the Lord e haue called thee in l rightes ousnes, and wil hold m thine hand, and I will keepe thee, & giue thee for a n co-

d Meaning the Arabians, vnder whome he comprehendeth all the people of the East.
e He sheweth the zeale of the Lord, and his power in ỳ conseruation of his Church.
f I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be delivered when she is in trauaile.
g That is, my poore people, which are in perplexitie and care.
h To wit, Israel, which should haue most light because of my Lawe.
i The Priest to whome my word is committed, which should not onely heare it himselfe, but cause others to heare it.
k As the Priests and Prophets shal bring forth light to others?
l Because they wil not acknowledge this benefite of the Lord, who is readie to deliuer them, he suffreth them to be spoyled of their enemies through their owne fauce and incredulitie. a There shalbe none to succour them, or to will the enemie to restore that, which he hath spoyled.

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darknes, out of the prison house.
8 I am the Lord, this is my Name, and my o glorie wil I not giue to another, neither my praise to grauen images.
9 Behold, p former things are p come to passe, and new things do I declare: before they come forth, I tell you of them.
10 Sing vnto the Lorde a newe song, and his praise from the ende of the earth: ye that goe downe to the sea, and all that is therein: ye ples and the inhabitants thereof.
11 Let the wildernes and the cities thereof lift vp their voyce, the townes that q Kedar doeth inhabite: let the inhabitants of the rockes sing: let them showt from the top of the mountaines.
12 Let them giue glorp vnto the Lord, and declare his praise in the plands.
13 The Lord shal go forth as a r gyant: he shall stirre vp his courage like a man of warre: he shall showt and crie, and shall preuaile against his enemies.
14 I haue a long time holden my peace: I haue bene stil and refrained my self: now wil I crie like a s trauailing woman: I wil destroy and deuoure at once.
15 I wil make waste mountains, & hilles, and drie vp all their herbes, and I wil make the floods plandes, and I wil drie vp the pooles.
16 t And I wil bring the blind by a way, that they know not, and leade them by paths that they haue not knowen: I wil make darknes light before them, and crooked thinges streight. These thinges will I doe vnto them, and not forsake them.
17 They shalbe turned backe: they shalbe greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.
18 ¶ Heare, ye deafe: and ye blind, regard, that ye may see.
19 Who is blinde but my u seruant? or deafe as my x messenger, that I sent? who is blinde as the y perfit, and blinde as the Lords seruant?
20 Seeing many thinges, but thou keepest them not: opening the eares, but hee heareth not?
21 The Lord is willing for his righteousnes sake that he may magnifie the Law, and exalt it.
22 But this people is z robbed and spreled, and shalbe all snared in dongeons, & they shalbe hid in prison houses: they shalbe for a pray, and none shal deliuer: a spoyle, and none shall say, a Restore.
23 Who among you shal hearken to this,

o I wil not suffer my glorie to be diminished: which I should doe, if I were not faithful in performing the same, and ỳ idolaters thereby would extoll their idoles aboue me.
p As in time past I haue bene true in my promises, so wil I be in time to come.
q Meaning the Arabians, vnder whome he comprehendeth all the people of the East.
r He sheweth the zeale of the Lord, and his power in ỳ conseruation of his Church.
s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be delivered when she is in trauaile.
t That is, my poore people, which are in perplexitie and care.
u To wit, Israel, which should haue most light because of my Lawe.
x The Priest to whome my word is committed, which should not onely heare it himselfe, but cause others to heare it.
y As the Priests and Prophets shoul be lights to others?
z Because they wil not acknowledge this benefite of the Lord, who is readie to deliuer them, he suffreth them to be spoyled of their enemies through their owne fauce and incredulitie. a There shalbe none to succour them, or to will the enemie to restore that, which he hath spoyled.

and

b Meaning, Gods wrath.

and take heed, & heare for [b] afterwards.
24 Who gaue Iaakob for a spoile, & Israel to the robbers? Did not the Loide, because wee haue sinned against him? for they would not walke in his waies, neither be obedient vnto his Law.
25 Therefore he hath powred vpon him his fierce wrath, & the strength of battel: and it set him on fire round about, and he knewe not, and it burned him vp, yet he considered not.

CHAP. XLIII.

r The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone

a After these threatnings he promiseth deliuerance to his Church, because he hath regenerate thē, adopted them, and called them.
b When thou seest dangers & conspiracies on all sides, remēber this benefite and the loue of thy God, and it shall encourage thee.
c By water and fire, he meaneth all kind of troubles and perils.
d I turned Sancheribs power against these cōtries, and made them to suffer that affliction which thou shouldest haue done, & so were as the payment of thy ransome, Chap. 37.9.
e I will not spare any man rather then thou shouldest perish: for God more esteemeth one of his faithfull, then all the wicked in the worlde.

1 BVt now thus saith the Loide, [a] that created thee, O Iaakob: & he that formed thee, O Israel, [b] Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.
2 When thou passest through the [c] waters, I will be with thee, & through the floods, that they do not ouerflowe thee. When thou walkest through the verp fire, thou shalt not bee burnt, nepther shal the flame kindle vpon thee.
3 For I am the Loide thp God, the holie one of Israel, thp Saiuour: I gaue [d] Egypt for thp ransome, Ethiopia, and Seba for thee.
4 Because thou wast precious in mp sight, & thou wast honourable, & I loued thee, therfore wil I giue [e] man for thee, and people for thp sake.
5 Feare not, for I am with thee: I will bring thp seede from the [f] East, and gather thee from the West.
6 I will say to the North, Giue: & to the South, Keepe not back: bring mp sōnes from farre, and mp daughters from the ends of the earth.
7 Euerp one thalbe called by mp sname: for I created him for mp glorp, formed him and made him.
8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shal haue eares.
9 Let all the nations be gathered [h] together, and let the people bee assembled: who among them can declare this and shew vs former things? let them bring forth their [i] witnesses, that they may be iustified: but let them [k] heare, and sape, It is truetth.
10 You [l] are mp witnesses, saith the Loid, & mp [m] seruant, whom I haue chosen: therefore pe shal knowe and beleeue me and pe shal vnderstande that I am: before me there was no God formed, neither shal there be after me.
11 I, euen I am the Loide, and beside mee there is no Saiuour.
12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among pou: therefore pou are mp witnesses, saith the Loid, that I am God.
13 Yea, before the dape was, I am, & there is none that can deliuer out of mpne hand: I wil do it, and who shal let it?
14 Thus sapth the Loide pour redeemer, the holp one of Israel, For pour sake I haue sent to Babel, and [n] brought it downe: they are all fugitiues, and the Chaldeans crp [o] in the shippes.
15 I am the Loid pour holp one, the creator of Israel, pour King.
16 Thus saith the Loide which maketh a wap in [p] the Sea, & a path in the mightie [q] waters.
17 When he [r] bringeth out the [s] charet & horse, the armie and the power he together, and thall not rise: they are extinct, and quenched as towe.
18 Remember pee not the founer things, neither regard the things of olde.
19 Behold, I do a new thing: now shal it come forth: shal pou not know it? I wil euen make a wap in the [t] desert & floods in the wildernes.
20 The wild [u] beasts thal honour me, the dragons & the ostriches, because I gaue water in the desert and floods in the wildernesse to giue drinke to mp people, [x] nen to mine elect.
21 This people haue I formed for mp self: they thal shew forth mp praise.
22 And thou hast not [y] called vpon me, O Iaakob, but thou hast [z] wearied me, O Israel.
23 Thou [z] hast not brought me the sheepe of thp burnt offrings, neither hast thou honored me with thp sacrifices. I haue not caused thee to serue [b] an offring, nor wearied thee with incense.
24 Thou boughtest mee no sweete [a] sauour with money, neypher hast thou made mee drinke with the fatte of thp sacrifices, but thou hast made mee [b] to serue with thp sinnes, and wearied mee with thine iniquities.
25 I, euen I am hee that putteth awape thine iniquities for mine own sake, and will not remember thp sinnes.
26 Put me in [c] remembrance: let vs bee iudged together: count thou that thou mapest be iustified.
27 Thp [d] first father hath sinned, and thp [e] teachers haue transgressed against me.

f He prophecieth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30.3. g Meaning, that he coulde not be vnmindefull of them, except he would neglect his owne Name and glory. h Signifying, that no power can resist him in doing this miraculous work, nor al their idoles are able to do the like, as Chap. 41.22. i To prouе that the things, which are spoken of them, are true. k Shewing, that the malice of the wicked hindreth them in the knowledge of the truetth, because they will not heare when God speaketh by his word. l The Prophets and people to whome I haue giuen my Lawe. m Meaning specially Christ, and by him, all the faithfull.

n By Darius and Cyrus.
o They shall crye whē they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he delivered Israel frō Pharaoh, Exod. 14.22.
q When the Israelites passed through Iorden, Iosh. 3.17.
r When he delivered his people out of Egypt.
s Pharaoh and his mighty army.
t Meaning, that their deliuerāce out of Babylon should be more famous thē that from Egypt was, Iere 23.7. hag. 2. 10. 2. cor. 5.17.
u They shall haue such abundāce of all things as they returne home, euē in the drie and baren places, that the very beasts thal feele my benefites, and shal acknowledge thē: much more men ought to be thankfull for the same.
x Thou hast not worshipped mee as thou oughtest to haue done.
y Because thou hast not willingly receiued that which I did cōmand thee, thou didest grieue me. Whereby he sheweth that his mercies were the onely cause of their deliuerāce, forasmuch as they had deserued the cōtrary. z Meaning, in true faith & obedīēce. a Either for the cōposition of the sweete oyntment, Exo. 30 34, or for the sweet incēse, Exo. 30.7. b Thou hast made me to beare an heauie burde by thy sinnes. c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe. d Thine ancestors. e Thy Priests and thy Prophets.

28 Therefore I haue [f] prophaned the rulers of the Sanctuarie, and haue made Iaakob a curse, and Israel a reproche.

CHAP. XLIIII.

5 The Lord promiseth comfort and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlines of idolaters.

1 YEt now heare, O Iaakob my seruant, and Israel, whome I haue chosen.
2 Thus saith the Loyde, that made thee, and formed [a] thee from the wombe: he wil help thee. Feare not, O Iaakob, my seruant, and thou righteous, [b] whome I haue chosen.
3 For I wil powre water vpō the [c] thirstie, and floods vpon the dye ground: I wil powre my Spirite vpon thy seede, and my blessing vpon thy buddes.
4 And they [d] shall growe as among the grasse, & as the willowes by the riuers of waters.
5 One shal say, I am the Loydes: another [e] shal be called by the name of Iaakob: & another shal subscribe with his hand vnto the Loyd, and name himself by the name of Israel.
6 Thus saith the Loyd the King of Israel and his redeemer, the Loyd of hostes, [f] I am the first, and I am the last, & without me is there no God.
7 And who is like me, that shal [g] cal, and shall declare it, and set [h] it in order before me, since I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them shew vnto them.
8 Feare ye not, neither be afrayde: haue not I told thee of olde, and haue declared it? [l] you are euen my witnesses, whether there bee a God beside mee, and that there is no God that I know not.
9 All they that make an image, are vanitie, and [m] their delectable things shall nothing profit: and they are their owne witnesses, [n] that they see not nor know: therefore they shalbe confounded.
10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?
11 Beholde, all that are of the [q] fellowship thereof, shal bee confounded: for the workmen themselues are mente them all be gathered together, and stand vp, yet they shall feare, and be confounded together.
12 The smith taketh an instrument, and worketh in the coles, and facioneth it with hammers, and woorketh it with the strength of his armes: yea, hee is an [r] hungred, and his strength faileth: hee drinketh no water, and is faint.
13 The carpenter stretcheth out a line: he facioneth it with a red thred, he planeth it, and bee purtreyeth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man that it map remayne in a house.
14 He wil hew him downe cedars, & take the pine tree & the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doeth nourish it.
15 Anoman burneth thereof: for he will take thereof and [s] warme himselfe: hee also kindleth it and baketh bread, yet he maketh a god, and worshippeth it: he maketh it an idole and boweth vnto it.
16 Hee burneth the halfe thereof euen in the fire, & vpon the halfe thereof he [t] eateth flesche: he roseth the roste and is satisfied: also hee warmeth him selfe and sayth, Aha, I am warme, I haue beene at the fire.
17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it and worshippeth and prayeth vnto it, and sayeth, Deliuer mee: for thou art my god.
18 They haue not knowen, nor understād: [y] for God hath shut their eyes that they can not see, and their hearts, that they can not vnderstand.
19 And none [z] considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, & haue baked bread also vpon the coles thereof: I haue rosted flesh, & eaten it, and shal I make the residue thereof an abomination? shall I bowe to the stocke of a tree?
20 He feedeth [a] of ashes: a seduced heart hath deceiued him, that he cannot deliuer his soule, nor say, Is there not a lye in my right hand?
21 [b] Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.
22 I haue put away thy trāsgressiōs like a cloude, & thy sinnes, as a mist: turne vnto me, for I haue redeemed thee.

a He created & chose thee from the beginning of his owne mercie, and before thou coulde st merite any thing.
b Whome God accepeth as righteous: or which haddest occasion thereunto because of the Law, and of thine holy vocation.
c Because man of himselfe is as the drie & baren land, he promiseth to moysten him with the waters of his holie Spirit, Ioel 2.18. iohn 7.38. actes 2.17.
d That is, thy children and posteritie shal increase wonderfully after their deliuerance frō Babylon.
e By this diuersitie of speache he meaneth one thing, that is, that the people shalbe holie and receiue the true religion of God, as Psalm 87.5.
f I am alwayes like my selfe, that is, merciful toward my Church, and most able to maintaine it, as chap. 41.4. & 48.12. reuela. 1.17. & 22.13.
g And appoynt them that shall deliuer the Church.
h That is, declare vnto mee howe I ought to proceede herein.
i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.
k Meaning, their idoles.
l Reade Chap. 43.10.
m Whatsoeuer they bestowe vpon their idoles to make them to seeme glorious.
n That is, the idolaters seeyng their idoles blinde, must needes bee witnesses of their owne blindenesse, and feeling that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hande of man, if it bee esteemed as God, is most detestable,
p Whereby appeareth their blasphemie, which call images the bookes of the latie, seeyng that they are not onely heere called vnprofitable, but Chap. 41.24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10.15, Habakkuk a lying teacher, 2.18.
q That is, which by any way consent either to the making or worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God wyll take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set forth their deuotion toward their idols.
t To place it in some Temple.
u He setteth forth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of ỳ matter, wherof they are made, yet they refuse the one part and make a god of the other, as the papistes make their cake god, and the rest of their idoles.
x That is, he either maketh a table, or trenchers.
y The Prophet giueth here an answere to all them that wonder howe it is possible that any shoulde be so blinde to commit such abomination, saying, that God hath blinded their eyes & hardened their hearts.
z Ebr. turneth.
a He is abused as one that woulde eare ashes, thinking to satisfie his hunger.
b Shewing that mans heart is most inclined to idolatrie, and therefore hee warneth his people by these examples, that they shoulde not cleaue to any but to the liuing God when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shalbe so great that the insensible creatures shalbe mooued therewith.
c He armeth them against the southsayers of Babylon, which would haue borne them in hand, that they knew by the starres that God would not deliuer them, & that Babylon should stand.
d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.
e He sheweth that Gods work should be no

23 b Reioyce, ye heauens: for the Lorde hath done it: shoute, ye lower partes of the earth: brast forth into prayses, ye mountaynes, O forest and euery tree therein: for the Lorde hath redemed Iaakob, and will be glorified in Israel.
24 Thus saith the Lord thy redeemer and he that formed thee from the wombe, I am the Lord, that made all thinges, that spred out the heauens alone, and stretched out the earth by my selfe.
25 I destroy the c tokens of the southsayers and make them that coniecture, fooles, and turne the wise men backeward, and make their knowledge foolishnes.
26 ¶ He confirmeth the worde of his d seruant and perfourmeth the counsell of his messengers, saying to Ierusalem, Thou shalt be mhabited: and to the cities of Iudah, Ye shalbe built vp, and I will repayre the decayed places thereof.
27 Ye saith to the e deepe, Be dry and I will dry vp thy floods.
28 Ye saith to f Cyrus, Thou art my shepheard: and he shall perfourme all my desire, saying also to Ierusalem, Thou shalt be built: and to the Temple, Thy foundation shalbe surely layd.

of the sunne and from the West, ẖ there is none besides me. I am the Lord, and there is none other.
7 I foume the h light and create darkenes: I make peace and create euill: I the Lord do all these thinges.
8 Ye heauens, send the dew from aboue, and let the cloudes drop down i righteousnes: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lorde haue k created him.
9 l Wo be vnto him that striueth with his maker, the potsherd with the potsherdes of the earth: shall the clay say to him that facioneth it, What makest thou? or thy worke, m It hath none handes?
10 Wo vnto him that saieth to his father, What hast thou begotten? or to his mother, What hast thou brought forth?
11 Thus saith the Lorde, the holy one of Israel, and his maker, Aske mē n of things to come concerning my sonnes, and concerning the workes of myne handes: commaund you me.
12 I haue made the earth, & created man vpon it: I, whose handes haue spredde out the heauens, I haue euen commānded all their o army.
13 I haue raised him vp in righteousnes, and I will direct all his wayes: he shall build my citie, & he shall let go my captives, not for p price nor reward, saith the Lord of hostes.
14 Thus saith the Lorde, The labour of q Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shal be r chyne: they shal followe thee, and shal goe in chaynes: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, & there is none other God besides.
15 Verely thou, O God, s hidest thy selfe, O God, the Sauiour of Israel.
16 All they shall bee ashamed and also confounded: they shall go to confusion together, that are the makers of images.
17 But Israel shall be saued in the Lorde, with an euerlasting saluation: ye shall not be ashamed nor confounded world without ende.
18 For thus saith the Lord (that created heauen, God himselfe, that formed the

h I send peace and warre, prosperitie and aduersitie, as Amos. 3. 6.
i He comforteth the Iewes, as if he would say, though when ye looke to the heauens & earth for succour, ye see nothing now but signs of gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is ment by righteousnes.
k I haue appointed Cyrus to this vse and purpose.
l Hereby he bridleth their impaciencie, which in aduersitie and trouble murmure against God and will not tary his pleasure: willing that man should matche with his like and not contend against God.
m That is, it is not perfitely made.
n In stead of murmuring, humble your selues and aske what ye will for the consolation of my children, and you shalbe sure of it, as ye are of these

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a tyme, but after another fort thē he called Dauid.
c To guide him in the deliuerāce of my people.
d I will take away all impedimentes and lets.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

1 THus saith the Lorde vnto a Cyrus his b anointed, whose right hande I haue holden c to subdue nations before him: therefore will I weaken the lynnes of kings, and open d doores before him, and the gates shall not bee shut.
2 I wil go before thee & make the e crooked streight: I will breake the brasen doores, and burst the iron barres.
3 And I will giue thee the treasures of darknes, and the thinges hid in secret places, that thou maiest f know that I am the Lord which cal thee by thy name, euen the God of Israel.
4 For Iaakob my seruants g sake, and Israel mine elect, I wil euen call thee by thy name, and name thee, though thou hast not knowen me.
5 I am the Lorde and there is none other: there is no God besides me: I g girded thee though thou hast not knowen me,
6 That they may know from the rising

e Not that Cyrus did know God to worship him aright, but he had a certayne particular knowledge, as profane men may haue, of his power, and so was compelled to deliuer Gods people.
f Not for any thing, that is in thee, or for thy worthines.
g I haue giuen thee strength, power and autoritie.

o That is, the starres.
p To wit, Cyrus, that I may shew by him the faythfulnes of my promise in deliuering my people. q Meaning, freely and without ransome, or any grieuous condition.
r These people were tributaries to the Persians, and so King Artahshashte gaue this mony toward the building of the Temple, Ezra 7. 21.
s Whereas tofore they were shine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the tyme of Christ.
t Hereby he exhorteth the Iewes to paciencie, though their deliuerance be deferred for a tyme: shewing that they should not repent their long patience, but the wicked and idolaters shalbe destroyed.

earth, and made it: he that prepared it, he created it not in vayne: he formed it to be [u] inhabited) I am the Lord, and there is none other.
19 I haue not spoken in secret, neither [x] in a place of darknes in the earth: I sayd not in vayne vnto the seede of Iaakob, Seeke you me: I the Lorde do speake righteousnesse, and declare righteous thyngs.
20 Assemble your selues, and come: draw neere together, [y] ye abiect of the Gentiles: they haue no knowledge, that set vp the woode of their idole, & pray vnto a god, that cannot saue them.
21 Tell ye and bying them, and let them take counsel together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lorde? and there is none other God beside me, a iust God, & a Sauiour: there is none beside me.
22 Looke vnto me, and ye shal be saued: al [z] the ends of the earth shalbe saued: for I am God, and there is none other.
23 I haue swoine by my selfe: the woyde is gone out of my mouth in [a] righteousnes, and shall not returne, That euery [b] knee shall bowe vnto me, and euery tongue shall sweare by me.
24 Surely [c] he shal say, In the Lord haue I righteousnes and strength: he shall come vnto him, and all that [d] prouoke him, shalbe ashamed.
25 The whole seede of Israel shalbe iustified, and glory in the Lord.

u To wit, of man, but chiefly of his Church.
x As do the false gods, which giue vncertaine answeres.
y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that ý thing, which I haue promised, shalbe faithfully performed.
b The knowledge of God and the true worshipping shal be through all the world, Rom.14.11. Phil.2.10. where by he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faithful shall feele & confesse this.
d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Iewes to the consideration of his workes.

1 BEl is bowed downe: [a] Nebo is falle: their idoles were vpon [b] beasts, and vpon the cattell: they which did beare you, were laden with a weary burden.
2 [c] They are bowed downe, and fallen together: for they could not ridde them of the burden, and their [d] soule is gone into captiuitie.
3 Heare ye me, O house of Iaakob, & all [e] ye remaine of the house of Israel, which are [f] borne of me from the wombe, and brought vp of me from the birth.
4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare heares: I haue made you: I will also beare you, and I will carry you, [g] and I will deliuer you.
5 [h] To whom will ye make me like, or make me equall, or compare me, that I should be like him?
6 They draw gold out of the bagge, and weigh siluer in the balance, and hire a goldsmith to make a god of it, and they bowe downe, and worship it.
7 They beare it vpon the shoulders: they carry him, & set him in his place: so doth he stand, and cannot remoue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.
8 Remember this, and bee ashamed: bring it agayne [h] to minde, O you transgressers.
9 Remember the former things of old: for I am God, and there is none other God, and there is nothing like me,
10 Which declare the last thing from the beginning: and from of old, the thinges that were not done, saying, My counsell shall stand, and I will do what so euer I will.
11 I call a [i] bird from the East, & the man of my [k] counsell from farre: as I haue spoke, so wil I bring it to passe: I haue purposed it, and I wil do it.
12 Heare me, ye stubburne hearted, that are farre from [l] iustice.
13 I bring [m] nere my iustice: it shall not be farre of, and my saluation shall not tarry: for I wil giue saluation in Zion, and my glory vnto Israel.

a These were the chiefe idoles of Babylon.
b Because they were of gold & siluer, ý Medes and Persians carried them away.
c The beastes that caried the idoles, fell downe vnder their burden.
d He derideth ý idoles, which had neither soule nor sense.
e He sheweth the difference betwene the idoles and the true God: for they must be caried of others, but God himselfe carieth his, as Deut.32.11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seing their owne calamitie and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mighty as the idoles of their enemies: therefore he describeth the original of all the idoles, to make them to be abhorred of all men: shewing that the most that can be spoken in their cõmendation is but to prouе them vile, Bar.6.25.
h Become wise, meaning that all idolaters are without wit or sense, like mad men.
i That is, Cyrus, which shall come, as swift as a bird, and fight against Babylon.
k Him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m He sheweth that mans incredulitie cannot abolish the promise of God, Rom.3.3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

1 COme downe and sit in the dust: O [a] virgine, daughter Babel, sitte on the ground: there is no [b] throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.
2 Take the millstones, & [c] grind meale: loose thy lockes: [d] make bare the feete: vncouer the legge, & passe through the floodes.
3 Thy filthinesse shalbe discouered, and thy shame shall be seene: I will take vengeance, and I will not meete thee as a [e] man.
4 [f] Our redeemer, the Lorde of hostes is his Name, the holy one of Israel.
5 [g] Sit stil, and get thee into darknes, O daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdomes.
6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hãd: thou diddest shew them no [h] mercie, but thou diddest lay

a Which hast liued in welth, & wantonnes, and hast not yet beneouercome by any enemy.
b Thy gouernment shalbe taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherin she setteth her greatest pride shalbe made vile, euen from the head
e I will vse no
f The Israelites shal confesse, that the Lord doth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements thinking ý he punished the Israelites, because he would vtterly cast them of, and therfore in stead of pitiyng their miserie, thou diddest increase it,

lay thy very heauie yoke vpon the ancient.
7 And thou sadest, I shalbe a lady for euer, so that thou didest not set thy mind to these things, neither didest thou remember the latter ende thereof.
8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, Sye saith in her heart, I am and none els: I shall not sit as a widowe, neyther shal know the losse of children.
9 But these two things shal come to thee suddenly on one daye, the losse of children and widdowhoode: they shall come vpon thee in their [i] perfection, for the multitude of thy diuinations, and for the great abundance of thyne mehāters.
10 For thou hast trusted in thy wickednesse: thou hast saide, None seeth mee. Thy [k] wisdoome and thy knowledge, they haue caused thee to rebell, and thou hast said in thyne heart, I am, and none els.
11 Therefore shall euill come vpon thee, and thou shalt not knowe the morning thereof: destruction shal fall vpon thee, which thou shalt not bee able to put away: destruction shall come vpon thee suddenly, or thou beware.
12 Stand now among thyne inchanters, and in the multitude of thy soothsayers (with whome thou hast [l] wearied thy selfe from thy youth) if so be thou maust haue profite, or if so be thou mayst haue strength.
13 Thou art wearied in the multitude of thy counsels: let nowe the astrologers, the starre gasers, and prognosticators stand vp, & saue thee from these things, that shal come vpon thee.
14 Behold, they shalbe as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shalbe no coles [m] to warme at, nor light to sit by.
15 Thus shal they serue thee, with whom thou hast wearied thee, euen thy marchants from thy youth: euery one shall wander to his owne [n] quarter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lord alone will be worshipped. 22 Of their deliurerance out of Babylon.

1 HEare yo this, O house of Iaakob, which are [a] called by the name of Israel, & are come out of [b] the waters of Iudah: which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truethe, not in rightcousnes.
2 For they are called of the holie citie, and stape themselues [c] vpon the God of Israel, whose Name is the Lorde of hosstes.
3 I haue declared the former thinges of olde, and they went out of my mouth, & I shewed [d] them: I did them suddenly, and they came to passe.
4 Because I knew, that [e] thou art obstinate, and thy necke is an yron sinewe, & thy bowe brasse,
5 Therefore I haue declared it to thee of olde: before it came to passe, I shewed it thee, least thou shouldest saye, Myne idole hath done them, and my carued image, and my molten image hath commanded them.
6 Thou hast heard, behold all this, & will not yee declare it? I haue shewed thee new things, euen now, and hid thyngs, which thou knewest not.
7 They are created now, and not of olde, & euen before this thou heardest them not, lest thou shouldest say, Beholde, I [h] knew them.
8 Yet thou heardest them not, neyther diddest knowe them, neither yet was thyne eare opened of olde: for I knewe that thou wouldest grieuously transgresse: therfore haue I called thee a transgressour from the [i] wombe.
9 For my Names sake wil I deferre my wrath, and for my praise wil I reframe it from thee, [k] that I cut thee not of.
10 Behold, I haue fined thee, but [l] not as siluer: I haue [m] chosen thee in the furnace of affliction.
11 For mine own sake, for mine own sake will I do it: for howe shoulde my Name [n] bee polluted? [o] surely I will not giue my glorie vnto another.
12 Heare mee, O Iaakob and Israel, my [p] called, I am, I am the first, and I am the last.
13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I call them, [q] they stand vp together.
14 All you, assemble your selues, & heare: which among them hath declared these things? The Lorde hath loued [r] him: he will do his willin Babel, and his arme shalbe against the Chaldeans.
15 I, euen I haue spoken it, and I haue called him: I haue brought him, & his way shall prosper.
16 Come neere vnto me: heare ye this: I haue not spoken it in secrete from the [s] beginning: frō the time that the thing was, I was there, & now the Lord God and his Spirite hath [t] sent me.
17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lorde thy God, which teache thee [u] to profit, and leade thee by the way, that thou shouldest go.
18 Oh that thou haddest hearkened to my

a So that thy punishment shal be so great, as is possible to be imagined.
k Thou didest thinke that thine owne wisdome & policie would haue saued thee.
l He derideth their vaine confidence, that put their trust in any thing, but in god, cōdemning also such vaine sciences, which serue to no vse, but to delude the people & to bring them from depending onely in God.
m They shall vtterly perish & no parte of them remaine.
n They shal flee euery one to y[e] place, which he thought by his speculations to be most sure: but that shal deceiue them.

o He detesteth their hypocrisie which vanted themselues to be Israelites & were not so in deede.
b Meaning, the fountaine and stocke.
c They make a shew, as though they would haue none other God.

d He sheweth that they couldе not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.
e I haue done for thee more then I promised, that thy stubbernesse & impudencie might haue bene ouercome.
f How thou shouldest he deliuered out of Babylon.
g Wil he not acknowledge this my benefite and declare it vnto others?
h Shewing that mans arrogancie is the cause why God doeth not declare al things at once, lest they should attribute this knowledge to their owne wisdome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.
k As it was my free mercie that I did chuse thee: so is it my free mercie that must saue thee.
l For I had respect to thy weakenes and infirmitie: for in siluer there is some purenesse, but in vs there is nothing, but drosse.
m I tooke thee out of the furnace where thou shouldest haue bene consumed.
n God ioyneth the saluation of his with his owne honour: so that they can not perishe, but his glorie shoulde be diminished, as Deut. 32. 27.
o Reade Chap. 42. 8.
p Reade Chap. 41. 4.
q To obeyme, and to do whatsoeuer I command them.
r Meaning, Cyrus, whome hee had chosen to destroye Babylon.
s Since the tyme that I declared my selfe to your fathers.
t Thus the Prophet speaketh for him selfe, and to assure them of these things.
u What things shal do thee good.

x That is, the prosperous estate of Israel.
y After that he had forewarned them of their captiuitie, and of the cause therof, he sheweth the great ioye, that shal come of their deliuerance.
z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt.
a Thus he speaketh that ỷ wicked hypocrites shoulde not abuse Gods promes, in whome was neither faith nor repentance, as Chap 57.21.

commandementes, then had thy prosperitie bene as the flood, and thy righteousnes as the waues of the sea.
19 Thy seede also had bene as the sand, & the fruite of thy body like the gravell therof: his x name should not haue bene cut of nor destroyed before me.
20 Go ye out of Babel: flee ye from the Chaldeans, with a voyce of ioy: tell and declare this: shew it forth to the ende of the earth: say ye, The Loyde hath redemed his seruant Iaakob.
21 And they z were not thirsty: he led them through the wildernes: hee caused the waters to flow out of ỷ rocke for them: for hee claue the rocke, and the water gushed out.
22 There is no a peace, saith the Lord, vnto the wicked.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.

a This is spoken in the person of Christ to assure the faithful, that these promises should come to passe: for they were all made in him, and in him should be performed.
b This is meant of the time, that Christ should be manifested to the world, as Psalm.2.7.
c By the sworde & shaft, he signifieth the vertue, and efficacie of Christs doctrine.
d God hath take me to his protection & defence: this chiefely is meant of Christ, and may also be applyed to the ministers of his word.
e By Israel is meant Christ, & all the bodie of the faithfull, as ỷ members & their head.
f Thus Christ in his members complaineth, that his labour, & preaching take none effect, yet he is contented that his doings are approued of God.
g Though the Iewes refuse my doctrine, yet God will approue my ministerie.
h To declare my Gospel to the Gentiles, Cha.42.6. act.13.47. luk.12.31.
i Meaning, the Iewes whome tyrants kept in bondage.
k The benefite of their deliuerance shall be so great, that great & small shall acknowledge it, and reuerence God for it.

1 HEare ye mee, O yles, and hearken, yee people from farre. The Loyde hath called a me from b the womb, & made mention of my name from my mothers belly.
2 And hee hath made my mouth like a sharpe c sword: vnder the shadow of his hand hath he d hid me, and made me a chosen shaft, and hid me in his quiver,
3 And said vnto me, Thou art my seruant, e Israel, for I will be glorious in thee.
4 And I said, I haue f laboured in vaine: I haue spent my strength in vaine & for nothing: but my iudgement is with the Lord, and my worke with my God.
5 And nowe saith the Loyde, that formed me from the wombe to be his seruant, ỷ I may bring Iaakob againe to him (though Israel bee not gathered, g yet shall I bee glorious in the eyes of the Lord: and my God shalbe my strength)
6 And he saide, It is a small thing that thou houldest be my seruãt, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue h thee for a light of the Gentiles, that thou mayest bee my saluation vnto the ende of the world.
7 Thus sayth the Loyde the redeemer of Israel, and his holy one, to him that is despised in soule, to a nation that is abhorred, to a i seruant of rulers, Kinges shall see, & k arise, and princes shall worship, because of the Loyde, that is faithfull: and the Holie one of Israel, which hath chosen thee.
8 Thus saith the Lord, I In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: & I will preserue thee, & will giue m thee for a conuenant of the people, that thou mayest raise vp the n earth, and obtaine the inheritance of the desolate heritages:
9 That thou maist say to the o prisoners, Goe forth: & to them that are in darknes, Shew your selues: they shall feede in the wayes, and their p pastures shall be in all the toppes of the hilles.
10 They shal not be hungry, neither shall they be thirstie, neyther shall the heate smite them, nor the sunne: for hee that hath compassion q on them, shall leade them: euē to the springs of waters shall he driue them.
11 And I will make all my mountaines, as a way, and my paths shall bee exalted.
12 Beholde, these shall come from farre: and lo, these from the North and from the West, and these from the lande of r Sinim.
13 Reioyce, O s heauens: and be iopfull, O earth: brast forth into prayse, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.
14 But Zion said, The Lord hath t forsaken me, & my Lord hath forgotten me.
15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet wil I not forget thee.
16 Behold, I haue grauen thee vpon the palme of mine u hands: thy x walles are euer in my sight.
17 Thy builders make haste: thy destroyers and they that made thee waste, are departed from thee.
18 Lift vp thine eyes rounde about & behold: all these gather themselues together & come to thee: as I liue, saith the Lord, thou shalt surely y put them all vpon thee as a garment, and gird thy selfe with them like a bride.
19 For thy desolations, & thy waste places, and thy land destroyed, shall surely be now narow for them that shal dwel in it, and they that did deuour thee, shal be farre away.
20 The children of thy barennesse shall saye againe in thine eares, The place is straict for me: giue place to mee that I may dwell.
21 Then shalt thou saye in thine heart, Who hath begotten me these, seeyng I am baren and desolate, a captiue and a wanderer to & fro? and who hath nourished them? behold, I was left alone: whence are these?
22 Thus saith the Lord God, Beholde, I

l Thus he speaketh of his Church, when he would shew his mercie toward it, 2.Cor. 6.2.
m Meaning, Christ alone.
n Signifying, that before Christ reniue the earth by his worde, there is nothing but confusion & disorder.
o To them that are in the prison of sinne, & death
p Beyng in Christes protection, they shalbe safe against all dangers, & free from the feare of the enemies.
q Meaning, that there should be nothing in their way from Babylon, that shoulde hinder or hurt them: but this is accomplished spiritually.
r Meaning, the South countrey, so that Christ shall deliuer his from al the parts of the world.
s Reade Chap. 44.23.
t He obieteth what the faithful might say in their long affliction, & answereth thereunto to comfort thē, w̄ a most proper similitude, & full of consolation.
u Because I would not forget thee.
x Meaning, the good order of policie and discipline.
y I haue a continuall care to buylde thee vp againe, and to destroye thine enemies.
z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the worde of God and gouerned by his Spirit.

will

a He sheweth, that Christ wil not only gather this great nomber of the Iewes, but al so of the Gentiles.
b Meaning, that Kings shall be conuerted to the Gospel and bestow their power and autoritie for the preseruation of the Church.
c Being ioyned with the church they shall humble themselues to Christ their head, and giue him al honour.
d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.

will lift vp mine hand to the [a] Gentiles and set vp my standart to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be carried vpon their shoulders.
23 And Kings [b] shall be thy nourcing fathers, and Quenes shalbe thy nurses: they shall worship thee with their faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt know that I am the Lord: for they shall not be ashamed that waite for me.
24 Shal the prey be [d] taken frō the mighty? or the iust captiuitie deliuered?
25 But thus saith the Lord, [e] Euen the captiuitie of the mighty shalbe take away: and the prey of the tyrant shal be deliuered: for I wil contend with him that contendeth with thee, and I will saue thy children,
26 And will feede them that spoyle thee, with [f] their owne flesh, and they shall be drunken with their owne bloud, as with sweete wine: and all flesche shall know that I the Lord am thy sauiour and thy redeemer, the mighty one of Iaakob.

e This is the answere to their obiection, that none is stronger then the Lorde, neither hath a more iust title vnto them.
f I wil cause them to destroy one another, as Iudg.7.22.2.Chro.20.22.Chap.19.2.

CHAP. L.

1 The Iewes forsaken for a tyme. 2 Yet the power of God is not diminished. 5 Christes obedience and vitorie.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea 2.2.
b Which should declare, that I haue cut her of: meaning, that they could shew none.
c Signifying that he sold them not for any debt or poueritie, but that they sold themselues to sinnes to buy their own lustes, and pleasures.
d He came by his Prophets and ministers, but they would not beleue their doctrine & conuert.
e Am I not as able to help e you, as I haue holpen your fathers of olde, when I dried vp the red Sea, and killed the fishe in the riuers, and also afterward in Iorden?
f As I did in Egypt in token of my displeasure, Exod.10.21.
g The Prophet doth represent here the person and charge of them that are iustly called to the ministerie of Gods worde.
h To him that is oppressed by affliction and miserie.
i As they that are taught, and made meete by him.

1 THus saith the Lord, Where is the [a] bill of your mothers diuorcement, [b] whom I haue cast of? or who is the creditor to whom I sold you? Behold, for your iniquities are ye solde, & because of your transgressions is your mother forsaken.
2 Wherefore [c] came I, and there was no man? I called, and none answered: is mine hand so [d] shortened, that it can not helpe? or haue I no power to deliuer? Beholde, at my rebuke I drye vp the Sea: I make the floudes desert: their fish rotteth for want of water, and dyeth for thirst.
3 I clothe the heauens with darknes, & make a [f] sacke their couering.
4 The Lorde GOD hath giuen me a [g] tongue of the learned, that I should know to minister a worde in tyme to him that is [h] weary: he will raise me vp in the mornīng: in the mornīng he will waken mine eare to heare, [i] as the learned.
5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the [k] smiters, & my chekes to the nippers: I hid not my face from shame and spitting.
7 For the Lord God wil helpe me, therfore shall I not be confounded: therefore haue I set my face like a flint, & I know that I shall not be ashamed.
8 He is nere that iustifieth me: who wil contend with me? Let vs stande together: who is mine aduersarie? let him come nere to me.
9 Behold, the Lorde God wil helpe me: who is he that can condemne me? lo, they shall wax olde as a garment: the moth shall eate them vp.
10 [l] Who is among you that feareth the Lorde? let him heare the voyce of his seruant: he that walketh in darknes, and hath no light, let him trust in the Name of the Lorde, and stay vpon his God.
11 Beholde, all you kindle [m] a fire, and are compassed about with sparkes: walke in the light of your fire, and in [n] sparks that ye haue kindled. This shal ye haue of myne hande: ye shall lie downe in sorrow.

k I did not shrinke frō God for any persecution or calamity. Where by he sheweth, that [j] true ministers of God can looke for none other recōpence of the wicked but after this sort, and also what is their comfort.
l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen.
m You haue sought consolation by your own deuices, & haue refused the light, and consolatiō, which God hath offred: therfore ye shal remaine in sorow, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

a He comforteth the church, that they should not be discouraged for their smal nomber.
b That is, to Abraham, of whō ye were begotten, and to Sarah, of whom ye were borne.
c As plentifull as Paradise, Gen.2.3.
d I will rule, and gouerne my Church by my word, & doctrine
e The time, that I will accomplish my promes.
f My power, and strength.
g He forewarneth them of the horrible changes & mutations of al things, and how he will preserue his church in the middes of al these dangers.

1 HEare me, ye [a] that follow after righteousnes, & ye that seeke the Lord: looke vnto the [b] rocke, whence ye are hewen, and to the hole of the pit, whence ye are digged.
2 Consider Abraham your father, & Sarah that bare you: for I called him alone, & blessed him, and increased him.
3 Surely the Lord shal comfort Zion: he shal comfort al her desolations, and he shall make her desert like Eden, & her wildernes like the garden of the Lorde: ioy and gladnes shalbe found therein: praise, and the voyce of singing.
4 Yearken ye vnto me, my people, and giue eare vnto me, O my people: for a [d] Law shall proceede from me, & I will bring forth my iudgement for the light of the people.
5 My [e] rightteousnes is nere: my saluation goeth forth, & mine [f] armes shall iudge the people: the ples shal waite for me, and shal trust vnto mine arme.
6 Lift vp your eies to the heauens, and looke vpon the earth beneath: for the [g] heauens shal vanish away like smoke, and the earth shall wax old like a garment, and they that dwel therein, shall perish in like maner: but my saluation shall be for euer, and my rightteousnes shall not be abolished.
7 Yearken vnto me, ye that know rightteousnes, the people in whose heart is my Lawe. Feare ye not the reproche of men, neither be ye afraid of their rebukes.
8 For the moth shall eate them vp like

a garment, and the worme shall eate them like wooll: but my righteousnes shalbe for ever, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as [h] in the olde tyme in the generations of the worlde. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the same, which hath dried the Sea, euen the waters of the great deepe, making the depth of the Sea a wape for the redeemed to passe ouer?

11 Therefore the redeemed of the Lorde shal [l] returne, and come with ioy vnto Zion, and euerlasting ioy shall be vpon their head: they shall obtaine ioye, and gladnes: and sorowe and mourning shal flee away.

12 I, euē I am he, that comfort you. Who art thou, that thou shoudest feare a mortall man, and the sonne of man, which shalbe made as grasse?

13 And forgettest the Lord thy maker, that hath spred out the heauens, and layd [p] foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is redy to destroy? Where is now the rage of the oppressour?

14 The captiue [m] hasteneth to be loosed, & that he should not die in the pitte, nor that his bread should fayle.

15 And I am the Lord thy God that deuided the Sea, when his waues roared: the Lord of hostes is his Name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thē in the shadow of mine hand, that I may plāt the [o] heauens, and lay the foundatiō of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lorde the cup of his wrath: thou hast drunken the dregs of the cuppe of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom he hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two things are come vnto thē: who will lament thee? desolation and destruction, and famine, and [p] sworde: by whom shall I comfort thee?

20 Thy sonnes haue fainted, and lie at [p] head of all the streetes as a wild bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but [r] not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue take out of thine hand the cup of trembling, euen the dregs of the cuppe of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee: which haue said to thy soule, Bowe downe, that we may go ouer, and thou hast laid thy body as the ground, and as the streete to them that went ouer.

CHAP. LII.

1 *A consolation to the people of God. 7 Of the messengers thereof.*

1 Arise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy citie: for henceforth there shall no [a] more come into thee the vncircumcised & the vncleane.

2 Shake thy selfe from the [b] dust: arise, and set downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lord, Ye were sold for naught: therefore shal ye be redeemed without money.

4 For thus saith p Lord God, My people went [d] downe afore tyme into Egypt to sojourne there, & Assur [e] oppressed them without cause.

5 Now therfore what haue I here, saith the Lord, that my people is take away for naught, & they that rule ouer them, make them to howle, saith the Lord? & my Name all the day continually is [f] blasphemed?

6 Therefore my people shall know my Name: therefore they shall know in that day, that I am he that do speake: behold, it is I.

7 How beautiful vpon the mountains are the feete of him, that declareth and publisheth peace? that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth?

8 [h] The voyce of thy watchemen shalbe heard: they shall lift vp their voyce, and shoute together: for they shall see eye to eye, when the Lord shall bring again Zion.

9 Ye desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lorde hath made [i] bare his holy arme in the sight of all the Gentiles, & all the ends of the earth shall see the saluation of our God.

11 [k] Departe, departe ye: goe out from

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.
i Meaning, Egypt, Psal. 87.4.
k To wit, Pharaoh, Ezek. 29.3.
l From Babylon.

m He comforteth them by ye short tyme of their banishmēt: for in seuentie yeres they were restored, and the greatest empire of the world destroyed.
n Meaning, of Isaiah, and of all true ministers, who are defended by his protection.
o That al things may be restored in heauen, and earth, Ephe. 1.10
p Thou hast bene iustly punished and sufficiently, as Chap. 40.2. & this punishment in the elect is by measure, & according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnes, as Iere. 25.15, 16.
q Where of the one is outward, as of the things that come to the body: as warre and famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort: therfore he saith, How shalt thou be comforted?
r But with trouble and feare.

a No wicked tyrant, which shall subuert Gods true religion, & oppresse the consciences.
b Put of the garments of sorow and heauines, and put on the apparel of ioy and gladnes.
c The Babylonians payd nothing to me for you: therefore I will take you again without ransome.
d When Iaakob went thither in tyme of famine.
e The Egyptians might pretend some cause to oppresse my people because they went thither and remayned among thē, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians.
f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifiyng, that the ioy and good tidings of their deliuerāce should ease: but this is chiefly ment of the spiritual ioy, as Nah. 1.15. rom. 10.15.
h The Prophetes which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra & Nehemiah, but was accomplished vnder Christ.
i As redy to smite his enemies and to deliuer his people.
k He warneth the faythfull not to pollute themselues with the superstitions of the Babylonians, as Chap. 48.20. 2. Cor. 6.17.

l For the time is at hand, that the Priests and Leuites chiefely (and so by them all the people which shalbe as Leuites in this office) shall carie home the vessels of the Temple, which Nebuchadnezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure. o In the corrupt iudgement of man Christ in his person was not esteemed. p He shall spread his word through manie nations. q In signe of reuerence, and as being astonished at his excellencie. r By the preaching of the Gospel.

thence and touche no vncleane thing:
goe out of the mids of her: be ye cleane,
that l bearе the vessels of the Loyd.
12 For ye shall not goe out m with haste,
not depart by fleeing away: but the
Loyd will goe before you, and the God
of Israel will gather you together.
13 Beholde, my n seruant shall prosper:
he shalbe exalted and extolled, and be
verie hie.
14 As manie were astonied at thee (his
visage was so o deformed of men, and
his forme of the sonnes of men) so p shal
he sprinkle manie nations: the kinges
shall shut their q mouthes at him: for
that which had not bene tolde them,
shall they see, and that which they had
not heard, shall they r understand.

CHAP. LIII.

1 Of Christe and his kingdome, whose word fewe will beleeue. 6 All men are sinners. 11 Christe is our righteousnesse, 12 And is dead for our sinnes.

1 WHo a will beleeue our report?
and to whom is the b arme of
the Loyd reuealed?
2 But he shall growe vp before him as a
branche, and as a c roote out of a dyge
d ground: he hath neither forme nor
beautie: when we shall see him, there
shall be no forme that we shoulde desire
him.
3 He is despised and reiected of men: he
is a man full of sorowes and hath expe-
rience of e infirmities: we hid as it were
our faces from him: he was despised
and we esteemed him not.
4 Surely he hath borne our infirmities,
and caried f our sorowes: yet we did
iudge him, as g plagued, and smitten of
God, and humbled.
5 But he was wounded for our trans-
gressions, he was broken for our iniq-
uities: the h chastisement of our peace
was vpon him, and with his stripes we
are healed.
6 All we like sheepe haue gone astray: we
haue turned euery one to his own way,
and the Loyde hath layed vpon him the
i iniquitie of vs all.
7 He was oppressed and he was afflic-
ted, yet did he not k open his mouth: he
is brought as a sheepe to the slaughter,
and as a sheepe before his shearer is
dumme, so he openeth not his mouth.

a The Prophet sheweth, that verie fewe shal receiue this their preaching of Christ, and of their deliueräce by him, Iohn 12. 38. rom. 10. 16.
b Meaning, that none can beleue, but whose hearts God toucheth with the vertue of his holie Spirite.
c The beginning of Christs kingdome shalbe small, and contemptible in the sight of man, but it shall grow wonderfully, and flourish before God.
d Reade Chap. 11. 1.
e Which was by Gods singular prouidence for the comfort of sinners, Heb, 4. 15
f That is, the punishment due to our sinnes: for the which he hath both suffred, and made satisfaction, Matth. 8. 17. 1. pet. 2. 24.
g We iudged euill, thinking that he was punished for his owne sinnes, and not for ours.
h He was chastised for our reconciliation, 1 Cor. 15. 3.
i Meaning, the punishment of our iniquitie, and not the fault it selfe.
k But willingly and paciently obeyed his fathers appointment, Matth. 26. 63. actes, 8. 32.

8 He was taken out from l prison, and
from iudgement: m and who shall de-
clare his age? for he was cut out of the
land of the liuing: for the transgression
of my people was he plagued.
9 n And he made his grave with the wic-
ked, and with the riche in his death,
though he had done no wickednes, ne-
ther was anie deceite in his mouth.
10 Yet the Loyde would breake him, and
make him subiect to infirmities: when
o he shall make his soule an offring for
sinne, he shall see his seede and shall pro-
long his daies, and the will of the Loyde
shall prosper in his hand.
11 He shal see of the p trauaile of his soule,
and shalbe satisfied: by his knowledge
shal my q righteous seruant iustifie ma-
nie: for he shall beare their iniquities.
12 Therefore will I giue him a portion
with the great, and he shall deuide the
spoile with the strong, because he r hath
powred out his soule vnto death: and
he was counted with the transgressers,
and he bare the sinne s of manie, and
prayed for the trespassers.

l From ye crosse, and graue after that he was condemned.
m Though he died for sinne, yet after his resurrection he shall liue for euer, and this his death is to restore life to his members, Rom. 6. 9.
n God the Father deliuered him into the hands of the wicked, and to the powers of the world to do with him what they would.
o Christ by offering vp himselfe shall giue life to his Church, and so cause them to liue with him for euer.
p That is, the fruite and effect of his labour, which is the saluation of his Church.
q Christ shall iustifie by faith through his worde, whereas Moses could not iustifie by the Law.
r Because he humbled himselfe, therefore he shalbe exalted to glorie, Philip. 2. 7, 8.
s That is, in all that beleeue in him.

CHAP. LIIII.

1 Mo of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God leaueth his for a time, to whom afterward he sheweth mercie.

1 REioyce, O a barren that didest not
beare: breake forth into ioye and
reioyce, thou that didest not tra-
uaile with childe: for the b desolate hath
mo children then the married wife, saith
the Loyd.
2 c Enlarge the place of thy tentes, and
let them spreade out the curtanes of
thine habitations: spare not, stretche
out thy cords, & make fast thy stakes.
3 For thou shalt increase on the right
hand and on the left, and thy seede shall
possesse the Gentiles and dwell in the
desolate cities.
4 Feare not: for thou shalt not be asha-
med, neither shalt thou be confounded:
for thou shalt not be put to shame: pea,
thou shalt forget the shame of thy
d youth, and shalt not remember the re-
proche of thy e widdowhood any more.
5 For he that f made thee, is thine hus-

a After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same, & calleth her baren, because that in the captiuitie she was as a widowe without hope to haue anie children.
b The Church in this her affliction, & captiuitie shall bring forth mo children then when she was at liberte: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childehood, and therefore this was accomplished, when she came to her age, which was vnder the Gospel.
c Signifying, that for the great nomber of children, that God should giue her, she shoulde seeme to lacke roume to lodge them.
d The afflictions which thou sufferedst at the beginning.
e When as thou wast refused for thy sinnes, Chap. 50. 1
f That did regenerate thee by his holie Spirit.

band

hand (whose name is the Lorde of hostes) and thy redeemer the holy one of Israel, shalbe called the God of the whole e world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirite, and as a [h] yong wife when thou wast refused, saith thy God.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in mine anger, I hid my face from thee for a litle season, but with euerlasting mercie haue I had compassion on thee, saith the Lorde thy redeemer.

9 For this is vnto me as the [i] waters of Noah: for as I haue sworne that the waters of Noah shoulde no more goe ouer the earth, so haue I sworne that I woulde not be angrie with thee, nor rebuke thee.

10 For the mountaines shal remoue and the hilles shal fall downe: but my mercie shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with [k] the carbuncle, and laye thy foundation with saphirs,

12 And I will make thy windowes of [l] Emerandes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shalbe [l] taught of the Lord, and much peace shalbe to thy children.

14 In [m] righteousnesse shalt thou be established, and be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemie shall gather him selfe, but without [n] me: whosoeuer shal gather himselfe in thee, [o] against thee, shall fall.

16 Beholde, I haue created the [p] smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euerie tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants, and their righteousnesse is of me, saith the Lorde.

e His glorie shal shine through whole worlde, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promes that I made to Noah, that the waters should no more ouerflowe the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.

l *Or, iaspar, or pearle.*

l By the hearing of his word and inwarde mouing of his Spirite.

m In stabilitie & surenes, so that it shall stand for euer.

n And therefore shal not preuaile.

o Meaning, the domesticall enemies of the Church, as are the hypocrites.

p Signifiyng hereby that man can do nothing, but so farre as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioye of the faithfull.

1 HO, euery one that [a] thirsteth, come ye to the waters, and ye that haue no siluer, come, bye & eate: come,

a Christ by proposing his graces and gifts to his Church exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes and so thirst not after these waters. b Signifiyng, that Gods benefites cannot be bought for money.

I say, bye [c] wine and milke without siluer and without mony.

2 Wherefore doe ye lay out siluer and not for bread? [d] and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delite in [e] fatnes.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will make an euerlasting couenant with you, euen the [f] sure mercies of Dauid.

4 Beholde, I gaue [g] him for a witnesse to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, [h] and a nation that knewe not thee, shall runne vnto thee, because of the Lorde thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lorde while he may [i] be founde: call ye vpon him while he is neere.

7 Let the wicked [k] forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lorde, and he will haue mercie vpon him: and to our God, for he is verie ready to forgiue.

8 For my [l] thoughtes are not your thoughtes, neither are your wayes my waies, saith the Lord.

9 For as the heauens are hier then the earth, so are my waies hier then your waies, and my thoughtes aboue your thoughts.

10 Surely as the raine cometh downe and the snowe from heauen, and returneth not thither, but watereth [p] earth and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shall my [m] word be, that goeth out of my mouth: it shall not returne vnto me voide, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioye, and be led forth with peace: [n] mountaines and the hilles shall breake forth before you into ioye, and all the trees of the field shall clappe their hands.

13 For thorns there shall growe fire trees: for nettles shal growe the myrthe tree, and it shalbe to the Lorde [o] for a name, and for an euerlasting [p] signe that shall not be taken away.

c By waters, wine, milke and bread, he meaneth al things necessarie to the spiritual life, as these are necessarie to this corporall life.

d He reproueth their ingratitude which refuse those things God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable.

e You shalbe fed abundantly.

f The same conuenant, which through my mercie, I ratified and confirmed to Dauid that it should be eternall, 2. Sam. 7. 13. acts. 13. 34.

g Meaning, Christ, of whom Dauid was a figure.

h To wit, the Gentiles, which before thou didest not receiue to be thy people.

i When he offereth him selfe by the preaching of his word.

k Hereby he sheweth that repentance must be ioyned with faith, and how we can not call vpon God aright, except the fruites of our faith appeare.

l Although you are not soone reconciled one to another and iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you: m If these small things haue their effect, as dayly experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Reade Chap. 44. 23. and 49. 13. o To set forth his glorie. p Of Gods deliuerance, and that he will neuer forsake his Church.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepherdes that deuoure their flocke.

1 Thus

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the works of charitie wherby true faith is declared.
b Which I will declare towarde you and powre into your hearts by my Spirit.
c Vnder the Sabbath he comprehendeth ye whole seruice of God and true religiõ.
d Let none think himself vnmeete to receiue the graces of ye Lord: for the Lord wil take away al impediments, and wil forsake none which wil keepe his true religion and believe in him.
e Meaning, in his Church.
f They shalbe called after my people, and be of the same religion: yea vnder Christ the dignitie of ye faithfull shalbe greater then the Iewes were at ye time.
g Hereby he meanth the spiritual seruice of God, to whom ye faithfull offer cõtinual thankes giuing, yea them selues & al that they haue as a liuely & acceptable sacrifice.
h Not onely for the Iewes but for all others, Mat. 21. 13.

1 THus saith the Lord, a keeye iudgement and do iustice: for my saluation is at hand to come & my b righteousnes to be reuealed.
2 Blessed is the man that doeth this, and the sonne of man which layeth hold on it: yea that keepeth the c Sabbath and polluteth it not, and keepeth his hande from doing any euil.
3 And let not the sonne of the stranger, which d is ioyned to ye Lord, speake and say, The Lord hath vtterly separate me from his people: neither let the Eunuch say, Behold, I am a dye tree.
4 For thus saith the Lord vnto the Eunuches, that keeye my Sabbaths, and chuse the thing that pleaseth mee, and take holde of my couenant,
5 Euen vnto them will I giue in mine e House & within my wals, a place and a f name better then of the sonnes and of the daughters: I wil giue them an euerlasting name, ye shall not be put out.
6 Also the strangers that cleaue vnto the Lord, to serue him, & to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,
7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt offrings & their sacrifices shalbe accepted vpon mine altar: for mine House shalbe called an House of praier for b al people.
8 The Lord God saith, which gatheyeth the scattered of Israel, Yet wil I gather to them those that are to be gathered to them.
9 All ye i beastes of the fielde, come to deuoure, euen all ye beastes of the forest.
10 Their k watchmen are al blinde: they haue no knowledge: they are al dumme dogges: they cannot barke: they lie and sleepe and delite in sleeping.
11 And these greedie dogs can neuer haue enough: and these sheyheards cannot vnderstand: for they all looke to their owne waye, euery one for his aduantage, and for his owne purpose.
12 Come, I will bring wine, and we will fill our selues with strong drinke, and to l morowe shalbe as this day, and much more abundant.

1 THe righteous perisheth, & no man considereth it in heart: and merciful men are taken awaye, and no man vnderstandeth that the righteous is taken awaye from the euil to come.
2 b Peace shal come: they shal rest in their beddes, euene one that walketh before him.
3 But you c witches children, come hither, the seed of the adulterer and of the whore.
4 Of whom haue ye iested? vpon whom haue ye gaped & thrust out your tongue? are not ye rebellious children, & a false seede?
5 Inflamed with idoles vnder euery greene tree? and sacrificing the d children in the valleys vnder the roppes of the rockes?
6 Thy portion is in the smooth stones e of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: ye hast offred a sacrifice. Should I delite in these?
7 Thou hast made thys bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.
8 Behind the b doores also & postes hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then me, and wentest vp, and didest enlarge thy bed, and make a couenant betwene thee and them, and louedst their bed in euerie place where thou sawest it.
9 Thou wentest k to the kings with oyle, and didest increase thine ointments and send thy messengers farre of, and didest humble thy selfe vnto hell.
10 Thou wearidst thy selfe in thy manifolde iournepes, yet saidest thou not, l There is no hope: thou m hast found life by thine hand, therefore thou wast not grieued.
11 And whome didest thou reuerence or feare, seeing thou hast n lyed vnto me, and hast not remembred me, neither set thy minde thereon? is it not because I hold my peace, and that of long o time? therefore thou fearest not me.
12 I wil declare thy p righteousnes & thy workes, and they shal not profite thee.

i From ye plague that is at hand, and also because God will punish the wicked.
b The soule of the righteous shal be in ioy, & their bodie shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of ye name of Gods people derided Gods worde and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.
d Read Leuit. 18. 21. 2. King. 23. 10.
e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they found, they made an idole of it.
f In the sacrifices which you,

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters. 5 And their vaine confidence.

offring before these idoles, thought you did seruc God. g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her husband. h In stead of setting vp the word of God in the open places on the postes & doores to haue it in remembrance, Deut. 6. 9. & 27. 1, thou hast set vp signes and markes of thine idolatrie in euery place. i That is, didest increase thine idolatrie more and more. k Thou didest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: & when they fayled, thou sought est to the Babylonians and more & more didest torment thy selfe. l Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault & leaue of. m He derideth their vnprofitable diligẽce which thought to haue made al sure, & yet were deceiued. n Broken promes wine. o Meaning, that the wicked abuse Gods lenitie & grew to farther wickednes. p, That is, thy naughtines, idolatries & impieties: which the wicked call Gods seruice; thus he derideth their obstinacie.

13 When

13 When thou crepest, let them that thou hast gathered together deliuer thee: but the winde shall q take them all away: vanitie shall pull them away: but hee that trusteth in mee, shall inherite the land, & shall possesse mine holie Mountaine.
14 r And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.
15 For thus saith he, that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holie one, I dwell in the hie and holie place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.
16 For I will not contend for euer, neither will I be alwayes wroth, t for the spirit should faple before mee: and I haue made the breath.
17 For his wicked u couetousnes I am angrie with him, & haue smitten him: I hid me and was angrie, yet he went away, and turned after the wape of his owne heart.
18 I haue seene his wapes, & will x heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.
19 I create the y fruite of the lippes, to be peace: peace vnto them that are z farre of, and to them that are neere, saith the Lord: for I will heale him.
20 But the wicked are like the raging sea, that can a not rest, whose waters cast vp mpie and dirt.
21 There is no peace, saith mp GOD, to the wicked.

CHAP. LVIII.

1 The office of Gods ministers. 2 The woorkes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

1 CRye b alonde, spare not: lift vp thy voyce like a trumpet, and shew mp people their trãsgression, and to the house of Iaakob, their sinnes.
2 Yet they c seeke me daily, & will knowe mp wapes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they wil draw neere vnto God, saying,
3 d Wherefore haue we fasted, & thou seest it not? wee haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you wil seeke e your wil, and require all your dettes.
4 Beholde, ye fast to striue and debate, and to smite with the fist of wickednes: ye shall not fast as ye doe to dape, to make your voyce to be f heard aboue.
5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head, as a bull rush, and to lie downe in sackecloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?
6 Is not this the fasting, that I haue chosen, to loose the bands of wickednes, to take of the heauie burdens, and to let the oppressed goe free, and that ye breake euery g yoke?
7 Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander, vnto thyne house? when thou seest the naked, that thou couer him, & hide not thy selfe from h thyne owne flesh?
8 Then shall thy i light breake forth as the morning, & thyne health shall growe speedily: thy k righteousnes shall go before thee, and the glorie of the Lord shall embrace thee.
9 Then shalt thou call, and the Lord shall answer: thou shalt crie, and he shall say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the l finger, and wicked speaking:
10 If thou m powre out thy soule to the hungrie, and refresh the troubled soule: then shall thy light spring out in the n darknes, and thy darknes shalbe as the noone day.
11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fatte thy bones: and thou shalt be like a watred garden, and like a spring of water, whose waters faple not.
12 And they shalbe of thee, that shall build the olde o waste places: thou shalt raise vp the fundations of many generations, and thou shalt be called the repayrer of the breache and the restorer of the paths to dwell in.
13 If thou p turne awape thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lorde, and shalt honour him, not doing thyne owne wapes, nor seeking thyne owne wil, nor speaking a vaine word,
14 Then shalt thou delite in the Lord, and I wil cause thee to mount vpon the hye places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church, though all men faile.

1 BEhold, * q Lords hand is not shortned, that it cannot saue: neither is his eare heauie, that it cãnot heare.
2 But * your iniquities haue separated betwene you and your God, and your sinnes haue hid his face from you, that he wil not heare.
3 For your handes are defiled r with s blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No

q Meaning, the Assyrians and other, whose help they looked for.
r God shal say to Darius & Cyrus.
s I wil not vse my power against fraile man whose life is but a blast.
t That is, for the vices and fautes of the people, which is ment here by couetousnes.
u Though they were obstinate, yet I did not withdrawe my mercie from them.
x That is, I frame the speache and words of my messengers which shal bring peace.
y As well to him that is in captiuitie, as to him that remaineth at home.
z Their euill cõscience doeth euer torment thẽ, and therefore they can neuer haue rest, read Chap. 48.22.

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seuerite to rebuke the hypocrites.
b They wil seeme to worship mee and haue outward holines.
c He setteth forth the malice and disdaine of ỳ hypocrites, which grudge against God, if their workes be not accepted.
d Thus he conuinceth the hypocrites by the secõd table & by their duetie toward their neighbour ỳ they haue neither faith nor religiõ.
e So long as you vse cõtention & oppression, your fasting & prayer shal not be heard.

f That you leaue of all your extortions.
g For in him thou seest thy self as in a glasse.
h That is, the prosperous estate, wherewith God wil blesse thee.
i The testimonie of thy goodnes shall appeare before God and man.
k Whereby is ment all maner of iniurie.
l That is, haue compassion on their miseries.
m Thine aduersitie shalbe turned into prosperitie.
n Signifying, that of ỳ Iewes should come such, as should build againe the ruines of Ierusalem and Iudea: but chiefely this is ment of the spiritual Ierusalem: whose builders were the apostles.
o If thou refraine thy selfe from thy wicked workes.

Numb.11.23.
chap.50.2.
Iere.5.25.
a Read Chap. 1.15.

b Al men winke at the iniuries & oppressions, and none go about to remedie them.
c According to their wicked deuices, they hurt their neighbors.
d Whatsoeuer commeth from them, is poyson and bringeth death.
e They are profitable to no purpose.
f That is, Gods vengeace to punish our enemies.
g Gods protection to defend vs.
h We are altogether destitute of counsell & can finde no ende of our miseries.
i We expresse our sorowes by outward signes, some more, some lesse.
k This confession is generall to the Church to obtaine remission of sinnes, and the Prophets did not exept thé selues from the same.
l To wit, against our neighbours.
m There is neither iustice nor vprightnes among men.

4 No man calleth for iustice: no man [b] contendeth for trueth: they trust in vanitie, and speake vaine things: they conceiue mischiefe, and [c] bring forth iniquitie.
5 They hatch cockatrice [d] egges, and weaue the spiders [e] webbe: he that eateth of their egges, dieth, & that which is trod vpon, breaketh out into a serpent.
6 Their webbes shalbe no garment, neither shall they couer them selues with their labours: for their workes are workes of iniquitie, and the worke of cruetie is in their handes.
7 Their feete runne to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.
8 The way of peace they knowe not, and there is none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shal not know peace.
9 Therefore is [f] iudgement farre from vs, neither doeth [g] iustice come nere vnto vs: we waite for light, but lo, it is darkenesse: for brightnesse, but we walke in darkenesse.
10 We grope for the wall like the [h] blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.
11 We roare all like [i] beares, and mourne like doues: we looke for equitie, but there is none: for health, but it is farre from vs.
12 For our trespasses are manie before thee, and our [k] sinnes testifie against vs: for our trespasses are with vs, and we knowe our iniquities
13 In trespassing and lying against the Lorde, & we haue departed away from our God, and haue spoken of cruetie and rebellion, conceiuing and vttering out of the heart false [l] matters.
14 Therefore [m] iudgement is turned backward, and iustice standeth farre off: for truth is fallen in [n] streete, and equitie cannot enter.
15 Yea, truth faileth, and he that refraineth from euil, maketh himselfe [o] a prey: and when the Lorde sawe it, it displeased him, that there was no iudgement.
16 And when he sawe that there was no man, he wondered that none would offer himselfe. [o] Therefore his arme did [p] saue it, and his righteousnesse it selfe did sustaine it.
17 For he put on righteousnesse, as an habergeon, and an [q] helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.
18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enemies: [r] he will fulip repaie the [s] plaudes.
19 So shall they feare [y] name of the Lord from the West, and his [t] glorie from the Est. He sheweth rysing of the sunne: for the enemie shall [u] come like a flood: but the Spirite of the Lord shall chase him away.
20 And the Redemer shall come vnto Zion, & vnto [x] them that turne from iniquitie in Iaakob, saith the Lord.
21 And I will make this my couenant with them, saith the Lorde, My Spirite that is vpon thee, & my wordes, which I haue put in thy mouth, [y] shal not depart out of thy mouth, nor out of the mouth of thy seede, nor out of [z] mouth of the seede of thy seede, saith the Lorde, from henceforth euen for euer.

n To wit, your enemies, which dwell in diuers places, and beyond the sea.
o Meaning, to do iustice, and to remedie [y] things that were so far out of order.
p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.
q Signifiyng, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.
r To wit, your enemies, which dwell in diuers places, and beyond the sea.
s Signifiyng, that God hath euer deliuer his.
t Whereby he declareth that [y] true deliuerance from sinne & Satan belongeth to none, but to the children of God, whom he iustifieth.
u Because the doctrine is made profitable by the vertue of the spirite, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

CHAP. LX.

1 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

1 ARise, O Ierusalem: be bright, for thy [a] light is come, and the glorie of the Lord is risen vpon thee.
2 For beholde, darkenesse shall couer the [b] earth, and grosse darkenesse the people: but the Lorde shall arise vpon thee, and his glorie shall be seene vpon thee.
3 And the Gentiles shall walke in [c] thy light, and kings at the brightnesse of thy rysing vp.
4 Lift vp thine eies round about, and beholde: all [d] these are gathered, and come to thee: thy sonnes shall come fro farre, and thy daughters shalbe nourished at thy side.
5 Then thou shalt see and shine: thine heart shalbe astonied and enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.
6 The [e] multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring gold and incense, and shew forth the praises of the Lord.
7 All the sheepes [g] of Kedar shalbe gathered vnto thee: the rams of Nebaioth shal serue thee: they shall come vp to be accepted vpon mine [h] altar: and I will beautifie the house of my glorie.
8 Who are these [i] that flée like a cloude, and as the doues to their windowes?
9 Surely the yles shall waite for me, and the shippes [k] of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their siluer, and their

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to goe downe, Chap. 47.1.
b Signifiying, that all men are in darkenesse till God giue them the light of his spirite, and that this light shine th to none but to those that are in his Church.
c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.
d An infinite nõber from all countries, as Chap. 49.18.
e For ioy, as the heart is drawen in for sorowe.
f Meaning, that euery one shall honour the Lord with that, wherewith he is able: signifiyng [i] that it is no true seruing of God, except we offer our selues to serue his glorie, and all that we haue. g That is, the Arabians that haue great abundance of cattell. h Because the altar was a figure of Christ, Hebr. 13 10. he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offring and the altar it selfe. i Shewing what great nomber shall come to the Church, and with what great diligence and zeale. k The Gentiles that are now enemies, shal become friends and setters

golde with them, vnto the Name of the Lorde thy God, and to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shal build vp thy walles, and their [l] kings shall minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shalbe open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, & that their kings may be brought.

12 For the nation and the [m] kingdome, that will not serue thee, shall perishe: and those nations shalbe vtterly destroyed.

13 The [n] glorie of Lebanon shal come vnto thee, the fiere tree, the elme and the box tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my [o] feete.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall [p] downe at the soles of thy feete: and they shall call thee, The citie of the Lord, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken and hated: so that no man went by thee, I will make thee an eternall glorie, and a joy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the [q] breasts of kings: and thou shalt know, that I the Lord am thy Sauiour, and thy Redemer, the mightie one of Iaakob.

17 For brasse will I bring golde, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernement [r] peace, & thine exactours righteousnesse.

18 Violence shall no more be heard of in thy lande, neither desolation, nor destruction within thy borders: but thou shalt call [s] saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightnes of the [t] moone shine vnto thee: for the Lorde shall be thine euerlasting light, and thy God, thy glorie.

20 Thy sunne shal neuer goe downe, neither shall thy moone be hid: for the Lord shalbe thine euerlasting light, and the dayes of thy sorowe shalbe ended.

21 Thy people also shalbe all righteous: they shall possesse the land for euer, the [u] graffe of my planting shalbe the worke of mine handes, that I may be glorified.

22 A little one shall become as a [x] thousand, and a small one as a strong nation: I the Lorde will hasten it in due time.

l Meaning, Cyrus and his successours: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospel.
m He sheweth that God hath giuen all power and autoritie here in earth for the vse of his Church: and that they which will not serue & profite the same, shalbe destroied.
n There is nothing so excellet which shall not serue the necessitie of [y] Church:
o Signifying, that Gods maiestie is not included in the temple, which is but the place for his feete, that we may learne to rise vp to the heauens.
p To worship their head Christ by obeying his doctrine.
q Both his and lowe shalbe readie to helpe and succour thee.
r Thy gouernours shall loue thee and seeke thy wealth and prosperitie.
s Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdome.
t Signifying, that all worldly meanes shall cease, and that Christ shalbe all in al, as Reue. 21. 22. and 22. 5.
u The children of the Church.
x Meaning, that [y] Church should be miraculously multiplied.

CHAP. LXI.

1 He prophesieth that Christ shalbe anointed and sent to preach. 10 The ioye of the faithfull.

1 THE* Spirit of the Lorde God is [a] vpon me, therefore hath the Lord anointed me: he hath sent me to preache good tidings vnto the poore, to binde vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bounde, the opening of the prison,

2 To preach the [d] acceptable peere of the Lorde, and the day of [e] vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beauty for [f] ashes, the oyle of ioye for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called [g] trees of righteousnesse, the planting of the Lorde, that he might be glorified.

4 And they shall buildse the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste throughout many [h] generations.

5 And the strangers shall [i] stand & feede your sheepe, & the sonnes of the strangers shalbe your plowemen and dressers of your vines.

6 But ye shalbe named [k] the Priests of the Lorde, and men shall say vnto you, The ministers of our God, Ye shal eate the [l] riches of the Gentiles, and shalbe exalted with their glorie.

7 For your shame you shal receiue [m] double, and for confusion [n] they shal reioyce in [o] their portion: for in their land they shall possesse the [p] double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement & hate [q] robbery for burnt offring, and I will direct their worke in trueth, & wil make an euerlasting couenant with them.

9 And [r] their seede shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shal know them, that they are the seede which the Lord hath blessed.

10 [s] I will greatly reioyce in the Lorde, and my soule shall be iopfull in my God: for he hath clothed me with the garments of saluation, and couered me with the robe of righteousnesse: he hath decked me like a bridegroome, and as a bride tiereth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sowen in it: so the Lorde God will cause righteousnesse to growe and praise before all the heathen.

Luke 4. 18.
a This appertaineth to all the Prophets and ministers of God, but chiefely to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.
b To them that are liuely touched with the feeling of their sinnes.
c Which are in the bondage of sinne.
d The time when it pleased God to shewe his good fauour to man, which Saint Paul calleth the fulnes of time, Gal. 4. 4.
e For when God deliuereth his Church, he punisheth his enemies.
f Which was the signe of mourning.
g Trees that bring forth good fruites, as Matth. 3. 8.
h That is, for a long time.
i They shalbe ready to serue you in all your necessities.
k That is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1. Pet. 2. 9. reuel. 1. 6 and 5. 10.
l Reade Chap. 60. 11. and chap. 60. 16.
m Abundant recompence, as this word is vsed, Chap. 40. 2.
n That is, the Iewes.
o To wit of the Gentiles
p Whereas the Gentiles had dominion ouer the Iewes in times past, nowe they shall haue double autoritie ouer them and possesse twise so much.
q I wil not receiue their offring, which are extortioners, deceiuers, hypocrites, or that deprive me of my glorie.
r That is, of the Church.
s He sheweth what shalbe the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christs comming. 6 The diligence of the Pastours to preach.

1 FOr Sions sake I will not [a] hold my tongue, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake forth as the [b] light, and saluation thereof as a burning lampe.
2 And [c] Gentiles shal see thy righteousnesse, and al kings thy glorie: and thou shalt be called thy [c] a newe name, which the mouth of the Lord shal name.
3 Thou shalt also be a [d] crowne of glorie in the hande of the Lorde, and a royal diademe in the hand of thy God.
4 It shal no more be said vnto thee, [e] Forsaken, neither shal it be said any more to thy land, Desolate, but [f] thou shalt be called [g] Hephzi-bah, and thy land [h] Beulah: for the Lord delireth in thee, and thy land shal haue an [f] husband.
5 For as a yong man marieth a virgine, so shall thy sonnes [i] marry thee: and as a bridegroome is glad of the bride, so shal thy God reioyce ouer thee.
6 I haue set [k] watchmen vpo thy walles, O Ierusalem, which al the day and all the night continually shal not cease: [l] ye that are mindefull of the Lord, keepe not silence,
7 And giue him no rest, til he repaire and vntil he set vp Ierusalem the [k] praise of the world.
8 The Lorde hath sworne by his right hand and by his strong arme, Surely I will no more giue thy come to be meat for thine enemies, & surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.
9 But they that haue gathered it, shall eate it, and praise the Lorde, and the gatherers thereof shall drinke it in the courts of my Sanctuarie.
10 [l] Go through, go through the gates: prepare you the wape for the people: cast vp, cast vp the way, and gather out the stones and set vp a standart for the people.
11 Behold, the Lord hath proclaimed vnto the ends of the world: [m] tel ye daughter Zion, Beholde, thy Sauiour commeth: behold, his wages [n] is with him, and his worke is before him.
12 And they shall call them, The holy people, the redeemed of the Lorde, and thou shalt be named, A [o] citie sought out and not forsaken.

a The Prophet sayth that he wil neuer cease to declare vnto the people the good tidings of their deliuerance. b Til they haue full deliuerance: & this the Prophet speaketh to incourage all other ministers to the setting forth of Gods mercies towarde his Church. c Thou shalt haue a more excellet fame then thou hast had hitherto. d He shal esteme thee as deere & pretious, as a king doeth his crowne. e Thou shalt no more be cõtemned as a woman forsaken of her husband. [a] *Or, my delite in her.* [b] *Or, married.* f That it may be replenished with children. g For asmuch as they cõfesse one faith & religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, inasmuch as Christ maketh her plẽtifull to bring forth children vnto him. h Prophets, pastors, and ministers.

i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerãce of his Church, & to teach others to do the same. k For ye restauratiõ whereof al ye world shal praise him. l Signifying the great nomber that should come to the Church, and what meanes he would prepare for the restitutiõ of ye same, as chap. 57.14. m Ye Prophets and ministers shewe the people of this their deliuerance: which was chiefly ment of our saluation by Christ, Zach 9.9. mat. 21.5. n He shal haue all power to bring his purpose to passe, as Chap. 40 10 o That is, one ouer whom God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 God shal destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

1 WHo is this that commeth [a] from Edom, with red garments from Bozrah? he is glorious in his apparel & walketh in his great stregth: [b] I speake in righteousnes, & am mighty to saue.
2 [c] Wherefore is thine apparell red, and thy garments like him that treadeth in the wine presse?
3 I haue troden the wine presse alone, and of all people there was none with me: for I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood shalbe sprinckled vpon my garments, and I will staine al my rayment.
4 For the daye of vengeance is in mine heart, and the [d] yeere of my redeemed is come.
5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne [e] arme helped me, and my wrath it self sustained me.
6 Therefore I will tread downe the people in my wrath, and make them drunken [f] in mine indignatiõ, and wil bring downe their strength to the earth.
7 I will remember the mercies of [g] Lord and the praises of the Lorde according vnto all that the Lord hath giuen vs, & for the great goodnes toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.
8 For he said, Surely they are my [h] people, children that will not lye: so he was their sauiour.
9 In al their troubles he was [i] troubled, and the Angel [k] of his presence saued them: in his loue and in his mercie he redeemed them, and he bare them and caried them alwayes continually.
10 But they rebelled and vexed his holy Spirite: therefore was he turned to be their enemie and fee fought against them.
11 Then hee [l] remembred the olde time of Moses & his people, saying, Where is hee that brought them vp out of the Sea with the [m] sherpeheardes of his

This prophecie is against the Idumeans, and enemies which persecuted the Churche, on whome God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham claimed to themselues the chiefe religion, and hated the true worshippers, Psalme 137 7. b God answereth them that asked this question, Who is this? &c. & saith, Yesee now performed in deede the vengeance, which my Prophets threatned. c Another question, to ye which the Lord answereth. d Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church. e God sheweth that hee hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence, & ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, Reade chap. 59.16. f I will so astonie them, and make them so gyddie, that they shal not knowe, which way to goe. g The Prophet speaketh this to mooue the people to remember Gods benefites in times past, that they maye be confirmed in their troubles. h For I did chuse them to be mine, that they should be holye, and not deceiue mine expectation. i Hee bare their afflictions and griefes as though they had bene his owne. k Which was a witnesse of Gods presence: and this maye be referred to Christ, to whome belongeth the office of saluation. l That is, the people of Israel being afflicted, called to remembance Gods benefites, which hee had bestowed vpon their fathers in times past m Meaning, Moses.

sherpe?

sheepe? where is he that put his holy Spirit within n him?
12 Yee led them by the right hand of Moses with his owne glorious arme, deuiding the water before them, to make himselfe an everlasting Name.
13 Yee led them through the deepe, as an o horse in p wildernesse, that they should not stumble,
14 As the beast goeth downe into the valley, the Spirit of the Lorde gaue them rest: so didest thou lead thy people, to make thy selfe a glorious Name.
15 p Looke downe from heauen, and beholde from the dwelling place of thine holines, and of thy glorie. Where is thy q zeale and thy strength, the multitude of thy mercies, & of thy compassions? they are restrayned from r me.
16 Doubtles thou art our Father: though s Abraham be ignorant of vs, and Israel knowe vs not, yet thou, O Lorde, art our Father, and our redeemer: thy Name is for euer.
17 O Lorde, why hast t thou made vs to erre from thy wayes? & hardened our heart from thy feare? Returne for thy u seruants sake, and for the tribes of thine inheritance.
18 The people of thine holines haue possessed it, but a little x while: for our aduersaries haue troden downe thy Sãctuarie.
19 We haue bene as thei, ouer whom thou neuer bareest rule, and vpon whome thy Name was not called.

n That is, in Moses, that the mightiest gouerne y people: some referre this giuing of the Spirit to the people.
o Peaceably & gently, as an horse is led to his pasture.
p Having declared Gods benefits shewed to their forefathers he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.
q Thy great affection which thou bareest towards vs.
r Meaning, from the whole bodye of the Church.
s Though Abraham would not acknowledge vs to be his children, yet thou wilt not refuse to be our Father.
t By taking away thy holy Spirit from vs, by whome we were gouerned, and so for our ingratitude didest deliuer vs vp to our owne cõcupiscence, and didest punish sinne by sinne according to thy iust iudgement.
u Meaning, for the couenants sake made to Abraham, Izhak and Iaakob his seruants.
x That is, in respect of the promes, which is perpetuall: albeit they had now possessed the lande of Canaan, a thousand and foure hundreth yeere: and thus they lament, to meue God rather to remember his couenant then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnes is like a filthy cloth.

1 O, that thou wouldest a breake the heauens, and come downe, & that the mountains might melt at thy presence!
2 As the melting fire burned, as the fire caused b the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.
3 When thou diddest terrible thinges, which we looked not for, thou camest downe, and the mountaines melted at thy presence.
4 For since the beginning of the worlde they haue not c heard nor vnderstande with the eare, neither hath the eye seene an other God beside thee, which doeth so to him that waiteth for him.
5 Thou didest meete him, d that reioyced d in thee, and did iustly: they remembred thee in thy wayes: behold, thou art angry, for wee haue sinned: yet in f them is continuance, and we shalbe saued.
6 But we haue all bene as an vncleane thing, and al our h righteousnesse is as filthy cloutes, and we all do fade like a leafe, and our iniquities like the winde haue taken vs away.
7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.
8 But nowe, O Lorde, thou art our Father: we are the i clay, and thou art our potter, and we al are the worke of thine hands.
9 Be not angrie, O Lorde, k aboue measure, neither remember iniquitie for euer: lo, we beseech thee beholde, we are all thy people.
10 l Thine holy cities lye waste: Zion is a wildernes, and Jerusalem a desert.
11 The House of our Sanctuarie and of our glorie, m where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.
12 Wilt thou hold thy selfe still n at these thinges, O Lorde? wilt thou holde thy peace and afflict vs aboue measure?

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power as he did in Mount Sinai.
b Meaning, the raine, haile, fire, thunder, and lightnings.
c Saint Paul vseth the same kinde of admiration, 1. Corinth. 2. 9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.
d Thou shewest vnto them, when they trusted in thee, and walked after thy commandements.
e They considered thy great mercies.
f That is, in thy mercies, which he calleth the wayes of the Lord.
g Thou wilt haue pity vpon vs.
h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though wee would excuse our selues, yet our righteousnes, and best vertues are before thee as vile cloutes, or, (as some read) like the menstruous clothes of a woman.
i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.
k For so the flesh iudgeth when God doeth not immediatly send succour.
l Which were dedicated to thy seruice and to call vpon thy Name.
m Wherein we reioyced and worshipped thee.
n That is, at the contempt of thine owne glorie? though our sinnes haue deserued this, yet thou wilt not suffer thy glorie thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect and the punishment of the wicked.

1 I Haue bene sought of them that a asked not: I was found of them that sought me not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.
2 I haue b spyed out mine handes all the dape vnto a rebellious people, which walked in a way that was not good, euen after their owne c imaginations:
3 A people that prouoked me euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e bricks.
4 Which remaine among the f graues, and lodge in the desertes, which eate g swines flesh, and the broth of thinges

a Meaning, the Gentiles which knewe not God, should seeke after him when he had moued their hearts with his holy Spirit. Ro. 10. 20.
b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets, by whome he called them continually, & stretched out his hand to draw them.
c He sheweth that to delite in our owne fantasies is the declining from God & the beginning of all superstition and idolatrie.
d Which were dedicate to idols.
e Meaning their altars, which he thus nameth by contempt.
f To consult with spirits and to coniure diuels, which was forbidden, Deut. 18 11.
g Which was contrary to Gods commandement, Leuit. 11. 7. deut. 14. 8.

h He sheweth that hypocrisie is euer ioyned w̃ pride & cõtempt of others.
i Their punishment shall neuer haue end.
k So that the remembrãce thereof cannot be forgotten.
l Shalbe both punished together: & this declareth how the childrẽ are punished for their fathers faures: to wit, when the same faultes or like are founde in them.
m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites.
n Which was a plentiful place in Iudea to feede sheepe, as Achor was for cattel.
o By the multitude and nomber he meaneth their innumerable idoles, of whome they thought they could neuer haue ynough.
p Seeing you cannot nomber your gods, I wil nomber you with the sworde.
q By my Prophets, whome ye woulde not obey.
r By these wordes, Eate and drinke, he meaneth the blessed lyfe of the faithfull, which haue alwayes consolation, and full contentment of all thinges in their God, though sometimes they lacke these corporall thinges.
s Meaning, that hee woulde call the Gentiles, who shoulde abhorre, euen the very name of the Iewes for their infidelities sake.
t Then by the name of the Iewes.
u By blessing, and by swearing, is meant the praysing of God for his benefites, and the true worshipping of him, which shall not be only in Iudea, but through all the worlde.
x I will no more suffer my Church to be desolate as in times past.

polluted are in their vessels.
5 Which say, [h] Stande apart, come not nere to mee: for I am holier then thou: these are a smoke in my wrath & a fire that [i] burneth all the day.
6 Behold, it is [k] written before me: I wil not keepe silence, but will render it and recompense it into their bosome.
7 Your iniquities and the iniquities of your fathers shall be [l] together (saieth the Lorde) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their olde worke into their bosome.
8 Thus saieth the Lorde, As the wine is found in the cluster, and one saieth, Destroy it not, for a [m] blessing is in it, so will I do for my seruants sakes, that I may not destroy them whole.
9 But I will bring a seede out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shal inherite it, and my seruants shal dwell there.
10 And [n] Sharon shalbe a sheepe fold, and the valley of Achor shall bee a resting place for the cattell of my people, that haue sought me.
11 But ye are they that haue forsaken the Lorde, and forgotten mine holy Mountaine, and haue prepared a table for the [o] multitude, and furnish the drinke offrings vnto the nomber.
12 Therefore will I [p] nomber you to the sword, & all you shal bowe down to the slaughter, because I called, and ye did not answere: I [q] spake, & ye heard not, but did euill in my sight, and did chuse that thing which I would not.
13 Therefore thus saieth the Lorde God, Behold, my seruants shal [r] eate, and ye shall be hungry: beholde, my seruants shall drinke, and ye shall be thirstie: beholde, my seruants shal reioyce, and ye shalbe ashamed.
14 Behold, my seruãts shal sing for ioy of heart, & ye shall cry for sorowe of heart, and shal howle for vexation of minde.
15 And ye shal leaue your name as a curse vnto my [s] chosen: for the Lord God shal slay you: and call his seruants by [t] another name.
16 Ye that shall blesse in the [u] earth, shall blesse him selfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former [x] troubles are forgotten, and shall surely hide themselues from mine eyes.

17 For lo, I wil create [y] newe heauens & a new earth: and the former shal not be remembred nor come into mindes.
18 But be you glad and reioyce for euer in the things that I shal create: for behold, I will create Ierusalem as a reioyce ing and her people as a ioy,
19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall bee no more heard in her, nor the voyce of crying.
20 There shalbe no more there a child of peeres, nor an olde man that hath [z] not filled his dayes: for he that shall bee an hundreth peres olde, shall dye as a young man: but the sinner being [a] an hundreth peres olde shalbe accursed.
21 And they shall [b] buylde houses and inhabite thẽ, & they shal plant vineyardes, and eate the fruite of them.
22 They shall not builde, and another inhabite: they shal not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shal inoye in olde age the woorke of their handes.
23 They shal not labor in vaine, nor bring foorth in feare: for they are the seede of the blessed of the Lord, and their buddes with them.
24 Yea, before they call, I will answere, & whiles they speake, I will heare.
25 The [c] wolfe and the lambe shall feede together, and the lyon shall eate strawe like the bullocke: and to the serpent dust shalbe his meat. They shal no more hurt nor destroy in all mine holy Mountaine, saith the Lord.

things comprehendeth the spirituall promises. 11.6.

y I wil so alter and change the state of my Church, that it shall seeme to dwel in a newe world.
z Meaning, in this wonderfull restauration of the Church, there should be no weakenesse of youth, nor infirmities of age, but all should be fresh, and florishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shal cease, and the teares shall be wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.
b He proposeth to the faithfull the blessings which are conteyned in the Lawe, and so vnder temporall
c Reade Chap. 11.6.

CHAP. LXVI.

1 God dwelleth not in temples made with handes. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishmẽt of the wicked is euerlasting.

1 THus saith the Lorde, * The [a] heauen is my throne, & the earth is my foote stoole: where is that house that yee will build vnto mee? and where is that place of my rest?
2 For all these thinges hath mine hande made, [b] and all these things haue bene, saith the Lord: & to him will I looke, euẽ to him, that is poore, and of [c] a contrite spirite and trembleth at my wordes.
3 Ye that killeth a bullock, is as if he [d] slew

Act. 7. 48, 49.
a My maiestie is so great that it filleth both heauen & earth, and therefore cannot be inclusded in a temple like an idole: condemning hereby their vaine confidẽce,
b Seeing that both the Temple and the things therein, with [f] sacrifices, were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can be without them, Psal. 50 10.
c To him that is humble and pure in heart, which receyueth my doctrine with reuerence and feare.
d Because the Iewes thought themselues holy by offring of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that hee doeth no liste deteste these ceremonies, then he doeth the sacrifices of [f] heathen, who offred men, dogs & swine to their idoles, which things were expressely forbidden in the Law.

a man: he that sacrificeth a sheepe, as if he cut of a dogges necke: he that offreth an oblation, as if he offred swines blood: hee that remembreth incense, as if hee blessed an idole: yea, they haue chosen their owne waies, & their soule delitetth in their abominations.

4 Therfore wil I e chuse out their delusions, & I wil bring their feare vpon thē, because I called, and none woulde answere: I spake & they would not heare: but they did euil in my sight, and chose the things which I woulde not.

5 Heare the woyde of the Lord, all ye that tremble at his f woyde, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but he shall appeare to your iope, and they shalbe alhamed.

6 g A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Loyde, that recompenseth his enemies fully.

7 Before h the trauaileth, she brought forth: and before her payne came, she was deliuered of a man childe.

8 Who hath heard such a thing? who hath seene such things? shal the earth be brought forth in one i day? or shal a nation be borne at once? for assoone as Zion trauailed, she brought forth her children.

9 Shall I k cause to trauaile, & not bring forth? shall I cause to bring forth, and shalbe baren, saith thy God?

10 Reioyce ye with Ierusalem, and bee glad with her, all yee that loue her: reioyce for iop with her, al ye that mourne for her,

11 That ye may sucke l & be satisfied with the breastes of her consolation: that ye may milke out and be delited with the brightnes of her glorie.

12 For thus saith the Lord, Behold, I wil extend m peace ouer her like a flood and the glory of the n Gentiles like a flowing streame: then shall ye sucke, ye shall be o borne vpon her sides, and bee iopfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

14 And when ye see this, your heart shall reioyce, and your p bones shall flourishe like an herbe: and the hand of the Loyde shall be knowen among his seruants, & his indignation against his enemies.

15 For beholde, the Loyde will come with fire, and his charets like a whirlwinde, that he may q recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Loyde wil iudge with fire, and with his sworde all flesh, and the slaine of the Lord shalbe many.

17 They that sanctifie r themselues, and purifie themselues in the gardens behinde one tree in a midseating swines flesh, and such abomination, euen they mouse, shalbe consumed together, saith the Loyde.

18 For I wil visite their workes, and their imaginations: for it shall come that I wil gather all nations, and tongues, & they shal come, and see my s glory.

19 And I will set a t signe among them, & wil send those that x escape of them, vnto the nations of y Tarshish, z Pul, and a Lud, & to them that draw the b bow, to c Tubal & d Iauan, yles afarre of, that haue not heard my fame, neither haue seene my glory, and e they shall declare my glory among the Gentiles.

20 And they shal bring all your f brethren for an offring vnto the Loyde out of all nations, vpon g horses, and in charets, and in horse litters, and vpon mules, & swift beastes, to Ierusalem mine holie Mountaine, saith the Loyde, as the children of Israel, offer in a cleane vessell in the House of the Loyd.

21 And I will take of them for h Priests, and for Leuites, saith the Loyd.

22 For as the new i heauens, & the newe earth which I wil make, shall remayne before me, saith the Loyde, so shall your seede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath shal al flesh come to worship before me, saith the Loyd.

24 And they shal go forth, and looke vpon the k carkases of the men that haue trāsgressed against mee: for their l worme shall not dye, neither shall their fire be quenched, and they shalbe an abhorring m vnto all flesh.

e I wil discouer their wickednes and hypocrisie, wherewith they thinke to blinde mine eyes, to all the worlde.

f He incouragetth the faithful by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.

h Meaning, that the restauration of the Church should be so sudden and contrary to all mens opinion: as when a woman is deliuered before she looke for it, and that without payne in trauaile.

i This shal passe the capacitie of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power, and prouidence woman trauaileth and is deliuered: so hath he power to bring foorth his Church at his time appointed.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

m I will giue her felicitie, and prosperitie in great abundance. n Reade Chap. 60. 16. o Ye shalbe cherished, as her dearely beloued children. p Ye shall haue newe strength and newe beautie.

q This vēgeance God began to execute at the destrucтiō of Babylon, & hath euer continued it against the enemies of his church & will do till the last day, which shalbe the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidde, euen to the mouse which abhorreth nature.

t The Gentiles shalbe partakers of y glory, which before I shewed to the Iewes.

u I will make these that I chuse, that they perish not with the rest of the infidels: whereby he alludeth to the marking of the postes of his people, whome he preserued, Exod. 12. 7.

x I will scatter the rest of the Iewes, which escape destruction, into diuers nations.

y That is, Cilicia. z Meaning, Affrica. a To wit, Lydia, or Asia minor. b Signifying, the Parthians. c Italie. d Grecia. e Meaning, the Apostles, Disciples, and others which he did first chuse of the Iewes to preache vnto the Gentiles. f That is, the Gentiles, which by faith shalbe made the children of Abraham, as you are. g Whereby he meaneth that no necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles, as he did Luke, Timothie and Tite first, and others after to preache his worde. i Hereby he signifieth the kingdome of Christ, wherein his Church shalbe reigned, and whereas before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath so that all times and seasons shall be meete.

k As he hath declared the felicitie that shall bee within the Church for the comfort of the godly, so doth he shew what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continual torment of cōscience, which shal euer gnawe them and neuer suffer them to be at rest, Mar. 9. 44. m This is the iust recompence for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that founde out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gittes of God, and most euident reuelations of prophecie, so that by the commandement of the Lord he began very yong to prophecie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yere vnder the saide King, and three moneths vnder Iehoahaz, and vnder Ieholaikim eleuen yeres, and three moneths vnder Ieholiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were caried awaye into Babylon So that this time amounteth to aboue fourtie yere, besides the time that he prophecied after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnes, subtilitie, cruelti, excesse, rebellion, and contempt of Gods word, and for the cõsolation of ỹ Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne & obstinate, when the Prophets do admonish them most plainly of their destruction. Next howe the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted & rigourously handled of the wicked for Gods cause. And thirdly, though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preserued or his Church, & when all meanes seeme to mans iudgement to be abolished, then will he declare him selfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophecied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preache his word without feare.

1 THe [a] words of Ieremiah the sonne of [b] Hilkiah one of the Priestes that were at [c] Anathoth in the land of Beniamin.

2 To whome the [d] worde of ỹ Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yere of his reigne:

3 And also in the dayes of Iehoiakim the [e] sonne of Iosiah King of Iudah vnto the end of the eleuenth yere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto the carying away of Ierusalem captiue in the fift [f] moneth.

4 Then the worde of the Lord came vnto me, saying,

5 Before I [g] formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophete vnto the [h] nations.

6 Then said I, [i] Oh, Lorde God, behold, I can not speake, for I am a childe.

7 But the Lord said vnto me, Say not, I am a childe: for thou shalt go to al that I shall sende thee, and whatsoeuer I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lorde.

9 Then the Lord stretched out his hande and [k] touched my mouth, and the Lord said vnto me, Beholde, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer [l] nations and ouer the kingdomes to plucke vp, & to roote out, and to destroy and throwe downe, to build, and to plant.

11 After this the word of the Lorde came vnto me, saying, Ieremiah, what seest thou? And I said, I see a [m] rodde of an almonde tree.

12 Then saide the Lorde vnto me, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the worde of the Lorde came vnto me the second time, saying, What seest thou? And I said, I see a seething [n] pot looking out of the North.

14 Then saide the Lorde vnto me, Out of the [o] North shall a plague be spred vpõ all the inhabitantes of the lande.

15 For lo, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, & euery one shall set his throne in the entring of the gates of Ierusalem, & on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my

a That is, the sermons and prophecies.
b Which is thought to be he that found the booke of the Law vnder King Iosiah, 2. King. 22.8.
c This was a citie about three miles distant frõ Ierusalem, and belonged to the Priestes ỹ sonnes of Aaron, Iosh. 21.18.
d This is spoken to confirme his vocation and office: forasmuch as he did not presume of him selfe to preach, and prophecie, but was called thereunto by God.
e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigned no longer.
f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried awaye into Babylon by Nebuchad-nezzar.
g The Scripture vseth this maner of speache to declare, that God hath appointed his ministers to their offices before they were borne, as Isa. 49.1. gal. 1.15.
h For Ieremiah did not onely prophecie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other natiõs.
i Considering ỹ great iudgements of God, which according to his threatnings should come vpõ the world, he was mooued with a certaine compassion on the one side to pity them that should thus perishe, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6.11. Exod. 3.11, and 4.1.
k Which declareth, that God maketh meete and assureth the, whom he calleth to set foorth his glorie: giuing them al meanes necessarie for the same, Exod. 4.12. Isa. 6.7.
l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer listeth it selfe vp against God: & to plant & assure the humble, and such as giue them selues to ỹ obedience of Gods worde, 2. cor. 10.4 hebr. 4. 12. and these are the keyes which Christ hath left to loose & binde, Mat. 18.18.
m He ioyneth the signe with the worde for a more ample confirmation: signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians against the Iewes.
n Signifying, that the Caldeans, and Assyrians should be as a pot to seeth the Iewes, which boiled in their pleasures, & lustes.
o Syria & Assyria were Northward in respect of Ierusalem, which were the Caldeans dominiõ.

p I will giue the charge & power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.
q Which declareth that Gods vengeace is prepared against thē, which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1.Cor.9.16.
r Signifying on the one part, that the more that Satan, and the world rage against Gods ministers, ȳ more present wil he be to helpe them, Iosh.1.5.Heb.13.5. and on the other part, that they are vtterly vnmeete to serue God, and his Church, which are afraide, and do not resist wickednes, whatsoeuer danger depend thereon, Isa.50.7.Ezek.3.8.

r judgements touching all the wickednes of them that haue forsake me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hanes.
17 Thou therefore trusse vp thy loynes, and arise and speake vnto them all that I commande thee: be not afraide of their faces, least I q destroy thee before them.
18 For I, behold, I this day haue made thee a defenced citie, and an r pyon pillar and walles of brasse against the whole lande, against the kings of Iudah, & against ȳ princes therof, against the Priests thereof & against the people of the lande.
19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 8 Against the Priests and false prophetes. 12 The Iewes are destroyed, because they forsake God.

1 MOreouer, the word of the Lorde came vnto me, saying,
2 Go, and crye in the eares of Ierusalem, saying, Thus saith the Lorde, I remember thee, with the a kindnes of thy youth and the loue of thy marriage, when thou wentest after me in the wildernes b in a land ȳ was not sowe.
3 Israel was as a thing c halowed vnto the Lorde, & his first fruites: all they d that eate it, shal offend: euil shal come vpon them, saith the Lord.
4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.
5 Thus saith the Lorde, What iniquitie haue your fathers founde in mee, that they are gone e farre from mee, & haue walked after vanitie, and are become f vayne?
6 For they said not, Where is the Lorde that brought vs vp out of ȳ land of Egypt? that led vs through the wildernesse, through a desert, and waste land, through a drie lande, and g by the shadowe of death, by a lande that no man passed through, & where no man dwelt?
7 And I brought you into a plentifull countrey, to eat the fruite thereof, and the commodities of the same: but wha ye entred, ye defiled h my land, & made mine heritage an abomination.
8 The Priests saide not, i Where is the Lord? & they that should minister the k lawe, knewe me not: the l pastours also offended against me, and the prophets prophecied in m Baal, and went after things that did not profite.
9 Wherefore I will yet n plead with you, saith the Lord, and I will pleade with your children children.
10 For go ye to the ples of o Chittim, and beholde, and send vnto p Kedar, & take diligent heede, and see whether there be such things.
11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their q glorie, for that which doeth not r profite.
12 O ye s heauens, be astonied at this: be afraide and vtterly confounded, saith the Lord.
13 For my people haue committed two euils: they haue forsaken me t the fountaine of liuing waters, to digge them pittes, euen broke pittes, that can holde no water.
14 Is Israel a u seruant, or is he borne in the house? why then is he spoyled?
15 The x lions roared vpon him and yelled, & they haue made his land waste: his cities are burnt without y an inhabitant.
16 Also the children of z Noph and Tahapanes haue a broken thine head.
17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when he b led thee by the way?
18 And what hast thou now to do in the way of c Egypt? to drinke the water of Nilus? or what makest thou in ȳ way of Assur? to drinke the water of the d River?
19 Thine owne wickednes shal e correct thee, and thy turnings backe shall reprouethee: know therefore & behold, that it is an euill thing, and bitter, that thou hast forsaken the Lorde thy God, and that my feare is not in thee, saith the Lord God of hostes.
20 For of olde time I haue broken thy yoke, and burst thy bondes, and thou saidest, f I will no more transgresse, but like an harlot thou runnest about vpon all hie hilles, & vnder all greene trees.

a According to that grace, and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek.16.8.
b When I had deliuered thee out of Egypt.
c Chosen aboue al other to serue the Lord only, & the first offred to the Lord of all other nations.
d Whosoeuer did chalenge this people, or els did annoy them, was punished.
e That is, fallen to most vile idolatrie.
f Altogether giuen to vanitie, & are become blinde and insensible as the idols, that they serue.
g Where for lack of al things necessarie for life, ye could looke for nothing euery houre but present death.
h By your idolatrie, and wicked maners, Psal.78.58. & 106.38.
i They taught not the people to seeke after God.
k As the Scribes, which should haue expounded the lawe to the people.
l Meaning, the princes and ministers: signifying that all estates were corrupt.
m That is, spake vayne things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.
n Signifying, that he would not as he might, straightwaye condemne them, but sheweth thē by euident examples their great ingratitude, that they might be ashamed, and repent.
o Meaning, the Grecians and Italians.
p Vnto Arabia.
q That is, God which is their glone, and who maketh them glorious aboue all other people: reprouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.
r Meaning, the idoles, which were their destruction, Psal. 106.36.
s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same.
t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God him selfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destrucțiō, Iona.2.8 zach.10.2.
u Haue I ordered them like seruants, and not like dearely beloued children? Exod.4.22. therefore it is their faute onely, if the enemie spoyle them.
x The Babylonians, Caldeans, and Assyrians.
y Not one shalbe left to dwel there.
z That is, ȳ Egyptians: for these were two great cities in Egypt.
a Haue grieuously vexed thee at sundrie times.
b Shewing, that God would haue stil led them aright, if they would haue followed him.
c To seeke helpe of man, as though God were not able ynough to defende thee, which is to drinke of the puddels, & to leaue the fountain, read Isa.31.1.
d To wit, Euphrates.
e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as vers.26. Isa.3.9.
f When I deliuered thee out of Egypt, Exod.19.8.deut.5.27.iosh.24.16.ezra.10.12.nehe.8.6.

[a] Ebr. seede was all true.

g Though thou vse all the purifications and ceremonies of the Lawe, thou canst not escape punishment, except thou turne to me by faith, and repentance.

h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doyngs Gods seruice.

i He compareth the idolaters to these beastes, because they neuer cease running to and fro: for both valleyes and hilles are full of their idolatrie.

k He compareth the idolaters to a wilde asse: for she can neuer be tamed, nor yet wearied: for as shee runneth, shee can take her wind at euery occasion.

l That is, when she is with foale, and therefore the hunters waite their time: so though thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shalbe at the full, God will meete with thee.

m Hereby he warneth them that they should not go into stráge countreis to seeke helpe: for they should but spend their labour, & hurt themselues, which is here meant by the bare foote & thirst, Isa. 57. 10.

n As a thiefe will not acknowledge his fault, till he be taken with the deede, & ready to be punished, so they wil not cõfesse their idolatrie, til the plagues due to the same light vpõ thẽ.

o Meaning, that idolaters spoyle God of his honour: & whereas he hath taught to call him ȳ father of all flesh, they attribute this title to their idoles

p Thou thoughtest that thy gods of blocks & stones coulde haue holpen thee, because they were many in nõber & present in euery place: but now let vs see whether either ȳ multitude, or their presence cã deliuer thee frõ my plague, Cha. 11. 13.

q As though I did you iniury in punishing you, seeing ȳ your faults are so euident.

r That is, you haue killed your Prophets, ȳ exhorted you to repẽtãce, as Zechariah, Isaiah, &c.

s Haue I not giuen them abundance of all things?

t But will trust in our owne power and policie.

21 Yet I had planted thee, a noble vine, whose [a] plantes were all naturall: how then art thou turned vnto mee into the plants of a strange vine?

22 Though thou washe thee with g nitre, and take thee much sope, yet thine iniquitie is marked before mee, saieth the Lord God.

23 How canst thou say, I am not polluted, neither haue I [h] followed Baalim? beholde thy wayes in the valley, and know what thou hast done: thou art like a swift [i] dromedarie, that runneth by his wayes.

24 And as a wilde [k] asse, vsed to the wildernes, that sniffeth vp the wind by occasion at her pleasure: who can turne her back? all they that seeke her, wil not weary themselues, but will finde her in her [l] moneth.

25 Keepe thou thy feet from [m] barenesse, and thy throte from thirst: but thou saidest desperately, No, for I haue loued strangers, and them will I folowe.

26 As the [n] thiefe is ashamed, when hee is founde, so is the house of Israel ashamed, they, their Kinges, their princes and their Priestes, and their prophets,

27 Saying to a tree, Thou art my [o] father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they cã helpe thee in the time of thy trouble: for according [p] to the nomber of thy cities, are thy gods, O Iudah.

29 Wherefore will [q] ye pleade with mee? ye all haue rebelled against me, saith the Lorde.

30 I haue smitten your children in vaine, they receiued no correction: your [r] owne swoorde hath deuoured your Prophets like a destroying lion.

31 O generation, take heed to the word of [s] Lord: haue I bin as a [t] wildernes vnto Israel? or a land of darkenes? Wherefore saith my people thẽ, We are [u] lords, we will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attyre? yet my people haue forgotten me, dayes without nomber.

33 Why doest thou prepare thy way, to [x] seeke amitie? euen therfore wil I teach thee, that thy wayes are wickednes.

34 Also in thy [y] wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am giltless, surely his wrath shall turne from mee: beholde, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be cõfounded of Egypt, [z] as thou art confounded of Assiur.

37 For thou shalt go forth from thence, & thine hands vpon [z] thine head, because the Lorde hath reiected thy confidence, and thou shalt not prosper thereby.

u With stragers.

x The Prophets and the faithfull are slaine in euery corner of your countrey.

y For the Assyrians had taken away ȳ ten tribes out of Israel, and destroyed Iudah, euen vnto Ierusalem: and the Egyptians slewe Ioiah, and vexed the Iewes in sundry sorts.

z In signe of lamentation, as 2. Sam. 13. 19.

CHAP. III.

God calleth his people vnto repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah & Israel, comparing them to a woman disobedient to her husband.

1 THey [a] saye, If a man put away his wife, & shee go from him, & become another mans, shall hee returne again vnto her? shall not this lande [b] be polluted? but thou hast played the harlot with many [c] louers: yet [d] turne again to me, saith the Lorde.

2 Lift vp thine eyes vnto the hye places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the [e] Arabian in the wildernes: and thou hast polluted the lande with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restrained, & the [f] later raine came not, & thou haddest a [g] whores forehead: thou wouldest not be ashamed.

4 Diddest thou not still crye [h] vnto mee, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the ende? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto me, in the daies of Iosiah the King, Hast thou seene what this rebel [i] Israel hath done? for she hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayde, when shee had done all this, Turne thou vnto mee: but shee

a According as it is written, Deut. 24. 4.

b If he take such one to wife again.

c That is, with idoles, and with them, whome thou hast put thy confidence in.

d And I will not cast thee of, but receiue thee, according to my mercy.

e Which dwelleth in tents and waiteth for the that passe by to spoyle them.

f As God threatened by his Lawe, Deut. 28. 24.

g Thou woudest neuer be ashamed of thine actes and repente: & this impudencie is common to idolaters, which will not

gine of, though they bee neuer so manifestly conuicted.

h He sheweth that the wicked in their miseries wyll crie vnto God and vse outwarde prayer as the godly doe, but because they turne not from their euil, they are not heard, Isa. 58. 3. 4.

i Meaning, the ten tribes.

k And gaue her vnto the hands of the Assyrians.
l The Ebrewe word may either signifie lightnes & wantonnes, or noyse and brute.
m Iudah fayned for a time that he did returne, as vnder Iosiah and other good Kings, but the was neuer truely touched, or wholy reformed, as appeared when occasion was offred by any wicked prince.
n Israel hath not declared her self so wicked, as Iudah, which yet hath had more admonitions and examples to call her to repẽtance
o Where as the Israelites were now kept in captiuitie by the Assyrians, to whome he promiseth mercie, if they wil repent.
p There was no way, which thou didest not hante to seeke after ỳ idoles, & to trot a pilgrimage.
q This is to be vnderstand of ỳ comming of Christ: for then they shall not seeke ỳ Lord by ceremonies, and all figures shal cease.
r Meaning, the Church, where the Lorde wil be present to the worldes ende, Mat. 28.20.
s Where they are now in captiuitie.
t The Ebrewe worde signifieth a friend or companion, and here may be take for a husband, as it is vsed also, Hos. 3, 1

returned not, as her rebellious sister Iudah sawe.
8 When I sawe, how that by all occasions rebellious Israel had played the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but the wet also, and played the harlot.
9 So that for the l vnghtinesse of her whoredome thee hath euen defiled the land: for she hath committed fornication with stones and stockes.
10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with m her whole heart, but fainedly, saith the Lord.
11 And the Lord said vnto me, The rebellious Israel hath n iustified her self more then the rebellious Iudah.
12 Goe and cry these wordes towarde o the North, and saye, Thou disobedient Israel, returne, saieth the Lorde, and I wyll not let my wrath fall vpon you: for I am merciful, saieth the Lorde, and I wil not alwap keepe mine anger.
13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast p scattered thy wayes to the strange gods vnder euery greene tree, but ye would not obey my voyce, saith the Lord.
14 O yee disobedient children, turne agayne, saieth the Lorde, for I am your Lord, and I will take you one of a citie, and two of a tribe and wil bring you to Zion,
15 And I wil giue you pastors according to mine heart, which shal feed you with knowledge and vnderstanding.
16 Moreouer, when yee be increased and multiplied in the lande, in those dayes, saith the Lorde, they shall saye no more, The Arke of the couenant of the Lord: for it shal come no more to minde, neyther shall they remember it, neyther shal they visit it, for that shalbe no more done.
17 At that tyme they shall call Ierusalem, r The throne of the Lorde, and all the nations shall be gathered vnto it, euen to the Name of the Lorde in Ierusalem: and thence forth they shall follow no more the hardnesse of their wicked heart.
18 In those dayes the house of Iudah shal walke with the house of Israel, and they shall come together out of the land of the s North, into the lande, that I haue giuen for an inheritãce vnto your fathers.
19 But I said, Howe did I take thee for children and giue thee a pleasant lande, euẽ the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, t shalt not turne from mee?
20 But as a woman rebelleth against her t husbande: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 u A voyce was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue peruerted their wayes, and forgotten the Lorde their God.
22 O ye disobedient children, returne and I will heale your rebellions. x Beholde, we come vnto thee, for thou art the Lord our God.
23 Truely the hope of the hilles is but vaine, nor the multitude of mountains: but in the Lorde our God is the health of Israel.
24 For confusion hath deuoured our y fathers labour, fro our youth their sheepe and their bullockes, their sonnes and their daughters.
25 We lye downe in our confusion, & our shame couereth vs: for we haue sinned against the Lorde our God, we and our fathers from our youth, euen vnto this dape, and haue not obeyed the voyce of the Lord our God.

u Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who should leade thẽ captiue & make them to crie and lament.
x This is spoken in the person of Israel to the shame of Iudah which stayde to long to turne vnto God.
y For their idolatry Gods vengeance hath light vpon them and theirs.
z They iustifie not themselues, but condemne their wicked doings and desire forgiuenes of the same, Ezra 9.7. Psalm. 106.6. Isa. 64.6.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophecied, for the malice of their hearts. 19 The Prophet lamenteth it.

1 O Israel, if thou returne, a returne vnto mee, saith the Lorde: and if thou put away thine abominations out of my sight, then shalt thou not remoue.
2 And thou shalt b sweare, The Lorde liueth in truethe, in iudgement, & in righteousnesse, & the nations shall be blessed in him, and shal glorye in him.
3 For thus saith the Lorde to the men of Iudah, and to Ierusalem,
4 Breake vp c your fallowe ground, and sow not among the thornes: be circumcised to the Lorde, and take away the foreskinnes of your hearttes, ye men of Iudah, and inhabitants of Ierusalem, least my wrath come forth like fire, and burne, that none can quenche it, because of the wickednesse of your inuentions.
5 d Declare in Iudah, and shewe forth in Ierusalem, and say, Blow the trumpet in the lande: cry, and gather together, & say, Assemble your selues, and let vs go into strong cities.
6 Set vp the standart in Zion: e prepare to flee, and staye not: for I will bring a plague from the North, and a great destruction.

a That is, wholy, & without hypocrisie, Ioel 2.12. not dissembling to turne & serue God as they do which serue him by halues, as Hos. 7.16.
b Thou shalt detest the name of idoles, Psa. 16. 4. & shalt with reuerẽce sweare by the lyuing God, when thine o the may aduance Gods glorie, and profite others: & here, by swearing he meaneth the true religion of God.
c He willeth them to plucke vp the impietie and wicked affection & worldly respects out of their heart, that the true seede of Gods worde may bee sowen therein, Hos. 10 12. & this is the true circumcision of the heart, Deut. 10.16. rom. 2.29. col 2.11. d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent, and turne to the Lorde. e He speaketh this to admonish them of the great danger whẽ euery man shal prepare to saue himselfe, but it shal be to late, 2. King. 25.4.

f Meaning, Nebuchadnezzar king of Babylon, 2.king.24.1.
g That is, the false prophetes, which shall prophecied peace & security.
h By the false prophets, which promised peace and tranquillitie:
i Thus thou hast punished their rebellious stubbernes by causing them to hearken vnto lies which would not beleeue thy truech, 1.king.22 23. Ezek. 14.9. 2.Thess 2.11.
i The North winde whereby he meaneth Nebuchadnezzar.
k But to cary away both corne and chaffe.
l Meaning, that Nebuchadnezzar shold come as suddenly, as a cloude that is caried with the winde.
m This is spoken in the person of all the people who in their affliction should crie thus.
n Which was a citie in the vtmost border of Israel Northward towarde Babylon.
o Which keepe the fruites so straitly, that nothing can come in nor out: so should the Babylonians passe Iudah.
q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the partes of their bodie feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.
r Meaning the cities, which were as easely cast downe as a tent.

7 The f lyon is come vp frō his denne, and the destroyer of the Gentiles is departed, and g one fourth of his place to laye thy lande waste, and thy cities shalbe destroyed without an inhabitant.
8 Wherefore girde you with sackcloth: lament, and howle, for the fierce wrath of the Lorde is not turned backe from vs.
9 And in that day, saith the Lorde, the heart of the king shall perishe, and the heart of the princes and the Priestes shalbe astonished, and the h prophetes shall wonder.
10 Then sayde I, Ah, Lorde God, surely thou hast i deceyued this people and Ierusalem, saying, Yee shall haue peace, and the sworde perceth vnto the heart.
11 At that time shall it be sayde to this people and to Ierusalem, A dry wind in the hie places of the wildernes commeth towarde the daughter of my people, but neyther k to fanne, nor to cleuse.
12 A mightie winde shall come vnto me from those places, and nowe will I also giue sentence vpon them.
13 Behold, he shall come vp as l clouds, and his chariottes shalbe as a tempest: his horses are lighter then egles. m Wo vnto vs, for we are destroyed.
14 O Ierusalem, wash thine heart from wickednes, that thou mayest be saued: howe long shall thy wicked thoughtes remayne within thee?
15 For a voyce declareth from n Dan, & publisheth affliction from mount o Ephraim.
16 Make ye mention of the heathen, and publishe in Ierusalem, Behold, the p knottes come from a farre countrey, and crye out against the cities of Iudah.
17 They haue compassed her about as the watchmen of a q fielde, because it hath prouoked me to wrath, saith the Lorde.
18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednes: therefore it shall be bitter, therefore it shal perce vnto thine heart.
19 My belly, my belly, I am payned, euen at the verie heart: mine heart is troubled within me: I can not be still: for my soule hath heardc the sounde of the trumpet, and the alarme of the battell.
20 Destruction vpon destruction is cryed, for the whole lande is wasted: suddenly are my r tentes destroyed, & my curtenes in a moment.
21 How long shall I see the standart, and heare the sounde of the trumpet?
22 For my people is foolishe, they haue not knowen me: they are foolish children, and haue none vnderstanding: s they are wise to do euill, but to do well they haue no knowledge.
23 I haue looked vpon the earth, and lo, it was without forme and t voyde: and to the heauens, and they had no light.
24 I beheld the mountaines: and lo, they trembled and all the hilles shooke.
25 I beheld, and lo, there was no man, and all the birdes of the heauen were departed.
26 I beheld, and lo, the fruitfull place was a wilderness, and all the cities thereof were broken downe at the presence of the Lorde, and by his fierce wrath.
27 For thus hath the Lorde sayde, The whole land shalbe desolate: yet will I u not make a full ende.
28 Therefore shall the earth mourne, & the heauens above shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.
29 The whole citie shall flee, for the noyse of the horsemen and bowe men: they shall go into thickets, and climbe vp vpon the rockes: euery citie shal be forsaken, and not a man dwell therein.
30 And when thou shalt be destroyed, what wilt thou do? Though thou x clothest thy selfe with scarlet, though thou deckest thee with ornaments of golde, though thou painteth thy face with colours, yet shalt thou trimme thy self in vaine: for thy louers will abhoyre thee and seeke thy life.
31 For I haue heardc a noyse as of a woman trauayling, or as one labouring of her first childe, euen the voyce of the daughter Zion that sighteth & stretcheth out her hands: y woe is me nowe: for my soule fainteth because of the murtherers.

f Their wisdome and policie tend to their owne destruction, and pulleth them from God.
t By these maner of speaches he sheweth the horrible destruction that shuld come vpon the land, & also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are mooued therewith, as if the order of nature shoulde be changed, Isa.13.10.&.24.23.ezek.32.7. ioel 2.31.and 3.15.
u But for his mercies sake hee will reserue him selfe a residue to be his Church, and to prayse him in earth, Isa. 2.9.
x Neither thy ceremonies nor rich gifts shall deliuer thee.
y As the Prophets were moued to pitie the destruction of their people, so they declared it to moue them to repentance, Isa.22.4.chap.9.1.

CHAP. V.

1 In Iudah no right ous man sounde neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Caldeans.

1 RVnne to & fro by the streetes of Ierusalem, & beholde nowe, and knowe, and inquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, and seeketh the trueth, and I wil spare a it.
2 For though they saye, The b Lorde liueth, yet do they swearc falsly.
3 O Lorde, are not thine eyes vpon the c trueth? thou hast d striken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, & haue refused to returne.

a That is, the citie.
b Though they pretend religion and holines, yet al is but hypocrisies for vnder this kinde of swearing is conteyned the true religion.
c Doest not thou loue vprightnes and faithful dealings?
d Thou hast oft times punished them, but all is in vaine, Isa.9.13.

4 Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Lorde, nor the iudgement of their God.
5 I wil get me vnto the [c] great men, and will speake vnto them: for they haue knowen the way of the Lorde, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.
6 Wherefore [f] a lyon out of the forest shall slaye them, and a wolfe of the wildernes shall destroye them: a leoparde shal watche ouer their cities: euery one that goeth out thence, shall be torne in pieces, because their trespasses are many, and their rebellions are increased.
7 How should I spare thee for this? thy children haue forsaken me, and [g] sworne by them that are no gods: though I fed them to the ful, yet they committed adulterie, and assembled themselues by companies in the harlots houses.
8 They rose vp in the morning like fedde horses: for euery man * neyed after his neighbours wife.
9 Shall I not visit for these things, saith the Lord? Shall not my soule be auenged on such a nation as this?
10 [h] Climbe vp vpon their walles, and destroy them, but make not a full ende: [i] take away their battlements, for they are not the Lords.
11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.
12 They haue [k] denied the Lord, and said, It is not hee, neither shall the plague come vpon vs, neither shal we see sword nor famine.
13 And the Prophets shalbe as [l] winde, and the worde is [m] not in them: thus shal it come vnto them.
14 Wherefore thus saith the Lord God of hostes, Because ye speake such wordes, behold, I wil put my words * into thy mouth, like a fire, and this people shall be as wood, and it shal deuoure them.
15 Lo, I will bring a nation vpon you [o] from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.
16 Whose quiuer is as an [p] open sepulchre: they are all very strong.
17 And they shall eate thine harnest and thy bread: they shall deuoure thy sones and thy daughters: they shall eate vp thy sheepe and thy bullockes: they shal eate thy vines & thy figtrees: they shall destroy with the sworde thy fenced cities, wherein thou didest trust.
18 Neuertheless at those dayes, saieth the Lorde, I will not make a full ende of [q] you.
19 And when * ye shall saye, Wherefore doeth the Lorde our God doe these things vnto vs? then shalt [r] thou answere them, Like as ye haue forsaken me and serued strange goddes in your lande, so shall ye serue strangers in a lande that is not yours.
20 Declare this in the house of Iaakob, and publish it in Iudah, saying,
21 Heare nowe this, O foolish people, & "without vnderstanding, which haue * eyes and see not, which haue eares & heare not.
22 Feare ye not me, saith the Lorde? or will ye not be afraide at my presence, which haue placed the sand for the * bounds of the sea by the perpetuall decree that it can not passe it, & though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?
23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.
24 For they saye not in their heart, Let vs nowe feare the Lord our God, that giueth raine both early and late in due season: he reseruetb vnto vs the appointed weekes of the harnest.
25 Yet your [s] iniquities haue turned away these things, & your sinnes haue hindied good things from you.
26 For among my people are founde wicked persons, that lap wayte as hee that setteth snares: they haue made a pit to catch men.
27 As a cage is full of birdes, so are their houses full of deceit: thereby they are become great and waxen riche.
28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse: yet they [t] prosper, though thei execute no iudgement for the poore.
29 Shall I not visite for these thinges, saypth the Lord? or shall not my soule be auenged on such a nation as this?
30 An horrible and filthy thing is committed in the lande.
31 The [u] prophetes prophecie lies, and the Priestes [v] receiue gifes in their handes, and my people delite therein. What will ye then doe in the ende thereof?

c He speaketh this to the reproch of them, which shoulde gouerne & teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchadnezzar & his armie.
g He sheweth that to sweare by any thing thē by God, is to forsake him.
Exek.22.1.
h He commandeth the Babylonians and enemies to destroy them.
i Read Chap.4.27.
k Because they gaue no credit to the words of his Prophets, as Isa.28.15.
l Their wordes shalbe of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shal come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrowes.
q Here the Lord declareth his vnspeakeable fauour toward his Church, as Chap. 4.27.
Chap.18.10.
r Meaning, the Prophet Ieremiah.
" Ebr. without heart.
Isa.6.9.
mat.13.14.
act.28.27.
rom.11.8.
Iob 26.10.
s If there be any staie, that we receiue not Gods blessings in abundance, we must confider that it is for our owne iniquities, Isa. 59.1,2.
Isa.1.23.
zech.7.9.
t They feele not the plague of God for it.
u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
v Or, beare rule.

CHAP. VI.

r The comming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

1 O Ye children of [a] Beniamin, prepare to flee out of the midst of Ierusalem and blowe the trumpet in [b] Tekoa: set vp a standart vpon Bethhaccerem: for a plague appeareth out of the North and great destruction.
2 I haue compared the daughter of Zion to [d] a beautifull and dainte woman.

a He speaketh to them chiefly because they should take heed by the example of their brethrē, of the other halfe of their tribe, which were now caried away prisoners. b Which was a citie in Iudah six miles from Bethlehē, 2 Chro. 11.6. c Read Nehe. 3.14. d I haue intreated her gently and giuen her abundance of all things.

e She shalbe so destroyed, that the sheepe may be fed in her.
f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.
g He sheweth the cause why it should be destroyed, and how it commeth of themselues.
h He warneth them to amend by his correctiõs, and to turne to him by repentance.
i He exhorteth the Babylonians to be diligent to search out all & to leaue none.
k They delite to heare vaine things and to shut vp their eares to true doctrine.
l As the Lorde had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5.14.
So he kindleth it nowe when he seeth that all remedies are past.
m None shalbe spared.
n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing ȳ God woulde send peace and not warre.
* *Ebr. them that fall.*
o Wherein the Patriarkes and Prophets walked, directed by the word of God: signifiyng that there is no true way, but that which God prescribeth.

3 The pastors with their flockes * shall come vnto her: they shall pitche their tentes rounde about by her, and euery one shall feede in his place.
4 f Prepare warre against her: arise, and let vs goe vp towarde the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.
5 Arise, and let vs goe vp by night, and destroy her palaces.
6 For thus hath the Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the middes of it.
7 As the fountaine casteth out her waters, so she casteth out her malice: g crueltie and spoile is continually heard in her before me with sorowe and strokes.
8 Be thou instructed, h Ierusalem, least my soule depart from thee, lest I make thee desolate as a lande, that none inhabiteth.
9 Thus saith the Lorde of hostes, They shall gather as a vine, the residue of Israel: turne i backe thine hand as the grape gatherer into the baskets.
10 Vnto whom shall I speake, and admonishe that they may heare? beholde, their eares are k vncircumcised, & they cannot hearken: beholde, the worde of the Lorde is vnto them as a reproche: they haue no delite in it.
11 Therefore I am full of the wrath of the Lord: I am weary with holding it: l I will powre it out vpon the m children in the streete, and likewise vpon the assemblie of the yong men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.
12 And their houses with their lands, and wives also shalbe turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, sayth the Lord.
13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the prophet euen vnto the Priest, they al deale falsely.
14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, n Peace, peace, when there is no peace.
15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither coulde they haue any shame: therefore they shall fall among the * slaine: when I shal visite them, they shalbe cast downe, saith the Lord.
16 Thus saith the Lorde, Stand in the waies and behold, and aske for the o old way, which is the good way and walke therein, and ye shall finde rest for your soules: but they said, We wil not walke therein.

17 Also I set p watchmen ouer you, which saide, Take heede to the sounde of the trumpet: but they saide, We will not take heede.
18 Heare therefore, ye q Gentiles, and thou Congregation know, what is among them.
19 Heare, O earth, beholde, I will cause a plague to come vpon this people, euen the fruit of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my Lawe, but cast it of.
20 To what purpose bringest thou me r incense from Sheba, and sweete calamus from a farre countrey? your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.
21 Therefore thus saith the Lorde, Beholde, I will lape stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friende shall perishe.
22 Thus saith the Lord, Beholde, a people commeth from the s North countrey, and a great nation shall arise from the sides of the earth.
23 With bowe and shielde shall they be weaponed: they are cruel and wil haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Sion.
24 We haue heardе their fame, and our hands ware t feeble: sorowe is come vpon vs, as the sorowe of a woman in trauaile.
25 Goe not forth into the field, nor walke by the way: for the sword of the enemie and feare is on euery side.
26 O daughter of my people, girde thee with sackcloth, and wallowe thy selfe in the ashes: make lamentation, and bitter mourning as for thine onely sonne: for the destroier shal suddenly come vpon vs.
27 I haue set u thee for a defence and fortres among my people, that thou mayest knowe and trie their wayes.
28 They are al rebellious traitours, walking craftily: they are brasse, and yron, they all are destroyers.
29 The x bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.
30 They shall call them reprobate siluer, because the Lorde hath reiected them.

p Prophets which should warne you of the dangers that were at hand.
q God taketh al the worlde to witnesse and the insensible creatures of the ingratitude of the Iewes.
r Reade Isai. 1.11. and Amos 5.21.
s From Babylon by Dan, which was North from Ierusalem.
t For feare of the enemie: he speaketh this in the person of the Iewes.
u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked as a founder doeth the pure metall from the drosse.
x All the paine and labour that hath bene taken with them, is lost.

CHAP. VII.

1 Ieremiah is commanded to shewe vnto the people the worde of God, which trusteth in the outward seruice of the Temple. 13 The euils that shal come to the Iewes for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefely require of the Iewes, but that they shoulde obey his word.

1 THe words that came to Ieremiah from the Lord, saying,
Stand in the gate of the Lordes
House

Chap.26.13.
a Beleeue not ye false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserue you, and so nourish you in your sinne, and vaine confidence.
b God sheweth on what condition he made his promes to this Temple: that they should be an holy people vnto him, as he would be a faithfull God to them.
c As theeues hid in holes, and denes thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holines thereof, and that I cannot see your wickednes, Mat.21.13.
d Because they depended so much on the Temple, which was for his promes, that he would be present, and defend them where the Arke was: he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 320. yeeres, and after was taken, the Priests slaine and the people miserably diffomfited, 1.Sam. 4.11 chap.2.56.
e That is, I neeer ceased to warne you, as Isa. 65.2. prouerb.1.23. f He sheweth what is the onely remedie to redresse our sautes: to suffer God to leade vs into the way, and to obey his calling, Isa.66.4. g I will send you into captiuitie as I haue done Ephraim, that is, the tenne tribes. h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayers of the godly can nothing auaile them, whiles they remaine in their obstinacie against God, and will not vse the meanes that he seeth to call them to repentance, Chap.11.14. and 14.11.

House and crie this word there, & saye, Heare the word of the Lord, al ye of Iudah that enter in at these gates to worship the Lord.
3 Thus saith the Lord of hostes the God of Israel, * Amend your wayes and your workes, and I will let you dwell in this place.
4 Trust not in a lying wordes, saying, The Temple of the Lord, the Temple of the Lorde: this is the Temple of the Lorde.
5 For if you amende and redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,
6 And oppresse not the stranger, the fatherlesse and the widowe, and shed no innocent blood in this place, neither walke after other gods to your destruction,
7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.
8 Beholde, you trust in lying words, that can not profite.
9 Will you steale, murder, and commit adulterie and sweare falsely and burne incense vnto Baal, and walke after other gods whom ye know not?
10 And come and stand before me in this House, whereupon my Name is called, and saye, We are deliuered, though we haue done all these abominations?
11 Is this House become c a den of theeues, whereupon my Name is called before your eyes? Beholde euen I see it, saith the Lord.
12 But goe ye now vnto my place which was in Shilo, d where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.
13 Therefore now because ye haue done all these workes, saith the Lorde, (and I e rose vp earely and spake vnto you: but when I spake, ye would not heare me, neither when I called, would f ye answere)
14 Therefore will I do vnto this House, wherupon my Name is called, wherin also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.
15 And I will cast g you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.
16 Therefore thou shalt not h pray for this people, neither lift vp crie or praier for them neither intreate me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?
18 The children gather wood, and the fathers kindle the fire, and the women knede the dough to make cakes to i the Queene of heauen and to powre out drinke offrings vnto other gods, that they may prouoke me vnto anger.
19 Doe they prouoke me to anger, saith the Lorde, and not themselues to the confusion of their owne faces?
20 Therefore thus saith the Lorde God, Beholde, mine anger and my wrath shalbe powred vpon this place, vpon man and vpon beast, and vpon the tree of the fielde and vpon the fruite of the grounde, and it shall burne and not be quenched.
21 Thus saith the Lord of hostes, the God of Israel, Put your burnt offrings vnto your sacrifices, and eate the flesh.
22 For k I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offrings and sacrifices.
23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shalbe my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.
24 But they would not obey, nor incline their eare, but went after the counsels and the stubbernesse of their wicked heart, and went backward and not forward.
25 Since the day that your fathers came vp out of the land of Egypt, vnto l this day, I haue euen sent vnto you all my seruants the Prophets, m rising vp early euery day, and sending them.
26 Yet would they not heare me nor encline their eare, but hardened their necke and did worse then their fathers.
27 Therefore shalt thou speake all these wordes vnto them, but they n will not heare thee: thou shalt also crie vnto them, but they will not answere thee.
28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: truth is perished, and is cleane gone out of their mouth.
29 Cut of thine o heare, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lorde hath rejected and forsaken the generation of his p wrath.
30 For the children of Iudah haue done euill in my sight, saith the Lorde: they haue set their abominations in the House, whereupon my Name is called, to pollute it.
31 And they haue built the hie place of q Topheth, which is the valley of Ben-Hinnom to burne their sonnes & their daughters in the fire, which I r commanded them not, neither came it in mine heart.
32 Therefore

i That is, they sacrifice to the sunne, moone & starres, which they called the Queene of heauen, Chap.44.17. 2.king.23.5.
k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the worde as seales and confirmations of remission of sinnes in Christ: for without y worde they were vaine & vnprofitable.
l Which was about fourteene hundreth yeeres.
m Reade ver.13
n Whereby he sheweth that the pastours ought not to leaue their flocks in their obstinacie: for y Lord wil vse the meanes of his seruants to make the wicked more faultie and to proue his.
o In signe of mourning, as Iob 1.20. micah. 1.16.
p Against whom he had iust occasion to powre out his wrath.
q Of Topheth reade 2. King. 23.10.
r But commanded the contrarie, as Leuit.18. 21. and 20.3. deut.18.10.

32 Therefore beholde, the days come, saith the Loude, that it shal no more be called Topheth, nor the valley of Ben Hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.

33 And the carkeises of this people shall be meat for the fouls of the heauen and for the beasts of the earth, and none shal fray them away.

Ezek. 26.13.

34 Then I will cause to cease from the cities of Iudah and from the streets of Ierusalem the voice of mirth and the voice of gladnes, the voice of the bridegrome and the voice of the bride: for the land shalbe desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendment. 10 He reproueth the lying doctrine and the couetousnes of the prophets and priests.

1 AT that time, saith the Loude, they shal bring out ȳ bones of the kings of Iudah, and the bones of their princes, and the bones of the priests and the bones of the prophets, and the bones of the inhabitants of Ierusalem out of their [a] graues.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whom they haue loued, and whome they haue serued, and whome they haue followed, and whome they haue sought, and whome they haue worshipped: they shall not be gathered not be buried, but shalbe as doung vpon the earth.

3 And death shalbe desired [b] rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, saith the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Loud, Shal they [c] fall and not arise? shal he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? they gaue themselues to deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednes, saying, What haue I done? euery [d] one turned to their race, as the horse rusheth into the battel.

7 Euen the storcke in the aire knoweth her appointed times, & the turtle and the crane & the swallow obserue ȳ time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Lawe [f] of the Lord is with vs? Lo, certainly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken. lo, they haue reiected the word of the Lord, & what wisdome is in them?

10 Therefore will I gaue their wiues vnto others, & their fields to them ȳ shall possesse them: * for euery one from the least euen vnto the greatest is guen to couetousnes, & from the prophet euen vnto ȳ Priest, euery one dealeth falsely.

Isa 56.11. chap. 5.31. & 6.13.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither couldee they haue any shame: therefore shall they fall among the slaine: when I shal visit them, they shalbe cast downe, saith the Lord.

13 I will surely consume them, saith the Loude: there shall be no grapes on the vine, nor figs on the figtree, & the leafe shall fade, and the things that I haue guen them, shal depart from them.

14 Why do we stay? assemble your selues, and let vs enter into the strong cities, & let vs be quiet there: for the Loude our God hath put vs to silence and guen vs water with [k] gall to drinke, because we haue sinned against the Lord.

15* We looked for peace, but no good came, and for a time of health, and beholde troubles.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at the noise of the neying of his strong horses: for they are come, and haue deuoured the land with al that is in it, the citie, and those that dwel therein.

17 For behold, I will [m] send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue [n] comforted my selfe against sorow, but mine heart is heauie in me.

19 Beholde, the voyce of the cry of the daughter of my people for feare of them of a farre countrey, Is not the Loude in Zion? is not her king in her? Why [o] haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

20 The [p] haruest is past, the sommer is ended and we are not holpen.

21 I am [q] sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balme [r] at Gilead? is there no Physition there? Why then is not the health of the daughter of my people recouered?

Hos. 6.8.

priests who should haue bene the Physitions of their soules, and dwelt at Gilead. Hos. 6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioyce. 26 The vncircumcision of the heart.

1 OH, that mine head were full of [a] water, and mine eyes a fountaine of

a The enemie for griedines of gaine shall ryfle your graues, and lay you before those idoles, which in your life you worshipped, to see if thei can helpe you.

b Because of the afflictions ȳ they shal feel through Gods iudgemēts.

c Is there no hope, that they wil returne?

d They fall of hypocrisie, & euery one followeth his owne fantasie without any cōsideration.

e He accuseth them in ȳ that they are more ignorāt of Gods iudgemēts, then these birds are of their appointed seasons to discerne ȳ colde, and heat, as Isa. 1.3.

f The Law doth not profit you, neither neede it to haue bene writtē for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisdome consisteth in Gods worde.

h The Prophet sheweth ȳ great compassion that he had toward

i He speaketh in the person of the people, who whe the enemie cometh, will runne about to hide themselues, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme afflictiō, & thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Cha. 9.15. & 23.15. chap. 14.19.

l Read cha. 4.15.

m God threateneth to send the Babylonians among them, who shal vtterly destroy them in such sort as by no meanes they shall escape.

n Reade Chap. 4.19.

o Thus the Lord speaketh.

p The people wōder that they haue so lōg time looked for succour in vaine.

q The Prophet speaketh this.

r Meaning, that no mans help or meanes could saue them: for in Gilead was pretious balme, Chap. 46.11. or els deriding the vaine confidence of the people who looked for helpe at their

a The Prophet sheweth ȳ great compassion that he had toward this people, seeing ȳ he could never sufficiently lament the destruction ȳ he saw to hang vpon them. Which is a special note to discerne the true pastors from the hirelings, Read Chap. 4.19.

teares,

b He sheweth that this were more quietnes, & greater safety for him to dwel among the wilde beasts then among this wicked people, saue that God hath inioyned him this charge.
c Vtterly turned from God.
d To belie, and slander their neighbours.
e Meaning, that all were corrupt and none coulde finde an honest man.
f They haue so practised deceite that they cannot forsake it.
g They had rather forsake God, then leaue their wicked trade.
h With the fire of affliction. *Psal.28.3.& 120.4.*
i Signifying that all the places about Ierusalem should be destroyed.
k Meaning, that they are al without sense, & vnderstanding, and that God hath taken his Spirit from them.
l He sheweth that ȳ children cannot excuse themselues by their fathers: for both father, and childe, if they be wicked, shall perish.
m Read Chap. 8.14.
n Seing you can not lament your owne sinnes, call for those foolish women, whome of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorrowe.

teares, that I might weepe daye and night for the slaine of the daughter of my people.
2 Oh, that I had in the wildernes a cottage of wayfaring men, that I might leaue my people, and go from them: for they be al c adulterers and an assemblie of rebels,
3 And they bend their tongues like their bowes for d lies: but they haue no courage for the trueth vpon the earth: for they procede from euil to worse, & they haue not knowen me, saith the Lord.
4 Let euery one take heede of his neighbour, & trust you not in any e brother: for euery brother wil vse deceite, and euery friend wil deale deceitfully,
5 And euery one wilbeceine his friend, & wil not speake the trueth: for they f haue taught their tongues to speake lies, and take great paines to do wickedly.
6 Thine habitation is in the middes of deceiuers: g because of their deceite they refuse to know me, saith the Lord.
7 Therefore thus saith ȳ Lord of hostes, Beholde, I wil h melt them, and trye them: for what should I els doe for the daughter of my people?
8 Their tongue *is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.
9 Shal I not visit them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?
10 Vpon the i mountaines wil I take vp a weeping and a lamentation, & vpon the faire places of the wildernesse a mourning, because they are burnt vp: so that none can passe through them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away and gone.
11 And I wil make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.
12 Who is k wise, to vnderstand this, and to whome the mouth of the Loyde hath spoke, euen he shal declare it. Why doth the lande perish, and is burnt vp like a wilderness, that none passeth through?
13 And the Lord saith, Because they haue forsaken my Lawe, which I set before them, and haue not obeyed my voice, neither walked thereafter,
14 But haue walked after the stubbernes of their owne heart, & after Baalims, which l their fathers taught them,
15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I wil feede this people with wormewood, and giue them waters of gall m to drinke:
16 I will scatter them also among ȳ heathen, whome neither they nor their fathers haue knowe, & I wil send a sword after them, till I haue consumed them.
17 Thus saith the Loyde of hostes, Take heede, and call for n the mourning women, that they may come, and sende for

skilfull women that they may come,
18 And let them make haste, and let them take vp a lamentation for vs, that our eyes maye cast out teares and our eye liddes gushe out of water.
19 For a lamentable noyse is hearde out of Zion, How are we destroyed, and vterly confounded, for we haue forsaken the land, and our dwellings o haue cast vs out.
20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and p teache your daughters to mourne, and euery one her neighbour to lament.
21 For death is come vp into our q windowes, and is entred into our palaces, to destroy the children without, and the yong men in the streetes.
22 Speake, thus saith the Lord, The carkeises of men shal lie, euen as the doung vpon the field, and as the handful after the mower, and none shall gather them.
23 Thus saith the Lord, Let not the r wise man glory in his wisdome, nor the strong man glory in his strength, neither the rich man glory in his riches.
24 But let him that glorieth, glory in this, that hee vnderstandeth, and knoweth me: for I am the Lord, which f shewe mercie, iudgement, and righteousnes in the earth: for in these things I delite, saith the Lord.
25 Behold, the dayes come, saith ȳ Lord, that I wil visit al them, which are t circumcised with the vncircumcised:
26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwel in the wildernes: for all these nations are vncircumcised, and al the house of Israel are vncircumcised in ȳ heart.

o As though they were weary of vs, because of our iniquities, Leuit.18. 28. and 20.22.
p He derideth the superstition of the women, which made an arte of mourning, & taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked frō Gods iudgements: but when they thinke to be most sure, and most farre of, then are they soonest taken.
r For asmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lorde, and rejoyce in him, who onely can deliuer vs, 1.Cor. 1.31.2.cor.10. 17.
s These three points are necessary to know aright: his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked, & his iustice, wherebyhe defendeth, and maintaineth the faithful.
t Meaning, both Iewes & Gentiles, as in the next verse he sheweth the cause, read chap 4.4.

CHAP. X.

1 The confellations of the starres are not to be feared. 5 The weakenes of idolles, and of the power of God. 22 Their pastours are become brutt beastes.

1 HEare ye the word of the Lorde that the speaketh vnto you, O house of Israel.
2 Thus saith the Lorde, Learne not the way of the heathen, and be not afraide for the a signes of heauen, though the heathen be afraid of them.
3 For the b customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe,

a God forbiddeth his people to giue credit or feare the constellations and coniunctions of starres, and planets, which haue no power of themselues, but are gouerned by him, and their secret motions and influences are not knowen to man, & therfore there can be no certeine iudgement thereof. Deut.18.9.
b Meaning not onely in the obseruation of the starrs, but their Lawes and ceremonies whereby they cōfirme their idolatrie, which is forbidden, Deut.12 30.

c The Prophets vse thus plainely and simplie to set forth the vile absurditie of the idolaters, ȳ men might learne to be ashamed of ȳ, whereunto their corrupt nature is most subiect, reade Isai.44.12. d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschew, but the good, which they ought to follow, Reuel.15.4. e Because the people thought that to haue images was a meane to serue God & to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, ver.15. and Habak.2.18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people. f Where as they found the best gold: shewing, that they thought nothing to deare for their idols: some reade Ophir, 2.1. King.9.28. g This declareth, that al that hath bene in this Chapter spoken of idols, was to arme the Iewes when they should be in Caldea among the idolaters, and nowe with one sentence he instructeth them both how to protest their owne religion against the idolaters, and how to answere them to their shame which shoulde exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrew. h The more that man thinketh to doe any thing well by his owne wisedome, and not as God instructeth him, the more doth he prouc himself to be a vile beast. i By these wordes, Portion and rod, he signifieth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie consisted in him alone, & therefore they ought to renounce all other helpes, and succours, as of idoles, &c. Deut.32.9. psal.16.5.

4 And another decketh it e with siluer, and with golde: they fasten it with nailes, and hammers, that it fall not.
5 The idoles stande vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.
6 There is none like vnto thee, O Lorde: d thou art great, and thy Name is great in power.
7 Who would not feare thee, O King of nations? for to thee appertenyth the dominion: for among all the wise men of the Gentiles, & in all their kingdomes there is none like thee.
8 But altogether they dote, & are foolish: for the stocke is a f doctrine of vanitie.
9 Siluer plates are brought from Tarshish, and golde f from Vphas, for the worke of the workeman, and the hands of the founder: the blewe silke, and the purple is their clothing: all these things are made by cunning men.
10 But the Lord is the God of truth: he is the liuing God, and an euerlasting King: at his anger the earth shal tremble, and the nations cannot abide his wrath.
11 (Thus shall you say vnto them, The gods g that haue not made the heauens and the earth, shall perishe from the earth, and from vnder these heauens)
12 He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.
13 He giueth by his voice the multitude of waters in the heauen, and he causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.
14 Euerie man is a h beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.
15 They are vanitie, and the worke of errours: in the time of their visitation they shall perishe.
16 The i portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.
17 k Gather vp thy wares out of the land, O thou that dwellest in the strong place.
18 For thus saith the Lorde, Beholde, at this time I will throwe as with a sling the inhabitants of the lande, and will trouble them, and they shall finde it so.
19 Wo is me for my destruction, and my grieuous plague: but I thought, Yet it l is my sorowe, and I will beare it.
20 m My tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not: there is none to spread our my tent any more, and to set vp my curtaines.
21 For the Pastors n are become beastes, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flocks of their pastures are scattered.
22 Behold, the noise of the brute is come, and a great commotion out of the o North countrey to make the cities of Iudah desolate, & a denne of dragons.
23 O Lorde, I know, that p the way of man is not in him selfe, neither is it in man to walke and to direct his steps.
24 O Lorde, correct me, but with q iudgement, not in thine anger, lest thou bring me to nothing.
25 Powre out r thy wrath vpon the heathen, that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob and deuoured him and consumed him, and haue made his habitation desolate.

k The Prophet willeth ȳ Iewes to prepare them selues to this captiuitie, shewing that it was now at hand, that they should feele the things, whereof he had told them.
l It is my iust plague, & therefore I will take it patiently: whereby he teacheth the people howe to behaue themselues towarde God.
m He sheweth howe Ierusalem shall lament.
n The gouernours and ministers.
o Reade Chap. 4.15.
p He speaketh this, because that Nebuchad-nezzar purposed to haue made war against the Moabites & Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, Ezek.21.21. therefore the Prophet saith, that this was the Lordes direction. q Considering that God had reueiled vnto him the certitude of their captiuitie, Chap. 7.16. he onely praieth, that he would punish them with mercie, which Isaiah calleth, in measure, Chap.27.8. measuring his rods by their infirmitie, 1.Cor.10.13. for here by iudgement is ment not onely the punishment, but also the mercifull moderation of the same, as Chap.30.11. r For as much as God can not onely be knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, he praieth that his glorie may fully appeare both in the one and the other, Psal.79.6.

CHAP. XI.

3 A curse of them that obey not the worde of Gods couenant. 10 The people of Iudah, following the steppes of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

1 THE worde that came to Ieremiah from the Lorde, saying,
2 Heare ye a words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,
3 And say thou vnto them, Thus saith the Lorde God of Israel, b Cursed be the man that obeyeth not the words of this couenant,
4 Which I commanded vnto your fathers, and bring them out of the land of Egypt, from the yron furnace, saying, Obey my voice, and do according to all that I command you: so shall ye be my people, and I will be your God,

a He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternal felicitie with them, and howe he euer performed it on his behalfe, and howe they euer shewed themselues rebellious and ingrate towarde him and brake it on their part, and so are subiect to the curse of the Lawe, Deut.27.26.

b Cursed be the man that breaketh not the Lawe, Deut.27.26.

thers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey mp voyce, and doe accordinge to all these things, which I commaund you: so shall ye be mp people, and I will be your God,
5 That I may confirme the othe, that I haue swoine vnto your fathers, to giue them a land, which floweth with milke and honp, as appeareth this day. Then answered [b] I and said, So be it, O Loyd.
6 Then the Loyde saide vnto me, Crie all these woords in the cities of Judah, and in the stréetes of Jerusalem, saying, Yeare ye the woordes of this couenant, and doe them.
7 For I haue protested vnto your fathers, when I brought them up out of the land of Egypt vnto this day, [c] rising early and protesting, saying, Obey mp voyce.
8 Neuertheleſſe they would not obey, nor encline their eare: but euery one walked in the stubbernes of his wicked [d] heart: therefore I will bring vpon them all the [e] woordes of this couenant, which I commanded them to doe, but they did it not.
9 And the Lord said vnto me, A [f] conspiracie is found among the men of Judah, and among the inhabitants of Jerusalem.
10 They are turned backe to the iniquities of their forefathers, which refused to heare mp words: and they went after other gods to serue them: thus the house of Israel, and the house of Judah haue broken mp couenant, which I made with their fathers.
11 Therefore thus saith the Loyd, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, [g] I will not heare them.
12 Then shal the cities of Judah, and the inhabitants of Jerusalem goe, and crie vnto the gods vnto whom they offer incense, but they shal not be able to help them in time of their trouble.
13 [h] For according to the number of thy cities were thy gods, O Judah, and according to the number of the stréetes of Jerusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.
14 Therefore thou shalt not pray [i] for this people, neither lift vp a crie, or prayer for them: for when they crie vnto me in their trouble, I wil not heare them.
15 What should mp [k] beloued tary in mine house, seeing they haue committed abomination with many? and the holy flesh [l] goeth away from thee: yet when thou doest euill, thou reiopcest.
16 The Loyde called thy name, A gréene olive tree, faire, and of goodly fruite: but with [m] noise and great tumult he hath set fire vpon it, and the branches of it are broken.
17 For the Loyd of hostes that planted thee, hath pronounced a plague against thee, (for the wickednesse of the house of Israel, and of [n] house of Judah) which they haue done against themselues to prouoke me to anger in offring incense vnto Baal.
18 And the Loyde hath taught me, and I knowe it, euen then thou shewedst me [o] their practises.
19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not that they had deuised thus against me, saying, Let vs [p] destroy the tree with the fruite thereof, & cut him out of the lande of the liuing, that his name may be no moze in memoze.
20 But O Loyde of hostes, that iudgest righteously, and triest the reines and the heart, let me see thy [p] vengeance on them: for vnto thee haue I opened mp cause.
21 The Loyde therefore speaketh thus of the men of [q] Anathoth, (that seeke thy life, and say, [r] Prophecie not in the Name of the Loyd, that thou die not by our hands)
22 Thus therefore saith the Loyde of hostes, Behold, I will visite them: the yong men shall die by the swoyd: their sonnes and their daughters shall die by famine,
23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitatiõ.

b Thus he speaketh in the person of the people, which agreed to the couenant.

c Reade Chap. 7.13.

d According to his owne fantasie, and not as my word appointed him.

e Meaning, the menaces and curses conteyned in the Lawe, Leui.26.14. deut.28, 16.

f That is, a generall consent to rebell against me.

g Because they will not pray with true faith and repentance, but for the smart and griefe, which they feele, Prou.1.28.

h Reade Chap. 2. 28.

i Reade Chap. 7. 16. and 14. 11.

k My people of Israel whom I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idols, and so reioyced in their wickednesse.

m Of the Babylonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meate with wood, meaning, poyson.

p Thus he spake not for hatred, but being moued with the Spirite of God, he desireth the aduancement of Gods glory and the verefying of his word, which is by the destruction of his enemies.

q To wit, both the Priestes and the rest of the people: for this towne was the Priests, and they dwelt in it, reade Chap.1.1.

r Not that they could not abide to heare God named: (for herein they would shewe themselues most holy) but because they could not abide to be sharpely reproued and therefore desired to be flattered, Isa.30.10. and to be maintained in their pleasures, Micah 2.11. and not to heare vice condemned, Amos 7.12.

CHAP. XII.

1 The Prophet murmureth at the prosperitie of the wicked, although he confesse God to be righteous, 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lorde threatneth destruction vnto the nations, that troubled Iudah.

1 O Loyd, if I dispute with thee, thou art [a] righteous: yet let me talke with thee of thy iudgements: wherefore doeth the way of the wicked [b] prosper? why are all they in wealth that rebelliously transgresse?
2 Thou hast planted them, [c] they haue taken roote: they grow, and bring forth fruit: thou art néere in their mouth, and farre from their [c] reines.
3 But thou, Loyd, knowest me: thou hast seene me, and tried mine heart towarde thee: pull them out like sheepe for the slaughter, and [d] prepare them for the day of slaughter.

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.

b This question hath bene alway a great tentation to the godly, to see [y] wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob 21.7 psal.37.1. and 73.3. Haba.1.3.

c They professe God in mouth, but deme him in heart, which is here ment by the reines, Isa.29.13. mat.15.8.

d The Ebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterwarde they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods lenitie & his promises, they flattered themselues as though God would euer be merciful, and not vtterly destroye them: therefore they hardened themselues in sinne, till at legth the beastes and insensible creatures felt ẽ punishmẽt of their stubburne rebellio against God.
f Some thinke that God reproueth Ieremiah in that, ẽ he would reason ẽ him, saying, ẽ if he were not able to match with mẽ, that he were sarre vnable to dispute w̃ God. Others, by the foote mẽ, meane them of Anathoth, & by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countreymen did.
g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labor to put him to silence.
h Euer ramping and raging against me and my Prophets.
i In steade of bearing my liuerie and wearing

4 Howe long shall the land mourne, and the herbes of euerie field wither, for the wickednesse of them that dwel therein? the beasts are consumed and the birds, because they said, [e] He will not see our last ende.
5 If thou hast runne with the [f] footmen, and they haue wearied thee, then howe canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou do in the swelling of Iorden?
6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleeue thẽ not, though they speake faire to thee.
7 I haue forsaken ẽ mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.
8 Mine heritage is vnto me, as a [h] lyon in the forest: it crieth out against mee, therefore haue I hated it.
9 Shall mine heritage be vnto mee, as a birde [i] of diuers colours? are not the birds about her, saying, Come, assemble al the beasts of ẽ field, come to eate her?
10 Many pastors haue destroyed my [k] vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernes.
11 They haue layde it waste, and it, being waste, mourneth vnto me: & the whole land lieth waste, because no man setteth his minde on [l] it.
12 The destroyers are come vpon all the high places in the wildernes: for the sword of the Lorde shall deuoure from the one end of the lande, euen to the other end of the land: no flesh shall haue peace.
13 [m] They haue sowen wheate, and reaped thornes: they were [n] sicke, and had no profite: and they were ashamed of [o] your fruites, because of ẽ fierce wrath of the Lord.
14 Thus saith the Lorde against all mine euil [p] neighbors, that touch the inheritance, which I haue caused my people Israel to inherit, Behold, I will plucke them out of their land, & plucke out the house of Iudah from among them.
15 And after that I haue plucked them out, I [q] will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the [r] wayes of my people, to sweare by my name, ([s] The Lorde liueth) as they taught my people to sweare by Baal, then shal they be built [t] in the middes of my people.
17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was reserued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

1 THus saith the Lord vnto mee, Go, & buie thee a linen girdle, & put it vpon thy lopnes, and put it not in water.
2 So I bought the girdle according to the commandement of the Lorde, and put it vpon my lopnes.
3 And the word of the Lorde came vnto me the second time, saying,
4 Take the girdle that thou hast bought, which is vpon thy lopnes, and arise, go toward [a] Perath, and hide it there in the cleft of the rocke.
5 So I went, and hid it by Perath, as the Lord had commanded me.
6 And after many dayes, the Lorde said vnto me, Arise, go toward Perath, and take the girdle from thence, which I commanded thee to hide there.
7 Then went I to Perath, and digged, & tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, & was profitable for nothing.
8 Then the word of the Lorde came vnto me, saying,
9 Thus saith the Lord, After this maner wil I destroy the pride of Iudah, and the great pride of Ierusalem.
10 This wicked people haue refused to heare my worde, & walke after the stubbernes of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shalbe as this girdle, which is profitable to nothing.
11 For as the girdle cleaueth to ẽ lopnes of a man, so haue I ꝓcyed to me ẽ whole house of Israel, and the whole house of Iudah, saith the Lord, that they might be my people: that they might haue a name and praise, and glorie, but they would not heare.
12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery [b] bottel shalbe filled with wine, & they shall say vnto thee, Doe we not know that euery bottel shalbe filled with wine?
13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen ẽ Kings that sit vpon the throne of Dauid, and the Priests & the Prophets and all the inhabitants of Ierusalem with drunkennes.
14 And I [c] will dash them one against another, euen the fathers and the sonnes together, saith the Lorde: I will not spare,

e The true doctrine & maner to serue God.
f Read Cha. 4. 2.
g They shalbe of the nomber of the faithfull, and haue a place in my Church.

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident, that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten: although they were ioyned to the Lord before as a girdle about a man.

b Euerie one of you shalbe filled with spiritual drunkennes, and be without all knowledge to seeke how to help your selues.
c It shal be as easie for me to destroy the greatest, & the stronger, as it is for a man to breake earthen bottels.

spare, I will not pitie nor haue compassion, but destroy them.
15 Heare and giue eare, be not proude: for the Lord hath spoken it.
16 Giue glory to the Lorde your God before he bring [d] darkenes, & or euer your feete stumble in the darke mountaines, & whiles you looke for [e] light, he turne it into the shadow of death and make it as darkenes.
17 But if ye will not heare this, my soule shall [f] weepe in secret for your pride, and mine eye shall weepe and drop downe teares, because the Lords flock is caried away captiue.
18 Say vnto the [g] King & to the Quéene, Humble your selues, sit downe, for the crowne of your glorie shal come downe from your heads.
19 The cities of [h] the South halbe shut vp, and no man shal open them: al Iudah shal be caried away captiue: it shal be wholy carped away captiue.
20 Lift up your eyes and beholde them that come from the North: where is the [i] flock that was giuen thee, euen thy beautiful flocke?
21 What wilt thou say, when he shall visite thee? (for thou hast [k] taught them to be captaines & as chiefe ouer thee) shall not sorow take thee as a woman in trauaile?
22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts [l] discouered and thy heeles made bare.
23 Can the blacke Moze change his skin? or the leopard his spottes? then may ye also do good, that are accustomed to do euill.
24 Therefore will I scatter them, as the stubble that is taken awape with the South winde.
25 This is thy portion, & the part of thy measures from me, saith the Lorde, because thou hast forgotten mee and trusted in lies.
26 Therefore I haue also discouered thy skirts vpon thy face, [m] that thy shame may appeare.
27 I haue seene thine adulteries, and thy [n] nepings, the filthines of thy whoredome on the hilles in [o] the fieldes, and thine abominations. Wo vnto thee, O Ierusalem: wilt thou not bee made cleane? when shal it once be?

CHAP. XIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

1 THE woide of the Lorde that came vnto Ieremiah, concerning the [a] dearth.
2 Iudah hath mourned, and the gates thereof are desolate, they haue bene [b] brought to heauines vnto the ground, and the cry of Ierusalem goeth vp.
3 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and [c] couered their heads.
4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.
5 Yea, the hinde also calued in the fielde, and forsooke [d] it, because there was no grasse.
6 And the wilde asses did stand in the high places, and drewe in their winde like [e] dragons: their eyes did faile, because there was no grasse.
7 [f] O Lorde, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.
8 O thy hope of Israel, thy sauiour there of in the time of trouble, why art thou as a [g] stranger in the lande, as one that passeth by to tarie for a night?
9 Why art thou as a man astonyed, and as [h] a strong man that cannot helpe? yet thou, O Lord, art in the mids of vs, and thy Name is called vpon vs: forsake vs not.
10 Thus saith the Lord vnto this people, Thus haue they delited to wãder: they haue not refrained their feete, therefore the Lorde hath no delite in them: but he will now remember their iniquitie, and visit their sinnes.
11 Then saide the Lord vnto mée, [i] Thou shalt not pray to do this people good.
12 When they fast, I will not heare their cry, and when they offer burnt offring, and an oblatiõ, I will not accept them: but I will consume them by the sword, and by the famine & by the pestilence.
13 Then answered I, Ah Lorde God, behold, the [k] prophets say vnto them, Ye shall not see the sworde, neither shall famine come vpon you, but I will giue you assured peace in this place.
14 Then the Lord said vnto me, The prophets prophecie lies in my Name: [m] I haue not sent them, neither did I command them, neither spake I vnto them, but they prophecie vnto you a false vision, and diuination, and vanitie, and deceitfulnes of their owne heart.
15 Therfore thus saith the Lord, Concerning the prophets that prophecie in my Name, whome I haue not sent, yet they say, Sword and famine shal not be in this land, by sword and famine shal those prophets be consumed.
16 And the people to whome these prophets do prophecie, shall be cast out in the streets of Ierusalem, because of the famine, and the sword, and there shal be none to burye them, both they, and their wives, and their sonnes, & their daughters: for I will powre their wickednes vpon them.
17 Therefore thou shalt say this woide vnto them, Let mine eyes drop downe [l] teares

a Which came for lack of raine, as verf 4.
[b] Or, restraint.
b The word signifyeth to bee made black, & so is here taken for extreme sorowe.
c To wit, with ashes in token of sorowe.
d Meaning, that ye brute beasts for drought were cõpelled to forsake their yong, contrary to nature, and to go seeke water, which they could not finde.
e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.
f He sheweth the onely way to remedie Gods plagues, which is by vnfayned cõfession of our sinnes, and returning to him by repentance.
g That taketh no care for vs.
h As one that hath strength to helpe, and yet is afraid to put to his hand.
i Read Chap. 7. 16. & 11. 14.
k He pitieth the people, and accuseth ye false prophets, which deceiued them: but the Lord answered, that ye prophets, which deceiued, & the people, which suffered themselues to be seduced, shal perish, Chap. 23. 15. and 27. 8. 9. and 29. 8.
(*Chap. 23. 21. & 27 10, 14. & 29. 9.*)

1 The false prophets promised peace, and assurance, but Ieremiah calleth to teares, and repẽtance for their affliction, which is at hande, as Chap. 9.1. Lamẽ. 1.16. & 2.18.
m Both hie, and lowe shalbe led captiues into Babylon.
n Though the Prophet knew ye God had cast of ye multitude, which were hypocrites, & bastard childrẽ, yet he was assured that for his promes sake he would haue stil a Church, for the which he praieth o He teacheth ye Church a forme of prayer, to humble themselues to God by true repentance, which is the only meane to auoyd this famine, which was the beginning of Gods plagues. p Meaning, their idoles, reade Chap. 10.15.

teares night & daye without ceasing: for the virgine daughter of my people is destroyed with a great destruction, & with a sore grieuous plague.
18 For if I go into the helde, beholde the slaine with the sword: and if I enter into the citie, beholde them that are sicke for hunger also: moreouer the Prophet also and the Priest go a wandring m into a land that they know not.
19 Hast thou vtterly reiected n Iudah, or hath thy sonle abhorred Zion? why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and beholde trouble.
20 We o acknowledge, O Lord, our wickednes and the iniquitie of our fathers: for we haue sinned against thee.
21 Do not abhorre vs: for thy names sake cast not downe the throne of thy glory: remember & breake not thy couenant with vs.
22 Are there any among the p vanities of the Gentiles, that can giue raine? or cã the heauens giue showres? is it not thou, O Lord our God? therfore we will waite vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lorde would heare no prayer for the Iewes, 3 But threatneth to destroy thẽ with foure plagues.

1 THen said q Lord vnto me, r Though Moses & Samuel stode before me, yet mine affection couldst not be towarde this people: cast them out of my sight, and let them depart.
2 And if they say vnto thee, Whither shal we depart? then tell them, Thus saith the Lorde, s Such as are appointed to death, vnto death: & such as are for the swoꝛd, to the swoꝛd, & such as are for the famine, to the famine, and such as are for the captiuitie, to the captiuitie.
3 And I wil appoint ouer thẽ four kinds, saith the Lord, the swoꝛd to slay, and the t dogs to teare in pieces, & the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.
4 I wil scatter them also in all kingdoms of the earth, u because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.
5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sorie for thee? or who shall goe to praye for thy peace?
6 Thou hast forsaken me, saith the Lord, and gone backewarde: therefore wil I stretche out mine hande against thee, and destroy thee: for I am weary with repenting.
7 And I wil scatter them with the fanne

in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.
8 Their widowes x are increased vp more aboue the sand of y sea: I haue brought vpon them, and against the z assemblie of the young men a destroyer at noone day: I haue caused him to fall vpon them, & the citie suddenly, and a speedily.
9 She that hath borne b seuen, hath bene made weake: her heart hath failed: the sunne hath fapled c her, whiles it was daye: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.
10 ¶ d Wo is mee, my mother, that thou hast borne mee, a contentious man, & a mã that striueth with the whole earth: I haue neither e lent on vsurie, nor men haue lent vnto mee on vsury: yet euery one doeth curse me.
11 The Lord said, f Surely thy reuant shal haue wealth: surely I will cause thine enemie to intreate thee in the time of trouble, and in the time of affliction.
12 Shall the g yron breake the yron, & the brasse that commeth from the North?
13 Thy substance and thy treasures will I giue to bee spoyled without h gayne, and that for all thy sinnes euen in all thy borders.
14 And I wil make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne you.
15 O Lord, thou knowest, remember me, & visite me, and reuenge me of my o persecuters: take me not away in the continuance of thine anger: knowe that for thy sake I haue suffred rebuke.
16 Thy words were founde by me, and I did p eat them, and thy word was vnto me the iope & reioycing of mine heart: for thy Name is called vpõ me, O Lord God of hostes.
17 I sate not in the assemblie of the mockers, neyther did I reioyce, but sate alone q because of thy plague: for thou hast filled me with indignation.
18 Why is mine heauinesse continuall? & my plague desperate & cannot be healed? why art thou vnto me r as a lyar, & as waters that fayle?
19 Therefore thus saith the Lord, If thou s returne, then wil I bring thee again, & fauour him. n As for the people though they as yron, yet shoulde they not be able to resist the Babylon, but should be led captiues. *t Or ransome.* o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible. p I receiued them with as great ioye as he, that is affamished eateth meat. q I had nothing a do with the wicked contemners of thy worde, but lamented bitterly for thy plagues: shewing what the faithful should do when they see tokens of Gods anger. r And hast not assisted me according to thy promes wherein appeareth, that in the saints of God is imperfection of faith, which through impaciencie is oft times assayled, as Cha. 20 7. s If thou forget these carnal cõsiderations, and faithfully execute thy charge.

a Meaning, that if there were any mã liuing moued with so great zeale toward the people, as were these two, yet that he woulde not grant this request, forasmuch as he had determined the contrary, Eze. 14.14. *Zac 11.9.*
b The dogges, birdes & beastes should deuoure them, that were slaine.
c The word signifieth to runne to & fro for feare & vnquietnes of conscience, as did Kain.
d Not that the people was punished for y kings sinne onely, but for their owne sins also, because they consented to his wickednes, 2. King. 21.9.
e That is, I wil not call backe my plagues, or spare thee any more.
f Meaning, the cities.
g Because I had slaine their husbands.
t Or, mother.
u Or, fearefully.
h She that had many, lost all her children.
i She was destroyed in the mids of her prosperitie.
k These are the Prophets words, complayning of y obstinacie of the people, and y he was reserued to so wicked a time wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the worlde against them, though they giue none occasion.
l Which is an occasion of contẽtion & hatred.
m In this perplexitie the Lord comforted me, & sayd that my last dayes should be quiet: and by the enemie he meaneth here, Nebuzardan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choyse either to remain in his coũtrey, or to go whither he would: or by the enemie he meaneth the Iewes, which shoulde afterward know Ieremiahs fidelitie, & therefore seemed strong hard yron of Babylon, but wishing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.

d – Sc. 6, seeke one, good the bad. e So wit, as my mouth hath pronounced, Chap. 1.18, and as here followeth ver. 20. x Conforme not thy selfe to their wickednes, but let them followe thy godly example. y I will arme thee with an invincible strength and constancie, so that all the powers of the world shall not ouercome thee.

thou shalt stande before me: and if thou take away the e precious from the vile, thou shalt be a according to my worde: let them returne x vnto thee, but returne not thou vnto them.
20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not y preuaile against thee: for I am with thee to saue thee & to deliuer thee, saith the Lord.
21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

CHAP. XVI.

1 *The Lord forbidding Ieremiah to marrie, sheweth him what shoulde be the afflictions vpon Iudah.* 13 *The captiuitie of Babylon.* 15 *Their deliuerãce.* 19 *The calling of the Gentiles.*

1 THe word of the Lord came also vnto mee, saying,
2 Thou shalt not take thée a wife, nor haue sonnes nor daughters in this place.
3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare thē, and concerning their fathers, that beget them in this land.
4 They shall dye of deaths and diseases: they shal not be lamented, neither shall they be buried, but they shalbe as dõgne vpon the earth, and they shalbe consumed by the sworde, and by famine, and their carkeises shall bee meate for the foules of the heauen, and for the beasts of the earth.
5 For thus saith the Lorde, b Enter not into the house of mourning, neyther go to lament, nor be mouued for them: for I haue taken my peace from this people, saieth the Lorde, euen mercie and compassion.
6 Both the great, and the small shall dye in this lande: they shall not be buryed, neither shal men lament for them c nor cut themselues, nor make themselues balde for them.
7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue thē the d cuppe of consolation to drinke for their father or for their mother.
8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.
9 For thus saith the Lord of hosts, b God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnes, the voice of the bridegroome and the voyce of the bride.
10 And when thou shalt shewe this people all these wordes, and they shall saye vnto thee, * Wherefore hath the Lorde pronouced al this great plagne against vs? or what is e our iniquitie? & what is our sinne that wee haue committed against the Lord our God?
11 Then shalt thou say vnto thē, Because your fathers haue forsaken mee, saith the Lorde, and haue walked after other gods, and haue serued them, and worshipped them, & haue forsaken mee, and haue not kept my Law,
12 (* And ye haue done worse then your fathers: for behold, you walke euery one after the stubbernesse of his wicked heart, and will not heare me)
13 Therefore will I hurle you out of this land into a land that ye knowe not, neither you, nor your fathers, & there shall ye serue other gods day and night: for I will shew you no grace.
14 * Behold therefore, saith the Lorde, the dayes come that it shall no more be sayd, The Lorde liueth, which brought vp the children of Israel out of the land of Egypt,
15 But the Lorde liueth, that brought vp the children of Israel f from the land of the North, & from all the landes where he had scattered them, and I wil bring thē againe into their lande that I gaue vnto their fathers.
16 Behold, saith the Lord, I will send out many g fishers, and they shal fish them, & after, wil I sende out many hunters, and they shall hunt them from euery mountaine and from euery hil, and out of the caues of the rockes.
17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.
18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, & haue filled mine inheritance with their filthie h carions and their abominations.
19 O Lorde, thou art my i force, and my strength & my refuge in the day of affliction: the Gentiles shall come vnto thee from the endes of the worlde, and shall say, Surely our fathers haue inherited k lyes, and vanitie, wherein there was no profite.
20 Shal a man make gods vnto himself, and they are no gods?
21 Behold, therfore I will this once l teach them: I wil shew them mine hand and my power, and they shal know that my Name is the Lorde.

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorow.

b Signifiyng § the affliction should be so great that one should not haue leasure to comfort another.
c That is, should not rent their clothes in signe of mourning.
d For in these great extremities al consolation and comfort shalbe in vaine. *Chap. 5.19.*
e Because the wicked are alwayes rebellious & disseble their owne sinnes, and murmur against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answere.

Chap. 7.26.
Chap. 23.7.
f Signifyng the benefite of their deliuerance out of Babylon should be so great, that it should abolish the remembrãce of their deliuerance frõ Egypt: but he hath here chiefly respect to the spiritual deliuerance vnder Christ.
g By the fishers and hunters are meant the Babylonians & Caldeans, who shoulde destroy them in such sort that if they escaped the one, the other should take thē.
h That is, their sonnes & daughters, which they offred to Molech.
i He wondereth at the great mercy of God in this deliuerance, which shall not only extend to § Iewes, but also the Gentiles.
k Our fathers were most vile idolaters: therefore it commeth onely of Gods mercie, that he perfourmeth his promes, & hath not vtterly cast vs of.
l They shall once againe feele my power, & mercie for their deliuerance, that they may learne to worship mee.

CHAP. XVII.

1 *The frowardnesse of the Iewes.* 5 *Cursed be those that put their confidence in man.* 9 *Mans heart is wicked.* 10 *God is the searcher of the heart.* 13 *The liuing waters are forsaken.* 21 *The right keeping of the Sabbath commanded.*

1 THe sinne of Iudah is a written with a penne of yron, and with the point of a diamonde, and grauen vpon the b table of their heart, and vpon the

a The remembrance of their cõtempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels. b In steade of the Lawe of God, they haue written idolatrie & all abominations in their heart.

e Your sinnes appeare in al the altars that you haue erected to i doles.
d Some reade, So that their childrē remember their altars, that is, followe their fathers wickednes.
e Zion that was my mountaine, shal now be left as a waste field.
f Because thou wouldest not giue the lād rest at such times, slaies, & yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies and thought to make the selues strong by the friendshippe of the Egyptians, Isa. 31.3. & strangers, and in the meane season did not depend on God, and there fore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortal, Isa. 2.22. Chap. 48.8, 7.
h Read Psal. 1.3.
i Because the wicked haue euer some excuse to defende their doings, he sheweth, that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedes by the malice of their hearts, 1. Sam. 16 7. 1. Chro. 28.9 Psal. 7.10. Chap. 11.20. & 20.12 Reu. 2.23

houses of your e altars.
2 d They remember their altars as their children, with their groues by p greene trees vpon the hie hilles.
3 e O my mountaine in the fielde, I will giue thy substance, and all thy treasures to be spoyled, for the sinne of thy high places throughout all thy borders.
4 And thou shalt rest, f and in thee shalbe a rest from thine heritage that I gaue thee, & I will cause thee to serue thine enemies in p lande, which thou knowest not: for ye haue kindled a fire in mine anger, which shal burne for euer.
5 ¶ Thus saith the Lord, g Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.
6 For he shalbe like the heath in the wildernes, and shall not see when any good commeth, but shall inhabite the parched places in the wildernes, in a saite lande, and not inhabited.
7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.
8 h For he shalbe as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heat commeth, but her leafe shalbe greene, and shal not care for the yere of drought, neither shall cease from yeelding fruite.
9 i The heart is deceitfull and wicked aboue all things, who can know it?
10 I the Lord search the hearte, and trie the reines, euen to giue euery man according to his wayes, and according to the fruite of his workes.
11 k As the partriche gatheredh the yong, which she hath not brought forth: so he that getteth riches, & not by right, shall leaue them in the middes of his dayes, and at his ende shall be a foole.
12 A glorious throne l eralted from the beginning, so is the place of our Sanctuarie.
13 O Lorde, the hope of Israel, all that forsake thee, shalbe confounded: they that depart from thee, shal be written m in the earth, because they haue forsaken the Lorde, the fountaine of liuing waters.
14 Heale me, O Lord, and I shalbe whole: n saue me, and I shalbe saued: for thou art my praise.

15 Beholde, o they say vnto me, Where is the worde of the Lorde? let it come nowe.
16 But p I haue not thrust in my self for a pastour after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lippes, was right before thee.
17 Be not q terrible vnto me: thou art mine hope in the day of aduersitie.
18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, r and destroye them with double destruction.
19 Thus hath p Lorde said vnto me, Go and stand in the s gate of the children of the people, whereby the kings of Iudah come in, and by the which they go out, and in all the gates of Ierusalem,
20 And say vnto them, Heare the worde of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitantes of Ierusalem, that enter in by these gates.
21 Thus saith the Lorde, Take heede to your soules, and beare no burde in the t Sabbath daye, nor bring it in by the gates of Ierusalem.
22 Neither cary forth burdens out of your houses in the Sabbath day: neither do ye any worke, but sanctifie the Sabbath, as I commaunded your fathers.
23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receyue correction.
24 Neuertheles if ye will heare me, saith the Lord, and beare no burden through the gates of the city in p Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,
25 Then shall the kings and the princes enter in at the gates of this citie, & shal sit * vpon the throne of Dauid, and shal ride vpon charets, and vpo horses, both they and their princes, the men of Iudah, and the inhabitantes of Ierusalem: and this citie shall remayne for euer.
26 And they shal come from the cities of Iudah, & from about Ierusalem, and from the land of Beniamin, & from the plaine, and from the mountaines, and fro the South, which shall bring burnt offrings, and sacrifices, and meate offrings, and incense, and shal bring sacrifice of praise into the House of p Lord.
27 But if ye will not heare me to sanctify the Sabbath day, & not to beare a burden not to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

o The wicked say y my prophecie shal not come to passe because thou deferest y time of thy vengeance.
p I am assured of my vocation, and therefore know the that the thing which thou speakest by me, shal come to passe, and that I speake not of any worldly affection.
q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.
r Read Chap. 11. 20.
s Whereas thy doctrine may be best vnderstande both of hie and lowe.
t By naming the Sabbath day, he comprehendeth the thing, that is therby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, read Exod. 20.8. and by the breaking of this one commandement, he maketh them transgressours of y whole law, for as much as y first and second table are cōteined herein. Chap. 22.4.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his worde.

a As the potter hath power ouer the clay to make what pot he wil, or to breake thē, whē he hath made them: so haue I power euer you to do w you as seemeth good to me, Isa 45.9. wisd. 15.7. rom. 9. 20, 21.

b When ỳ scripture attributeth repentance vnto God, it is not ỳ he doeth contrary to that which he hath ordeined in his secret counsell: but when he threateneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer conteineth a cōdition in it) taketh no place: & this the scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellio, & to their owne selfe will.

d As no man ỳ hath thirst, refuseth fresh cōduit waters which he hath at home, to go & seeke waters broade to quēch his thirst: so they ought not to seeke for helpe and succour as strangers and leaue God, which was present with them.

e That is, the way of trueth, which God had taught by his Law, read Chap. 6.16.

f I will shewe mine anger and not my fauour toward them.

18 The conspiracie of the Iewes against Ieremiah.
19 His prayer against his aduersaries.

1 THe word which came to Ieremiah from the Lord, saying,
2 Arise, and go downe into the potters house, and there shall I shewe thee my wordes.
3 Then I went downe to the potters house, and behold, he wrought a worke on the wheeles.
4 And the vessell that he made of a clay, was broken in the hande of the potter. so he returned, & made it another vessell, as seemed good to the potter to make it.
5 Then the word of the Lord came vnto me, saying,
6 O house of Israel, can not I doe with you as this potter, saith the Lorde? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.
7 I wil speake suddenly against a natiō or against a kingdome to pluck it vp, and to roote it out and to destroy it.
8 But if this nation, against whome I haue pronounced, turne frō their wickednes, I wil b repēt of the plague that I thought to bring vpon them.
9 And I wil speake suddenly cōcerning a nation, and concerning a kingdome to build it and to plant it.
10 But if it doe euill in my sight & heare not my voyce, I wil repent of the good that I thought to do for them.
11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes & your workes good.
12 But they saide c desperately, Surely we will walke after our owne imaginations, and do euery man after ỳ stubburnnes of his wicked heart.
13 Therefore thus saith the Lorde, Aske now among ỳ heathē, who hath heard such thinges? the virgin of Israel hath done very filthily.
14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? d or shal the cold flowing waters, that come from another place, be forsaken?
15 Because my people hath forgotte me, and haue burnt incense to vanitie, and their prophets haue caused thē to stumble in their wayes from the e ancient wayes to walke in the paths and wayes that is not troden,
16 To make their lande desolate and a perpetual derisio, so that euery one that passeth ỳ thereby, shall be astonished and wagge his head,
17 I will scatter thē with an East wind before the enemie: I wil shew them the backe, and f not the face in the daye of their destruction.

18 Then saide they, Come, and let vs imagine some deuice against Ieremiah: for the Law g shall not perish from the Priest, nor counsel from ỳ wise, nor the word from ỳ Prophet: come, and let vs smite him with the h tongue, and let vs not giue heede to any of his words.
19 Hearken vnto me, O Lord, and heare the voyce of them that contende with me.
20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, & to turne away thy wrath from them.
21 Therefore, i deliuer vp their children to famine, and let them dyop away by the force of the swoorde, and let their wives be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men be slaine by the swoorde in the battell.
22 Let the crye be hearde from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.
23 Yet Lord thou knowest all their counsell against me tendeth to death: forgiue not their iniquity, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thyne anger.

g This argument the wicked haue euer vsed against the seruants of God, The church can not erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1. King 22.24 chap. 7.4 & 20. 2. mala. 2.4, and thus the false church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shal be beleeued.

i Seeing the obstinate malice of the aduersaries, which grew daily more and more, the Prophet beeing mooued with Gods Spirit, without any carnall affection prayeth for their destruction, because he knewe that it should tende to Gods glory, and profit of his Church.

CHAP. XIX.

He prophecieth the destruction of Ierusalem for the contempt and despising of the worde of God.

1 THus sayd the Lorde, Go, and bye an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,
2 And go forth vnto the valley of Benhinnom, which is by the entrie of the l East gate: and thou shalt preach there the wordes, that I shall tell thee,
3 And shalt say, Heare ye the worde of the Lord, O a Kings of Iudah, and inhabitantes of Ierusalem, Thus sayth the Lorde of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall b tingle.
4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knowen, nor the Kings of Iudah: they haue filled this place also with ỳ blood of innocents,
5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I c commanded not, nor spake it, neyther came it into my minde)
6 Therefore beholde, the dayes come, saith the Lorde, that this place shall no more

l *Or, gate of the sunne.*

a By Kings here & in other places are ment counsellers & gouernours of ỳ people: which he called the Ancients, vers. 1.

b Reade of this phrase, 1. Sam. 3. 11.

c Whereby is declared, ỳ whatsoeuer is not commāded by Gods word touching his seruice, is against his word.

more be called [d] Topheth, nor ye valley of Ben-hinnom, but ye valley of slaughter.
7 And I wil bring the counsell of Iudah and Ierusalem to nought in this place, and I wyll cause them to fall by the swoyde before their enemies, and by the hand of them that seeke their liues: and their carkeises wil I giue to be meat for the foules of the heauen, & to the beasts of the fielde.
8 *And I wil make this citie desolate & an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.
9 *And I wil feede them with the flesh of their sonnes and with the flesche of their daughters, & euery one shal eat the flesh of his friende in the siege and streitnes, wherewith their enemyes that seeke their liues, shal hold them streit.
10 Then shalt thou breake the bottell in the sight of the men that go with thee,
11 And shalt say vnto them, Thus saith ye Lord of hosts, Euen so wil I breake this people and this citie, as one breaketh a [e] potters vessel, that cannot bee made whole agaune, & they shall bury them in Topheth til there be no place to burie.
12 Thus wil I doe vnto this place, saith the Lord, & to the inhabitants therof, & I wil make this citie like Topheth.
13 For the houses of Ierusale, & the houses of the kings of Iudah shall be defiled as the place of Topheth, because of all the [f] houses vpo whose [g] roofes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.
14 Then came Ieremiah from Topheth, where ye Lorde had sent him to prophecie, & he stode in the court of the Lords house, and said to all the people,
15 Thus saith the Lord of hosts, the God of Israel, Behold, I wil bring vpo this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and woulde not heare my words.

CHAP. XX.

3 Ieremiah is smitte & cast into prison for preaching the word of God. 5 He prophecieth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the words of God. 9 He is compelled by the spirite to preache the word.

1 WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the House of the Lorde, heard that Ieremiah prophecied these thinges,
2 Then Pashur smote Ieremiah ye Prophet, and put him in the [a] stockes that were in ye hie gate of Beniamin which was by the House of the Lord.
3 And on the morning, Pashur brought Ieremiah out of the stockes. Then said Ieremiah vnto him, The Lorde hath not called thy name Pashur, but [h] Magor-missabib.
4 For thus saith the Lorde, Beholde, I wil make thee to be a terror to thy selfe, and to all thy friends, and they shal fall by the swoyde of their enemies, & thyne eyes shall beholde it, and I wil giue all Iudah into the hand of the king of Babel, and he shall carry them captiue into Babel, and shall slaye them with the swoyde.
5 Moreouer I wil deliuer all the substãce of this citie, and all the labours thereof and all the precious things therof, and all the treasures of the kings of Iudah wil I giue into the hande of their enemies, which shall spoyle them, and take them away and carry them to Babel.
6 And thou Pashur, and al that dwelin thine house, shal go into captiuitie, and thou shalt come to Babel, & there thou shalt die, and shalt be buried there, thou and all thy [b] friendes, to whome thou hast prophecied lyes.
7 O Lorde, thou hast deceyued me, and I am [c] deceiued: thou art stronger then I, and hast [d] preuayled: I am in derision daylye: euery one mocketh me.
8 For since I spake, I cried out of wõg, and proclaymed [e] desolation: therefore the woyde of the Lorde was made a reproch vnto me, and in derision daylye.
9 Then I said, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.
10 For I had heardc the rapling of many, and feare on euery side. [f] Declare, sayde they, and wee will declare it: all my familiars watched for myne halting, saying, It may be that he is deceiued: so we shall preuayle agaynst him, and we shall execute our vengeance vpon him.
11 But the Lord is with me like a mightie gyant: therefore my persecuters shal be ouerthrowen, & shal not preuaile, and shalbe greatly cõfounded: for they haue done vnwiselye, & their euerlasting shame shal neuer be forgotten.
12 *But, O Lorde of hostes, that tryest the righteous, and seest the reynes and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.
13 Sing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.
14 [g] Cursed be the day wherein I was borne: and let not the daye wherein my mother bare mee, be blessed.
15 Cursed be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.
16 And let that man bee as the [i] cities, which the Lorde hath ouerturned and repented not: and let him heare the crie in the morning, and the howting at noone tyde,
17 Because he hath not slaine me, euen frõ the womb, or that my mother myght haue

a This visible signe was to confirme them touching the assurance of this plague, which ye Lord threatned by his Prophet.

b Which haue suffred thẽselues to be abused by thy false prophecies.

c Herein appeareth the impaciencie, which oftẽtimes ouercõmeth the seruãts of God, whẽ they see not their labors to profit, & also feele their owne weakenes, read chap. 15. 18.

d Thou didest thrust me forth to this worke against my will.

e He sheweth ye he did his office in ye he reproued ye people of their vices, & threatened them ye gods iudgements: but because he was derided & persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods Spirit did force him thereunto.

f Thus the enemies cõferred together to knowe what they had heard him say ye they might accuse him therof, read Isa. 29. 21.

g Here he sheweth how his faith did striue against tẽtatiõ, & sought to the Lorde for strength.

1. Sa. 16. 7. 1. chron. 28. 9. psal. 7. 9.

cha. 11. 20. & 17. 10

h Howe the children of God are ouercome in this battel of ye flesche & the spirit, and into what inconueniences they fall till God raise them vp agayne, read Iob 3. 1. & chap 15. 10.

i Alluding to the destruction of Sodõ & Gomorah, Gen. 19. 25.

a Thus we see that the thing which neyther the King, nor the Princes nor the people durst enterprise against the Prophet of God, this Priest as a chief instrument of Satãfirst attempted, read Chap. 18. 18.

b Or, feare round about.

haue bene my graue, or her wombe a perpetuall [k] conception.

18 Wherefore is it, that I came forth of the wombe, to see labour and sorowe, that my dayes should be consumed with shame?

CHAP. XXI.

He prophecieth that Zedekiah shalbe taken, and the citie burned.

1 THE word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, [p] sonne of Malchiah, and Zephaniah, the sonne of Maasiah the Priest, saying,

2 [a] Inquire, I pray thee, of the Lorde for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so bee that the Lorde wil deale with vs according to all his wonderous works, that he may returne vp from vs.

3 Then said Ieremiah, Thus shall you say to Zedekiah,

4 Thus sayth the Lorde God of Israel, Beholde, I will [b] turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I wil assemble them into the midst of this citie.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger & in wrath, and in great indignation.

6 And I wil smite the inhabitãts of this citie, both man, and beast: they shall dye of a great pestilence.

7 And after this, saith the Lorde, I will deliuer Zedekiah the king of Iudah, & his seruantes, and the people, and such as are left in this citie, from [p] pestilẽce, from the swoorde, and from the famine into the hãd of Nebuchad-nezzar king of Babel, and into the hande of their enemies, and into the hand of those that seeke their liues, and he shal smite them with the edge of the swoorde: he shal not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the [c] way of life, and the way of [d] death.

9 *He that abideth in this citie, shall dye by the swoord and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shal liue, and his life shalbe vnto him for a [e] pray.

10 For I haue set my face against this citie, for euill and not for good, saith the Lorde: it shalbe giuen into the hande of the King of Babel, and he shal burne it with fire.

11 ¶ And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, *Execute iudgement [f] in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go out like fire and burne, that none can quenche it, because of the wickednes of your workes.

13 Behold, I come against thee, [g] O inhabitant of the valley, and rocke of the plaine, saith the Lorde, which say, Who shall come downe against vs? or who shal enter into our habitations?

14 But I wil visite you according to the fruite of your workes, saith the Lord, & I will kindle a fire [h] in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

He exhorteth the King to iudgement and righteousnes. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophecied.

1 THus said the Lord, Go down to the house of the king of Iudah, and speake there this thing,

2 And say, Heare the worde of the Lorde, O king of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayeth the Lorde, *Execute yee iudgemẽt and [a] righteousnes, and deliuer the oppressed from the hande of the oppressor, and vexe not the stranger, the fatherlesse, nor the widowe: doe no violence, nor shead innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, *and ride vpon charets, & vpon horses, both he & his seruants and his people.

5 But if ye will not heare these wordes, I [b] sweare by my selfe, saith the Lord, that this House shalbe waste.

6 For thus hath the Lord spoken vpõ the kings house of Iudah, Thou art [c] Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wildernes and as cities not inhabited,

7 And I wil [d] prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe [e] cedar trees, and cast them in the fire.

8 [f] And many nations shall passe by this citie, and they shal say euery man to his neighbour, Wherefore hath the Lorde done thus vnto this great citie?

9 Then shal they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods and serued them.

10 ¶ Weepe not for the dead, and be not moued for thẽ, but weepe for him that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus sayth the Lord, As touching [h] Shallum the sonne of Iosiah King

k Meaning, that the fruit thereof might neuer come to profite.

a Not that the King was touched with repẽtãce of his sinnes and so sought to God, as did Hezekiah when he sent to Iaiah, 2. King. 19.1. Isa. 37 2, but because ye Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exo. 9.28

b To wit, from your enemies to destroy your selues,

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him.

Chap. 38.2.

e As a thing recouered from extreme danger, Chap. 37.2. & 39. 18. & 45.5.

Chap. 22.3.

f Be diligent to do iustice.

g Meaning, Ierusalem, which was builded part on the hil & part in the valley, and was compassed about with mountaines.

h That is, in the houses thereof, which stoode as thicke as trees in the forest.

Chap. 21.12.

a This was his ordinarie maner of preaching before the Kings fro Iosiah vnto Zedekiah, which was about fortie yeres.

Chap. 17.25.

b Shewing that there is none greater thẽ he is, Heb. 6.13. & that he will most certainely perfome his othe.

c He compareth Ierusalem to Gilead, which was beyond Iordan, & the beautie of Iudea to Lebanon.

d The Ebrewe word signifieth to sanctifie, because the Lorde doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13.3. chap. 6.4 & 12.3.

e Thy buildings made of Cedar trees.

f As they that wõder at a thing which they thought woulde neuer haue come so to passe, Deut. 29.24, 1 kin. 9.8.

g Signifying that they should lose their King: for Iehoiachin went forth to meete Nebuchadnezzar & yeelded himself & was caried into Babylõ, 2 Kin. 24. 12.

h Whome some thinke to be Iehoiachin & that Iosiah was his grãdfather: but as seemeth, this was Iehoiakim, as vers. 18.

of

of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,
12 But he shall die in the place, whither they haue led him captiue, and shall see this lande no more.
13 ¶ Woe vnto him that buildeth his house by vnrighteousnes, & his chambers without equitie: hee vseth his neighbour without wages and giueth him not for his worke.
14 He saith, I will build me a wide house and large chambers: so he will make himselfe large windowes, and sieling with cedar & paint the with vermelion.
15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy [k] father eat and drinke and prosper, when he executed iudgement and iustice?
16 When he iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lorde?
17 But thine eyes & thine heart are but onely for thy couetousnes, and for to shead innocent blood, and for oppression, and for destruction, euen to do this.
18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall [l] not lament him, saying, Ah, my brother, or ah, sister: neyther shall they mourne for him, saying, Ah, lord, or ah, his glorie.
19 He shalbe buried as an asse [m] is buried, euen drawen and cast forth without the gates of Ierusalem.
20 ¶ Go vp to [n] Lebanon, & crye: showte in [o] Bashan and crye by the passages: for all thy louers are destroyed.
21 I spake vnto thee when thou wast in prosperitie: but thou saidst, I will not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.
22 The winde shall feede all thy pastors, [p] and thy louers shall go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednes.
23 Thou that dwellest in Lebanon, and makest thy nest in the [q] cedars, howe beautifull shalt thou be when sorowes come vpon thee, as the sorowe of a woman in trauaile?
24 As I liue, saith the Lord, though [r] Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hande, yet would I plucke thee thence.
25 And I will giue thee vnto the hand of them that seeke thy life, and into the hand of them, whose face thou feareest, euen into the hande of Nebuchadnezzar king of Babel, and into the hande of the Caldeans.
26 And I will cause them to carie thee away, & thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye dye.
27 But to the lande, whereunto they desire to returne, they shall not returne thither.
28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, he and his seede, and cast out into a lande that they knowe not?
29 [s] O earth, earth, earth, heare the word of the Lord.
30 Thus saith [t] Lord, Write this [u] man destitute of children, a man that shal not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

1 Against false pastors. 5 A prophecie of the great Pastor Iesus Christ.

1 WOe vnto [a] the pastors that destroy and scatter [b] the sheepe of my pasture, saith the Lord.
2 Therefore thus saith the Lorde God of Israel vnto the pastors that [c] feede my people, Ye haue scattered my flocke & thrust them out, and haue not visited them: beholde, I will visite vpon you the wickednes of your workes, saith the Lord.
3 And I will gather the [d] remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall growe and encrease.
4 And I will set vp shepherdes ouer them, which shall feede them: and they shall dread no more nor be afrayd, neither shall ane of them be lacking, saith the Lord.
5 Beholde, The dayes come, saith the Lorde, that I will raise vnto Dauid a righteous [e] branche, and a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.
6 In his dayes Iudah shalbe saued, and Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lorde our righteousnes.
7 Therefore beholde, the dayes come, saith the Lord, that they shall no more say, The [f] Lord liueth, which brought vp the children of Israel out of the land of Egypt,
8 But the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey and from all countreys where I had scattered them, and they shal dwel in their owne land.
9 Mine heart breaketh within me, because of the [g] Prophetes, all my bones shake: I am like a drunken man (and like a man whome wine hath [h] ouercome) for the presence of the Lorde and for his holy wordes.

[i] By bribes and extortion.
[k] Meaning, Iosiah, who was not giuen to ambition and superfluitie, but was content with meditertie, and did onely delite in setting forth Gods glory and to do iustice to all.
[l] For euery one shall haue ynough to lament for him selfe.
[m] Not honourably amongs his fathers, but as carions are cast in a hole because their stinke should not infect, reade 2. king. 24. 9. Iosephus Antiquit. 10. 8, writeth ye the enemie slewe him in the citie, and cõmanded him to be cast before ye walles vnburied, looke chap. 36. 30.
[n] To call to the Assyrians for helpe.
[o] For this was the way out of Iudea to Assyria: whereby is ment that al helpes should faile for ye Caldeans haue subdued both them and the Egyptians.
[p] Both thy gouernours and they that should helpe thee, shal vanish away as winde.
[q] Thou that art built of the faire Cedar trees of Lebanon.
[r] Who was called Iehoiachin or Ieconiah, whome he calleth here Coniah in contempt, who thought his kingdome coulde neuer depart from him, because he came of the stocke of Dauid, and therefore for the promise sake coulde not be taken from his house: but he abused Gods promes, and therefore was iustly deprived of the kingdome.
[s] He sheweth that al posteritie shalbe witnesses of this iust plague as though it were registred for perpetuall memorie.
[t] Not that he had no children (for after he begate Salathiel in the captiuitie, Mat. 1. 12.) but that none should reigne after him as King.

[a] Meaning, the princes, gouernours and false prophets, as Ezek. 34. 2.
[b] For the which I haue especiall care & haue prepared good pastures for them.
[c] Whose charge is to feede the flocke, but they eate the fruite thereof, Ezek. 34. 3.
[d] Thus the Prophets euer vse to mixe ye promises with the threatnings, lest the godly should be to much beaten downe, & therefore he sheweth howe God will gather his church after this disperſion.
[e] This prophecie is of the restitution of ye Church in the time of Iesus Christ, who is ye true branche, reade Isa. 11. 1 & 45. 8. chap. 33. 15. dan. 9. 24. *Deut. 33. 28. Chap. 33. 16.*
[f] Read Chap. 16. 14.
[g] Meaning, the false prophets which deceiue towarde his nation, reade chap. 14. 13.
[h] *Eb. passed ouer or troubled.*

10 For the land is full of adulterers, and because of others the lande mourneth, the pleasant places of the wilderness are dried vp, and their [h] course is euill, and their force is not right.
11 For both the prophet and the Priest [a] do wickedly: and their wickednesse haue I founde in mine [i] house, sayth the Lorde.
12 Wherefore their way shall be vnto them as slipperie wayes in the darknes: they shalbe driuen forth and fall therein: for I will bring a plague vpon the, euen the yeere of their visitation, sayth the Lorde.
13 And I haue seene foolishnes in the prophetes of Samaria, that prophecied in Baal and caused my people Israel to erre.
14 I haue seene also in the prophetes of Ierusalem [k] filthines: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can returne from his wickednes: they are all vnto [l] me as Sodom, and the inhabitants thereof as Gomorah.
15 Therefore thus saith [b] Lord of hostes concerning the prophets, Behoide, I will fede them with [m] wormewood, & make them drinke the water of gall: for from the prophetes of Ierusalem is [n] wickednes gone forth into al the land.
16 Thus saith the Lord of hostes, Heare not the wordes of the prophetes that prophecie vnto you, and teache you vanitie: they speake the vision of their owne [o] heart and not out of the mouth of the Lord.
17 They say still vnto them that despise me, The Lord hath said, Ye [p] shall haue peace: & they saye vnto euery one that walketh after [q] stubbernes of his own heart, No euill shall come vpon you.
18 For [r] who hath stand in the counsel of the Lorde that he hath perceyued and heard his worde? Who hath marked his word and heard it?
19 Behold, the tempest of [s] Lord goeth forth in his wrath, & a violent whirlewinde shall fall downe vpon the head of the wicked.
20 The anger of [t] Lord shall not returne vntill he haue executed, and till he haue perfourmed the thoughts of his heart: in the latter dayes ye [u] shall vnderstand it plainely.
21 * I haue not sent these prophets, sayth the Lord, yet they ran: I haue not spoken to them, and yet they prophecied.
22 But if they had stand in my counsell, and [x] had declared my wordes to my people, then they should haue turned them from their euill way, and frō the wickednes of their inuentions.
23 Am I a God at hande, saith the Lord, and not a God [y] farre of?
24 Can any hide himself in secret places, that I shal not see him, saith the Lorde? Do not I fill heauen and earth, sayth the Lorde?
25 I haue heard what the prophets said, that prophecie lies in my Name, saying, I [z] haue dreamed, I haue dreamed.
26 How long? [a] Do the Prophets delite to prophecie lies, euen prophecying the deceite of their owne heart?
27 Thinke they to cause [b] my people to forget my Name by their dreames, which they tel euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?
28 The prophet that hath a dreame, let him [c] tell a dreame, and hee that hath my word, let him speak my word faithfully: [d] what is the chaffe to the wheat, saith the Lord?
29 Is not my word euen like a fire, saith the Lord? and like an hammer, [e] breaketh the stone?
30 Therefore behold, I will come against the prophetes, saith the Lorde, that [f] steale my worde euery one from his neighbour.
31 Behoide, I will come against the prophets, saith the Lord, which haue their tongues, and say, [g] He saith.
32 Behold, I will come against them that prophecie false dreames, saith the Lord, and do tel them, & cause my people to erre by their lies, & by their flatteries, and I sent them not, nor commanded them: therefore they bring no profite vnto this people, saith the Lord.
33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the [h] burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, saith the Lorde.
34 And the prophet, or the Priest, or the people that shall say, The [i] burden of the Lorde, I will euen visite euery such one, and his house.
35 Thus shall ye saye euery one to his neighbour, and euery one to his brother, What hath the Lorde answered? and what hath the Lord spoken?
36 And the burden of the Lorde shall ye mention no more: for euerye mans [k] word shall be his burden: for ye haue perverted the words of the liuing God, the Lord of hostes our God.
37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? & what hath the Lord spoken?
38 And if you saye, The burden of the Lord, Then thus saith the Lorde, Because ye say this worde, The burden of the Lord, & I haue sent vnto you, saying, Ye shal not say, The burden of the Lorde,
39 Therfore behold, I, euen I wil utterly [l] forget you, & I wil forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

h They run hedlong to wickednes, and seeke vaine helpe. *Or, are hypocrites.*
i My Temple is full of their idolatrie and superstitions.
k They which should haue profited by my rods against Samaria, are become worse then they.
l Though to the world they seme holy fathers, yet I detest them as I did these abominable cities.
m Read Chap. 8.14. *Or, hypocrisie.*
n Which they haue inuented of their owne braine.
o Reade Chap. 6.14.& 8.11.
p Thus they did deride Ieremiah as though the worde of God were not reueiled vnto him: so also spake Zidkiiah to Michah, 1.King.22.24.
q Both that God hath sent me, & that my words shalbe true. *Chap. 14.15, 14.& 27.15.& 29.8.9.*
r He sheweth the difference betweene the true Prophets & the false, betwene a hireling and the true minister.
s Do not I see your falsehode, howsoeuer you cloke it, and wheresoeuer you commit it?
t I haue a prophecie reueiled vnto me, as Nom.12.6. *Ebr. is it in the heart of the Prophets?*
u He sheweth the Satan raiseth vp false prophets to bring the people from God.
x Let the false prophet declare that it is his own fantasie, and not slander my word as though it were a cloke to couer his lies.
y Meaning, that it is not sufficiēt for Gods ministers to absteine from lies, and to speake the word of God: but that there be iudgement in alledging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek.3.17. 1.cor.2.13.& 4.2 2.tim.2.15.1.pet. 4.10,11.
z Which see forth in my name [y] which I haue not commanded.
a To wit, the Lord.
b The Prophets called their thretnings Gods burden, which sinners were not able to susteine: therefore the wicked in deriding the word, would aske of Prophets, what was the burden, as though they would say, You seeke nothing els, but to lay burdens on our shoulders: and thus they reiected the word of God, as a grieuous burden. c Because this word was brought to contempt and derision, he will teach the another maner of speach, and will cause this word Burden to cease, and teache them to aske with reuerence, What saith the Lord? d The thing which they mocke and contemne, shall come vpon them. *Or take you away.*

Chap.30.11.

40 And will bring * an euerlasting reproche vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIIII.

e The vision of the baskets of figges f Signifieth that part of the people shoulde be brought against from captiuitie, g And that Zedekiah and the rest of the people should be caried away.

1 THe Lord shewed me, and beholde, two a baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Jeconiah the sonne of Jehoiakim king of Judah, and the princes of Judah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had verie good figges, euen like the figges that are first ripe: and the other basket had verie naughtie figges, which could not be eaten, they were so euill.

3 Then said the Lord vnto me, What seest thou, Jeremiah? And I said, Figs: the good figges verp good, and b naughtie verie naughtie, which cannot be eaten, they are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figges, so will I know them that are caried away captiue of Judah to be good, whom I haue sent out of this c place, into the lande of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this lande, and I will build them, and not destroy them, and I will plant them, and not roote them out,

7 And I will giue them c an heart to knowe me, that I am the Lord, e they shalbe my * people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughtie figges which cannot be eaten, they are so euill (surely thus saith the Lorde) so will I giue Zedekiah the king of Judah, and his princes, and the residue of Ierusalem, that remaine in this lande, and them that dwell d in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of p earth, and for a reproche, and for a prouerbe, for a common talke, and for a curse, in all places, where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the lande, that I gaue vnto them and to their fathers.

a The good figges signified them that were gone into captiuitie, and so saued their life, as Chap.21.8. and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approueth the yelding of Ieconiah, and his companie, because they obeyed the Prophet, who exhorted them thereunto.

c Which declareth that man of him selfe can know nothing, till God giue the heart and vnderstanding.

Chap.31.33. hebr.8.10

Chap.29.17.

d Which fled thither for succour.

CHAP. XXV.

e He prophecieth that they shalbe in captiuitie seuentie yeeres, 12 And that after the seuentie yeres the Babylonians should be destroyed. 14 The destruction of all nations is prophecied.

1 THe worde that came to Jeremiah, concerning all the people of Judah, in the a fourth yeere of Jehoiakim the sonne of Josiah king of Judah that was in the first yeere of Nebuchadnezzar king of Babel:

2 The which Jeremiah the Prophet spake vnto all the people of Judah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Josiah the sonne of Ammon king of Judah, euen vnto b this day (that is the three and twentieth yeere) the word of the Lorde hath come vnto me, and I haue spoken vnto you c rising early and speaking, but ye would not heare.

4 And the Lorde hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor incline your eares to obey.

5 They d said, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and ye shall dwell in the lande that the Lorde hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your handes, and I will not punish you.

7 Neuertheless ye would not heare me, saith the Lorde, but haue prouoked me to anger with the workes of your handes to your owne hurt.

8 Therefore thus saith the Lorde of hostes, Because ye haue not heard my wordes,

9 Beholde, I will send and take to me all the e families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my f seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations g round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 * Moreouer I will h take from them the voyce of mirth and the voyce of gladnes, the voice of the bridegroome and the voyce of the bride, the noyse of the h millstones, and the light of the candle.

11 And this whole lande shalbe desolate, and an astonishment, and these nations shall serue the king of Babel seuentie yeeres.

12 And when the i seuentie yeeres are accomplished, I will visite k the king of Babel and that nation, saith the Lorde, for their iniquities, euen the land of the

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Ichoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan.1.1.

b Which was the fift yeere and the ninth moneth of Ichoiakims reigne.

c That is, I haue spared no diligence or labour, Chap.7.13.

d He sheweth by the Prophets wholy with one consent did labour to pull the people frō those vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were contemned, 2.King. 17.13. chap.18.11 and 35.15 Ionah 3.8.

e The Caldeans, and all their power.

f So the wicked and Satan him selfe are Gods seruants, because he maketh them to serue him by constreint, and turneth that which they do of malice, to his honour and glorie.

g As the Philistims, Ammonites, Egyptians and others.

Chap.16.9. h Or, destroy. h Meaning, that bread and all thinges that houlde serue vnto their feastes, shoulde be taken away.

i This reuelation was for the confirmation of his prophecie, because he tolde them of the time, that they shoulde enter and remaine in captiuitie, 2. Chro.36.22. ezra 1.1. chap.29.10. dan.9.2.

k For seeing the iudgement began at his owne house, the enemies must needs be punished most grieuously, Eze.9.6.1.pet.4.17.

Caldeans,

Caldeans, and will make it a perpetuall desolation.
13 And I will bring vpon that lande all my wordes which I haue pronounced against it, euen al that is written in this booke, which Ieremiah hath prophecied against all nations.
14 For many nations, and great Kinges shall euen [l] serue themselues of them: thus will I recompense them according to their deedes, and according to the workes of their owne hands.
15 For thus hath the Lord God of Israel spoken vnto me, [m] Take the cup of wine of this mine indignation at mine hand, [n] cause all the nations, to whom I send thee, to drinke it.
16 And they shall drinke, and be moued and be mad, because of the sword, that I will send among them.
17 Then tooke I the cup at the Lordes hand, and made all people to drinke, vnto whom the Lord had sent me:
18 Euen Ierusalem, and the cities of Iudah, and the Kinges thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, [o] as appeareth this day.
19 Pharaoh also, King of Egypt, and his seruants, and his princes, and all his people:
20 And all sortes of people, and all the Kinges of the land [o] of Vz: and all the Kings of the lande of the Philistims, and [p] Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:
21 [q] Edom, and Moab, and the Ammonites,
22 And all the kings of Tyrus, and all the kings of Zidon, [r] and the kings of the [s] Iles, that are beyond the Sea,
23 And Dedan, and [t] Tema, and Buz, and all that dwell in the vtterinost corners,
24 And all the kings of Arabia, and all the kings of Arabia, that dwell in the [u] desert,
25 And all the kings of Zimri, and all the kings of [x] Elam, and all the kings of the Medes.
26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of [y] Sheshach shall drinke after them.
27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and spewe and fall, and rise no more, because of the sword, which I will send among you.
28 ¶ But if they refuse to take the cuppe at thine hand to drinke, then tell them, Thus saith the Lord of hostes, Ye shall certainely drinke.
29 For loe, [x] I begin to plague the citie, where my Name is called vpon, and should you gee free? Ye shall not gee quite: for I will call for a sword vpon all the inhabitants of the earth, saith the Lord of hostes.
30 Therefore prophecie thou against them all these wordes, and say vnto them, * The Lorde shall roare from aboue, and thrust out his voyce from his holie habitation: he shall roare vpon his habitation, and crie aloude, as they that presse the grapes, against all the inhabitants of the earth. *Ioel 3.16. Amos 1.2.*
31 The sounde shall come to the endes of the earth: for the Lorde hath a controuersie with the nations, and will enter into iudgement with all flesche, and he will giue them that are wicked, to the sword, saith the Lord.
32 ¶ Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a * great whirlewind shalbe raised vp from the coastes of the earth, *Chap.30.23.*
33 And [y] the slaine of the Lorde shalbe at that day, from one ende of the earth, euen vnto the other ende of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dongue vpon the ground.
34 Howle, [z] ye shepherdes, and crie, and wallowe your selues in the ashes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall fall like [a] precious vessels.
35 And the [b] flight shall faile from the shepherds, and the escaping from the principall of the flocke.
36 A voyce of the crie of the shepherds, and an howling of the principall of the flocke shalbe heard: for the Lord hath destroyed their pasture.
37 And the [c] best pastures are destroyed because of the wrath and indignation of the Lord.
38 He hath forsaken his couert, as the Lyon: for their lande is waste, because of the wrath of the oppression, and because of the wrath of his indignation.

l That is, of the Babylonians, as Chap.27.7.
m Signifying the extreme afflictions that God had appointed for euery one, as Psal.75.8. Isa.51.17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he measureth the one by mercie, and the other by iustice.
n For now it beginneth and shal so continue til it be accomplished.
o Reade Iob 1.1.
p Which were cities of the Philistims.
q Edom is here taken for the whole countrey, and Vz for a part thereof.
r As Grecia, Italie, and the rest of those countreis.
s These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.
t For there were two countries so named, the one called plentifull, and the other barren, or desert.
u Or, Persia.
x That is, of Babylon, as Chap. 51.41.
x That is, Ierusalem, reade verse 12.
y They which are slaine at the Lords appointment.
z Ye that are chiefe rulers, and gouernours.
a Which are most easily broken.
b It shall not helpe them to seeke to flee.
c Heb. peaceable.

CHAP. XXVI.

1 Ieremiah moueth the people to repentance. 7 He is taken of the false prophets and priests and brought to iudgement. 23 Vriah the Prophet is killed of Iehoiakim contrary to the will of God.

1 IN the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah, came this worde from the Lord, saying,
2 Thus saith the Lorde, Stand in the [a] court of the Lordes House, and speake vnto all [b] cities of Iudah, which come to worship in the Lordes House, all the wordes that I command thee to speake vnto them: keepe not [b] a worde backe,
3 If so be they will hearken, and turne euery man from his euill way, that I may [c] repent me of the plague, which I haue determined to bring vpo them, because of the wickednesse of their workes.
4 And thou shalt say vnto them, Thus saith the Lorde, If ye will not heare me

a That is, in that place of ye Temple whereunto the people resort out of all Iudah to sacrifice.
b To the intent that they should pretend no ignorance, as Acts.20.27.
c Reade Chap. 18.8.

to walke in my Lawes, which I haue set before you,
5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,
6 The wil I make this House like [d] Shiloh, and will make this citie [e] a curse to all the nations of the earth.
7 So the Priests, and the prophets, and all the people heard Jeremiah speaking these words in the House of the Lord.
8 Now when Jeremiah had made an ende of speaking all that the Lorde had commanded him to speake vnto all the people, then the Priests, and the prophets, and all the people toke him, and said, Thou shalt die the death.
9 Why hast thou prophecied in [h] Name of the Lord, saying, This [f] House shal be like Shiloh, & this citie shalbe desolate without an inhabitant? and all the people were gathered against Jeremiah [i] in the House of the Lord.
10 And when [h] princes of Judah heard of these things, they came vp from the kings house into the House of the Lord, and sate downe in [g] entrie of the [s] new gate of the Lords House.
11 Then spake the Priests, and the prophets vnto the princes, & to all the people, saying, "This man is worthie to die: for he hath prophecied against this citie, as ye haue heard with your eares.
12 Then spake Jeremiah vnto all [h] princes, and to all the people, saying, The Lorde hath [k] sent mee to prophecie against this House and against this citie all the things that ye haue heard.
13 Therefore nowe amende your wayes and your workes, and heare the voice of the Lorde your God, that the Lorde may repent him of the plague, that he hath pronounced against you.
14 As for me, behold, I am in your hãds: do with me as ye thinke good & right.
15 But knowe ye for certaine, that if ye put me to death, ye shal surely bring innocent blood vpon your selues, & vpon this citie, and vpon the inhabitants thereof: for of a truth the Lorde hath sent mee vnto you, to speake all these wordes in your eares.
16 Then said the princes and all the people vnto the Priests, & to the prophets, This man is not worthie to dye: for he hath spoken vnto vs in the Name of the Lord our God.
17 ¶ Then rose vp certaine of the Elders of the lande, and spake to all the assemblie of the people, saying,
18 Michah the Morashthite [l] prophecied in the dayes of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lorde of hostes, Zion shalbe plowed like a field, and Jerusalem shalbe an heap, and the mountaine of the [i] House shalbe as the high places of the forest.
19 Did Hezekiah king of Judah, and all Judah put him to death? did he not feare the Lorde, and the Lord repented him of the [k] plague, that he had pronounced against them? thus might we procure great euil against our soules.
20 And there was also a man that prophecied in the Name of the Lorde, one Vriah the sonne of Shemaiah, of Kiriath-iarim, who prophecied against this citie, and against this land, according to all the words of Jeremiah.
21 Now when Jehoiakim the king with al his men of power, and al the princes heard his wordes, the king sought to slay him. But when Vriah heard it, he was afraide & fled, & went into Egypt.
22 Then Jehoiakim the king [l] sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.
23 And they fet Vriah out of Egypt, & brought him vnto Jehoiakim the king, who slewe him with the sword, & [m] cast his dead bodie into the graues of the children of the people.
24 But the hande of Ahikam [n] the sonne of Shaphan was with Jeremiah that they should not give him into the hand of the people to put him to death.

d Read chap. 7.12.
e So that when thei would curse any, they shall say, God do to thee as to Ierusalem.
f Because of Gods promes to the Temple, Psal. 132.14 that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thoght it blasphemie to speake against it, Matth. 26.61. Act. 6.13, not cõsidering that this was ment of the Church, where God wil remain for euer.
g So called, because it was repaired by Ioatham, 2. King. 15.35.
"Ebr. *iudgement of death belongeth to thu man.*
h He both shewed the cause of his doings plainly, and also threatneth them that they should nothing auaile, though they should put him to death, but heape greater vengeance vpon their heads.
Micah 1.1. & 3.12.
i That is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the priests hands, whose rage els would not haue bene satisfied, but by his death.
k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sancherib.
l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing, but prouoke Gods iudgements so much the more.
m As in the first Hezekiahs example is to be followed, so in this other Iehoiakims acte is to be abhorred: for Gods plague did light on him, and nothing could haue
his houshoulde. n Which declareth that appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Ieremiah at the cõmandemẽt of the Lord sendeth bonds to the King of Iudah, and to the other kings that were neere, whereby they are monished to be subiects vnto Nebuchad-nezzar. 9 He warneth the people and the kings and rulers that they beleue not false prophets.

1 IN the beginning of the reigne of [a] Jeho iakim the sonne of Josiah king of Judah came this word vnto Jeremiah from the Lord, saying,
2 Thus saith the Lord to me, Make thee [b] bondes, and yokes, and put them vpon thy necke,
3 And send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hande of the messengers which come to Jerusalem vnto Zedekiah the king of Judah,
4 And command them to say vnto their masters, Thus saith the Lord of hosts the God of Israel, Thus shal ye say vnto your masters,
5 I haue made the earth, the man, & the beast that are vpon the grounde, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.
6 But now I haue giuen all these lands into the hand of Nebuchad-nezzar the

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, & contrariwise: which if the reader marke wel, it shal auoid many doubtes and make ỳ reading much more easie
b By such signes the Prophets vsed sometimes to confirme their prophecies, which notwithstanding they could not do of themselues, but in as much as they had a reuelation for the same, Isa. 20.2, and therfore the false prophets to get more cred't did vse also such visible signes, but they had no reuelation, 1. King. 22.11.

e Read Chap. 25.9.

d Meaning, Bilmerodach, and his sonne Belshazar.

e They shal bring him, and his kingdome in subiection, as Chap. 25.14.

King of Babel my [e] seruant, and the beasts of the field haue I also giuen him to serue him.
7 And al nations shal serue him, and his [d] sonne, and his sonnes sonne vntil the very time of his lande come also: then many nations and great kings shall [e] serue themselues of him.
8 And the nation and kingdome which wil not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the poke of the King of Babel, the same nation will I visit, saith the Lorde, with the sword, & with the famine, and with the pestilence, vntill I haue wholy giuen them into his hands.
9 Therefore heare not your prophets nor your southsayers, nor your dreamers, nor your inchanters, nor your sorcerers, which say vnto you thus, Ye shal not serue the King of Babel.
10 For they prophecie a lie vnto you to cause you to go farre from your lande, and that I should cast you out, and you should perish.
11 But the nation that put their neckes vnder the poke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lorde, and they shall occupie it, and dwell therein.
12 ¶ I spake also to Zedekiah King of Judah according to all these wordes, saying, Put your necks vnder the poke of the king of Babel, and serue him and his people, that ye may liue.
13 Why will ye dye, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lorde hath spoken against the nation, that wil not serue the King of Babel?
14 Therefore heare not the words of the prophets, that speake vnto you, saying, Ye shal not serue the King of Babel: for they prophecie a lie vnto you.
15 For I haue not * sent them, saith the Lorde, yet they prophecie a lie in my name, that I might cast you out, & that ye might perish, both you, and the prophets that prophecie vnto you.
16 ¶ Also I spake to the Priestes, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophecie vnto you, saying, Behold, * the vessels of the House of the Lorde shall nowe shortly be [f] brought again from Babel, for they prophecie a lie vnto you.
17 Heare them not, but serue the King of Babel, that ye maye liue: wherefore should this citie be desolate?
18 But if they be Prophets, and if the worde of the Lorde be with them, let them entreate the Lord of hostes, that the vessels, which are left in the House of the Lord, and in the house of the King of Judah, and at Jerusalem, goe not to Babel.
19 For thus saith the Lord of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,
20 Which Nebuchad-nezzar King of Babel tooke not, when he carped * away captiue Jeconiah the sonne of Jeboiakim King of Judah from Jerusalem to Babel, with al the nobles of Judah and Jerusalem.
21 For thus saith the Lorde of hostes the God of Israel, concerning the vessels that remaine in the House of the Lorde, and in the house of the King of Judah, and at Jerusalem,
22 They shalbe brought to Babel, and there they shalbe vntill the dape that I visite [h] them, saith the Lord: then will I bying them vp, and restore them vnto this place.

Chap. 54.14. and 23.21. & 29.9.

Chap. 18.3.

f Which were taken when Ieconiah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gen. 20.7. Which these could not do because they had no expresse word: for God had pronounced the contrarie.

2. King. 25.13.

2. King. 24.13, 15.

h That is, for ♁ space of seuentie yeres, til I haue caused ♁ Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 The false prophecie of Hananiah. 12 Ieremiah reproueth Hananiah, and prophecieth.

1 AND that same yeere in the beginning of the [a] reigne of Zedekiah King of Judah in the [b] fourth yere, and in the fifth moneth Hananiah the sonne of Azur the prophet, which was of [c] Gibeon, spake to me in the House of the Lorde in the presence of the Priests, and of all the people, and said,
2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the poke of the King of Babel.
3 [*] Within two yeres space I will bring into this place all [d] vessels of the Lords House, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.
4 And I will bying againe to this place Jeconiah the sonne of Jehoiakim king of Judah, with all them that were caried away captiue of Judah, and went into Babel, saith the Lorde: for I will breake the poke of the King of Babel.
5 Then the Prophet Jeremiah said vnto the [e] prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the House of the Lord.
6 Euen the Prophet Jeremiah said, So be it: the [e] Lord so do, the Lord confirme thy words which thou hast prophecied to restore the vessels of the Lords House, and all that is caried captiue from Babel into this place.
7 But heare thou now this word that I will speake in thine eares & in the eares of all the people.
8 The Prophets that haue bene before me and before thee in time past, [f] prophecied against many countreys, and against great kingdoms, of warre, and of plagues, and of pestilence.
9 And the Prophet which prophecieth of peace, when the word of the Prophet shal come to passe, then shal [d] Prophet be knowen that the Lorde hath truely sent him.
10 Then Hananiah the prophet tooke the

a When Ieremiah began to beare these bonds & yokes.

b After that the land had rested, as Leuit. 25.1, 2. deut. 15.1, 9.

c This was a citie in Beniamin belonging to the sonnes of Aaron, Iosh. 21.17.

[*] *Ebr. two yeares of dayes.*

d He was so esteemed, though he was a false prophet.

e That is, I would with the same for Gods honor, & wealth of my people, but he hath appointed the contrarie.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to try the faith of his, Deut. 13.3.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauor of men, & therefore cannot abide anie, ȳ might discredite them, but burst forth into rages, and contrarie to their owne conscience, passe not what lies they report, or how wickedly they do, so that they may mainteine their estimation.

h That is, a hard and cruel seruitude.

i Signifiyng, that al should be his, as Dan. 2. 38.

k Seeing this thing was euidēt in the eyes of the people, and yet they returned not to the Lord, it is manifest, ȳ miracles can not moue vs, neither the word it self, except God touch the heart.

the poke from the Prophet Ieremiahs necke, and ᵍ brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the poke of Nebuchad-nezzar king of Babel, from the necke of al nations within the space of two peeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the poke from the necke of the Prophet Ieremiah) saying,

13 Go, and tell Hananiah, saying, Thus saith the Lorde, Thou hast broken the pokes of wood, but thou shalt make for them pokes of yron.

14 For thus saith the Lorde of hostes the God of Israel, I haue put ᵃ ʰ poke of yron vpon the necke of al these nations, that they may serue Nebuchad-nezzar king of Babel: for they shall serue him, and I haue guen him the ⁱ beastes of the fielde also.

15 Then said the Prophet Ieremiah vnto the prophet Hananiah, Heare nowe Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lorde, Beholde, I will cast thee from of the earth: this yere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet ᵏ dyed the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophecieth their returne after seuentie yeeres. 16 He prophecieth the destruction of the King and of the people that remaine in Ierusalem. 21 He threatneth the prophets that seduce the people. 25 The death of Shemaiah is prophecied.

1 NOwe these are the wordes of the ᵃ booke that Ieremiah the Prophet sent from Ierusalem vnto ᵃ the residue of the Elders which were caried away captiues, & to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel,

2 (After that Ieconiah the King, and the ᵇ Quēene, and the eunuches, the * princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah (whō Zedekiah king of Iudah ᶜ sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I ᵈ haue caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eate the fruites of them.

6 Take you wives, and beget sonnes, and daughters, & take wives for your sonnes, and give your daughters to husbands, that they may beare sonnes and daughters, that ye may be encreased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caried away captiues, and * pray vnto the Lord for it: for in the peace thereof shal you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets, and your southsayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophecie you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lorde, That after seuentie yeeres be accomplished at Babel, I will visite you, and performe my good promes towarde you, and cause you to returne to this place.

11 For I knowe the thoughtes, that I haue thought towards you, saith the Lord, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then shall you crie vnto me, and ye shall goe and pray vnto me, and I will heare you,

13 And ye shall seeke me and finde me, because ye shall seeke me with all ᶠ your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations and from all the places, whither I haue cast you, saith the Lorde, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp ᵍ prophets in Babel,

16 Therefore thus saith the Lorde of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hostes, Beholde, I will sende vpon them the ʰ sword, the famine, and the pestilence, and will make them like vile ⁱ figges, that cannot be eaten, they are so naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and ᵏ a curse, and astonishment and an hissing, and a reproche among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, saith the Lorde, which I sent vnto them by my seruants the Prophets, ˡ rising vp early, and sending them,

ᶠ Or, letter.

a For some died in the way.

b Meaning, Ieconiahs mother. *Chap. 24. 1.*

c To intreate of some equal conditions.

d To wit, the Lorde, whose worke this was.

e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest, & quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certeine: for els not oneiy the Israelites, but all the world, yea, and ȳ insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14. 4.

f When your oppression shalbe great, and your afflictions cause you to repent your disobedience, & also whē the seuētie yeres of your captuitie shalbe expired, 2. Chr. 36. 22. ezra 1. 1. chap. 25. 12. dan. 9. 2.

g As Ahab, Zedekiah, & Shemaiah.

h Whereby he assureth them, that there shalbe no hope of returning before the time appointed.

i According to the comparison, Chap. 24. 1, 2.

k Reade Chap. 26. 6.

l Reade Chap. 7. 13. & 25. 3. and 26. 5.

them, but ye would not heare, saith the Lord.
20 ¶ Heare ye therefore the worde of the Lorde all ye of the captiuitie, whom I haue sent from Jerusalem to Babel.
21 Thus saith the Lorde of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophecie lies vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchadnezzar king of Babel, and he shall slaye them before your eyes.
22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and saye, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt [m] in the fire,
23 Because they haue committed [n] vilenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, and testifie it, saith the Lord.
24 ¶ Thou shalt also speake to Shemaiah the [o] Nehelamite, saying,
25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Jerusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priestes, saying,
26 The Lord hath made thee Priest, for [o] Iehoiada the Priest, that ye shoulde be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.
27 Now therefore why hast not thou reproued Jeremiah of Anathoth, which prophecieth vnto you?
28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruites of them.
29 And Zephaniah the Priest read this letter in [p] eares of Jeremiah the Prophet.
30 Then came the word of the Lord vnto Jeremiah, saying,
31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophecied vnto you, and I sent him not, and he caused you to trust in a lye,
32 Therefore thus saith the Lorde, Beholde, I will visite Shemaiah the Nehelamite, and his seede: he shall not haue a man [p] to dwel among this people, neither shall he behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

m Because they gaue the people hope of speedie returning.
n Which was adulterie, and falsifiyng the word of God.
o *Or dreamer.*
o Shemaiah the false prophet flatteretH Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the worde of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.
p He and his seede shalbe destroyed, so that none of them should see the benefite of this deliuerance.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

1 THe worde, that came to Jeremiah from the Lord, saying,
2 Thus speaketh the Lorde God of Israel, saying, Write thee all the wordes, that I haue spoken vnto thee, in [a] a booke.
3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lorde: for I will restore them vnto the lande, that I gaue to their fathers, and they shall possesse it.
4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.
5 For thus saith the Lord, We haue heard [b] terrible voyce, of feare and not of peace.
6 Demaund nowe and beholde, if man trauaile with childe? wherefore doe I beholde euery man with his hands on his loines as a woman in trauaile, and all faces are turned into a palenesse?
7 Alas, for this [c] day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.
8 For in that [d] day, saith the Lorde of hostes, I will breake [e] his yoke from of thy necke, and breake thy bondes, and strangers shall no more serue themselues [f] of him.
9 But they shall serue the Lorde their God, and [g] Dauid their King, whom I will raise vp vnto them.
10 Therefore feare not, O my seruant Iaakob, saith the Lorde, neither be afraide, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seede from the lande of their captiuitie, and Iaakob shall turne againe, and shalbe in rest and prosperitie and none shall make him afraide.
11 For I am with thee, saith the Lorde, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee of.
12 For thus saith the Lord, Thy bruising is incurable, and [i] thy wound is dolorous.
13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.
14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.
15 Why cryest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.
16 [l] Therefore all they that deuoure thee, shalbe

a Because they should be assured & their posteritie confirmed in the hope of this deliuerance promised.
b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorowe, as a woman in her trauaile, as Isa. 13.8.
c Meaning, that the time of their captiuitie should be grieuous.
d When I shall visite Babylon.
e Of the king of Babylon.
f To wit, of Iaakob.
g That is, Messiah, which should come of the stock of Dauid according to the flesh, and should be the true pastor, as Ezek. 34.23. who is set forth and his kingdome that should be euerlasting in the person of Dauid, Hos. 3.5.
h Reade Chap. 10.24.
i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.
k The Assyrians and Egyptians whom thou dedest entertaine with giftes, who left thee in thine affliction.
l Herein is comended Gods great mercie toward his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the roddes by the which he did punish them, Isa. 33.1.

shalbe deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee, shalbe spoiled, and all they that robbe thee, wil I giue to be robbed.
17 For I wil restore health vnto thee, and I will heale thee of thy woundes, saith the Lorde, because they called thee, The cast away, saying, This is Zion, whome no man seeketh after.
18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iaakobs tents, & haue compassion on his dwelling places: and the citie shalbe builded vpon her owne heape, [m] and the palace shal remaine after the maner thereof.
19 And out of them shal proceed [n] thankesgiuing, and the voyce of them that are iopous, and I will multiplie them, and they shal not be fewe: I wil also glorifie them, and they shall not be diminished.
20 Their children also shalbe as afore time, and their congregation shall be established before me: and I wil visite al that dere them.
21 And their [o] noble ruler shalbe of themselues, and their gouernour shall proceede from the middes of them, and I will cause him to drawe neere, and approche vnto mee: for who is this that directeth his [p] heart to come vnto mee, saith the Lord?
22 And ye shall be my people, and I will be your God.
23 Behold, [q] the tempest of the Lorde goeth forth with wrath: the whirlewinde that hangeth ouer, shall light vpon the head of the wicked.
24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue perfoymed the intents of his heart: in the [r] latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 He rehearseth Gods benefites after their returne from Babylon, 23 And the spirituall ioye of the faithfull in the Church.

1 AT the [a] same time, saith the Lorde, I wil I be the God of all the families of Israel, & they shalbe my people.
2 Thus saith the Lord, The people which [b] escaped the sworde, found grace in the wildernes: [c] he walked before Israel to cause him to rest.
3 The Lord hath appeared vnto mee [d] of olde, saythey: [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.
4 Againe I wil build thee, and thou shalt be builded, O virgine Israel: thou shalt still [f] be adorned with thy timbrels, and shalt go forth in the dance of them that be iopfull.
5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, & the planters that plant them, [h] shal make them common.
6 For the dayes shall come that the [i] watchmen vpo the mount of Ephraim shall cry, Arise, & let vs goe vp vnto [k] Zion to the Lord our God.
7 For thus saith the Lord, Reiopce with gladnes for Iaakob, and shoute for iop among the chiefe of the [l] Gentiles: publish praise, & say, O Lord, saue thy people, the remnant of Israel.
8 Beholde, I will bring them from the North countrey, & gather them from the coastes of the world, with the blinde and the lame among them, with the woman with childe, and her that is deliuered also: a great companie shal returne hither.
9 They shall come [m] weeping, and with mercie wil I bring them againe: I will leade them by the riuers of [n] water in a straight waye, wherein they shall not stumble: for I am a father to Israel, and Ephraim is [o] my first borne.
10 ¶ Heare the worde of the Lorde, O ye Gentiles, and declare in the ylles afarre of, and say, He that scattered Israel, wil gather him and wil keepe him, as a [p] shepheard doth his flocke.
11 For the Lord hath redeemed Iaakob, and ransomed him from the hande [q] of him, that was stronger then he.
12 Therefore they shall come, and reiopce in the height of Zion, and shal runne to the bountifulnes of the Lorde, euen for the [r] wheat and for the wine, & for the oyle, and for the increase of sheepe, and bullockes: and their soule shalbe as a watered garden, and they shall haue no more sorowe.
13 Then shall the virgine reiopce in the [s] dance, and the yong men, and the olde men together: for I will turne their mourning into iop, & wil comfort them and giue them iope for their sorowes.
14 And I will replenishe the soule of the Priestes with [t] fatnes, and my people shal be satisfied with my goodnes, saith the Lord.
15 Thus saith the Lorde, A voyce was heard on hie, a mourning & bitter weeping: [u] Rahel weeping for her children, refused to be comforted for her children, because they were not.
16 Thus saith the Lorde, Refrayne thy voyce from weeping, & thine eyes from

[a] When this noble gouernour shall come: meaning Christ, not onely Iudah and Israel, but the rest of the world shalbe called.
[b] Which were deliuered from the cruetie of Pharaoh.
[c] To wit, God.
[d] The people thus reason as though he were not so beneficial to them now, as he had bene of olde.
[e] Thus the Lorde answereth that his loue is not changeable.
[f] Thou shalt haue still occasion to reioyce: which is ment by tabrets and dancing, as their cuftome was after notable victories, Exodus 15. 20. Iudges 5. 2. and Chapter 11. 34.
[g] Because the Israelites, which were the ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdome of Christ, which was the restauration of the true Israel.
[h] That is, shall eate the fruite thereof, as Leuiti. 19. 23. deut. 20. 6.
[i] The ministers of the word.
[k] They shall exhort all to the imbracing of the Gospel, as Isa. 2. 3.
[l] He sheweth what shalbe the concord and loue of al vnder the Gospel, where none shalbe refused for their infirmities: and euerie one shal exhort one another to imbrace it.
[m] That is, lamenting their sinnes, which had not giuen eare to the Prophets, & therefore it followeth that God receiued them to mercie, Chap. 50. 4. Some take it that they should weepe for ioy.
[n] Where they found no impediments, but abundance of all things.
[o] That is, my dearely beloued, as the first child is to the father.
[p] That is, from the Babylonians, and other enemies.
[q] By these temporall benefits he meaneth the spiritual graces, which are in the Church, and whereof there should be euer plentie, Isa. 58. 11, 12.
[r] In the companie of the faithful, which euer praise God for his benefits.
[s] Meaning the spirit of wisdome, knowledge and vnderstanding.
[t] To declare the greatnes of Gods mercie in deliuering ye Iewes, he sheweth them that they were like to ye Beniamites, or Israelites: that is, vtterly destroyed, and carried away, in so much that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaynyng.

teares: for thy worke shalbe rewarded, saith the Lord, & they shal come again from the land of the enemie:
17 And there is hope in thine ende, saith the Lord, that thy children shall come again to their owne borders.
18 I haue heard [u] Ephraim lamenting thus, Thou hast corrected me, & I was chastised as an [x] vntamed calfe: [y] conuert thou mee, and I shalbe conuerted: for thou art the Lord my God.
19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my [z] thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.
20 Is Ephraim [a] my deare sonne or pleasant child: yet since I spake vnto him, I stil [b] remembred him: therefore my bowels are troubled for him: I will surely haue cõpassion vpon him, saith the Lord.
21 Set thee vp [c] signes: make thee heaps: set thine heart toward the way & way, that thou hast walked: turne again, O virgine of Israel: turne again to these thy cities.
22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created [d] a newe thing in the earth: A WOMAN shal compasse a man.
23 Thus saith the Lord of hostes, the God of Israel, Yet shal they say this thing in the land of Iudah, & in the cities thereof, when I shal bring again their captiuitie. The Lord blesse thee, O habitation of iustice and holy mountaine.
24 And Iudah shal dwel in it, & al the cities thereof together, the husbandmen and they that go forth with the flocke.
25 For I haue satiate the wearie soule, & I haue replenished euery sorowful soul.
26 Therefore I awaked and beheld, and my sleepe [e] was sweete vnto me.
27 Behold, the dayes come, saith the Lord, that I will sow the house of Israel, and the house of Iudah [f] with the seede of man and with the seede of beast.
28 And like as I haue watched vpon them, to pluck vp & to rote out, and to throw downe, & to destroy, & to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.
29 In those dayes shal they say no more, The fathers haue eaten a sowre grape, and the children's teeth are set on edge.
30 But euery one shall dye for his owne iniquitie: euery man that eateth the sowre grape, his teeth shalbe set on edge.
31 ¶ Behold, the dayes come, saith the Lorde, that I will make a [h] newe couenant with the house of Israel, and with the house of Iudah,
32 Not according to the couenant that I made vn their fathers, when I tooke them by the hande to bring them out of the lande of Egypt, the which my couenant they [i] brake, although I was [k] an husband vnto them, saith the Lord.
33 But this shalbe the couenant that I will make with the house of Israel, After [k] those dayes, saith the Lorde, I will put my Lawe in their inward partes, and write it in their hearts, and will be their God, and they shalbe my people.
34 And they shall [l] teach no more euery man his neighbour & euery man his brother, saying, Know the Lord: for they shal all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquitie, and will remember their sinnes no more.
35 Thus saith the Lord, which giueth [m] the sunne for a light to the day, & the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.
36 If these ordinances depart out of my sight, saith the Lord, then shall the seede of Israel cease from being a nation before me, for euer.
37 Thus saith the Lorde, If the heauens can be measured, [n] or the fundations of the earth be searched out beneath, then wil I cast of al the seede of Israel, for all that they haue done, saith the Lord.
38 Beholde, the dayes come, saith the Lord, that the [o] citie shalbe built to the Lorde from the tower of Hanameel, vnto the gate of the corner.
39 And the line of the measure shall goe forth in his presence vpon the hill Gareb, and shall compasse about to Goath.
40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shalbe holy vnto the Lord, neither shal it be plucked vp nor destroyed any more for euer.

u That is, the people that were led captiue.
x Which was wanton & could not be subiect to the yoke.
y He sheweth how the faithful vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselues.
z In signe of repentance, and detestation of my sinne.
a As though he would say, No: for by his iniquitie he did what lay in him to cast me of.
b To wit, in pitying him for my promes sake.
c Marke by what way thou dideste go into captiuitie, and thou shalt turne againe by the same.
d Because their deliuerãce from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ whom a woman should conceiue, and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgine without man: or, hee meaneth, that Ierusalem which was like a baren woman in her captiuitie, should be fruitfull as she, that is ioyned in mariage, and whome God blesseth with children.
e Hauing vnderstand this vision of the Messiah to come, in whome the two houses of Israel and Iudah should be ioyned, I reioyced.
f I will multiplie, and enriche them with people and cattell.
g The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 18. 3.
h Though the couenant of redemption made to the fathers, & this which was giuẽ after, seeme diuers, yet they are al one, and grounded on Iesus Christ, saue that this is called new because of the manifestation of Christ, & the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.
i And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50. 1.
k Or, master.
l In the time of Christ my law shal in stead of tables of stone be written in their hearts by mine holy Spirit, Hebr. 8. 8, 10.
m Vnder ye kingdome of Christ there shalbe none blinded with ignorance, but I wil giue them faith, and knowledge of God for remission of their sinnes & daily increase the same: so that it shal not seeme to come so much by the preaching of my ministers, as by the instruction of my holy spirit, Isa. 54. 13. but the full accomplishing hereof is referred to the kingdome of Christ, when we shalbe ioyned with our head.
n If the sunne, moone, & starres cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my worde for euer to gouerne them with.
o The one and the other is impossible.
p As it was performed, Nehemiah 3. 1. By this description he sheweth that the citie should be as ample, and beautifull as euer it was: but he alludeth to the spiritual Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Ieremiah is cast into prison because he prophecied that the citie should be taken of the king of Babylon. 7 He sheweth that the people should come again to their owne possession. 38 The people of God are his seruants, and he is their Lord.

a So that Ieremiah had nowe prophecied from the thirteenth yere of Iosiah vnto ye last yere saue one of Zedekiahs reigne, which was almost fortie yeres *Chap.1.2.16.17. & 34.11.*

b Til I take Zedekiah away by death: for he shal not dye by the sworde, as Chap. 34.4.

c Whereby was meant that the people should returne againe out of captiuitie and enioy their possessions and vineyardes, as verf. 15. & 44.

[a] Or, right to redeme it.

d Because he was next of the kinred, as Ruth 4.4.

e Of the possession of the Leuites, read Leuit. 25.32.

f Which mounteth to of our money, about ten shillings sixe pence, if this shekel were the common shekel, reade Gen. 23.15 for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twentie made the shekel.

g According to the custome the instrument or euidence was sealed vp with the common seale, & a copie thereof remained, which coteined ye same in effect, but was not so authenticall as the other, but was left open to be seene if any thing shoulde be called into doubt.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance.

1 THE word that came vnto Ieremiah from the Loude, in the [a] tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchadnezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Ieremiah the Prophete was shut vp in the courte of the prison, which was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore doest thou prophecie, & say, Thus saith the Loude, * Beholde, I wil giue this citie into the handes of the king of Babel, and he shal take it:

4 And Zedekiah the King of Iudah shal not escape out of the hand of the Caldeans, but shall surely bee deliuered into the handes of the king of Babel, & shall speake with him mouth to mouth, and his eyes shal beholde his face,

5 And he shal lead Zedekiah to Babel, & there shal he be, vntil [b] I visite him, saith the Loud: though ye fight with the Caldeans, ye shal not prosper.

6 ¶ And Ieremiah said, The word of the Loud came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee & say, [c] Bye vnto thee my fielde, that is in Anathoth: for the [d] title by kindred appertaineth vnto thee [d] to bye it.

8 So Hanameel, mine vncles sonne, came to mee in the court of the prison, according to the word of the Loud, & said vnto me, Bye my [e] field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of the possession is thine, & the purchase belongeth vnto thee: bye it for thee. Then I knewe that this was the word of the Loude.

9 And I bought the fielde of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen [f] shekels, and ten pieces of siluer.

10 And I writ it in the booke and signed it, and tooke witnesses, & weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed according to the Lawe, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, & in the presence of the witnesses, writte in [g] booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Loud of hosts, the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, & put them in an earthen [h] vessell, that they may continue a long time.

15 For the Loude of hostes, the God of Israel saith thus, Houses and fields, and vineyardes shall be possessed agayne in this lande.

16 ¶ Nowe when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Loude, saying,

17 Ah Loud God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing [i] hard vnto thee.

18 * Thou shewest mercy vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their [l] children after them: O God the great and mightie, whose name is the Loude of hostes,

19 Great in counsel, and mighty in work, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to euery one according to his wayes, and according to the fruite of his works)

20 Which hast set signes and wonders in the land of Egypt vnto this [k] day, & in Israel, & among all men, and hast made thee a name, as appeareth this day,

21 And hast brought thy people Israel out of the lande of Egypt with signes, and with wonders, and with a strong hande, with a stretched out arme, and with great terrour,

22 And hast giuen them this land, which thou didst sweare to their fathers to giue them, euen a lande, that floweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the [l] mounts, they are come vnto the citie to take it, & the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast said vnto me, O Loude God, Bye vnto thee the fielde for siluer, and take witnesses: for the citie shall bee giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Loud vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all [m] flesh: is there any thing to harde for me?

28 Therfore thus saith the Loud, Behold, I wil giue this city into the hand of the Caldeans, and into the hand of Nebuchad-nezzar, king of Babel, and he shall take it.

29 And the Caldeans shal come and fight against this citie, and set fire on this citie and burne it, with the houses, vpon whose rooses they haue offered incense vnto Baal, and powred drinke offrings vnto other gods, to prouoke mee vnto anger.

[b] Or, bid Exod 34.7. deut. 5.9.

[i] Because the wicked are subiect to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shalbe punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.

[k] Meaning, that his miracles in deliuering his people, shoulde neuer be forgotten.

[l] The word signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engines of warre, which were layde on an hye place to shoote into a citie, before that gunnes were in vse.

[m] That is, of euery creature: who as they are his worke, so doth he gouerne & guide them as pleaseth him, whereby he sheweth that as he is the autor of this their captiuitie for their sinnes, so will he for his mercies be their redemer to restore them againe to liberte.

n From the time that I brought them out of Egypt, and made the my people, and called them my first borne.

30 For the children of Israel, and the children of Iudah haue surely done euil before me from their n youth: for the children of Israel haue surely prouoked me to anger with the works of their hãds, sayth the Lord.

31 Therfore this citie hath bene vnto me as a prouocation of mine anger, & of my wrath, from the day, that they built it, euen vnto this day, that I shoulde remoue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kinges, their Princes, their Priests, and their prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the back and not the face: though I taught them, o rising vp earely, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

35 And they built the hie places of Baal, which are in the valley of p Ben-hinnom, to cause their sonnes, and their daughters to q passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they shoulde doe such abomination, to cause Iudah to sinne.

36 And now r therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof ye say, It shalbe deliuered into the hande of the king of Babel by the sword, and by the famine, and by the pestilence,

37 s Behold, I will gather them out of all countreyes, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, & I will bring them againe vnto this place, and I will cause them to dwell safely.

38 And they shall be t my people, and I will be their God,

39 And I will giue them u one heart & one way that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an x euerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shal not depart from me.

41 Yea, I will delite in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith y Lord, like as I haue brought all this great plague vpon this people, so will I bring vpon them al the good that I haue promised them.

43 And the fields shall be possessed in this lande, whereof yee sayne, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

44 Men shall bye z fields for siluer, and make writinges, and seale them, and take witnesses in the lande of Benamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, & in the cities of the South: for I will cause their captiuitie to returne, sayth the Lord.

o Reade Prou. 1. & Isa. 65. 2. chap. 7. 13. & 25. 3. & 26. 5. & 29. 19 & 2. chro. 36. 15. & chap. 35. 14. & 44. 4.

p That is, the altars, which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7. 31. 2. King. 21. 4. & 6.

r Reade 2. King. 16. 3.

s Reade Chap. 30. 16.

Deut. 30. 3.

Chap. 30. 22.

t One consent & one religion, as Ezek. 11. 19. & 36. 27.

u Reade Chap. 32. 39.

x This is the declaration of that, which was spoken, vers. 8.

CHAP. XXXIII.

1 The Prophet a monished of the Lorde to praye for the deliuerance of the people, which the Lord promised. 8 God forgiueth them, for his owne glorie. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

1 MOreouer, the worde of the Loyde, came vnto Ieremiah the seconde time (while he was yet shut vp in the a court of the prison) saying,

2 Thus sayth the Loyd, the maker b thereof, the Lord that formed it, & established it, the Lord is his Name.

3 Call vnto me, and I will answere thee, and shewe thee great & mightie things, which thou knowest not.

4 For thus sayth the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the c mounts, and by the swoyde,

5 They come to d fight with the Caldeãs, but it is to fill themselues with the dead bodies of men, whome I haue slaine in mine anger & in my wrath: for I haue hid my e face from this citie, because of all their wickednes.

6 ¶ Behold, f I will giue it health & amendement: for I will cure them, and will reueyle vnto them the abundance of peace, and trueth.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, & wil buylde them as at the first.

8 And I will g cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shal be to me a name, a h iope, a praise, and an honour before all the nations of the earth, which shall heare all the good that I do vnto them: and they shal feare, and tremble for all the goodnes, and for all the wealth, that I shew vnto this citie.

10 Thus saith the Lord, Againe there shal be heard in this place (which yee saye shall be desolate, without man, & without beast, euen in the cities of Iudah, & in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of iope & the voyce of gladnes, the voyce of the bridegroome, and the voyce of the bride, the voice of them that shall saye, i Praise the Loyde of hostes, because the Lord is good: for his mercie endureth for euer, & of them that offer the sacrifice of praise in the house

a Which was in the Kings house at Ierusalem, as chap. 32. 1, 2.

b To wit, of Ierusalẽ, who as he made it, so will he preserue it, reade Isa. 37. 26.

c Reade Chap. 32. 24.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatnings God remẽbreth his & comforteth them.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

i Which was a song appointed for the Leuites to praise God by, 1. Chro. 16. 8. psal. 105, 1. Isa. 12. 4. psal. 106. 1. & 107. 1. & 118. 1. & of 136. 1.

of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hosters, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shalbe dwelling for shepheardes to rest their flockes.

k Meaning, that all the countrey of Iudah shalbe inhabited againe

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, & about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Behold, the dayes come, saith ye Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause l the branche of righteousnes to growe vp vnto Dauid, and hee shall execute iudgement, and righteousnes in the lande.

l That is, I will send the Messiah, which shal come of ye house of Dauid, of whō this prophecy is mēt, as testifie all the Iewes, and that which is written, Chap. 23.5.

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and he that shall call m her, is the Lorde our n righteousnes.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnes, sanctification, & redemption, 1. Cor. 1.30.

17 For thus saith the Lorde, Dauid shall neuer want a man to sit vpō the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer o burnt offrings, and to offer meate offrings, & to do sacrifice continually.

o This is chiefly ment of the spiritual sacrifice of thankes giuing, which is left to ye Church in the time of Christ, who was the euerlasting Priest & the euerlasting sacrifice figured by ye sacrifices of the Lawe.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith ye Lord, If you can breake my couenant of the p dayes, and my couenant of the night, that there should not be day, and night in their season,

p Read Chap. 31.35.

21 Then may e my couenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As the armie of heauen can not bee nombred, neither the sande of the sea measured: so will I multiplie the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the worde of the Lorde came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families, which the Lord hath chose, he hath euen cast them of? thus they haue despised my people, that thei should be no more a nation before them.

q Meaning, the Caldeans and other infidels which thought God had vtterly cast of Iudah & Israel or Beniamin, because he did correct them for a time for their amendmēt.

25 Thus saith the Lord, If my couenant be not with day & night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast awaye the seede of Iaakob and Dauid my seruant, & not take of his seede to be rulers ouer the seede of Abraham, Ishak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

1 He threatneth that the citie, & the king Zedekiah shalbe giuen into the handes of the king of Babylon. 11 He rebuketh their cruelte towarde their seruants.

1 THe word which came vnto Ieremiah from the Lord (when a Nebuchad-nezzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, & against all the cities thereof) saying,

a Who commonly of Ieremiah was called Nebuchad-nezzar, & of others Nebuchad-nezzar.

2 Thus saith the Lorde God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, b I will giue this citie into the hand of the king of Babel, and he shall burne it with fire,

2. Chro. 36.19. chap. 29.16, 17. and 32.3.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, & thine eyes shall beholde the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet hearе the word of the Lord, O Zedekiah, king of Iudah: thus saith the Lord of thee, Thou shalt not dye by the swoorde,

5 But thou shalt dye in c peace: and according to the burning for thy fathers the former kings which were before thee, so shal they burne odours for thee, & they shall lament thee, saying, Oh d lord: for I haue pronounced the worde, saith the Lorde.

b Not of any violent death.

c The Iewes shall lament for thee their lord and king.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (While the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Ierusalē, e to proclaime libertie vnto them,

d When the enemie was at hand, and they sawe them selues in danger, they would seeme holy, and so began some kind of reformation: but soone after they vttred their hypocrisie.

9 That euery man should let his f seruant go free, and euery man his handmaid, which was an Ebrue or an Ebrueesse, and that none should serue him selfe of the, to wit, of a Iewe his brother.

e According to the Law, Exod. 21.2. deut. 15.12.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselues of them any more, they obeyed and let them go.

f Heb. seruant.

11 But afterward they g repented & caused the seruants and the handmaides, whom they had set go free, to returne, and held them in subiection as seruants and handmaides.

g Ebr. returned.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lorde God of Israel,

I made a couenant with your fathers, when I brought them out of the lande of Egypt, out of the house of *seruants, saying,

*Or, bondage.

14 *At the terme of seuen yeres let ye go, euery man his brother an Ebrewe which hath bene solde vnto thee: and when he hath serued thee six yeres, thou shalt let him go free frō thee: but your fathers obeyed me not, neither inclined their eares.

Deut. 15. 1, 12.

15 And ye were now turned, & had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before me in [f] the House, whereupon my Name is called.

f Meaning, in the Temple, to declare that it was a most solemne and streit couenant, made in the Name of the Lord.

16 But yee repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his handmaide, whome ye had set at libertie at their pleasure, to returne, and bold thē in subiection to be vnto you as seruāts and as handmaidēs.

17 Therefore thus saith the Lorde, Ye haue not obeyed mee, in proclaiming freedome euery man to his brother, & euery man to his neighbour: behold, I proclaime a libertie for you, saith the Lord, to [g] the sword, to the pestilence, & to the famine, & I will make you a terrour to all the kingdomes of the earth.

g That is, I gine the sword libertie to destroye you.

18 And I will giue those men that haue broken my couenāt, and haue not kept the words of the couenant, which they had made before me, when they [h] cut the calfe in twaine, and passed betwene the partes thereof:

h As touching this maner of solemne couenāt which ye ancient vsed by passing betwene the two partes of a beast, to signifie that ye transgressor of ye same couenant should be so diuided in pieces, read Gen. 15. 10.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the lande, which passed betweene ye partes of the calfe,

20 I will euen giue them into the hande of their enemies, and into the handes of them that seeke their life: and their dead bodies shalbe for meate vnto the foules of the heauen, and to the beastes of the earth.

21 And Zedekiah King of Iudah, & his princes will I gue into the hande of their enemies, and into the hande of them that seeke their lyfe, and into the hand of the king of Babels host, which [i] are gone vp from you.

i To fight against the Egyptians, as Chap. 37. 11.

22 Behold, I will commaund, sayth the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fyre: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confounded th the pride of the Iewes.

1 THe worde which came vnto Ieremiah from the Lorde, in the dayes [a] of Iehoiakim the sonne of Iosiah King of Iudah, saying,

a For ye disposition & order of these prophecies read Chap. 27. 1.

2 Go vnto the house of the [b] Rechabites, and speake vnto them, and bring them into the House of the Lorde into one of the chambers, and giue them wine to drinke.

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with the in the seruice of God.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, & the whole house of the Rechabites,

c That is, a Prophet.

4 And I brought them into the House of the Lord, into the chamber of [c] sonnes of Hanan, the sonne of Igdaliah a man [d] of God, which was by the chamber of the princes, which was aboue the chāber of Maasciah the sonne of Shallum, the keeper of the [e] treasure.

*Or, doore.

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth another ende: that is, to declare their obedience to man, seeing ye Iewes would not obey God him selfe.

5 And I set before the sonnes of ye house of the Rechabites, potres full of wine, and cuppes, and [f] saide vnto them, Drinke wine.

e Whom Iehu the King of Israel fauoured for his zeale. 2. King. 10. 15.

6 But they said, We will drinke no wine: for [g] Ionadab the sonne of Rechab our father comanded vs, saying, [h] Ye shall drinke no wine, neither you nor your sonnes for euer.

f Teaching thē hereby to flee all occasion of intemperancie, ambition and auarice, and that they might know that they were strangers in the earth, and be ready to depart at al occasions.

7 Neither shall ye build house, nor sowe seede, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tentes, that ye may liue a long time in the lande where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, neyther we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor fielde, nor seede,

10 But we haue remained in tentes, and haue obeyed, and done according to all that Ionadab our father comanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the lande, we said, Come, and let vs go to Ierusalem, frō the hoste of the Caldeans, and from the hoste of Aram: so we [h] dwell at Ierusalem.

g Which was nowe for the space of three hundreth yeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vow, that it could not be broken for any necessitie: for where they were commanded to dwell in tents, they dwell nowe at Ierusalem for feare of the warres.

12 Then came the worde of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, ye God of Israel, Go, and tell the men of Iudah, and the inhabitāts of Ierusalem, Will ye [i] not receiue doctrine to obeye my words, saith the Lord?

i Whom I haue chosen to be my children, seeing they were the children of an heathen man, obeyed the commandements of their father.

14 The commandement of Ionadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this daye they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, [k] rising early, & speaking, but ye would not obey me.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, &

sending

Chap. 18. 11. & 25. 5.

sending them, saying,* Returne nowe euery man from his euill way, & amend your workes, & go not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye wouldе not enclina your eare, nor obey me.

16 Surely the sonnes of Ionadab p sonne of Rechab, haue kept the commandement of their father, which he gaue thē, but this people hath not obeyed me.

17 Therfore thus saith the Lord of hosts, the God of Israel, Behold, I wil bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue l spoken vnto them, but they would not heare, & I haue called vnto them, but they would not answere.

18 And Ieremiah said to the house of the Rechabites, Thus saieth the Lorde of hostes the God of Israel, Because yee haue obeyed the commandement of Ionadab your father, and kept al his precepts, and done according vnto all that he hath commanded you,

19 Therfore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shall m not want a man, to stand before me for euer.

l That is, by his Prophetes and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

m His posteritie shal continue & be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah inditeth, the booke of the curses against Iudah & Israel. 9 He is sent with the booke vnto the people & readeth it before thē all. 14 He is called before the rulers & readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.

1 And in the fourth a yere of Iehoiakim p sonne of Iosiah King of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the words that I haue spoke to thee against Israel, & against Iudah, and against all the nations, from the day that I spake vnto thee, euen b from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah wil heare of all the euill, which I determined to do vnto them that they may returne euery man from his euil waye, that I may forgiue their iniquitie and their sinnes.

4 Then Ieremiah called Baruch, the sonne of Neriah, & Baruch wrote c at the mouth of Ieremiah all the wordes of the Lorde, which he had spoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, saying, I am d shut vp, & cannot go into the house of the Lord.

6 Therefore go thou, and reade the roule wherin thou hast written at my mouth the wordes of the Lorde in the audience of the people in the Lordes house vpon the e fasting daye: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

a Reade Chap. 25. 1.

b Which were twentie & three yere, as Cha. 23. 3. counting from the thirteenth yere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison, through the malice of the Priests

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plaque of God.

7 It may be that they wil f praye before the Lord, and euery one returne from his euil way, for great is the anger and the wrath, that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes House.

9 ¶ And in the fift g yere of Iehoiakim p sonne of Iosiah King of Iudah, in the ninth moneth, they proclaymed a fast before the Lorde to all the people in Ierusalem, & to all the people that came fro the cities of Iudah vnto Ierusale.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lorde, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the hyer courte at the entrie of the h newe gate of the Lordes House, in the hearing of all the people.

11 Whē Michaiah the sonne of Gemariah, the sonne of Shaphā had heard out of the booke all the wordes of the Lord,

12 Then he went down to the kings house into the Chancellours chamber, & lo, al the princes sate there, euē Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Tzedekiah the sonne of Hanamiah, and all the princes.

13 Then Michaiah declared vnto them al the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hande the roule, wherein thou hast read in the audience of the people, & come. So Baruch the sone of Neriah, toke the roule in his hand, and came vnto them.

15 And they sayde vnto him, Sit downe now, & reade it, that we may heare. So Baruch read it in their audience.

16 Nowe when they had heard all the words, they were i afraid both one and other, and said vnto Baruch, We will certifie the King of all these words.

17 And they examined Baruch, saying, Tell vs nowe, howe diddest thou write all these words at his mouth.

18 Then Baruch answered them, He pronounced all these wordes vnto me with his mouth, & I wrote them with ynke in the booke.

19 Then sayde the princes vnto Baruch, Go, hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the King to the court, but they layde vp the roule in the chamber of Elishama the Chancellour and tolde the King all the wordes, that he might heare.

21 So the King sent Iehudi to fet the roule, and hee toke it out of Elishama

f He sheweth that fasting without prayer & repetance auaileth nothing, but is mere hypocrisie.

g The fast was the proclaymed, and Baruch read this roule, which was a litle before that Ierusalem was first taken, & then Iehoiakim and Daniel, and his companions were led away captiues.

h Which is the East gate of the Temple.

i The godly were afraid, seeing God so offended, and the wicked were astonied for the horror of the punishment.

k They that were godly among the princes, gaue this counsel, by whose meanes it is like that Ieremiah was deliuered: for they knewe the rage of the King & of the wicked to be such, that they could not escape without danger of the liues,

the Chancellours chamber, and Iehudi read it in the audience of the King, & in the audience of all the princes, which stood beside the King.

22 Now the King sate in the winter house, in the ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three, or foure sides, he cut it with the penknife and cast it into the fire, that was on the hearth until all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afrayde, nor rent [m] their garments, neither the King, nor any of his seruants, that heard all these wordes.

25 Neuertheless, Elnathan, & Delatah, and Gemariah had besought the King, that he would not burne the roule: but he would not heare them.

26 But the King commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord [n] hid them.

27 ¶ Then the wonde of the Lorde came to Ieremiah (after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe [o] another roule, and write in it all the former wordes that were in the first roule which Iehoiakim the King of Iudah hath burnt,

29 And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, [p] Why hast thou written therein, saying, that the king of Babel shall certenly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lorde of Iehoiakim King of Iudah, Ye shall haue none to sit vpon the throne of Dauid, and his [r] dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitantes of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them manie like wordes.

1 Which conceiued part of November & part of December.

m Shewing, that the wicked in stead of repenting, when they heare Gods iudgements, growe into farther malice against him & his worde.

n Thus we see the continual care, that God hath euer ouer his to preserue them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of god, when they haue burnt the booke thereof: yet this declareth ỳ God wil not onely raise it vp again, but also increase it in greater abũdace to their condemnation, as vers. 32.

p These are Iehoiakims words.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22. 19.

CHAP. XXXVII.

Zedekiah succeeded Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah, going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

1 And King Zedekiah the sonne of Iosiah reigned for [a] Coniah the sonne of Iehoiakim, whome Nebuchad-nezzar king of Babel [b] made king in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the lande would obey the wordes of the Lorde, which he spake by the [" ministerie of the Prophet Ieremiah.

3 And Zedekiah the king [c] sent Iehucal the sonne of Shelemiah, & Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah [d] went in and out among the people: for they had not put him into the prison.

5 Then Pharaohs hoste was [e] come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tydings of them, they [" departed from Ierusalem)

6 Then came the wonde of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lorde God of Israel, Thus shal ye say to the King of Iudah, that sent you vnto me to inquire of me, Behold, Pharaohs host, which is come forth to help you, shal returne to Egypt into their owne land.

8 And the Caldeans shall come agayne, and fight against this citie, and take it and burne it with fire.

9 Thus saith the Lord, [u] Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remayned but wounded men among them, yet should euery mã rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to go into the [f] lande of Beniamin, separating himself thence from among the people.

13 And whe he was in the [g] gate of Beniamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou [" fleest to the Caldeans.

14 Then sayd Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriiah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angrie with Ieremiah, and smote him, and layde him in prison in the house of Ionathan the scribe: for they had made that the [h] prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the King sent, & tooke him out, & the King asked him secretly in

1. King. 24. 17.
2. chro. 36. 10.
chap. 52. 2.

a Who was called Iehoiachin, or Ieconiah.

b And called him Zedekiah whereas before his name was Mattaniah, 2. King. 24. 17.

" Ebr. hand.

c Because he was afrayde of the Caldeans that came against him.

d That is, was out of prison and at libertie.

e To helpe the Iewes.

" Ebr. went vp.

u Or, lift not vp your mindes.

f As some think, to go to Anathoth his owne towne.

g By the which men went into the countrey of Beniamin.

" Ebr. falleth.

h Because it was a vile and straight prison.

in ꝑ house, & said, Is there any word from the Lorde? And Jeremiah sayde, Yea: for, said he, thou shalt be delivered into the hand of the king of Babel.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servantes, or against this people, that ye have put me in ꝑ pri on?

Chap. 28. 4.

19 * Where are nowe your prophetes, which prophesied unto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou cause me not to returne to the house of Jehonathan the scribe, lest I dye there.

21 Then Zedekiah the king commanded, that they should put Jeremiah in the court of the prison, and that they should give him daily a peece of breade out of the bakers street until all ¹ bread in the citie were eaten up. Thus Jeremiah remained in ꝑ court of ꝑ prison.

CHAP. XXXVIII.

1 By the motion of the rulers Jeremiah is put into a dungeon. 14 At the request of Ebed-melech the King commandeth Jeremiah to be brought forth of the dungeon. 17 Jeremiah sheweth the King howe he might escape death.

1 Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Jucal the sonne of Shelemiah, and Pashhur the sonne of [a] Malchiah, heard the wordes that Jeremiah had spoken unto all the people, saying,

2 Thus saith the Lorde, He that remayneth in this citie, shal dye by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall live: for he shall have his life for [b] a prayse, and shall live.

3 Thus saith the Lorde, This citie shall surely be given into the hand of ꝑ king of Babels armie, which shall take it.

4 Therefore the princes saide unto the king, We beseche you, let this man be put to death: for thus he ¹weakeneth ꝑ handes of the men of warre [c] that remaine in this city, and the handes of all the people, in speaking such words unto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your handes, for the king can denie [d] you nothing.

6 Then tooke they Jeremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Jeremiah with coardes: and in ꝑ dungeon there was no water but mire: so Jeremiah stacke fast in the mire.

7 Now when Ebed-melech the ²blacke More one of ꝑ Eunuches, which was in the kings house, heard that they had put Jeremiah in the dungeon (then the king sate in the [e] gate of Beniamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, [f] these men have done euill in all that they have done to Jeremiah the Prophet, whom they have cast into the dungeon, and he dyeth for hunger in the place where hee is: for there is no more bread in the citie.

10 Then the king commanded Ebed-melech the blacke More, saying, Take hence thirtie men ³with thee, and take Jeremiah the Prophet out of the dungeon before he dye.

11 So Ebed-melech tooke the men with him and went to the house of the king under the treasurie, and tooke there old rotten ragges, and old worne clouts, and let them downe by coardes into ꝑ dungeon to Jeremiah.

12 And Ebed-melech the blacke More said unto Jeremiah, Put now these old rotten ragges and worne, under thine arme holes, betweene the coardes. And Jeremiah did so.

13 So they drewe by Jeremiah with coardes and tooke him up out of the dungeon, and Jeremiah remained in [g] the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet unto him, into the thirde entre that is in the House of the Lorde, and the king saide unto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I declare it unto thee, wilt not thou slay me? and if I give thee counsell, thou wilt not heare me.

16 So the king sware secretly unto Jeremiah, saying, As ꝑ Lord liveth, that made us these soules, I will not slaye thee, nor give thee into the handes of those men that seeke thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe forth unto the king of Babels [h] princes, then thy soule shall live, and this citie shall not be burnt up with fire, & thou shalt live, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this citie be given into the hand of the Caldeans, and they shal burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the king said unto Jeremiah, I am carefull for the Jewes that are fled unto the Caldeans, least they deliver me into their handes, and they [i] mocke me.

20 But Jeremiah saide, They shall not deliver thee: hearken unto the voyce of the Lord, I beseech thee, which I speak unto thee: so shall it be well unto thee, and thy soule shall live.

21 But if thou wilt refuse to goe forth, this is the worde that the Lorde hath shewed me,

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the countrey nowe when Nebuchad-nezzar came, as Chap. 21. 1.

b Read Chap. 21. 9. and 45. 5.

¹ Or, discouraageth.

c Thus we see how the wicked when they can not abide to heare the truth of Gods word, seeke to put the ministers to death as transgressors of policies.

d Wherein he grievously offended in that that not onely hee would not heare the trueth spoke by the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.

² Ebr. Cushite, or Ethiopian.

e To heare matters and give sentence.

f Hereby is declared, that the Prophet found more favour at this strangers hand, then he did by all them of his countrey, which was to their great condemnation.

³ Ebr. under thine hand.

g Where the king had set him before to be at more libertie, as Chap. 37. 21.

h And yeld thy selfe vnto them.

i Which declareth that hee more feared the reproche of men then the threatenings of God.

22 And behold, all the women that are [k] left in the King of Iudahs house, shalbe brought forth to the king of Babels princes: and those women shal say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the myre, and they are turned backe.
23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hãds, but shalt be taken by the hande of the king of Babel: and this citie shalt thou cause to be burnt with fire.
24 Then said Zedekiah vnto Ieremiah, Let no man knowe of these wordes, & thou shalt not die.
25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and saye vnto thee, Declare vnto vs nowe, what thou hast said vnto the King, hide it not from vs, & we will not slay thee: also what the king said vnto thee,
26 Then shalt thou saye vnto them, I humbly [l] beseught the king that hee would not cause me to returne to Iehonathans house, to die there.
27 Then came all the princes vnto Ieremiah and asked him. And he told them according to all these wordes that the king had commanded: so they left of speaking with him, for the matter was not perceiued.
28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there, when Ierusalem was taken.

k When Ieconiah and his mother with others were caried away, these womẽ of the Kings house were left: which shalbe taken, saith the Prophet, and tell the King of Babel how Zedekiah hath bene seduced by his familiar friendes & false prophets, which haue left him in the mire.

l Herein appeareth the infirmitie of the Prophet, who did dissemble, to saue his life albeit it was not to the denial of his doctrine, or to the hurt of any.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

1 IN * the ninth yere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel & all his hoste against Ierusalem, and they besieged it.
2 And in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth daye of the moneth, the citie was broken [a] vp.
3 And all the princes of the king of Babel came in, & sate in the middle gate, euen Neregal, Sharezer, Samgar-nebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rab-mag with al the residue of the princes of the king of Babel.
4 And when Zedekiah the king of Iudah sawe them, & all the men of warre, then they fled, and went out of the citie by night, though the kings garden, & by the [b] gate betweene the two walles, and he went toward the wildernes.
5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto [c] Riblah in the lande of Hamath, where he gaue iudgement vpon him.
6 Then the king of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slewe all the nobles of Iudah.
7 Moreouer he put out Zedekiahs eies, and bound him in chaines, to carie him to Babel.
8 And the Caldeans burnt the kings house, & the houses of the people with fyre, and brake downe the walles of Ierusalem.
9 Then Nebuzar-adan the [d] chiefe steward caried away captiue into Babel the remnant of the people, that remained in the city, and those that were fled and fallen vnto him, with the rest of the people that remained.
10 But Nebuzar-adan the chiefe steward left the [d] poore that had nothing in the lande of Iudah, and gaue them vineyards and fields at the same time.
11 Now Nebuchad-nezzar king of Babel gaue charge concerning Ieremiah [''] vnto Nebuzar-adan the chiefe steward, saying,
12 Take him, and [''] looke well to him, & do him no harme, but do vnto him [e] euen as he shall say vnto thee.
13 So Nebuzar-adan the chief steward sent and Nebushazban, Rabsaris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:
14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto [f] Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should carry him home: so he dwelt among the people.
15 Nowe the worde of the Lorde came vnto Ieremiah, while he was shut vp in the court of the prison, saying,
16 Go and speake to Ebed-melech the black More, saying, Thus sayth ṗ Lord of hostes the God of Israel, Beholde, I will bring my wordes vpon this citie for euill, & not for good, and they shalbe accomplished in that day before thee.
17 But I will deliuer thee in that daye, saith the Lord, and thou shalt not be giuen into the hande of the men whome thou fearest.
18 For I will surely deliuer thee, & thou shalt not fall by the sworde, but thy life shalbe for a prayde vnto thee, because thou [g] hast put thy trust in me, sayth the Lord.

a The gates and walles were broken downe.

b Which was a posterne doore, read 2 Kings.25.4

c Which is called Antiochia in Syria.

d For the riche and the mightie which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handeled.

'' *Ebr. by the hande of.*

'' *Ebr. set thine eyes vpon him.*

e Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the king, & thẽ that were his enemies.

f Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

g Thus God recompensed his zeale & fauour, which he shewed to his Prophet in his troubles.

CHAP. XL. *

1 Ieremiah hath licence to go whither he wil. 6 He dwelleth with the people that remaine with Gedaliah.

1 THE worde which came to Ieremiah from the Lorde after that Nebuzar-adan the chief steward had let him go from Ramath, when he had taken him being bounde in chaines among all ṗ were caried away captiue of

* *Kings.25.1. chap.52.4.*

of Ierusalem and Iudah, which were carried away captiue vnto Babel.

2 [a] And the chiefe steward tooke Ieremiah, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lorde hath brought it, and done according as he hath said: because ye haue [b] sinned against the Lord, and not obeyed his voyce, therefore this thing is come vpon you.

4 And nowe beholde, I loose thee this day from the chaines which were on thine hands, if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, "tary still: behold, all the land is "before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore he said, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwel with him among the people, or goe wherelocuer it pleaseth thee to goe. So the chiefe steward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, [c] to Mizpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the captaines of the host, [d] which were in the fields, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not carried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shalbe well with you.

10 As for me, beholde, I will dwell at Mizpah to "serue the Caldeans, which will come vnto vs: but you, gather you wine, and sommer fruites, and oyle, and put them in your vessels, and dwell in your cities, that ye haue [f] taken.

11 Likewise when all the Iewes that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of al places where they were driuen, & came to the land of Iudah vnto Gedaliah vnto Mizpah, and gathered wine & sommer fruites, very mineh.

13 Moreouer Iohanan the sonne of Kareah, and all the captaines of the hoste, that were in the fields, came to Gedaliah to Mizpah,

14 And saide vnto him, Knowest thou not that [g] Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I may thee, and I will slay Ishmael the sonne of Nethaniah, and no man shal know it. Wherefore shoulde he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam saide vnto Iohanan the sonne of Kareah, Thou shalt [h] not doe this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

Ishmael killeth Gedaliah guiltifully, and many other with him. 11 Iohanan followeth after Ishmael.

1 BVt in the [a] seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede ropall, and the princes of the [b] king, and tenne men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slewe him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were founde there, and the men of warre.

4 Nowe the seconde day that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, & from Samaria, euen fourescore men, having their beards shauen, and their clothes rent and cut, with [d] offrings and incense in their hands to offer in the House of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as he went: and when he met them, he said vnto them, Come [e] to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ishmael the sonne of Nethaniah

a From this second verse, vnto Chap. 42. 7. it seemeth to be as a parenthesis, and separated matter: and there this stone beginneth again, and this vision is declared what it was.

b God moued this infidel to speake this, to declare ye great blindnesse and obstinacie of the Iewes, which could not feele that which this heathen man confessed.

" *Heb. cease.*

" *Or, at thy commandement.*

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the Kings blood and after slewe him, Chap. 41. 2.

2. *King.* 25. 24.

* *Or, to receiue them, or to intreat them for you.*

" *Or, chosen to dwell in.*

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertayning of Ishmael he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceiued and neuer lacke such as conspire their destruction.

a The citie was destroyed in the fourth moneth: and in ye seuenth moneth, which contained part of September, and part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles, but hearing of the burning thereof in the way, they shewed these signes of sorowe.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slewe them when they seemed to fauour Gedaliah.

thaniah slewe them, and cast them into the midses of the pit, he and the men that were with him.

8 But ten men were found among them, that saide vnto Ishmael, Slay vs not: for we haue treasures in the fielde, of wheate, and of barley, and of oyle, and of honie: so he staied, and slew them not among their brethren.

9 Nowe the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the king had [f] made because of Baasha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the [g] captaines of the host that were with him, heard of all the euil that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, & went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Nowe when all the people whom Ishmael caried away captiue, sawe Iohanan the sonne of Kareah, and all p captaines of the host, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eyght men, and went to the [h] Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the host, that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah, had caried away captiue from Mizpah, (after that he had slayne Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and q eunuches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Gerruth [i] Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

f Asa fortified Mizpah for feare of the enemie, and cast dytches and trenches, 1.King.15.22.

g Which had bene captaines vnder Zedekiah,

h For Baalis the King of the Ammonites was the cause of this murther.

i Which place Dauid of olde had giuen to Chimham the sonne of Barzillai the Gileadite, 2.Sam. 19.38.

CHAP. XLII.

1 The captaines aske counsell of Ieremiah what they ought to doe. 7 He admoniseth the remnant of the people not to goe into Egypt.

1 THen all the captaines of the host, and Iohanan the sonne of Kareah, and Iesaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, [a] Heare our praier, we beseech thee, and pray for vs vnto the Lord thy God, euē for all this remnant (for we are left, but a fewe of many, as thine eyes doe behold)

3 That the Lord thy God may shewe vs the way wherein we may walke, & the thing that we may [a] doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: beholde, I will pray vnto p Lord your God according to your wordes, and whatsoeuer thing the Lord shall answere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they said to Ieremiah, [b] The Lord be a witnesse of trueth, and faith between vs, if we doe not, euen according to all things for the which thy Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Loyde God, to whom we send thee that it may be well with vs, when we obey the voyce of the Loyd our God.

7 ¶ [c] And so after ten dayes came the word of the Loyd vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And saide vnto them, Thus saith the Loyd God of Israel, vnto whom ye sent me to present your praiers before him,

10 If ye will dwell in this lande, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I [d] repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraide: be not afraide of him, saith the Loyd: for I am with you, to saue you, and to deliuer you [e] from his hand,

12 And I will graunt you mercie that he may haue compassion vpon you, and he shal cause you [||] to dwel in your own land.

13 But if ye say, We will not dwel in this land, neither heare the voice of the Loyd your God,

14 Saying, Nay, but we will go into the lande of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And nowe therefore heare the worde of the Loyd, ye remnant of Iudah: thus saith the Loyde of hostes the God of Israel, If ye set your faces to enter into Egypt,

a *Ebr. Let our praier fall before thee, as chap.36.7.*

a This declareth the nature of hypocrites, which would knowe of Gods word what they should doe, but will not followe it, but in asmuch as it agreeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falsehood vse it without all reuerence, and make it a meanes for them to deceiue the simple, and the godly.

c Here is declared the vision and the occasion thereof, whereof mencion was made Chap.40.1.

d Reade Chap. 18.8.

e Because all kings hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prouerb.21.1.

|| *Or, returne.*

Egypt, and go to dwel there)

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, & there Nebuchad-nezzar destroyed them, and the Egyptians, Chap. 46.25.

16 Then the sword that ye feared, f shall take you there in the land of Egypt, & the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye dye.

17 And all the men that set their faces to enter into Egypt to dwel there, shal dye by the sword, by the famine, and by the pestilence, & none of them shal remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lorde of hostes the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Jerusalem: so shall my wrath be powred forth vpon you, when ye shal enter into Egypt, and ye shall be a detestation, and an astonishment, and a curse, and a reproche, and ye shal see this place no more.

g Read Chap. 26.6. & 44.12. shewing that this should come vpon them for their infidelitie and stubbernes.

19 O ye remnant of Judah, the Lord hath said concerning you, Goe not into Egypt: knowe certainly that I haue admonished you this day.

h For you were fully minded to go into Egypt, whatsoever God spake to the cõtrarie.

20 Surely ye h dissembled in your hearts when ye sent mee vnto the Lorde your God, saying, Pray for vs vnto the Lord our God and declare vnto vs euen according vnto all that the Lord our God shal say, and we will do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your GOD, nor anything for the which hee hath sent mee vnto you.

22 Now therefore, knowe certainly that ye shall dye by the sword, by the famine, and by the pestilence, i in the place whither ye desire to go and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Johanan carieth the remnant of the people into Egypt contrary to the minde of Jeremiah. 8 Jeremiah prophecieth the destruction of Egypt.

1 NOw when Jeremiah had made an end of speaking vnto a whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake a Azariah the sonne of Hoshaiah, and Johanan the sonne of Kareah and all the b proud men, saying vnto Jeremiah, c Thou speakest falsly: the Lorde our God hath d not sent thee to say, Go not into Egypt to dwel there,

3 But Baruch e the sonne of Neriah e prouoketh thee against vs, for to deliver vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Johanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lorde, to dwel in the land of Judah.

a Who was also called Iezaniah, Chap. 42.1.

b This declareth that pride is the cause of rebellion, & contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they brast forth into open rage: for thei can abide nothing but flatteries, read Isa. 30.10.

d He sheweth what is the nature of the hypocrites: to wit, to faine & they would obey God and imbrace his word, if they were though in dede they be most farre from all obedience. e Thus & wicked do not only contemne & hurt the messengers of God, but slander, & speake wickedly of al them & support or fauor & godly.

5 But Johanan the sonne of Kareah, a all the captaines of the hoste tooke all the remnant of Judah, b were returned from all f nations, whither they had bin driuen, to dwel in the land of Judah:

6 Euen men and women, & children, and the kings daughters, and euery person, that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Jeremiah g the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they h to Tahpanhes.

8 ¶ Then came the word of the Lord vnto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and i hide them in the clay in the bricke kill, which is at the entree of Pharaohs house in Tahpanhes in the sight of the men of Judah,

10 And saye vnto them, Thus saith the Lorde of hostes the God of Israel, Behold, I will send and bring Nebuchadnezzar the king of Babel k my seruant, and will set his throne vpo these stones that I haue hid, and he shall spread his pauilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: l such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shal burne them and carry them away captiues, and he shal array himselfe with the land of Egypt, as a m shepheard putteth on his garment, & shal depart from thence in peace.

13 Yee shall breake also the images of n Beth-shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shal he burne with fire.

f As from the Moabites, Ammonites, & Edomites, cha. 40.11.

g Whome these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified § Nebuchadnezzar should come euen to § gates of Pharaoh, where were his bricke killes for his buildings.

k Read Chap. 25.9.

l Euery one shal be slaine by that meanes § God hath appointed, Chap. 15.2.

m Meaning, most easily, and suddenly shall he carie the Egyptians away.

n Or, the house of the sunne.

CHAP. XLIIII.

He reproueth the people for their idolatrie. 15 They that set light by the threatening of the Lorde, are chastened. 26 The destruction of Egypt and of the Iewes therein, is prophecied.

1 THe word that came to Jeremiah concerning all the Iewes, which dwel in the land of Egypt, and remained at Migdol and at a Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Ye haue seene all the euil that I haue brought vpon Jerusalem, and vpon all the cities of Judah: and beholde, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, and to serue other gods, whome they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets b rising early, and sending

a These were al famous & strong cities in Egypt, where the Iewes, dwelt for their safetie: but the Prophet declareth that there is no hold so strõg, that cã preserue them from Gods vengeance.

b Read Chap. 7. 25. and 25. 3. and 26. 5. and 29. 19. and 32. 33.

sending them, saying, Oh doe not this
abominable thing that I hate.
5 But they would not heare nor incline
their eare to turne from their wicked-
nes, and to burne no more incense vnto
other gods.
c He setteth before their eyes Gods iudgements against Iudah & Ierusalem for their idolatrie, that they might beware by their example, & not with the like wickednes provoke the Lord: for then they should be double punished.
6 Wherefore c my wrath, and mine an-
ger was powred forth & was kindled
in the cities of Iudah, and in the streets
of Ierusalem, and they are desolate, and
wasted, as appeareth this day.
7 Therefore now thus saith the Lorde of
hostes the God of Israel, Wherefore
commit ye this great euill against your
soules, to cut off from you man and wo-
man, child and suckling out of Iudah,
and leaue you none to remaine?
8 In that ye prouoke mee vnto wrath
with the workes of your handes, bur-
ning incense vnto other gods in ꝑ land
of Egypt whither ye be gone to dwell:
that ye might bring destruction vnto
your selues & that ye might be a curse
and a reproch among all nations of the
earth.
d He sheweth that we ought to keepe in memorie Gods plagues from ꝑ beginning, that cõsidering them, we might liue in his feare, & know, if he haue not spared our fathers, yea kings, princes, and rulers, and also whole countreis, and nations for their sinnes, that we vile wormes cannot looke to escape punishmẽt for ours.
9 Haue ye forgotten the wickednes
d of your fathers, and the wickednes of the
kings of Iudah and the wickednes of
their wives and your owne wickednes
and ꝑ wickednes of your wives, which
they haue committed in the land of Iu-
dah and in the streetes of Ierusalem?
10 They are not *humbled vnto this day,
neither haue they feared nor walked in
my Lawe nor in my statutes, that I set
before you and before your fathers.
11 Therefore thus saith the Lord of hosts
the God of Israel, Behold, I will set my
face against you to euil and to destroy
all Iudah.
12 And I will take the remnant of Iu-
dah, that e haue set their faces to go in
to the land of Egypt there to dwel, and
they shall all be consumed and fall in
the lande of Egypt: they shall euen be
consumed by the sword and by the fa-
mine: they shall die from the least vnto
the most, by the sworde, and by the fa-
mine, and they shalbe a detestation
and an astonishment and a f curse and
a reproche.
13 For I will visite them that dwel in the
land of Egypt, as I haue visited Ieru-
salem, by the sword, by the famine, and
by the pestilence,
14 So that none of ꝑ remnant of Iudah,
which are gone into the land of Egypt
to dwell there, shall escape or remaine,
that they should returne into the land
of Iudah to the which they *haue a de-
sire to returne to dwell there: for none
shall returne, but s such as shal escape.
15 Then all the men which knewe that
their wives had burnt incense vnto o-
ther gods and all the women that stood
by, a great multitude, euen all the peo-
ple that dwelt in the lande of Egypt in
Pathros, answered Ieremiah, saying,
16 The word that thou hast spoken vnto
vs in the Name of the Lorde, we will

*Or, beaten downe Amos 9.4.
e Which haue fully set their minds, and are gone thither on purpose. Wherebyhee exceepteth the innocents as Ieremiah & Baruch that were forced. Therfore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.
f Read Chap. 26.6.& 41.18.
*Ebr. lift vp their soules.
g Meaning, but a fewe.

ꝑ not heare it of thee,
17 But we will do whatsoeuer thing go-
eth out of our owne mouth, as to burne
incense vnto ꝑ Queene of heauen, and
to powre out drinke offrings vnto her,
as we haue done, both we and our fa-
thers, our kings and our princes in
the cities of Iudah, & in ꝑ streets of Ie-
rusalem: for then *had we k plenty of vi-
tailes and were wel and *l felt none euil.
18 But since we left of to burne incense to
the Queene of heauen, & to powre out
drinke offrings vnto her, we haue had
*m scarcenesse of all thinges, and haue
bene consumed by the sword and by the
famine.
19 And when wee burnt incense to the
Queene of heauen & powred out drinke
offrings vnto her, did we make her
cakes to *make her glad, and powre out
drinke offrings vnto her without *l our
husbands?
20 Then said Ieremiah vnto all the peo-
ple, to the men, and to the women, and
to all the people which had given him
that answer, saying,
21 Did not ꝑ Lord remember the incense,
that ye burnt in the cities of Iudah, &
in the streetes of Ierusalem, both you,
and your fathers, your kings, and your
princes, and the people of the land, and
*n hath he not considered it?
22 So that the Lord could no longer for-
beare, because of the wickednes of your
inuentions, and because of the abomi-
nations, which ye haue committed:
therefore is your lande desolate and an
astonishment, and a curse and without
inhabitant, as appeareth this day.
23 Because ye haue burnt incense and be-
cause ye haue sinned against the Lorde,
and haue not obeyed the voyce of the
Lord, nor walked in his Law, nor in his
statutes, nor in his testimonies, there-
fore this plague is come vpon you, as
appeareth this day.
24 Moreouer Ieremiah said vnto all the
people and to all the women, Heare the
word of the Lord, all Iudah that are in
the land of Egypt.
25 ¶ Thus speaketh the Lorde of hostes,
the God of Israel, saying, Ye and your
wives haue both spoken with your
mouths, and fulfilled with your *n hand,
saying, We will perfoyne our vowes
that we haue vowed, to burne incense
to the Queene of heauen, and to powre
out drinke offrings to her: ye will per-
foyne your vowes and doe the thinges
that ye haue vowed.
26 Therefore heare ye ꝑ word of ꝑ Lorde, all
Iudah that dwel in the land of Egypt.
Beholde, I haue sworne by my great
Name, saith the Lord, that my Name

h This declareth how dangerous a thing it is to decline once from God, & to follow our owne fantasies: for Satan euer soliciteth such and doeth not leaue them til he haue brought them to extreeme impudencie and madnes, euen to iustifie their wickednes against God & his Prophets.
i Read Chap. 7. 18. It seemeth that the papists gathered of this place their *Salue Regina*, and *Regina cœli, lætare*, calling the virgine Marie Queene of heauen, and so of the blessed virgine, and mother of our Saiuour Christ made an idole: for here the Pronpher cõdemneth their idolatrie.
*Ebr. we were satiat with bread.
k This is stil the argument of idolaters, which esteeme religion by the bellie, and in steade of acknowledging Gods workes, who sedeth both plẽtie & dearth, health and sicknesse, they attribute it to their idoles, and so dishonour God.
*Or, fawe.
*Or, want.
*l Or, to appease her.
l This teacheth vs how great danger it is for the husbands to permit their wives any thing whereof they be

not assured by Gods worde: for thereby they take an occasion to iustifie their doings, and their husbands shal giue an accompt thereof before God, reade Isa. 3. 25. *n Ebr. is not come vp into his heart? m You haue committed double euil in making wicked vowes, and in performing the same.

*n Shall

o This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mencioned by such as haue polluted it.

o We see therefore, that God hath a perpetuall care ouer his, wheresoeuer thei are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.

p He sheweth § meanes whereby they should be destroyed, to assure them of § certeintie of the plague, and yet they remaine stil in their obstinacie till they perish: for Iosephus lib 10 de Antiq. chap 11. writeth that fiue yeere after the taking of Ierusalem, Nebuchad-nezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the King, and so brought these Iewes, and other into Babylon.

p shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lorde Godliueth.

27 Beholde, I will watche ouer them for euill and not for good, and all men of Iudah that are in the lande of Egypt, shalbe consumed by the sworde, and by the famine, vntill they be vtterly destroyed.

28 Yet a smale nomber that escape the sworde, o shall returne out of the lande of Egypt into the lande of Iudah: and al the remnant of Iudah that are gone into the land of Egypt to dwell there, shall knowe whose wordes shall stand, mine or theirs.

29 And this shalbe a signe vnto you, saith the Lorde, when I visite you in this place, that ye may knowe that my wordes shall surely stand against you for euill.

30 Thus saith the Lorde, Beholde, I will gyue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad nezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

1 THE word that Ieremiah the Prophet spake vnto a Baruch the sonne of Neriah, when he had written these b wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou didest say, Wo is me nowe: for the Lord hath laied sorowe vnto my sorowe: I c fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Beholde, that which I haue built, will I d destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest e thou great things for thy selfe? seeke them not: for beholde, I will bring a plague vpon all flesche, saith the Lord: but thy life will I giue thee for f a pray in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophecies vnder him.

b Whereof read Chap. 36.10

c Baruch moued with an inconsiderat zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentatiõ, as Psal. 6.6.

d Meaning, that God might destroy this people because he had planted thē.

e Thinkest thou to haue honour & credit where in he sheweth his infirmitie.

f Read Chap, 21.9.

CHAP. XLVI.

1 He prophecieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

1 THE wordes of the Lord, which came to Ieremiah the Prophet against the a Gentiles,

2 As against Egypt, against the armie of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar king of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 c Make readie buckler and shield, and goe forth to battel.

4 Make readie the horses, and let the horsemen get vp, and stand vp with your salletes, fourbish the speares, and put on the brigandines.

5 d Wherefore haue I seene them afraid, and turned backe? for their mightie men are smitten, and are fled away, and looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the e North by the riuer Perath.

7 Who is this, that commeth vp as f a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and his waters are moued like the riuers, and he saith, I will goe vp, and will couer the earth: I will destroy the citie with them that dwell therein.

9 Come vp, ye horses, and rage ye chariots, and let § valiant men come forth, g the blacke Moies, and the Ethians that beare the shield, and the Lydians that handle and bend the bowe.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that he may auenge him of his enemies: for the sword shall deuoure, and it shalbe satiate, and made drunke with their blood: for the Lorde God of hostes hath h a sacrifice in the North countrey i by the riuer Perath.

11 Go vp into Gilead, k and take balme, O virgine, l the daughter of Egypt: in vaine shalt thou vse many m medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong and they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad-nezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt & declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sworde shall deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lorde did driue them.

16 He made many to fall, and one fell vpon another: and they saide, Arise, let vs goe againe to our n owne people, and to the land of our natiuitie from § sworde of the violent.

17 They did crie there, Pharaoh king of Egypt,

a That is, nine nations, which are round about the land of Egypt.

b Reade 2. King. 23.29. & 24.7. and 2. Chro. 35. 20.

c He warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the riuer Euphrates.

f He deribeth the boastings of the Egyptians who thought by their riches, and power to haue ouercome al the worlde, alluding to the riuer Nilus, which at certaine times ouer floweth § countrey of Egypt.

g For these nations tooke part with the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34.6.

i That is, at Carchemish.

k For at Gilead did growe most soueraine balme for wounides.

l So called, because Egypt had not yet beneouercome by the enemie.

m He sheweth that no salue or medicine can preuaile whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

o He derideth them which shal impute their ouerthrowe to lacke of counsel and policie, or to fortune, and not obseruing of time, not conlidering that it is Gods iust iudgement.
p To wit, that the Egyptians shalbe destroied.
q They haue aabundance of all things, and therfore are disobedient and proud.
r As verse 9.
s They shalbe scarse able to speake for feare of the Caldeans.
t Meaning, Egypt.
u That is, they shall slaye the great and mighte me of power.
x To wit, Nebuchad-nezzars armie.
y Some take the Ebrew worde Amon for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of fourtie yeeres Egypt should be restored, Isa. 19. 23. ezek. 29. 13.
a God comforteth all his that were in captiuitie, but specially the smal Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lorde neuer forsaketh his, Isa. 44. 2. chap. 30. 10.
b Reade Chap. 10. 24.

CHAP. xlvii.
a Which was also called Gaza, a citie of the Philistims.
b He meaneth ỳ armie of ỳ Caldeans, Isa. 8. 7, 8.

Egypt, and of a great multitude c hath passed the time appointed.
18 As I liue, saith the king, whose Name is the Lord of hostes, surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall it come.
19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall e waste and desolate, without an inhabitant.
20 Egypt is like a f faire calfe, but destruction commeth: out of the North it commeth.
21 Also her hired men r are in the middes of her like fat calues: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.
22 The voyce thereof shall goe forth like a s serpent: for they shall march with an armie, and come against t her with axes, as hewers of wood.
23 They shall cut downe u her forest, saith the Lorde: for they cannot be counted, because they are more then the x grasshoppers, and are innumerable.
24 The daughter of Egypt shalbe confounded: she shalbe delivered into the hands of the people of the North.
25 ¶ Thus saith the Lorde of hostes, the God of Israel, Beholde, I will visite the y common people of No and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him,
26 And I will deliver them into ỳ hands of those, that seeke their lives, and into the hand of Nebuchad-nezzar king of Babel, and into the handes of his seruants, and afterward z he shall dwell as z in the olde time, saith the Lord.
27 ¶ a But feare not thou, O my seruant Iaakob, and be not thou afraide, O Israel: for beholde, I will deliver thee from a farre countrey, and thy seede from the lande of their captiuitie, and Iaakob shall returne and be in rest, and prosperitie, and none shall make him afraide.
28 Feare thou not, O Iaakob my seruant, saith ỳ Lorde: for I am with thee, and I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct b thee by iudgement, and not vtterly cut thee of.

CHAP. XLVII.

The word of the Lord against the Philistims.

1 THe woords of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote a Azzah.
2 Thus saith the Lord, Beholde, waters rise vp out of the b North, and shalbe as a swelling flood, and shall ouerflowe the land, and all that is therein, and the cities with them that dwell therein: then the men shall crie, and all the inhabitants of the land shall howle,

3 At the noise and stamping of the hoofes of his strong horses, at the noise of his charets, and at the rumbling of his wheeles: the fathers shall not c looke backe to their children, for feeblenesse of d hands,
4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lorde will destroy the Philistims, the remnant of the ple of e Caphtor.
5 f Baldnes is come vpon Azzah: Ashkelon is cut vp with the rest of their valleis. How long wilt g thou cut thy self?
6 O thou sword of the Lorde, how long wil it be or thou cease! turne againe into thy scabard, rest and be still.
7 How can it h cease, seeing the Lorde hath giuen it a charge against Ashkelon, and against the sea bancke? euen there hath he appointed it.

c The great feare shall take away their natu- rall affection.
d Their heart shall so faile thé.
e For the Caphtorims, which stoies are also called Cappadocians, had destroyed in olde time the Philistims and dwelt in their land euen to Gaza, Deut. 2. 23.
f They haue pulled of their heare for sorowe and heauinesse.
g As the heathen vsed in their mourning

which the Lord forbade his people to do, Deut. 14. 1.
h Meaning, that it is not possible that the wicked shoulde by anie meanes escape or stay the Lord, when he will take vengeance.

CHAP. XLVIII.

The word of the Lorde against the Moabites, 26 Because of their pride and cruelties.

1 COncerning Moab, thus saith the Lord of hostes, the God of Israel, Wo vnto a Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraide.
2 Moab shall boast no more of Heshbon: for they haue deuised euill against it. b Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, c O Madmen, and the swoorde shall pursue thee.
3 A voyce of crying shalbe from Horonaim with desolation and great destruction.
4 Moab is destroyed: her little ones haue caused their crie to be heard.
5 For at the going vp of d Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a crie of destruction.
6 Flee and saue your liues, and be like vnto the e heath in the wildernesse.
7 For because thou hast trusted in thy f workes and in thy treasures, thou shalt also be taken, and g Chemosh shal goe forth into captiuitie with his Priests and his princes together.
8 And the destroyer shall come vpon all cities, and no citie shall escape: the valleys also shall perish and the plaine shall be destroyed as the Lord hath spoken.
9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shalbe desolate, without any to dwell therein.

a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shall the Babylonians incourage one an other.
c Read Isa. 25. 10
d Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15. 5.
e Hide your selues in baren places, where the enemie will not pursue after you, Chap. 17. 6.
f That is, the idoles which are the workes of thine hands. Some reade, in thy possessions, for so the word may signifie, as 1. Sam. 25. 2.
g Both thy great idole and his maintainers shalbe led away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa 15. 2.

O h Cursed

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians and ý with a courage, and calleth this executing of his vengeace against his enemies his worke: though the Caldeans sought another ende, Isa. 10 12.
*Or, deceitfully.
i Hath not bene remoued as the Iewes hene, but hath liued at ease and as a wine that feedeth itselfe on his lees.
k As the calfe of Beth-el was not able to deliuer the Israelites: no more shal Chemosh deliuer the Moabites.
*Ebr. gone up, or destroyed.
l How are they destroyed that put their trust in their strength & riches!
m Thus they that flee, shal answere.

n That is, his power & strégth.
o He willed the Caldeans to lay afflictions ynow vpon them, till they be like drunken men ý fall downe to their shame and are derided of al.
*Or, shalbe fall or clap his hands.
p Thou reioycest to heare of his miserie.
Isa 16.6.
q He shal not execute his malice against his neighbours.

10 h Cursed be he that doeth the worke of the Lord n negligently, and cursed be hee that keepeth backe his sworde from blood.
11 Moab hath bene at rest frō his youth, and he hath setled on his lees, and hath not bene i powred from vessel to vessel, neither hath her gone into captiuity: therefore his taste remained in him and his sent is not changed.
12 ¶ Therefore beholde, the dayes come, saith the Lord, that I will send vnto him stayers that shall cary him away, and shall empte his vessels, and breake their bottels.
13 And Moab shalbe ashamed of Chemosh as the house of Israel was ashamed of k Beth-el their confidence.
14 How thinke you thus, We are mightie and strong men of warre?
15 Moab is destroyed, ɜ his cities l burnt vp, and his chosen young men are gone downe to slaughter, saith ý king, whose name is, the Lord of hostes.
16 The destruction of Moab is readie to come, and his plagne hasteth fast.
17 All ye that are about him, mourne for him, and all ye that knowe his name, say, l How is the strong staffe broken, & the beautiful rod!
18 Thou daughter that doest inhabite Dibon, come downe from thy glorp, and sit in thirst: for the destroyer of Moab shal come vp vpon thee, and he shall destroy thy strong holdes.
19 Thou ý dwellest in Aroer, stand by the way, and behold: aske him that fleeth ɜ that escapeth, and say, What is done?
20 m Moab is confounded: for it is destroyed: howle, and cry, tell ye it in Arnon, that Moab is made waste,
21 And iudgement is come vpon ý plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,
22 And vpon Dibon, and vpon Nebo, ɜ vpon the house of Diblathaim,
23 And vpon Kiriathaim, ɜ vpon Bethgamul, and vpon Beth-meon,
24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the lande of Moab farre or neere.
25 The o horne of Moab is cut of, and his arme is broken, saith the Lord.
26 Make ye him p drunken: for he magnified himselfe against the Lorde: Moab shal q wallowe in his vomite, and he also shal be in derision.
27 For didest not thou deride Israel, as though hee had bene founde among theeues? for whē thou speakest of him, thou art r moued.
28 O ye that dwel in Moab, leaue the cities, and dwell in the rockes, and be like the doue, that maketh her nest in ý sides of the holes mouth.
29 * We haue heard the pride of Moab (he is exceeding proud) his stoutnes, and his arrogancie, and his pride, and the hautnesse of his heart.
30 I know his wrath, saith ý Lord, ɜ but it shall not be so: & his dissimulations, for they do not right.
31 r Therfore wil I howle for Moab, ɜ I wil cry out for all Moab: mine heart shal mourne for the men of Kir-heres.
32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea s of Iazer: the destroyer is fallen vpon thy sommer fruits, and vpon thy vintage.
33 And ioye, ɜ gladnes is taken from the plentiful field and from the land of Moab: ɜ I haue caused wine to fail from the wine presse: none shal tread in sho wouting: their showting shalbe no showting.
34 From the cryes of Heshbon vnto Elaleh & vnto Iahaz have they made their noyse from Zoar vnto Horonaim, the t heifer of three yere old shal go lowing: for the waters also of Nimrim shalbe wasted.
35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offred in the high places, and him that burneth incense to his gods.
36 Therefore mine heart shall sound for Moab like a u shaume, and mine heart shall sound like a shaume for the men of Kir-heres, because the riches that hee hath gotten, is perished.
37 * For euery head shalbe v balde, and euery beard plucked: vpon all the hands shalbe cuttinges, and vpon the lopnes sackecloth.
38 And mourning shalbe vpon all the house tops of Moab ɜ in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.
39 Then shal howle, saying, How is he destroyed? howe hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.
40 For thus saith the Lord, Beholde, x he shal flee as an egle, and shall spreade his wings ouer Moab.
41 The cities are taken and the strong holds are wonne, and the mightymens hearttes in Moab at that day shalbe as the heart of a woman in trauale.
42 And Moab shalbe destroyed from being a people, because he hath set vp him selfe against the Lord.
43 y Feare, ɜ pit ɜ snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.
44 He that escapeth from the feare, shall fall in the pitte, and he that getteth vp out of the pit, shalbe taken in the snare: for I wil bring vpon it, euen vpon Moab, the yeere of their visitation, saith the Lord.
45 They that fled, stoode vnder the shadow z of Heshbon, because of the force: for z the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the tetious children.
46 Wo be vnto thee, O Moab: the people of

r Read Isa. 16. 1,8.
s Which citie was in the vtmost border of Moab: & hereby he signifyeth that the whole land should be destroyed & the people caryed away.
t Read Isa. 15.5.
u Their custome was to play on flutes or instruments, heauie & graue tunes, at burials and in the time of mourning, as Matth 9.23. Isa. 15.2,3. ezek. 7.18.
v Or, shauen.
x That is, Nebuchad-nezzar, as Chap. 49.22.
y He that escapeth one danger, shalbe taken of another, Isa. 24. 17.
z They fled thither, thinking to haue succour of the Amorites.
a The Amorites had destroyed ý Moabites in times past and now because of their power, the Moabites shall seeke to them for helpe.

b Which vanted themselues of their idole as though he could haue defended them.
c That is, they shalbe restored by the Messiah.

of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.
47 Yet will I bring againe the captiuitie of Moab in the [c] latter dapes, saith the Loyd. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

1 VNto the children of [a] Ammon thus saith the Loyd, Hath Israel no sones? or hath he none heire? Why then hath their [b] king possessed Gad? and his people dwelt in [c] his cities?
2 Therefore behold, the dapes come, saith the Loyde, that I will cause a nopse of warre to be heard in [d] Rabbah of the Ammonites, and it shalbe a desolate heape, and her daughters shalbe burnt with fire: then shal Israel possesse those that possessed him, saith the Loyd.
3 Howle, O Heshbon, for Ai is wasted: crie ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Priests, and his princes likewise.
4 Wherefore gloriest thou in [e] valleis? thy valley floweth away, O rebellious daughter: she trusted in her treasures, saying, Who shal come vnto me?
5 Behold, I will bring [f] a feare vpō thee, saith the Lord God of hostes, of all those that be about thee, and ye shalbe scattered euery man s right forth, and none shal gather him that is fleeth.
6 And [h] afterward I will bring againe the captiuitie of [i] children of Ammon.
7 ¶ To Edom thus saith the Loyde of hostes, Is wisdome no more in [i] Teman? is counsell perished from their children? is their wisdome vanished?
8 Flee, ye inhabitants of Dedan (k) they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, & the time of his visitation.
9 If the [l] grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they wil destroy till they haue ynough.
10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shalbe none to say,
11 Leaue thy [m] fatherles children, and I wil preserue them aliue, and let thy widowes trust in me.
12 For thus saith the Loyd, [n] Behold, they whose iudgement was not to drinke of the cuppe, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.
13 For I haue sworne by my selfe, saith the Loyde, that [o] Bozrah shalbe waste, and for a reproche, & a desolation, and a curse, and all the cities thereof shalbe perpetual desolations.
14 I haue heard a rumour from [p] Loyd, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against [p] her, and rise vp to the battel.
15 For loe, I will make thee but small among the heathen, and despised among men.
16 Thy [n] feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou thouldst make thy nest as hie as the egle, I will bring thee downe from thence, saith the Loyd.
17 ¶ Also Edom shalbe desolate: euery one that goeth by it, shalbe astonished, and shal hisse at all the plagues thereof,
18 As in the ouerthrowe of Sodom, and of Gomorah, & the places thereof neere about, saith the Loyd: no man shal dwel there, neither shal the sonnes of men remaine in it.
19 Beholde, ye shal come vp like a lyon from the swelling of Jordan vnto the strong dwelling place: for I will make Israel to rest, euen I will make [r] him to haste away from her, & who is a chosen man that I may appoint against her? for who is like me? & who will appoint me the time? and who is the [s] shepherd that will stand before me?
20 Therefore heare the counsell of [p] Loyd that he hath denised against Edom, & his purpose that he hath conceiued against the inhabitants of Teman: surely the least [t] of the flocke shal draw them out: surely [u] he shall make their habitations desolate with them.
21 The earth is moued at [p] noise of their fall: the crie of their voyce is heard in the red Sea.
22 Beholde, he shall come vp, and flie as the egle, [x] and spred his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.
23 ¶ Vnto [y] Damascus he saith, Hamath is confounded & Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearefull sea that cannot rest.
24 Damascus is discouraged, & turneth her selfe to flight [z] and feare hath seased her: anguishe and sorowes haue taken her as a woman in trauaile.
25 How is the glorious [a] citie not reserued, the citie of my ioy?
26 Therefore her yong men shall fall in her streetes, and all her men of warre shalbe

o Which was a chiefe citie of Edom.
p That is, Bozrah.
n *Or, idole.*
q To wit, Nebuchad-nezzar
r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.
s The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.
t They shall not be able to resist his petit captaines.
u To wit, the enemie.
x As Cha. 48.40. was saide of Moab.
y Which was [y] chief citie of Syria, whereby he meaneth [y] whole countrey.
z When thee heard [y] sudden comming of the enemie.
a He speaketh this in the person of the King and of them of the countrey who shall wonder to see Damascus the chiefe citie destroyed.

b Who was King of Syria, 1.King.20.26, and had built these palaces, which were still called the palaces of Bē-hadad.
c Meaning the Arabians, and their borderers.
d Because they vsed to dwel in tents, he nameth the things that pertaine thereunto.
e The enemyes wil dwell in your places.
f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auayle them.
g That is, Persia, so called of Elam the sonne of Shem.
h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.
i I will place Nebuchad-nezzar there, and in these prophesies Ieremiah speaketh of those countries, which should be subdued vnder the first of those foure monarchies, wherof Daniel maketh mention.
k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48.47.

shalbe cut of in that day, sayth the Lord of hostes.
27 And I wil kindle a fire in the wall of Damascus, which shal consume the palaces of [b] Ben-hadad.
28 ¶ Vnto [c] Kedar, and to the kingdoms of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus sayeth the Lord, Arise, and go vp vnto Kedar, and destroy the men of the East.
29 Their tentes and their flockes shall they take away: yea, they shall take to them selues their [d] curtaines, and all their vessels, & their camels & they shall crie vnto them, Feare is on euery side.
30 Flee, get you farre of (e) they haue consulted to dwel) O ye inhabitants of Hazor, sayth the Lorde: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.
31 [f] Arise, and get you vp vnto the welthy nation that dwelleth without care, saieth the Lorde, which haue neither gates nor barres, but dwel alone.
32 And their camels shalbe a booty, and the multitude of their cattell a spoyle, and I wil scatter them into all winds, and to the vtmost corners, and I will bring their destruction from al the sides thereof, sayth the Lord.
33 And Hazor shalbe a dwelling for dragons, and desolation for euer: there shal no man dwell there, nor the sonnes of men remaine in it.
34 ¶ The words of the Lord that came to Ieremiah [h] Prophet, concerning [g] Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,
35 Thus sayeth the Lorde of hostes, Beholde, I wil breake the [h] bow of Elam, euen the chiefe of their strength.
36 And vpon Elam I wil bring [k] foure winds from the foure quarters of heauen, and wil scatter them towardes all these windes, and there shalbe no nation, whither the fugitiues of Elam shal not come.
37 For I wil cause Elam to be afrayde before their enemies, and before them that seeke their liues, and wil bring vpon them a plague, euen the indignation of my wrath, saith the Lord, and I will send the swode after them till I haue consumed them.
38 And I wil set my [i] throne in Elam, and I wil destroy both the king & the princes from thence, sayeth the Lorde: but [k] in the latter dayes I wil bring again the captiuitie of Elam, sayth the Lord.

CHAP. L.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was vn captiuitie.

1 THE word that the Lord spake, concerning Babel, and concerning the land of the Caldeans by the [a] ministerie of Ieremiah the Prophet.
2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, [b] Babel is taken, Bel is confounded, [c] Merodach is broken downe: her idols are confounded, and their images are burst in pieces.
3 For out of the North there [d] commeth vp a nation against her, which shall make her lande waste, and none shall dwel therein: they shall flee, and depart, both man and beast.
4 In those dayes, and at that time, saith the Lord, the children of Israel shall [e] come, they, and the children of Iudah together, going, and [f] weeping shal they go, and seeke the Lord their God.
5 They shall aske the waye to Zion, with their faces thitherwarde, saying, Come, and let vs cleaue to the Lorde in a perpetual couenant that shall not be forgotten.
6 [g] My people hath bene as lost sheepe: their [h] shepheards haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from [i] mountaine to hil, and forgotten their resting place.
7 All that founde them, haue deuoured them, and their enemies sayde, We offend not, because they haue sinned against the Lord, [k] the habitation of iustice, euen the Lorde the hope of their fathers.
8 [l] Flee from the middes of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates [k] before the flocke.
9 For lo, I wil raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shal set them selues in aray against her, whereby shee shalbe taken: their arrowes shall bee as of a strong man, which is expert, for none shall returne in vaine.
10 And Caldea shalbe a spoyle: all that spoyle her, [l] shalbe satisfied, sayeth the Lord.
11 Because ye were gladde and reioyced in destroying mine heritage, & because ye are growen fat, as the calues in the grasse, [m] and neyed like strong horses,
12 Therefore your mother shalbe sore confounded, and she that bare you, shal be ashamed: beholde, the vttermost of the nations shalbe a desert, a dry land, and a wildernes.
13 Because of the wrath of the Lorde it shal not be inhabited, but shalbe wholy desolate: euery one that goeth by Babel, shalbe astonished, [n] and hisse at all her plagues.
14 [o] Put your selues in arayе against Babel round about: al ye that bend the bowe, shoot at her, spare no arrowes: for she hath [p] sinned against the Lord.
15 Crie against her round about: she hath [q] geuen her hand: her foundations are fallen, and her walles are destroyed:

[a] After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.
[b] These were two of their cheefe idols.
[c] To wit, the Medes, and the Persians.
[d] When Cyrus shall take Babel.
[e] Reade Chap. 31.9.
[f] Their gouernours and ministers by their examples haue prouoked them to idolatrie.
[g] They haue committed idolatrie in euery place.
[h] For the Lord dwelt among the in his Temple, and would haue maintained them by his iustice against their enemies.
[i] When God shall deliuer you by Cyrus.
[k] That is, most forward & without feare.
[l] Shalbe made rich thereby.
[m] For ioy of the victory, that ye had against my people.
[n] In signe of contempt, and disdaine.
[o] He speaketh to the enemies the Medes and Persians.
[p] Though the Lord called the Babylonians his seruants, & their worke his work in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is here called sinne.
[q] Or, yeelded or made peace.

[a] Ebr. hand,

for it is the vengeance of the Lord: take vengeance vpon her: as she hath done, doe vnto her.

16 Destroy the [a] sower from Babel, and him that handleth the sieth in the time of harnest: because of the sword of the oppressour they shal turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattred sheepe: the lyons haue disperſed them: first the King [c] of Asshur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken [f] his bones.

18 Therfore thus saith the Lord of hostes the God of Israel, Beholde, I will visite the King of Babel, and his land, as I haue visited the King of Asshur.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shalbe sought for, and there shalbe none: and the sinnes of Judah, and they shall not be found: for I wil be merciful vnto them, whom I reserue.

21 Go vp against the land of the [t] rebels, euen against it, and against the inhabitants * of [u] Pekod: destroy, and lape it waste after them, saith the Lord, and do according to all that I haue commanded thee.

22 A crie of battel is in the land, & of great destruction.

23 How is the [u] hammer of the whole world destroyed, and broken! how is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, & thou wast not aware: thou art founde, and also caught, because thou hast striuen against the Lord.

25 The Lorde hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the lande of the Caldeans.

26 Come against her " from the vtmost border: open her stoye houses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her [x] bullocks: let them goe downe to the slaughter. Wo vnto them, for their day is come, & the time of their visitation.

28 The voyce of them that [y] flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lorde our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bow, besiege it round about: let none thereof escape: * recompence her according to her worke, and according to all that she hath done, doe vnto her: for she hath bene proude against the Lord, euen against the holy one of Israel.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O proude man, saith the Lord God of hostes: for thy day is come, euen the time that I wil visit thee.

32 And the proude shall stumble and fal, and none shal raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Judah were oppressed together: and al that tooke them captiues, helde them, & would not let them go.

34 But their strong redeemer, whose Name is the Lorde of hostes, hee shall maintayne their cause, that hee may giue rest to the land, [z] and disquiet the inhabitants of Babel.

35 A sworde is vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sworde is vpon the "soothsayers, and they shall dote: a sworde is vpon her strong men, and they shalbe afrayd.

37 A sworde is vpon their horses and vpon their charets, and vpon all the multitude that are in the middes of her, & they shalbe like women: a sworde is vpon her treasures, and they shall be spoyled.

38 A [a] drought is vpon her waters, and they shalbe dried vp: for it is the lande of grauen images, and they dote vpon their idoles.

39 Therefore the [b] Ziims with the Iims shal dwel there, and the " ostriches shal dwel therein: for it shalbe no more inhabited, neither shall it bee inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere aboute, saith the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, & a great nation, and many kings shalbe raised vp from [c] the coasts of the earth.

42 They shall holde the bowe and the buckler: they are cruel and vnmercifull: their voyce shal roare like the sea, and they shal ride vpon hosses, and be put in arayt like men to the battel against thee, O daughter of Babel.

43 The King of Babel hath heard the report of them, and his handes [d] waxed feeble: sorowe came vpon him, euen sorowe as of a woman in trauaile.

44 Beholde, he * shal come vp like a lyon from the swelling of Jorden vnto the strong habitation: for I wil make Israel to rest, & I wil make them to hast away from

[a] Ebr. from the vnde.

[x] Her Princes & mightie men.

[y] Of the Iewes which should be delivered by Cyrus.

[z] He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

" Ebr. hers.

a For Cyrus did cut the riuer Euphrates & deuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captaines, who cõspired against their king, because he had geldded the one of them in despite, and slaine the sonne of the other.

b Reade Isai. 13. 21.

" Ebr sonnes of the Ostriches, or young. Gen. 19. 24.

c Isa. 13. 19.

d Meaning, that the Persians should gather their armie of many nations.

e Which is ment of Belshazzar, Dan. 5. 6

[a] Ezek. 23. 23.

[b] Or, of them that should be visited.

[u] Nebuchad-nezzar, who had smitten downe all the princes, and people of the world.

[c] Ebr. Destroy her so that none be left to labour the ground or to take the fruite thereof.

[f] Meaning, Tiglath-pelezar who carie I away the ten tribes.

[t] That is, Babylon: thus the Lord rayseth vp Cyrus.

* Rom. 18. 6.

Chap. 49. 18.

from hemand who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the c shepheard that will stand before me?

c Reade Chap. 49.19.

45 Therefore heare the counsell of the Lord that he hath denised against Babel, and his purpose that he hath conceyued against the land of the Caldeans: surely the least of the flocke shall drawe them out: surely he shal make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the crie is heard among the nations.

CHAP. LI.

5 VVhy Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sherayah.

1 THus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants a that lift vp their heart against me, a destroying a winde,

*Or, of the land that riseth vp.

a The Medes & Persians, that shall destroy them as § winde doth the chaffe.

2 And wil send vnto Babel fanners that shall fanne her, and shall empty her land: for in the day of trouble they shalbe against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her young men, but destroye all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes.

5 For Israel hath bene no b widow, nor Iudah from his God, from the Lorde of hostes, though their land was filled with sinne against the holy one of Israel.

b Though they were forsaken for a time, yet they were not vtterly cast of as though their husband were dead.

6 c Flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lordes vengeance: he will render vnto her a recompence.

c Hesheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17.6. & 48.6.

7 Babel hath bene as a golden cuppe in the d Lordes hande, that made all the earth drunken: the nations haue drunken of her wine, therefore do the nations e rage.

d By whome the Lord powred out the drinke of his vengeace, to whome it pleased him.

e For the great afflictions that thei haue felt by the Babylonias. *Isa.21.9.reue.14.8.*

8 * Babel is sodeinly fallen, & destroyed: howle for her, bring balme for her sore, if the may be healed.

f Thus § people of God exhort one an other to go to Zion and praise God.

9 We would haue cured Babel, but thee could not be healed: forsake her, and let f vs goe euerie one into his owne countrey: for her iudgement is come vp into heauen, and is lifted vp to the cloudes.

10 The Lorde hath brought foorth our g righteousnes: come and let vs declare in Zion the worke of the Lorde our God.

g In approuing our cause & punishing our enemies.

11 Make bright the arrowes: h gather the shields: the Lord hath raised vp the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

*Or, multiplie.

h For the wrong done to his people, & to his temple, Chap. 50.28.

12 Set vp the standart vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the shoutes: for the Lorde hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many i waters, abundant in treasures, thine ende is come, euen the k ende of thy couetousnes.

i For the land of Caldea was full of riuers which ran into Euphrates.

k *Or, measure.* *Ebr. his soule.* *Amos 6.8.* *Chap. 10.12.*

14 The Lorde of hostes hath sworne by l him *selfe, saying, Surely I will fill thee with men, as with caterpillers, & they shall crie and shoute against thee.

l Or, by himselfe.

15 * He hath made § earth by his power, & established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 He giueth by his voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the endes of the earth: hee turneth lightninges to raine, and bringeth forth the winde out of his treasures.

17 Euerie man is a beast by his owne m knowledge: euery founder is confounded by the grauen image: for his melting is but falsehode and there is no breath therein.

m Reade Chap. 10.14.

18 They are vanitie, and the worke of errours: in the time of their l visitation they shall perish.

l When God shall execute his vengeance.

19 The n portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

n That is, the true God of Israel is not like to these idols: for he can helpe when all thinges are desperate.

20 Thou art mine n hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee wil I breake the charet and him that rideth therein.

22 By thee also wil I breake man & woman, and by thee will I breake old and yong, and by thee will I breake § yong man and the mayde.

n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50.23.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbande man and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I wil render vnto Babel, and to all the inhabitants of the Caldeans all their euil, that they haue done in Zion, euen in your sight, saith the Lord.

25 Behold, I come vnto thee, O destroying o mountaine, saith the Lord, which destroyest all the earth: & I wil stretch out mine hand vpon thee, and roll thee downe from the rockes, and will make thee a burnt mountaine.

o Not that Babylon stoode on a mountaine, but because it was strong, and seemed inuincible.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroied for euer, saith the Lord.

27 Set vp a standart in the land: blowe the trumpets among the nations: prepare the nations against her: call vp

p From thy strong holdes and fortresses.

q By these three nations he meaneth Armenia the hyer, & Armenia the lower, & Scythia: for Cyrus had gathered an armie of diuers nations.

the kingdomes q of Ararat, Minni, & Ashchenaz against her: appoint the prince against her: cause horses to come up as the rough caterpillers.
28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.
29 And the lande shall tremble and sorow: for the deuite of the Lorde shal be performed against Babel, to make the land of Babel waste without an inhabitant.
30 The strong men of Babel haue ceased to fight: they haue remained in theyr holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.
31 A poste shal runne to meet the poste, & a messenger to meete the messenger, to shew the king of Babel, that his citie is taken on a r side thereof,
32 And that the passages are stopped, & the reedes burnt with fire, and the men of warre troubled.
33 For thus saith the Lord of hosts the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a litle while, and the time of her harnest shall come.
34 Nebuchad-nezzar the king of Babel hath t deuoured me, and destroyed me: he hath made me an emptie vessell: he swalowed me vp like a dragon, and filled his bellie with my delicates, & hath cast me out.
35 The people of me, and that which was left of me, is brought vnto Babel, shall the inhabitant of Zion say: & my bloud vnto the inhabitants of Caldea, shall Ierusalem say.
36 Therfore thus saith the Lord, Behold, I wil maintaine thy u cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.
37 And Babel shalbe as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.
38 They shal roare together like lyons, & yel as the lions whelpes.
39 In their x heat I wil make the feastes, and I will make them drunken, that they may reioice, and sleepe a perpetual sleepe, and not wake, saith the Lord.
40 I wil bring them downe like lambes to the slaughter, and like rams & goats.
41 How is y Sheshach taken! and how is the ioyp of the whole earth taken! how is Babel become an astonishment among the nations!
42 The z sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.
43 Her cities are desolate: the lande is drie and a wildernes, a land wherin no man dwelleth, neither doeth the sonne of man passe thereby.
44 I will also visit Bel in Babel, & I wil bring out of his mouth, that which a he

hath swallowed by, and the nations shal runne no more vnto him, & the wal of Babel shall fall.
45 My people, go out of the midst of her, and deliuer ye euerie man his soule fro the fierce wrath of the Lord,
46 Least your heart euen faint, & ye feare the rumour, that shall be heard in the land: the rumour shal come this yere, & after that in the other b yere shall come a rumour, and cruelti in the land, and ruler against ruler.
47 Therefore behylde, the dayes come, that I wil visit the images of Babel, & the whole land shalbe confounded, & all her slaine shall fal in the middes of her.
48 Then the heauen and the earth, and al that is therein shal reioice for Babel: for the destroyers shall come vnto her from the North, saith the Lord.
49 As Babel caused the c slaine of Israel to fall, so by Babel the slaine of all the earth did fall.
50 Ye that e haue escaped the swolde, go away, stand not still: remember the Lord a farre of, and let Ierusalem come into your minde.
51 We are f confounded because we haue heard reproche: shame hath couered our faces, for straungers are come into the Sanctuaries of the Lordes House.
52 Wherefore beholde, the dayes come, saith the Lord, that I will visit her grauen images, and through all her lande the wounded shall grone.
53 Though Babel shoulde mount vp to g heauen, and though her shoulde defende her strength on hie, yet from me shall her destroyers come, saieth the Lorde.
54 A sound of a crie cōmeth from Babel, and great destruction from the land of the Caldeans.
55 Because the Lorde hath lapde Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, and a sounde was made vp their noyse.
56 Because the destroyer is come vpon her, euen vpō Babel, and her strong mē are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.
57 And I wil h make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetual sleepe, and not wake, saith the King, whose Name is the Lord of hostes.
58 Thus saith the Lord of hostes, The i thicke wall of Babel shall be broken, and her hie gates shall be burnt with fire, and the people shal labour in vain, and the folke in the fire, for they shalbe wearie.
59 The word which Ieremiah the Prophet commanded Sheraiah the sonne of Neriiah, the sonne of Maaseiah, whē he went with Zedekiah the king of Iudah

r By turning the course of the riuer, one side was made open, and the reedes that did growe in the water, were destroyed, which Cyrus did by the counsel of Gobria, and Gabaha Belshazzars captaines.
s When she shalbe cut vp and threfhed.
t This is spoken in the person of the Iewes, bewayling their state & the crueltie of the Babylonians.
u Thus ŷ Lorde estemeth the injurie done to his church as done to himselfe, because their cause is his.
x When they are inflamed w surfetting and drinking, I will feast with them, alluding to Belshazzars banket, Dan. 5.2.
y Meaning Babel, as Cha. 25.26
z The great armie of ŷ Medes and Persians.
a That is, his gistes & presents which he had receiued as parte of the spoile of other nations, & which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by litle and litle should bee brought to nothing: for the first yere came the tidings, the next yeere the siege, and in the third yere it was taken: yet this is not that horrible destruction which the Prophets threatened in many places: for that was after this, when they rebelled & Darius ouercame them by the policie of Zopyrus & hanged three thousand gentlemen besides the common people.
c All creatures in heauen and earth shall reioyce and praise God for the destruction of Babylon the great enemie of his Church.
d Babylon did not onely destroy Israel, but many other nations.
e Ye that are now captiues in Babylon.
f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.
g For the walles were two hundreth foote hye.
h I wil so astonish them by affliction that they shall not knowe which way to turne them.
i The thicknes of the wall was fiftie foote thicke.

Judah vnto Babel, in the [k] fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Jeremiah wrote in a booke al the euil that should come vpon Babel: euen all these things, that are written against Babel.

61 And Jeremiah sayde to Sheraiah, When thou commest vnto Babel, and shalt see, and shalt reade al these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt binde a stone to it, and cast it in the middes of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shal not rise from the euil, that I will bring vpon her: and they shal [m] be weare. Thus farre are the wordes of Jeremiah.

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters.

l S. Iohn in his reuelation alludeth to this place, when he saith that the Angel tooke a millestone and cast into the sea: signifying thereby the destruction of Babylon, Reue. 18. 21.

m They shall not be able to resist, but shall labour in vaine.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought foorth of prison, and fed like a King.

2.King.24.18. 2.Chro.36.11.

1 Zedekiah [n] was one and twenty yere old when he began to reigne, and he reigned eleuen yeres in Jerusalem, & his mothers name was Hamutal, [p] daughter of Jeremiah of Libnah.

2 And he did euil in the eyes of the Lord, according to all that Jehoiakim had done.

3 [a] Doubtlesse because the wrath of the Lord was against Jerusalem and Judah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 [*] But in the ninth yere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchad-nezzar king of Babel, he and all his host against Jerusalem, and pitched against it, & built fortes against it round about.

2 King.25.1. & chap.39.1.

5 So the citie was besieged vnto the eleuenth yere of the king Zedekiah.

6 Nowe in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the kinges garden: (nowe the Caldeans were by the citie round about) and they went by the way of the wildernes.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Jericho, and all his hoste was scattered from him.

9 Then they tooke the king and caried him vp vnto the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till hee had brought the enemie vpon him to lead him away and his people.

b Read Chap. 39.4.

c Read 2. King. 25.6. & Chap. 39.5.

10 And the king of Babel slewe the sonnes of Zedekiah, before his eyes: he slewe also all the princes of Judah in Riblah.

11 Then he put out the eies of Zedekiah, and the king of Babel bounde him in chaines, and caried him to Babel, & put him in prison til the day of his death.

12 Nowe in the fift moneth in the [d] tenth day of the moneth (which was [p] nineteenth yere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which [e] stoode before the king of Babel in Jerusalem,

13 And burnt the House of the Lord, and the kings house, and all the houses of Jerusalem, & al the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fledde, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the lande, to dresse the vines, and to til the land.

17 Also the [f] pillers of brasse that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

18 The pottes also and the [g] besomes, and the instruments of musike, and the basins, and the incense dishes, and al the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the ashpannes, and the basins, and the pottes, and the candlesticks, and the incense dishes, and the cuppes, and al that was of gold, and that was of siluer, tooke [p] chief steward away,

20 With the two pillers, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lorde: the brasse of all these vessels was without [h] weight.

21 And concerning the pillers, the height of one piller was eightene cubites, and a thread of twelue cubites did compasse it, and the thicknesse thereof was foure fingers: it was holow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, al of brasse: the second piller also, & the pomegranates were like vnto these.

23 And there were ninetie and fire pomegranates on a side: and al the pomegranates vpon the nette worke were an [i] hundreth round about.

d In the 2. King 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. King. 25.8.

f Of these pillers reade 1. Kin. 7.15.

g Which were also made of brasse, as 1. King. 7.45.

h It was so much in quantitie.

i But because of the roundnes no more could be seene but ninetie and fixe.

k Which serued in the hie Priests stead, if he had any necessary impediment.
l In the 2. King. 25.19. is readbut of fiue: those were the most excellent: & the other two, which were not so noble, are not there mencioned with them.
m Which was the latter end of the seuenth yere of his reigne & the beginning of the eight.
n In the latter end also of that yere, and the beginning of the ninetenth.

24 And the chiefe steward toke Sheraiah the chiefe Priest, and Zephaniah k the second Priest, & the three kepers of the dore.
25 He toke also out of the citie an Eunuche, which had the ouerlight of the men of warre, & l seuen men that were in ye kings presence, which were found in the citie, and Sopher captaine of the host who mustred ye people of the land, and three score men of the people of the land, that were found in the middes of the citie.
26 Nebuzar-adan the chiefe stewarde toke them, & brought them to the King of Babel to Riblah.
27 And the King of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Judah was caried away captiue out of his owne land.
28 ¶ This is the people, whome Nebuchad-nezzar caried away captiue, in the m seuenth yeere, euen three thousande Iewes, and three and twentie.
29 In the n eightenth yere of Nebuchadnezzar he caried away captiue from Ierusalem eight hundreth thirtie and two persons.
30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons were foure thousand and fiue hundreth.
31 And in the seuen and thirtieth yere of the captiuite of Iehoiachin King of Judah, in the twelfth moneth, in ye fiue and twentieth day of the moneth, Euil-merodach King of Babel, in the first yere of his reigne, o lifted up the head of Iehoiachin King of Judah, and brought him out of prison,
32 And spake kindly vnto him, and set his throne aboue p throne of the kings, that were with him in Babel,
33 And changed his prison p garments, and he did continually eat bread before him all the dayes of his life.
34 His porcion was a q continual porcion giuen him of the King of Babel, euery day a certaine, all the dayes of his life vntil he dyed.

Ebr. soules.

o That is, restored him to libertie and honour.
p And gaue him princely apparel.
q That is, he had allowance in the court, & thus at length he had rest and quietnes because he obeyed Ieremiah the Prophet, where as the other were cruell yordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewayleth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and second chapter begin euery verse according to the letters of the Ebreue Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

1 How doth a the citie remaine solitary that was ful of people: she is as a widow: she that was great among ye nations and b princesse among the prouinces, is made tributarie.
2 She weepeth continually in the c night, and her teares run downe by her cheeks: among all her d louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.
3 Judah is caried away captiue, because e of affliction, & because of great seruitude: ye dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.
4 The wayes of Zion lament, because no man commeth f to the solemne feastes: all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in m heauinesse.
5 Her aduersaries g are the chief, and her enemies prosper: for the Lord hath afflicted her, for h multitude of her transgressions, and her children are gone into captiuitie before the enemie.
6 And from the daughter of Zion all her beautie is departed: her princes are become h like hartes that finde no pasture, & they are gone without strength before the pursuer.
7 Ierusalem remembred the daies of her affliction, and of her rebellion, and al her pleasant things, that she had in times past, when her people i fel into the hand of the enemie, and none did helpe her: the aduersaries saw her, and did mocke at her k Sabbaths.
8 Ierusalem hath grieuously sinned, therfore she is l in derision: all that honoured her, despise her, because they haue seene her filthines: yea, she sigheth and turneth backward.
9 l Her filthines is in her skirts: she remembred not her last ende, therefore she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemie m is proude.
10 The enemie hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom n thou didst command, that they should not enter into thy Church.
11 All her people sigh & seeke their bread: they haue giuen their pleasant thinges for meat to refreshe the soule: see, O Lord, and consider: for I am become vile.
12 Haue ye no regarde, all ye that passe by this way? beholde, and see, if there be ann o sorow like vnto my sorow, which is done vnto me, wherewith the Lord hath afflicted me in ye day of his fierce wrath.
13 From aboue hath p he sent fire into

a The Prophet wondereth at ye great iudgement of God, seeing Ierusalem, which was so strong & so ful of people, to be now destroyed and desolate.
b Which had chiefe rule ouer many prouinces and countries.
c So that the taketh no rest.
d Meaning, the Egyptians & Assyrians, which promised helpe.
e For her cruelte towarde the poore & oppression of seruants, Iere. 34.11.
f As they vsed to come vp, with mirth and ioye, Psal. 42.4.
g *Ebr. bitterner.*
h That is, haue rule ouer her, Deu. 28.44.

i As men pined away with sorow & that haue no courage.
i In her miserie she considered the great benefices & commodities that she had lost.
k At her religio and seruing of God, which was ye greatest griefe to the godly.
l *Or, driuen away.* She is not ashamed of her sinne although it be manifest.
m *Ebr. hath magnified himselfe.*
m God forbiddeth that the Ammonites and Moabites should enter into ye Congregation of the Lord, and vnder them he cõprehendeth all enemies, Deut. 23.3.
n Thus Ierusalem lamenteth, moueing other to pity her & to learn by her example. God to be the author of al our afflictions, to the intent that we might seeke vnto him for remedy.
o This declareth that we should acknowledge

my bones, which prevaile against thē: he hath spred a net for my feete, & turned me backe: he hath made me desolate, and daily in heaunes.

14 The p yoke of my transgressions is bound vpon his hand: thei are wrapped, and come vp vpon my necke: he hath made my stregth to fall: the Lord hath delivered me into their handes, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of mee: he hath called an assemblie against mee to destroy my yong men: the Lord hath troden q the wine presse vpon the virgine the daughter of Judah.

16 * For these things I weepe: mine eye, euen mine eie casteth out water, because the cōforter ȝ should refresh my soule, is farre from mee: my children are desolate, because the enemie prevayled.

17 Zion stretcheth out her handes, & there is none to cōfort her: the Lord hath appointed ȝ enemies of Jaakob round about him: Jerusalem is r as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his " commandement: heare, I pray you, all people & beholde my sorow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, but they deceyued me: my Priests and mine Elders perished in the citie while they sought their meat to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sworde spoyleth abroade, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, & are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

22 t Let all their wickednes come before thee: "do vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

CHAP. II.

1 HOw hath the Lorde a darkened the daughter of Zion in his wrath! and hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Jaakob, and not spared: he hath throwne downe in his wrath the strōg holdes of the daughter of Judah: he hath cast them down to the ground: he hath polluted the kingdome and the princes thereof.

3 He hath cut of in his fierce wrath all the d horne of Israel: he hath drawne backe his e right hande from before the enemie, and there was kindled in Jaakob like a flame of fire, which deuoured round about.

4 He hath bet his bow like an enemy: his right hand was stretched vp as an aduersarie, & slew al that was pleasant to the eie in ȝ tabernacle of ȝ daughter of Zion: he poured out his wrath like fire.

5 The Lord was as an enemy: he hath deuoured Israel, & consumed al his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah lamentation and mourning.

6 For he hath destroyed his tabernacle, as a garden, he hath destroyed his congregation: the Lord hath caused ȝ feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: he hath giuen into the hande of the enemie the walles of her palaces: they haue made a shoute in the House of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroye the wal of ȝ daughter of Zion: he stretched out a line: he hath not withdrawē his hand from destroying: therefore he made the rampart f and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the Law is no more, neyther can her Prophets g receyue any vision from the Lord.

10 The elders of the daughter of Zion sit vpon the grounde, & keepe silence: they haue cast vp dust vpō their heads: they haue girded thēselues with sackcloth: the virgins of Jerusalem hang downe their heades to the ground.

11 Mine eyes do fayle with teares: my bowels swel: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings h swoone in the streetes of the citie.

12 They haue sayde to their mothers, Where is h bread and drinke? whē they swooned as the wounded in the streetes of the citie, and when they "gaue vp the ghost in their mothers bosome.

13 i What thing shall I take to witnes for thee? what thing shall I compare to thee, O daughter Jerusalem? what shall I liken to thee, that I may cōfort thee, O virgine daughter Zion? for thy breache is great like the sea: who can heale thee?

14 Thy Prophets haue k looked out vain, and foolish things for thee, & they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false" prophecies, & causes of banishment.

15 All that passe by the way, clappe their handes at thee: they hisse and wagge

p Mine heauie sinnes are continually before his eyes, as he that tyeth a thing to his hād for a remembrance.

q He hath troden them vnder foote as they ȝ tread grapes in ȝ wine presse. *Iere. 14. 17. chap. 2. 11.*

r Which because of her pollution was separate from her husband, Leui 15. 19 and was abhorred for the time. "*Ebr. mouth.*

s That is, they died for hunger.

t Of desiring vengeance against the enemie, reade Iere. 11. 20. and 18. 21. "*Or, gather them like grapes.*

a That is, broght her frō prosperitie to aduersitie.

b Hath giuē her a most sore fall.

c Alluding to the Temple or to the Arke of the couenant, which was called the footestoole of ȝ Lord, because they should not set their mindes so lowe, but lift vp their heartes toward the heauens, and strength, as

d Meaning, the glorie 1. Sam. 2. 1.

e That is, his succour which he was wont to send vs, whē our enemies oppressed vs.

f Shewing, that there is no remedie but destruction, where God is the enemie.

g As the people were accustomed to prayse God in the solemne feastes with a loude voyce, so nowe the enemies blaspheme him with showting and crying.

h This is a figuratiue speach, as that was, when he said, ȝ waves did lament, Cha. 1. 4: meaning, ȝ this sorow was so great that the insensible things had their part thereof. "*Or, finde.*

i Meaning, that her calamity was so euident that it neede no witnesses.

k Because the false prophets called thē selues seers, as ȝ other were called, therefore he sheweth that they saw amisse, because they did not reproue the peoples faultes, but flattered them in their sinnes, which was the cause of their destruction. "*Or, burdens.*

their head vpon the daughter Ierusalé,
saying, Is this the citie that men call,
The perfection of beautie, and the ioy
of the whole earth?
16 All thine enemies haue opened their
mouth against thee: they hisse & gnash
the teeth, saying, Let vs deuour it: cer-
tainely this is the day that we looked
for: we haue found and seene it.
Lev.26.15,25. deut.28.15,25.
17 *The Lord hath done that which hee
had purposed: hee hath fulfilled his
word that hee had determined of olde
time: he hath throwne downe, and not
spared: he hath caused thine enemie to
reioyce ouer thee, and set vp the horne
of thine aduersaries.
Iere.14.17. chap.1.16.
18 Their heart *cried vnto the Lord, O
wall of the daughter Zion, let teares
runne down like a riuer, day and night:
take thee no rest, neither let the apple of
thine eye cease.
19 Arise, crie in the night: in p̃ beginning
of the watches powre out thine heart
like water before p̃ face of the Lord: lift
vp thine hands toward him for the life
of thy young children, that faint for hun-
ger in the corners of all the streetes.
20 Behold, O Lord, & consider to whome
thou hast done thus? shal p̃ women eat
their fruit, & children of a [a] span long?
shall the Priest & the Prophet be slaine
in the Sanctuarie of the Lord?
21 The yong and the old lie on the groud
in the streets: my virgins and my yong
men are fallen by the sword: thou hast
slain them in the day of thy wrath: thou
hast killed and not spared.
22 Thou hast called as in a solemne day
my [a] terrours round about, so that in
the day of the Lordes wrath none esca-
ped nor remained: those that I haue
nourished and brought vp, hath mine
enemie consumed.

CHAP. III.

1 I Am the man, that hath seene [a] afflic-
tion in the rod of his indignation.
2 He hath led me, and brought me in-
to darknes, but not to light.
3 Surely he is turned against me: he tur-
neth his hand against me all the day.
4 My flesh & my skinne hath he caused to
waxe olde, & he hath broken my bones.
5 He hath [b] builded against me, and com-
passed me with gall, and labour.
6 He hath set me in darke places, as they
that be dead for euer.
7 He hath hedged about me, that I can
not get out: he hath made my chaines
heauie.
8 Also when I crie and shoute, he shut-
teth out my [c] praier.
9 He hath stopped vp my waies w̃ hew-
en stone, and turned away my paths.
10 *He was vnto me as a beare lying in
wait, and as a Lion in secret places.
11 He hath stopped my waies, & pulled me
in pieces: he hath made me desolate.
12 He hath bent his bow and made me a
marke for the arrow.
13 He caused [d] the arrowes of his quiver
to enter into my reines.
14 I was a derision to al my people, and
their song all the day.
15 He hath filled me with bitternes, and
made me drunken with [e] wormewood.
16 He hath also broke my teeth w̃ stones,
and hath couered me with ashes.
17 Thus my soule was farre of frõ peace:
I forgate prosperitie,
18 And I said, My strength & mine hope
is perished from the Lord,
19 Remembring mine affliction, and my
mourning, the wormwood & the gall.
20 My soule hath them in remembrance,
and is humbled [f] in me.
21 I consider this in mine heart: there-
fore haue I hope.
22 It is the Lordes [g] mercies that wee
are not consumed, because his compas-
sions faile not.
23 They are renued [h] euery morning: great
is thy faithfulnes.
24 The Lorde is my [i] portion, saith my
soule: therefore will I hope in him.
25 The Lord is good vnto thẽ, that trust
in him, & to the soule that seeketh him.
26 It is good both to trust, and to waite
for the saluation of the Lord.
27 It is good for a man that he beare the
yoke in his [m] youth.
28 He sitteth alone, [n] and keepeth silence,
because he hath borne it vpon him.
29 He putteth his [o] mouth in the dust, if
there may be hope.
30 He giueth his cheeke to him p̃ smiteth
him: he is filled full with reproches.
31 For the Lord will not forsake for euer.
32 But though he send affliction, yet will
hee haue compassion according to the
multitude of his mercies.
33 For he doth not [p] punish "willingly,
nor afflict the children of men,
34 In stamping vnder his feet al the pri-
soners of the earth,
35 In ouerthrowing the right of a man
before the face of the most high,
36 In subuerting a man in his cause: the
Lord [q] seeth it not.
37 Who is he then that saith, and it com-
meth to passe, and the Lorde [r] commã-
deth it not?
38 Out of the mouth of the most high
procedeth not [s] euill and good?
39 Wherefore then is the liuing [t] man so
rowfull? man suffreth for his sinne.
40 Let vs search and trie our waies, and
turne againe to the Lord,

a The Prophet complaineth of the punishments and afflictions that he endured by the false Prophets and hypocrites, when he declared the destruction of Ierusalem, as Iere.20.2.
b He speaketh this as one that feele Gods heauy iudgmẽts, which he greatly feared, & therefore setteth thẽ out with this diuersitie of words.
c This is a great tentation to the godly, when they see not the fruit of their praiers, & causeth them to thinke that they are not heard, which thing God seth to do, that they might pray more earnestly and the oftner.
d And keepeth me in hold, as a prisoner.
e He hath no pitie on me.

*Or, brought vp in their owne hands.

*Or, enemies, whome I feared.

" Ebr. sonnes.
f With great anguish & sorow he hath made me to lose my sense.
g Thus w̃ paine he was driuen to & fro betweene hope & despaire, as the godly oft times are, yet in the end the Spirit getteth the victorie.
h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselues and feele his mercies.
i Cõsidering the wickednes of man, it is maruel ỹ any remaineth aliue: but onely that God for his owne mercies sake, and for his promes will euer haue his church to remain though they be neuer so fewe in nomber, Isa.1.9.
k We feele thy benefits dayly.
l The godly put their whole confidence in God, & therfore looke for none other inheritance, as Psal.16.5.
m He sheweth ỹ we can never begin to timely to be exercised vnder the crosse, that whẽ the afflictions growe greater, our pacience also by experience may be stronger.
n He murmureth not against God, but is pacient.
o He humbleth himselfe as they that fall downe with their face to

u That is, both hearts & hands: for els to lift vp the hands is but hypocrisie.

41 Let vs lift vp [u] our heartes with our handes vnto God in the heauens.
42 We haue sinned, and haue rebelled, therefore thou hast not spared.
43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine & not spared.
44 Thou hast couered thy selfe with a cloude, that our prayer should not passe vnough.
45 Thou hast made vs as the [v] offcrouning and refuse in the midde of the people.
46 All our enemies haue opened their mouth against vs.
47 Feare, and a snare is come vpon vs with desolation and destruction.
48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.
49 Mine eye droppeth without stay and ceaseth not,
50 Till the Lord looke downe, and beholde from heauen.
51 Mine eye [x] breaketh mine heart because of all the daughters of my city.
52 Mine enemies chased mee sore like a birde, without cause.
53 They haue shut vp my life [y] in the dungeon, and cast a stone vpon me.
54 Waters flowed ouer mine head, then thought I, I am destroyed.
55 I called vpon thy Name, O Lord, out of the low dungeon.
56 Thou hast heard my voyce: stoppe not thine eare from my sigh and from my crye.
57 Thou drewest neere in the day that I called vpon thee: thou saidest, Feare not.
58 O Lorde, thou hast maintained the cause of my [z] soule, and hast redeemed my life.
59 O Lorde, thou hast seene my wrong, iudge thou my cause.
60 Thou hast seene all their vengeance, and all their deuises against me,
61 Thou hast heard their reproche, O Lorde, and all their imaginations against me:
62 The lippes also of those that rose against me, & their whispering against me continually.
63 Beholde, their sitting downe & their rising vp, howe I am their song.
64 * Giue them a recompence, O Lorde, according to the worke of their handes.
65 Giue them [a] sore vnto of heart, euen thy curse to them.
66 Persecute with wrath and destroye them from vnder the heauen, O Lorde.

1.Cor.4.13.

x I am ouercõe with sore weeping for all my people.

y Read Iere. 37. 16. how he was in the miry dungeon.

z Meaning the cause wherefore his life was in danger.

Psal.28.4.

[a] Or, an obstinate heart.

CHAP. IIII.

1 HOwe is the [a] golde become so [b] dimme? the most fine golde is changed, & the stones of the Sanctuarie are scattered in the corner of euery streete.
2 The noble [c] men of Sion comparable to fine golde, howe are they esteemed as earthen [d] pitchers, euen the worke of the handes of the potter!
3 Euen the dragons [e] draw out their breasts, and giue suck to their young, but the daughter of my people is become cruell like the [f] ostriches in the wildernesse.
4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.
5 They that did feede delicately, perish in the streets: they that were brought vp in scarlet, embrace the dongue.
6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodome, that was * destroyed as in a moment, and [g] none pitched campes against her.
7 Her * Nazarites were purer then the snowe, and whiter then the milke: they were more ruddie in bodie, then the red precious stones: they were like polished saphir.
8 Nowe their * visage is blacker then a cole: they can not knowe them in the streetes: their skinne cleaueth to their bones: it is withered, like a stocke.
9 They that be slaine with the sworde are better, then they that are killed with hunger: for they sade away as they were striken through for [h] frutes of the fielde.
10 The handes of the pitifull women haue sodden their owne children, which were their meat in the destruction of the daughter of my people.
11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, hee hath kindled a fire in Sion, which hath deuoured the foundations thereof.
12 The kings of the earth, and all the inhabitantes of the worlde would not haue beleeued that the aduersarie and the enemie should haue entred into the gates of Ierusalem:
13 For the sinnes of her Prophetes, and the iniquities of her Priestes, that haue shedde the blood of the iust in the midde of her.
14 They haue wandred as blinde men [i] in the streetes, and they were polluted with blood, so that [k] they would not touch their garments.
15 But they cryed vnto them, Departe, yee polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwel there.
16 The [l] anger of the Lord hath scattered them, he will no more regard them: [m] they reuerenced not the face of the Priests, nor had compassion of the Elders.
17 Whiles we waited for our paine helpe, our eyes failed: for in our waiting we looked for [n] a nation that could not saue vs,

[a] By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priests.

[b] Or, bad.

[c] Or, sonnes.

b Which are of small estimation and haue none honour.

c Though the dragons be cruell, yet they pitie their young and nourish them, which thing Ierusalem doth not.

d The women forsake their children, as the Ostrich doth her egges, Iob. 39. 17

e Genesis 19. 25.

[f] Or no strength was against her. Nom. 6. 2.

e They ye were before most in Gods fauour, are now in greatest abomination vnto him.

f For lack of foode they pine away, & consume.

g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

h Some referre this to ye blinde men, which as they went, stumbled on ye blood, wherof the citie was full.

i Meaning, the heathen which came to destroy them, could not abide them.

[m] Or, face.

k That is, the enemyes.

l He sheweth two principall causes of their destructi: their cruelti, & their vaine confidẽce in man: for they trusted in the helpe of the Egyptians.

18 They

18 They hunt our steppes that we can not goe in our streetes: our ende is neere, our dayes are fulfilled, for our end is come.
19 Our persecuters are swifter then the egles of the heauen: they pursued vs vpon the mountaines, and layed wait for vs in the wildernes.
20 The [m] breath of our nostrels, the Anointed of the Lorde was taken in their nets, of whome we saide, Vnder his shadowe we shalbe preserued alue among the heathen.
21 Reioyce and be gladde, [n] O daughter Edom, that dwellest in the land of Vz, the cup also shall passe vnto thee: thou shalt be drunken [o] and vomit.
22 Thy punishment is accomplished, O daughter Zion: he [o] will no more carry thee away into captiuitie, but he will visite thine iniquitie, O daughter Edom, he will discouer thy sinnes.

m Our king Iosiah, in whome stoode our hope of Gods fauour, & on whom depended our state & life, was slayn, whom he calleth anoynted, because he was a figure of Christ.
n This is spoken by derision.
o *Or, shew thy nakednesse.*
o He comforteth the Church by that after seuenty yeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

1 REmember, O Lord, what is come vpon vs: [a] consider, and beholde our reproche.
2 Our inheritance is turned to the strangers, our houses to the aliants.
3 We are fatherles, euen without father, & our mothers are as widowes.
4 We haue drunke our [b] water for money, & our wood is solde vnto vs.
5 Our neckes are vnder persecution: we are weary, and haue no rest.
6 We haue giuen our [c] handes to the Egyptians, and to Assyur, to be satisfied with bread.
7 Our fathers haue sinned, and are not, and we haue borne their [d] iniquities.
8 Seruants haue ruled ouer vs, none would deliuer vs out of their handes.
9 We gate our bread with the peril of our liues, because of the sworde [e] of the wildernes.
10 Our skinne was blacke like as an oaue because of the terrible famine.
11 They defiled the women in Zion, and the maides in the cities of Iudah.
12 The princes are hanged vp by [f] their hand: the faces of the elders were not had in honour.
13 They tooke the yong men to grinde, and the chydren fell vnder the wood.
14 The Elders haue ceased from the [h] gate, and the yong men from their songs.
15 The ioy of our heart is gone, our dãce is turned into mourning.
16 The crowne of our head is fallen: wo now vnto vs, that we haue sinned.
17 Therfore our heart is heauy for these things, our [i] eyes are dimme,
18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.
19 But thou, O Lord, remainest for [k] euer: thy throne is from generation to generation.
20 Wherefore doest thou forget vs for euer, and forsake vs so long time?
21 [l] Turne thou vs vnto thee, O Lorde, and we shalbe turned: renue our dayes as of olde.
22 But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.

a This prayer as is thought, was made whe some of ỳ people were caried away captiue, others, as ỳ poorest remained, & some wẽt into Egypt & other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.
b Meaning, their extreeme seruitude and bondage.
c We are ioyned in league & amitie with them, or haue submitted our selues vnto them.
d As our fathers haue bene punished for their sinnes, so we ỳ are culpable of the same sinnes, are punished.
e Because of the enemy that came from the wildernes, and would not suffer vs to go, & seeke our necessary foode.
f That is, by the enemies hand.
g Their slauery was so great, ỳ they were not able to abide it.
h There were no more lawes nor forme of common wealth.
i With weeping.
k And therefore thy couenant & mercies can neuer faile.
l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Ierem. 31, 18.

EZEKIEL.

THE ARGVMENT.

AFter that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded him selfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by newe visions and reuelations shewed vnto him that the citie should most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should be brought into cruell bondage. And lest the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whome in this booke are many notable promises, and in whome the glory of the newe Temple should perfectly be restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there beganne in the fift yeere of Iehoiachins captiuitie.

1 The time wherein Ezekiel prophesied and in what place. 3 His kinred. 5 The vision of the foure beasts. 16 The vision of the throne.

1 IT came to passe in the [a] thirtieth yeere in the fourth moneth and in the fift day of the moneth (as I was among [b] p̃ captiues by the riuer [b] Chebar) that the heauens were opened and I sawe visions of [c] God.

2 In the fift daye of the moneth (which was the fift yeere of King Ieiachins captiuitie)

3 The word of the Lorde came vnto Ezekiel the Priest, the sonne of Buzi, in the lande of the Caldeans, by the riuer Chebar, where the [d] hande of the Lord was vpon him.

4 And I looked, and beholde, [e] a whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the middes thereof, to wit, in the middes of the fire came out as p̃ likenes of [h] amber.

5 Also out of the middes thereof came the likenesse of foure [i] beasts, & this was their forme: they had the appearance of a man,

6 And euerye one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feet was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wynges in the foure parts of them, and they foure had their faces, and their wings.

9 They were [g] iopned by their winges one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as [h] the face of man: and they foure had the face of a lyon on the right side, & they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

11 Thus were their faces: but their wings were spred out aboue: two wings of euery one were iopned one to another, and two couered their bodies.

12 And euerie one wet streight forwarde: they went whither their [*] spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearãce was like burning coles of fire, & like the appearance of lamps: for the fire ran among the beasts, & the fire gaue a glister, & out of the fire there went lightening.

14 And the beasts ran, and [i] returned like vnto lightening.

15 ¶ Now as I beheld the beasts, behold, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The facion of the wheeles and their worke was like vnto a [k] chrysolite: and they foure had one forme, and their facion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also [l] rings, and height, and were fearefull to beholde, and their rings were full of eyes, round about them foure.

19 And when the beasts went, [m] wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirite of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beastes was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beastes was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderfull, like vnto chrystal, spred ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one toward the other: euery one had two, which couered them, and euerie one had two, which couered their bodies.

24 And when they went forth, I heard the noyse of their [l] wings, like the noyse of great waters, and as the voyce of the Almightie, euen the voyce of speache, as the noyse of an hoste: and when they stood, they [m] let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they stood, and had let down their wings.

26 And aboue the firmament that was ouer their heads, was the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne was vp appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, & as the similitude of fire [n] rosid about within it to looke to, euen from his loynes vpward, and to looke to, euen from his loynes downeward: I sawe as a likenes of fire, and brightnes round about it.

28 As the likenes of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glorie of the Lorde: and when I sawe it, I fel [o] vpon my face, and I heard a voyce of one that spake.

a After that the book of the law was foũd, which was ¶ eighteenth yere of the reign of Iosiah, so that fiue and twentie yeeres after this booke was foũd, Ieconiah was led away captiue w̃ Ezekiel & many of ¶ people who ¶ first yere after saw these visiõs.

b Which was a part of Euphrates, so called.

c That is, notable, & excellent visions, so that it might be knowen, & was no naturall dreame, but came of god.

d That is, ¶ Spirit of prophesie, as Chap. 3. 22. and 37. 1.

e By this diuersitie of wordes he signifieth the fearefull iudgement of God, & the great afflictions, that should come vpon Ierusalem.

*Or, pale yellowe.

f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

g The wing of ¶ one touched the wing of ¶ other.

h Euery Cherubim had foure faces, the face of a man, & of a lyon on the right side, and the face of a bullock, & of an eagle on the left side.

*Ebr. whither their spirit, or wil was to go.

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebrewe word is, tarshish: meaning, that the colour was like the Cilician sea, or a precious stone so called.

*Or, the trent.

l Which declared the swiftnes, & the fearefulnes of Gods iudgements.

m Which signified, that they had no power of themselues but onely waited to execute Gods cõmandement.

n Whereby was signified a terrible iudgement towarde the earth.

o Considering the maiestie of God, and the weakenes of Belie.

CHAP. II.

The Prophet is sent to call the people from their errour.

1 AND [a] he said vnto me, [b] Sonne of man, stand vp vpon thy feet, and I wil speake vnto thee.
2 [c] And the Spirit entred into me, when he had spoken vnto me, and set me vpon my feet, so that I heard him that spake vnto me.
3 And he saide vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.
4 For they are "impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus saith the Lorde God.
5 But surely they wil not heare, neither in deede wil they cease: for they are a rebellious house: yet shall they knowe that [4] there hath bene a Prophet amongst them.
6 And thou sonne of man, [e] feare them not, neither be afraid of their wordes, although rebels, and thornes be with thee, & thou remainest with scorpions: feare not their wordes, nor be afraide at their lookes, for they are a rebellious house.
7 Therefore thou shalt speake my words vnto the: but surely they wil not heare, neither wil they in deede cease: for they are rebellious.
8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and [f] eate that I giue thee.
9 And when I looked vp, beholde, an hand was sent vnto me, and lo, a roule of a booke was therein.
10 And he spred it before me, and it was written within and without, and there was written therein, [g] Lamentations, and mourning, and wo.

a That is, the Lorde.
b Meaning man, which is but earth, & ashes, whichwas to humble him, & cause him to consider his owne state, and Gods grace.
c So ☞ he could not abide Gods presence till Gods Spirit did enter into him.
"Ebr. hard of face.
d This declareth on the one parte Gods great affection towarde his people, that notwithstanding their rebellion, yet he wil send his Prophets amongthem, & admonisheth his ministers on the other parte that they cease not to do their duetie, though the people be neuer so obstinate: for the worde of God shalbe either to their saluation or greater condemnation.
e Read Iere. 1. 17: he sheweth that for none afflictions they should cease to do their duetie.
f He doeth not onely exhort him to his duetie, but also giueth him the meanes wherwith he may be able to execute it.
g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the worde of God & with the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

1 MOreouer he said vnto me, Sonne of man, eat that thou findest: [a] eat this roule, and go, & speake vnto the house of Israel.
2 So I opened my mouth, & he gaue me this roule to eate.
3 And he said vnto me, Sonne of man, cause thy belly to eate, & fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweet as honie.
4 And he said vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my words.
5 For thou art not sent to a people of an vnknown "tongue, or of an hard language, but to the house of Israel,
6 Not to manie people of an vnknowen tongue, or of an hard language, whose words thou canst not vnderstand: yet if I shuld send thee to them, they would obey thee.
7 But the house of Israel wil not obey thee: for they will not obey me: yea, al the house of Israel are impudent and stiffe hearted.
8 Behold, I haue made thy face [b] strong against their faces, and thy forehead hard against their foreheads.
9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therfore, neither be afraid at their lookes: for they are a rebellious house.
10 He said moreouer vnto me, Sonne of man, [c] receiue in thine heart all my words that I speake vnto thee, & heare them with thine eares.
11 And go and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lorde God: but surely they will not heare, neither will they in deede cease.
12 Then the Spirit tooke me vp, and I heard behind me a noyse of a great rushing, saying, [d] Blessed be the glorie of the Lord out of his place.
13 I heard also the noyse of the wings of the beasts, that touched one another, & the rating of the wheeles that were by them, euen a noyse of a great rushing.
14 So the Spirit lift me vp, and tooke me away and I [e] went in bitternes, & indignation of my spirit, but the hand of the Lord was strong vpon me.
15 Then I came to them that were led away captiues to [f] Tel-abib, ☞ dwelt by the riuer Chebar, and I sate where they sate, & remained there astonished among them [5] seuen dayes.
16 And at the end of seuen daies, the word of the Lord came againe vnto me, saying,
17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therfore heare the word at my mouth, and giue them warning from me.
18 When I shall saye vnto the wicked, Thou shalt surely dye, and thou giuest not him warning, nor speakest to admonish the ☞ wicked of his wicked waye, that he may liue, the same wicked man shal dye in his iniquitie: but his blood wil I require at thine hand.
19 Yet if thou warne the wicked, and he turne not fro his wickednes, nor from his

a Whereby is ment, ☞ none is meete to be Gods messenger before he haue receiued ☞ word of God in his heart, as vers. 10. and haue a zeale thereunto, and delite therein, as Ierem. 15. 16. reuel 10. 10.

"Ebr. deepe lipp.

b God promiseth his assistace to his ministers, and that he wil giue them boldnes & constancy in their vocatio, Isa. 50. 7. Iere. 1. 18. micah. 3. 8.
c He sheweth what is ment by the eating of the booke, which is, that ☞ ministers of God may speake nothing as of thē selues, but that onely, which they haue receiued of the Lord.
d Wherby he signifieth, ☞ Gods glory should not be diminished, although he departed out of his Temple: for this declared, that ☞ citie, & Temple should be destroyed.
e This sheweth that there is euer an infirmitie of the flesh which cā neuer be ready to render full obedience to God, & also gods grace, who euer assisteth his, & ouercommeth their rebellious affections.
f Which was a place by Euphrates, where the Iewes were prisoners.
g Declaring hereby, ☞ Gods ministers must with aduisemēt, and deliberation vtter his iudgements.
h Of this read Chap. 33. 2.

his wicked way, he shall dye in his iniquitie, but thou hast delivered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnes, and commit iniquitie, I will lay a [k] stumbling blocke before him, and he shall dye, because thou hast not given him warning: he shal die in his sinne, and his [l] righteous deedes, which he hath done, shal not be remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, y the righteous sinne not, & that he doeth not sinne, he shall lyue because hee is admonished: also thou hast delivered thy soule.

22 And the [m] hande of the Lord was there vpon me, and he said vnto me, Arise, and go into the [n] field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the [o] glorie of the Lord stood there, as the glorie which I saw by the riuer Chebar, and I fell downe vpon my face.

24 Then y Spirit entred into me, which [p] set me vp vpon my feete, and spake vnto me, and said to me, Come, and [r] shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shal binde thee with them, & thou shalt not go out among them.

26 And I will make thy tongue [q] cleaue to the roofe of thy mouth, y thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lorde God, he that heareth, let him heare, and he that leaueth of, * let him leaue: for they are a rebellious house.

i If the that hath bene instructed in y right way turne back.
k I wil giue him vp into a reprobate minde, Rom 1.28.
l Which seemed to haue beene done in faith, & were not.
m That is, the Spirit of prophesie.
n Or, valley.
o Meaning, the vision of the Cherubims, and the wheeles.
o Reade Chap. 2.2.
p Signifying, that not onely hee should not profite, but they should grieuously trouble, and afflict him.
q Which declareth the terrible plague of the Lord, whē God stoppeth the mouthes of his ministers, & that all such are the rods of his vengeance that do it.
* Gen. 22.11.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

1 THou also sonne of man, take thée a bricke, and lay it before thee, and pourtray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and buylde a fort against it, and cast a mount against it: set the campe also against it, and lay engines of warre against it round about.

3 Moreouer, take an [a] yron pan, and set it for a wall of yron betwene thee and the citie, & direct thy face towarde it, and it shalbe besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe then also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it: according to the nober of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layed vpon thee the yeres of their iniquity, according to the number of the dayes, euen three hundreth & ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe agame vpon thy [c] right side, and thou shalt beare the iniquitie of the house of Iudah fourty dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, & thine [d] arme shalbe vncouered, and thou shalt prophesie against it.

8 And beholde, I will lay [e] bandes vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentiles, & millet, [f] and fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes that thou shalt sleepe vpon thy side: euen [g] three hundreth and ninetie dayes shalt thou eate thereof.

10 And the meat, whereof thou shalt eate, shalbe by weight, euen [h] twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the sixt part of an [i] hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barly cakes, & thou shalt bake it [k] in the dongue that commeth out of man, in their sight.

13 And the Lorde said, So shall the children of Israel eat their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any [l] vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullocks [m] dongue for mans dongue, and thou shalt prepare thy bread therewith.

16 Moreouer he said vnto me, Sonne of man, beholde, I will breake [n] the staffe of bread in Ierusalem, and they shall eate bread by waight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

a Which signified y stubburnnes and hardnes of their heart.
b Hereby he represented the idolatrie & sinne of the ten tribes (for Samaria was on his lefte hand from Babylon) and how they had remained therein three hundreth and ninetie yeres.
c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourty yeres.
d In token of a speedy vengeance.
e The people should so sireidly be besieged, that they should not be able to turne them.
f Meaning, that the famin thould be so great, that they should be glad to earwhatsoeuer they could get.
g Which were foureteene moneths that the citie was besieged, and this was as many dayes as Israel had sinned yeeres.
h Which make a pound.
i Reade Exod. 29.40.
k Signifying hereby y great scarcity of fuel, and matter to burne.
l Much lesse such vile corruption.
m To be as fire to bake thy bread with.
n That is, the force & strength wherewithat should nourish, Isa. 3 1.chap.5. 17, and 14.13.

CHAP. V.

The signe of the heares, whereby is signified the destruction of the people.

1 AND thou sonne of man, take thée a sharpe knife, or take thee a barbours rasor and cause it [a] to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and deuide the heare,

a To shaue thine head and thy beard.

b To wit, of that citie which he had pourtrayed vpon the bricke, Chap.4.1. By the fire & pestilence he meaneth the famine, wherewith one parte perished, during the siege of Nebuchad-nezzar. By the swoorde those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt and into other partes after the citie was taken.

c Meaning, that a very fewe should be left, which the Lorde would preserue among all these stormes, but not without troubles, & triall.

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

e My word and lawe into idolatrie and superstitions.

f Because your idols are in greater number, and your superstitiōs mo then among the professed idolaters, read Isa.65.1: or he condēneth their ingratitude in respect of his benefits.

Leui.26.29. deut.28.53. 2.king. 6.29. lament.4.10. baruch.2.3.

g That is, I will not be pacified til I be reuēged, Isa.1.24.

2 Thou shalt burne with fire the thirde
part in the middes of b the citie, when
p̄ dates of the siege are fulfilled, & thou
shalt take the other third part, & smite
about it with a knife, & the last thirde
part thou shalt scatter in the wynde,
and I will drawe out a swoorde after
them.
3 Thou shalt also take thereof a fewe
in nomber, and bynde them in thy
c lappe.
4 Then take of them againe and cast
them into the middes of the fire, and
burne them in the fire: d for thereof
shall a fire come forth into all the house
of Israel.
5 Thus saith the Lord God, This is Ie-
rusalem: I haue set it in p̄ midst of the
nations and countreis, that are rounde
about her.
6 And the hath changed my e iudge-
ments into wickednes more then the
nations, and my statutes more then
the countreis, that are rounde about
her: for they haue refused my iudge-
ments and my statutes, and they haue
not walked in them.
7 Therefore thus saith the Lorde God,
Because your f multitude is greater
then the nations that are round about
you, and ye haue not walked in my sta-
tutes, neither haue ye kept my iudge-
ments: no, ye haue not done accor-
ding to the iudgements of the nations,
that are round about you,
8 Therefore thus saith the Lorde God,
Beholde, I, euen I come against thee,
and will execute iudgement in the
middes of thee, euen in the sight of the
nations.
9 And I will do in thee, that I neuer
did before, neither will do any more the
like, because of all thine abominati-
ons.
10 For in the middes of thee, the fathers
* shall eat their sonnes, and the sonnes
shall eate their fathers, and I will exe-
cute iudgement in thee, and the whole
remnant of thee will I scatter into all
the windes.
11 Wherefore, as I liue, saith the Lorde
God, Surely because thou hast defiled
my Sanctuarie with all thy filthines,
and with all thine abominations, ther-
fore wil I also destroy thee, neither shal
mine eye spare thee, neither will I haue
any pitie.
12 The third part of thee shall dye with
the pestilence, and with famine shall
they be consumed in the middes of
thee: and another third part shall fall
by the sword round about thee: and I
will scatter the last thirde part into all
windes, and I will drawe out a swoord
after them.
13 Thus shall mine anger be accompli-
shed, and I will cause my wrath to
cease in them, and I will be g comfor-
ted: and they shall knowe, that I the
Lord haue spoken it in my zeale, when
I haue accōplished my wrath in them.
14 Moreouer, I will make thee waste, &
abhorred among the nations, that are
round about thee, and in the sight of all
that passe by.
15 So thou shalt be a reproch & shame, a
chastisement & an astonishment vnto
the nations, that are round about thee,
when I shall execute iudgements in
thee, in anger & in wrath, & in sharpe
rebukes: I the Lord haue spoken it.
16 When I shall send vpon them the
h euill arrowes of famine, which shall
be for their destruction, and which I
will sende to destroy you: and I will
encrease the famine vpon you, and will
breake your staffe of bread.
17 * So will I send vpon you famine, &
euill beastes, and they shall spoyle thee,
and pestilence & blood shall passe thro-
row thee, & I will bring the swoord vpō
thee: I the Lord haue spoken it.

CHAP. VI.

He sheweth that Ierusalē shalbe destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

1 AGaine the word of p̄ Lorde came
vnto me, saying,
2 Sonne of man, Set thy face to-
wards the * mountaines of Israel, and
prophecie against them,
3 And say, Ye mountaines of Israel,
heare the word of the Lord God: thus
saith the Lord God to the a mountaines
and to the hylles, to the riuers & to p̄
vallets, Beholde, I, euen I will bring a
swoorde vpon you, and I will destroye
your hie places:
4 And your altars shall be desolate, and
your images of the b sunne shalbe bro-
ken: and I will cast downe your slaine
men before your idoles.
5 And I will lay the dead carkeises of
the children of Israel before their idols,
and I will scatter your bones rounde
about c your altars.
6 In al your dwelling places the cities
shalbe desolate, and the hie places shal
be laid waste, so that your altars shall
be made waste & desolate, & your idols
shall be broken, & cease, & your images
of the sunne shalbe cut in pieces, and
your workes shalbe abolished.
7 And the slaine shall fall in the middes
of you, and ye shall knowe that I am
the Lord.
8 Yet will I leaue a remnant, d that
you may haue some that shall escape
the swoorde among the nations, when
you shall be scattered through the
countreys.
9 And they that escape of you, shall re-
member me amōg the nations, where
they shalbe in captiuitie, because I am
grieued for their whorish hearts, which
haue departed from me, & for their eies
which haue gone a whoring after their
idols, & they e shalbe displeased in them
selues for the e euils, which they haue
commit:

Or, dangerous.

h Which were the grashoppers, mildew, & what soeuer were occasions of famine.

Chap.14.13.

Chap.36.1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, thretning them destruction.

b Reade 2.King 23.11.

c In contempt of their power and force, which shall neither be able to deliuer you nor them selues, 2.King.23.20.

d He sheweth that in all dangers God will preserue a fewe, which shall be as the seede of his Church and call vpon his Name.

e They shalbe ashamed to see that their hope in idoles was but vaine, and so shall repent.

committed in all their abominations.
10 And they shall know that I am the Lord, & that I haue not saide in vaine, that I would do this euil vnto them.
11 Thus saith p Lord God, [f] Smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.
12 He that is farre of, shall dye of the pestilence, and he that is neere, shal fall by the sword, and he that remaineth and is besieged, shall dye by the famine: thus will I accomplish my wrath vpon them.
13 Then [g] ye shall know, that I am the Lorde, when their slame men shalbe among their idoles round about their altars, vpon euerie hie hill in all the toppes of the mountaines, and vnder euery greene tree, & vnder euerie thicke oke, which is the place where they did offer sweete sauour to all their idoles.
14 So will I * stretch mine hande vpon them, and make the lande waste, and desolate [h] from the wildernes vnto Diblath in all their habitations, and they shall knowe, that I am the Lord.

CHAP. VII.

The end of all the lande of Israel shall suddenly come.

1 MOreouer the woyde of the Lorde came vnto me, saying,
2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the lande of Israel: the end is come vpon the foure corners of the land.
3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy waies, and will laye vpon thee all [i] thine abominations.
4 Neither shall mine eye spare thee, neither will I haue pitie: but I will laye thy waies vpon thee: & thine abomination shalbe in the middes of thee, and ye shal knowe that I am the Lord.
5 Thus saith the Lorde God, [k] Beholde, one euil, euen one euil is come.
6 An end is come, the end is come, it [b] watched for thee: beholde, it is come.
7 The [c] morning is come vnto thee, that dwellest in the lande: the time is come, the daye of trouble is neere, and not the [d] sounding againe of the mountaines.
8 Nowe I will shortly powre out my wrath vpon thee, and fulfil mine anger vpon thee: I will iudge thee according to thy waies, and will lay vpon thee all thine abominations.
9 Neither shall mine eie spare thee, neither will I haue pitie, but I will lay vpō thee according to thy waies, and thine abominations shalbe in the middes of thee, and ye shall knowe that I am the Lord that smiteth.
10 Behold, the day, beholde, it is come: the morning is gone forth, the [e] rod flourisheth: [l] pride hath budded.
11 [m] Cruelitie is risen vp into a rod of wickednes: none of them shall remaine, nor of their riches, nor of aup of theirs, neither shall there be [n] lamentation for them.
12 The time is come, the daye draweth neere: let not the byer [o] reioyce, nor let him that selleth, [p] mourne: for p wrath is vpon all the multitude thereof.
13 For he that selleth, shall not [q] returne to that which is solde, although they were yet alive: for the [r] vision was vnto all the multitude thereof, and they returned not, [s] neither doeth ane encourage him selfe in the punishment of his life.
14 [t] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.
15 The sword is without, & the pestilence, and the famine within: he that is in the field, shal dye with the sword, & he that is in the citie, famine and pestilence shal deuoure him.
16 But they that flee away from them, shall escape, and shalbe in the mountaines, like p doues of p valleis: al they shall mourne, euerie one for his iniquitie.
17 * All handes shall be weake, & al knees shall fall away as water.
18 * They shal also gird them selues with sackcloth, and feare shall couer them, & shame shalbe vpon all faces, & baldnes vpon their heads.
19 They shal cast their siluer in p streets, and their golde shalbe cast farre of: their * siluer and their golde can not deliuer them in p day of the wrath of the Lord: they shal not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.
20 He had also set the beautie of his [u] ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.
21 And I will giue it into the handes of the [q] strangers to be spoiled, and to the wicked of the earth to be robbed, & they shall pollute it.
22 Yp face will I turne also from them, and they shall pollute my [x] secret place: for the destroyers shal enter into it, and defile it.
23 [y] Make a chaine: for the land is full of the [z] iudgement of blood, and the citie is full of cruelitie.
24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, & their

f By these signes he would that the Prophet should signifie the great destruction to come.
g That is, all nations, when you shall see my iudgements. *Chap.5.14.*
h Some reade, more desolate then the wildernes of Diblath, which was in Syria, & bordered vpon Israel, or from the wildernes, which was South vnto Diblath, which was north: meaning, the whole countrey.
i I will punish thee as thou hast deserued for thine idolatrie.
k *Or, beholde, euill commeth after euill*
b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.
c The beginning of his punishments is already come.
d Which was a voyce of ioy, and mirth,
e The scourge is in a readines.
f That is, the proud tyrāt Nebuchad-nezzar hath gathered his force and is ready.
g This cruel enemie shal be a sharpe scourge for their wickednes.
h Their own affliction shalbe so great, that they shall haue no regard to lament for others.
i For the present profite.
k For he shall lose nothing.
l In the yere of p Iubile, meaning, that none should enioy the priuiledge of the law, Leuit.25.13. for they should all be caryed away captiues.
m This vision signified, that all should be caried away, & none should returne for the Iubile.
n No man for all this, indueth him selfe, or taketh heart to repent for his euill life. Some read, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gayne nothing by flattering themselues in euil.
o The Israelites made a brag, but their hearts fayled them. *Isai.13.7.*
Ieremi.6.24.
Isai.15.3.
Ieremi.48.37.
Prouer.11.4.
Zephan.1.18.
Ecclus.5.8.
p Meaning, the Sanctuarie.
q That is, of the Babylonians.
r Which signifieth p most holy place, wherinto none might enter but the high Priest.
s Signifying, that they should be bound, & led away captiues.
t That is, of sinnes that deserue death.
u Iolie

n Which was the Temple, that was deuided into three partes, Psal.68.35.

holie places shalbe defiled.
25 When destruction cometh, they shall seeke peace, and shall not haue it.
26 Calamitie shal come vpon calamitie, and rumour shalbe vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from ᵖ Priest, and counsel from the Ancient.
27 The King shall mourne, & the prince shal be clothed with desolation, and the hands of the people in the land shal be troubled: I will doe vnto them according to their waies, and according to their iudgements will I iudge them, and they shall knowe that I am the Loyde.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lorde sheweth the Prophet the idolatries of the house of Israel.

1 AND in the ᵃ sixt yere, in the ᵇ sixt moneth, and in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Loyde God fell there vpon me.
2 Then I beheld, and lo, there was a likenes, as the appearance of ᶜ fire, to looke to, from his loines downewarde, and from his loynes vpwarde, as the appearance of brightnes, and like vnto amber.
3 And he stretched out the likenes of an hand, & tooke me by an hearie locke of mine head, and the Spirite lift me vp betweene the earth, and the heauen, and brought me " by a Diuine ᵈ vision to Ierusalem, into the entry of the inner " gate that lieth toward the North, where remained the idole of ᶠ indignation, which prouoked indignation.
4 And beholde, the glorie of the God of Israel was there according to the vision, that I sawe ᵍ in the fielde.
5 Then said he vnto me, Sonne of man, lift vp thine eyes nowe toward the North. So I lift vp mine eyes toward the North, and beholde, Northward, at the gate of the ʰ altar, this idole of indignation was in the entrie.
6 He said furthermore vnto me, Sonne of man, seest thou not what they do? euen the great abominations that the house of Israel cõmitteth here to cause me to depart from ⁱ my Sanctuarie? but yet turne thee & thou shalt see greater abominations.
7 And he caused me to enter at the gate of the court: & when I looked, beholde, an hole was in the wall.
8 Then said he vnto me, Sonne of man, digge now in the wal. And when I had digged in the wall, beholde, there was a doore.
9 And he saide vnto me, Go in, & beholde the wicked abominations that they do here.
10 So I went in, and sawe, and beholde, there was euerie similitude of creeping

thinges and ᵏ abominable beasts and all ᵖ idoles of the house of Israel painted vpon the wall round about.
11 And there stode before them seuentie men of the Ancients of the house of Israel, and in the middes of them stode Iaazaniah, ᵖ sonne of Shaphan, with euerie man his censour in his hand, and the vapour of the incense went vp like ᵐ a cloud.
12 Then said hee vnto me, Sonne of mã, hast thou seene what ᵖ Ancients of the house of Israel ⁿ do in the darke, euery one in the chamber of his imagerie? for they say, The Loyde seeth vs not, the Loyd hath forsaken the earth.
13 Againe he saide also vnto me, Turne thee agame, and thou shalt see greater abominations that they do.
14 And he caused me to enter into the entrie of the gate of the Loydes house, which was toward the North: and behold there sate women mourning for ᵒ Tammuz.
15 Then said he vnto me, Hast thou seene this, O sonne of mã? Turne thee agame, & thou shalt see greater abominations then these.
16 And he caused me to enter into the inner court of the Loydes house, & beholde, at the doore of the Temple of the Loyd, betwene the porche and the altar were about fiue and twentie men with their backs toward the Temple of the Loyd, and their faces toward the East, and they worshipped the sunne, toward the East.
17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they do here? for they haue filled the lande with cruelties, and haue returned to prouoke me: and lo, they haue cast out ᵖ stinke before their noses.
18 Therefore wil I also execute my wrath: mine eye shall not spare them, neither wil I haue pitie, and ᵗ though they crie in mine eares with a loude voyce, yet will I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shalbe saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

1 HE cryed also with a loude voice in mine eares, saying, The visitations of ᵃ the citie drawe neere, and euerie man hath a weapon in his hand to destroye it.
2 And behold, six ᵇ men came by the way of the hie gate, which lyeth toward the ᶜ North, and euerie man a weapon in his hand to destroye it: and one man amõg them was clothed with linen, with a writers ᵈ pinkhorne by his side, and they went in and stoode beside the brasen altar.
3 And the glorie of the God of Israel was

a Of the captiuitie of Ieconiah.
b Which conteined part of August, and parte of September.
c As Chap. 1.27.
" Ebr. in the visions of God.
d Meaning, that he was thus caried in spirit, and not in body.
e Which was the porch or the court where the people assebled.
f So called because it prouoked Gods indignatiõ, which was the idole of Baal.
g Reade Chap. 3.22.
h That is, in the court, where the people had made an altar to Baal.
i For God will not be where idols are.
k Which were forbidden in the Law, Leui.11.44.
l Thus they should haue kept al the rest in the feare, & true seruice of god, were the ringleaders to al abomination, and by their example pulled others fro God. m It was in such abundance.
n For besides their common idolatry, they had particular seruice, which they had in secret chambers.
o The Iewes write that this was a Prophet of the idols, who after his death was once a yere mourned for in the night.
p Declaring that the censings, and seruice of § idolaters are but infection & vileny before God. Pro.1.28. Isa.46.7. Iere.11.11. Micah.3.4.
a The time to take vengeance.
b Which were Angels in the similitude of men.
c Signifying that the Babylonians should come fro the North to destroy the citie & the Temple.
d To marke the that should be saued.

e Which declared, that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.
[a]Or, thresholde.
[b]Or, marke with Thau.
f He sheweth what is the manet of Gods children, whome he marketh to saluation: to wit, to mourne, & crye out against the wickednesse which they see committed against Gods glorie.
g Thus in all his plagues ȳ Lorde preseruetth his small nomber, which he marketh, as Exo.12. 22.reue.7.3. but the chiefe marke is the Spirit of adoption, wherwith ȳ hart is sealed vp to life euerlasting.
h Which were the chief occasiõ of all these euils, as Chap.8.11.
i This declareth, that ȳ seruantsof God haue acom passion, when they see his judgements executed.
k That is, with all kinde of wickednes, reade Isa.1.15.

was [a] gone vp from þ Cherub, whereupon he was and stoode on the [b] doore of the house and he called to the man clothed with linnen, which had the writers pnkhorne by his side.
4 And the Lorde saide vnto him, Goe through the middes of the citie, euen through the middes of Jerusalem, and set [f] a marke vpon the foreheads of them that [g] mourne, and crie for all the abominations that be done in the middes thereof.
5 And to the other he said, that I might heare, Goe ye after him through the citie, and smite: let your eye spare none, neither haue pitie.
6 Destroy vtterly the olde, and the yong, and the maides, and the children, and the women, but touch no man, vpon whome is the s marke, and beginne at my Sanctuarie. Then they began at the [h] Ancient men, which were before the house.
7 And he said vnto them, Defile the house, and fil the courts with the slayn, then go forth: and they went out, & slewe them in the citie.
8 Nowe when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, [i] Ah Lorde God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Jerusalem?
9 Then sayd he vnto me, The iniquitie of the house of Israel, and Judah is exceeding great, so that the land is ful [k] of blood, and the citie ful of corrupt iudgement: for they say, the Lord hath forsaken the earth, and the Lord seeth vs not.
10 As touching me also, mine eie shal not spare them, neither will I haue pitie, but wil recompence their waies vpon their heads.
11 And beholde, the man clothed with linnen which had the pnkhorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.

Chap.1.22.

a Which in the first Chap. ver.5. he called the foure beasts.

b This signified, that the citie should be burnt.

1 AND as I looked, behold, in the * firmament that was aboue the head of the [a] Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.
2 And hee spake vnto the man clothed with linnen, & said, Go in betwene the wheeles, euen under the Cherub, and fil thine hands with coales of fire from betwene the Cherubims, and scatter them ouer [b] the citie. And he went in in my sight.
3 Nowe the Cherubims stoode vpon the right side of the house when the man

went in, and the cloude filled the inner court.
4 Then the glorie of the Lorde [c] went vp from the Cherub, & stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnes of the Lords glorie.
5 And the [d] sounde of the Cherubims wings was heard into the vtter court, as the voyce of the Almightie GOD, when he speaketh.
6 And when he had commaunded the man clothed with linnen, saying, Take fire from betwene the wheeles, & from betwene the Cherubims, then he went in and stoode beside the wheele.
7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, & put it into the hands of him that was clothed with linnen: who toke it and went out.
8 And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.
9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, & the appearance of the wheeles was as the colour of a [e] chrysolite stone.
10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.
11 When they went forth, they went vpon their foure sides, & they returned not as they went: but to the place wh̃ither the first went, they went after it, & they [f] turned not as they went.
12 And their whole body, & their [g] rings, and their hands, and their wings, and the wheeles were ful of eyes round about, euen in the same foure wheeles.
13 And the Cherub cried to these wheeles in mine hearing, saying, O wheele.
14 And euery beast had foure faces: the first face was the face of a Cherub, & the second face was the face of a man, and the third the face of a lyon, & the fourth the face of an egle.
15 And the Cherubims were lifted vp: * this is the beast that I sawe at the riuer Chebar.
16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their winges to mount vp frõ the earth, þ same wheels also turned not from beside them.
17 When the Cherubims stood, they stoode: and when they were lifted vp, they lifted them selues vp also: for the [g] spirit of the beast was in them.
18 [h] Then the glorie of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.
19 And the Cherubims lift vp their wings, & mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and euery one stood at the entrie of the gate

c Meaning, that the glory of God should depart from the Temple.
d Reade Chap. 1.24.
e Reade Chap. 1.16.
f Vntil they had executed Gods iudgements.
[g]Or, rents.
g There was one cõsent betwene the Cerubims and the wheele.
h Reade Chap. 9.3.

of the Lords House at the East side, and the glorie of the God of Israel was vpon them on hie.

20 *This is the i beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenes of mans hands was vnder their wings.

22 And the likenes of their faces was the selfe same faces, which I sawe by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

Chap.1.15.
i That is, the whole body of the foure beasts or Cherubims.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these bee prophesieth, shewing them howe they shalbe dispersed abroad. 19 The renuing of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsels.

1 MOreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which lyeth eastward, and beholde, at the entry of the gate were fiue and twentie men: among whom I sawe Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsel in this citie.

3 For they say, a It is not nere, let vs build houses: this citie is the b caldron, and we be the flesh.

4 Therefore prophecie against them, sonne of man, prophecie.

5 And the Spirit of the Lorde fell vpon me, and said vnto me, Speake, Thus saith the Lorde, O ye house of Israel, this haue ye saide, and I knowe that which riseth vp of your mindes.

6 Many haue ye murthered in this citie, and ye haue filled the stretes thereof with the slaine.

7 Therefore thus saith the Lorde God, They that ye haue slaine, and haue layd in the middes of it, they are c the flesh, and this citie is the caldron, but I will bring you forth of the middes of it.

8 Ye haue feared the sworde, and I will bring a sworde vpon you, saith the Lord God.

9 And I wil bring you out of the mids thereof, & deliuer you into the d hands of strangers, & wil execute iudgements among you.

10 Ye shal fall by the sworde, and I will iudge you in the border of e Israel, and ye shall knowe that I am the Lord.

11 This citie shal not be your caldron, neither shall ye bee the flesh in the middes thereof, but I wil iudge you in the border of Israel.

12 And ye shal know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are round about you.

a Thus the wicked derided the Prophets, as though they preached but errors, & therfore gaue themselues still to their pleasures.
b We shall not be pulled out of Ierusalem, til the houre of our death come, as the flesh is not taken out of the caldron til it be sod.
c Contrary to their vaine confidence he sheweth in what sese this citie is the caldron: that is, because of the dead bodies that haue bene murthered therin, & so lye as flesh in the caldron.
d That is, of the Caldeans.
e That is, in Riblah, reade 2.King.25.6.

13 And when I prophecied, Pelatiah the sonne of f Benaiah died: then fel I downe vpon my face, and cried with a loude voyce, and said, Ah Lord God, wilt thou then vtterly destroye all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy g brethren, euen thy brethren, the men of thy kinred, and all the house of Israel, whole are they vnto whom the inhabitants of Ierusalem haue sayde, Depart ye farre from the Lorde: for the land is giuen vs in possession.

16 Therefore say, Thus sayth the Lorde God, Although I haue cast them farre of among the heathen, and although I haue scattered them among the countreys, yet will I be to them as a litle h Sanctuarie in the countreis where they shal come.

17 Therefore say, Thus saith the Lorde God, I wil gather you againe from the people, and assemble you out of the countreis where ye haue bene scattered, and I wil giue you the land of Israel.

18 And they shal come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 *And I wil giue them one heart, and I wil put a newe spirit within their bowels: and I will take the i stone heart out of their bodies, and will giue them an heart of flesche,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shalbe my people, and I wil be their God.

21 But vpon them, whose heart is towarde their idoles, and whose affection goeth after their abominations, I wil lay their way vpon their owne heads, saith the Lord God.

22 Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glorie of the God of Israel was vpon them on hie.

23 And the glorie of the Lorde went vp from the middes of the citie, and stoode vpon the mountaine which is towarde the East side of the citie.

24 Afterward the Spirit tooke me vp, and brought me in a vision by k Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were l led away captiues, all the things that the Lord had shewed me.

f It seemeth that this noble man dyed of some terrible death, & therfore the Prophet feared some strange iudgement of God toward the rest of ye people.
g They that remained stil at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast of and forsake of God.
h They shalbe yet a litle church shewing that the Lord wil euer haue some to call vpon his name, whome he wil preserue and restore, though they be for a time afflicted.

Iere.32.39.
chap.36.26.
i Meaning, the heart wherunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

CHAP. XII.

The parable of the captiuitie. 18 An other parable whereby the distresse of hunger and thirst is signified.

1 THe word of the Lord also came vnto me, saying,

2 Sonne

k When Ieconiah was led away captiue.

2 Sonne of man, thou dwellest in the
mids of a rebellious house, which haue
eies to see, and see [a] not: they haue eares
to heare, and heare not: for they are a
rebellious house.
3 Therefore thou sonne of man, [*] pre-
pare thy stuffe to go into captiuitie and
go forth by day in their sight: and thou
shalt passe from thy place to another
place in their sight, if it be possible that
they may consider it: for they are a re-
bellious house.
4 Then shalt thou bring forth thy stuffe
by day in their sight as the stuffe of him
that goeth into captiuitie: and thou
shalt goe forth at euen in their sight, as
they that go forth into captiuitie.
5 Dig thou through the wall in their
sight, and carie out thereby.
6 In their sight shalt thou beare it vpon
thy shoulders, and carie it forth in the
darke: thou shalt couer thy face that
thou see not the earth: for I haue set
thee a [a] a [b] signe vnto p house of Israel.
7 And as I was cõmanded, so I brought
forth my stuffe by day, as the stuffe of
one that goeth into captiuitie: and by
night I digged through the wall with
mine hand, and brought it forth in the
darke, and I bare it vpon my shoulder
in their sight.
8 And in the morning came the word of
the Lord vnto me, saying,
9 Sonne of mã, hath not the house of Is-
rael, the rebellious house, said vnto thee,
What [c] doest thou?
10 But say thou vnto them, Thus sayeth
the Lord God, This [d] burden concerneth
the chiefe in Ierusalẽ, and all the house
of Israel that are among them.
11 Say, I am your signe: like as I haue
done, so shall it be done vnto them: they
shall go into bondage and captiuitie.
12 And the chiefest that is among them,
shall beare vpon his shoulder in the
darke, and shal go forth: they shal digge
through the wall, to carie out thereby:
he shall couer his face, that he see not
the ground with his eyes.
13 My net also will I spread vpon [d] him,
and he shalbe taken in my net, & I will
bring him to Babel to the land of the
Caldeans, yet shall he not see it, though
he shall die there.
14 And I wil scatter toward euery wind
all that are about him to helpe him, and
all his garisons, and I will drawe out
the sword after them.
15 And they shall knowe that I am the
Lord, when I shall scatter them among
the nations, and disperse them in the
countreys.
16 But I wil leaue a [e] litle nomber of thẽ
from the sword, from the famin, & from
the pestilence, that they may declare all
these abominations among the heathẽ,
where they come, and they shall know,
that I am the Lord.
17 ¶ Moreouer, the word of the Lord came
vnto me, saying,
18 Sonne of man, eat thy bread with
trembling, and drinke thy water with
trouble, and with carefulnes,
19 And say vnto the people of the lande,
Thus sayth the Lord God of the inha-
bitants of Ierusalem, and of the land of
Israel, They shal eat their bread with
carefulnes, and drink their water with
desolation: for the land shalbe desolate
from her abundance because of the cru-
eltie of them that dwell therein.
20 And the cities that are inhabited, shal
be left voide, & the land shalbe desolate,
and ye shal know that I am the Lorde.
21 ¶ And the word of the Lord came vnto
me, saying,
22 Sonne of man, what is that prouerbe
that you haue in the land of Israel, sa-
ying, The dayes [f] are prolonged and all
visions [g] faile?
23 Tell them therefore, Thus sayeth the
Lord God, I will make this prouerbe
to cease, and they shall no more vse it as
a prouerbe in Israel: but say vnto thẽ,
The dayes are at hand and the effect of
euery vision.
24 For no vision shalbe any more vain,
neither shall there be any flattering di-
uination within the house of Israel.
25 For I am the Lord: I wil speake, and
that thing that I shal speake, shal come
to passe: it shalbe no more prolonged:
for in your dayes, O rebellious house,
will I say the thing, and will performe
it, sayth the Lord God.
26 Againe the worde of the Lorde came
vnto me, saying,
27 Sonne of man, beholde, they of the
house of Israel say, The vision that he
seeth, is for many dayes to come, and
hee prophecieth of the times that are
farre of.
28 Therefore say vnto them, Thus sayeth
the Lord God, All my wordes shall no
longer be delayed, but that thing which
I haue spoken, shalbe done, sayeth the
Lord God.

CHAP. XIII.

The woorde of the Lorde against false prophetes, which teach the people the counsels of their owne heartes.

1 AND the word of the Lord came vn-
to me, saying,
2 Sonne of man, prophecie against
the prophets of * Israel, that prophecy,
and say thou vnto them, that prophes-
cie out of them [a] owne hearres, Heare
the worde of the Lord.
3 Thus saueth the Lord God, Wo vnto
the foolish prophets that followe their
owne spirit, and haue seene nothing.
4 O Israel, thy Prophetes are like the
fores [b] in the waste places.
5 [c] Ye haue not risen vp in the gappes,
neither made vp the hedge for the house
of Israel, to stand in the battell in the
day of the Lord.
6 They haue seene vanitie, and lying di-
uination, saying, The Lord saith it, and
the Lord hath not sent them; and they
haue

a That is, they receiue not the fruite of that which they see and heare.
Ebr. make thee vessels to go into captiuitie.

b That as thou doest, so shall they doe, and therfore in thee they shall see their owne plague and punishment.

c Do not they deride thy doings?
Or, prophesie.

d When the King shall think to escape by fleeing, I wil take him in my net, as Chap. 27. 20. and 32. 3.

e Which should beare his name, and should be his Church, read Cha. 11, 16.

f Because they did not immediatly see the prophecies accomplished, they cõtemned them as though they should neuer be fulfilled.
Or, take none effect.

g That is, it shall not come to passe in our daies, and therfore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14. 9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Ier. 23. 16.
b Watching to destroy the vineyarde.
c He speaketh to the gouernours and true ministers that should haue resisted them.

d Ye promised peace to this people, & now ye see their destruction, so that it is manifest that ye are false Prophets.
e That is, in the booke of lyfe, wherein the true Israelites are written.
f Reade Ier. 6. 14
g Whereas the true Prophets prophesied the destruction of ỳ citie to bringthe people to repentance, the false Prophets spake the contrary & flattered them in their vanities, so that what one false Prophet said, (which is here called the building of the wal) an other false Prophet would affirme, though he had neither occasion nor good groũd to beare him.
h Whereby is mẽt whatsoever man of himselfe setteth foorth vnder ỳ authoritie of Gods worde.
i These superstitious women for lucre would prophesie & tel euery man his fortune, giuing them pillowes to leane vpon & kercheefs to couer their heads, to ỳ intent they might ỳ more allure them and bewitch them.
k Will ye make my worde to serue your bellyes?
l These sorcerers made ỳ people beleue that they could preserue life or destroy it, & that it should come to euery one according as they prophesied, haue made others to hope that they would confirme the worde of their prophecie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? & ye say, The Lord saith it, albeit I haue not spoken.
8 Therefore thus saith the Lorde God, Because ye haue spoken vanitie, & haue seene lies, therefore behoide, I am against you, saith the Lord God.
9 And mine hand shalbe vpon the Prophets that see vanitie, and diuine lies: they shall not be in the assemblie of my people, neither shall they be written in the [e] writing of the house of Israel, neither shal they enter into the land of Israel: and ye shall know that I am the Lord God.
10 And therefore, because they haue deceiued my people, saying, [f] Peace, and there was no peace: and one built vp a [g] wall, and behold, the others daubed it with vntempered morter,
11 Say vnto thẽ which daube it with vntempered morter, ỳ it shall fall: for there shall come a great showre, & I will send hailestones, which shall cause it to fall, and a stormie winde shall breake it.
12 Lo, when the wall is fallen, shall it not be said vnto you, Where is ỳ daubing wherewith ye haue daubed it?
13 Therefore thus saith the Lord God, I will cause a stormie wind to breake forth in my wrath, and a great showre shalbe in mine anger, and hailestones in mine indignation to consume it.
14 So I will destroy the wal that ye haue daubed with vntempered morter, and bring it down to the ground, so that the foundation thereof shalbe discouered, and it shall fall, and ye shalbe consumed in the mids thereof, and ye shal know, that I am the Lord.
15 Thus will I accomplish my wrath vpõ the wal, and vpon them that haue daubed it with [h] vntempered morter, & will say vnto you, The wall is no more, neither the daubers thereof,
16 To wit, the Prophets of Israel, which prophecie vpon Ierusalem, and see visions of peace for it, & there is no peace, saith the Lord God.
17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophecie out of their owne heart: and prophecy thou against them, and say,
18 Thus saith the Lord God, Wo vnto the women that sowe [i] pillowes vnder all arme holes, and make bailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?
19 And will ye pollute me among my people for handfuls of [k] barly, & for pieces of bread to slay the soules of them that should not die, and [l] to giue life to the soules that should not liue, in lying to my people, that heare your lies?
20 Wherefore thus saith the Lord God, Behold, I will haue to do with your pillowes, wherewith ye hunt the [m] soules to make them to flie, and I will teare them from your armes, and will let the soules go, euen the soules that ye hunt to make them to flie.
21 Your bailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your handes to be hunted, and ye shal know that I am the Lord.
22 Because with your lies ye haue made the heart of the [n] righteous sad, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,
23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

m That is, to cause them to perish, and that they should departe from the body.
n By threatning them that were godly, and vpholding the wicked.

CHAP. XIIII.

4 The Lord sendeth false Prophets for the ingratitude of the people. 22 He reseruetheh a small portion for his Church.

1 THen came certaine of the Elders of Israel vnto me, & [a] sate before me.
2 And the worde of the Lord came vnto me, saying,
3 Sonne of man, these men haue set vp their idoles in their [b] heart, & put the stumbling blocke of their iniquity before their face: should I, being required, answere them?
4 Therefore speake vnto them, & say vnto them, Thus saith the Lord God, Euery mã of the house of Israel that setteth vp his idols in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multitude [d] of his idoles:
5 That [e] I may take the house of Israel in their owne heart, because they are all departed from mee through their idoles.
6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.
7 For euerie one of the house of Israel, or of the strãger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophete, for to inquire of him for me, I the Lord will answere him [f] for my selfe,
8 And I will set my face against that mã, and will make him an example & prouerbe, and I will cut him of from the middes of my people, & ye shall know that I am the Lord.

a He sheweth ỳ hypocrisie of ỳ idolaters, who wil disseble to heare the Prophets of God, though in their heart they folowe nothing lesse then their admonitions, & also how by one means or other, God doth discouer them.
b They are not only idolaters in heart, but also worship their filthy idols openly, which lead them in blindenes, & cause thẽ to stible, & cast them out of Gods fauour, so ỳ he will not heare them when they call vnto him, reade Iere. 10. 15.
c To inquire of things which the Lord hath appointed to come to passe.
d As his abomination hath deserued: that is, he shalbe led w̃ lies according as he delited therin 2. Thes. 2. 10.
e That is, cõuince them by their own conscience.

9 And

f Or, by my selfe.

f The Prophet declareth ye God for mans ingratitude raiseth vp false prophets to seduce the: that delite in lyes rather then in the trueth of God, & thus he punisheth sinne by sin, 1.Kin.22.20,22. and destroyeth awel those Prophets as that people.

g Thus Gods iudgements against the wicked, are admonitions to the godly to cleaue vnto the Lord, & not to defile them selues with like abominations.

h Reade Chap. 4.16. & 5.17. Isa.3.1.

i Though Noah & Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet wold I not heare the, reade Iere. 15.1.

k Meaning, that a very fewe (which he calleth ye remnant, vers.22.) should escape these plagues, whome God hath sanctified and made righteous, so that this righteousnes is a signe that they are ye Church of God, whom he would preserue for his owne sake.

Chap.5.17.

l Read Cha. 5.3.

9 And if the Prophet be deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, & I wil stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.
10 And they shal beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asketh,
11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.
12 ¶ The word of the Lord came againe vnto me, saying,
13 Sonne of man, when the land sinneth against me by committing a trespasse, then wil I stretch out mine hand vpon it, h and will breake the staffe of the head thereof, and wil send famine vpon it, and I wil destroy man and beast forth of it.
14 Though these three men i Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their k righteousnes, saith ye Lord God.
15 If I bring noisome beastes into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beastes,
16 Though these three men were in the mids thereof, As I liue, saith the Lorde God, they shal saue neither sonnes nor daughters: they only shalbe deliuered, but the land shalbe waste.
17 Or if I bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beast out of it,
18 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered them selues.
19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man & beast,
20 And though Noah, Daniel and Iob were in the middes of it, As I liue, saith the Lord God, they shal deliuer neither sonne nor daughter: they shal but deliuer their owne soules by their righteousnes.
21 For thus saith the Lord God, How much more when I send my foure sore iudgements vpon Ierusalem, euen the sword, and famine, & the noisome beast and pestilence, to destroy man and beast out of it?
22 Yet behold, therein shalbe left a l remnant of them that shall be caried away both sonnes and daughters: beholde, they shal come forth vnto you, & ye shal see their way, & their enterprises: & ye shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning al that I haue brought vpon it.
23 And they shal comfort you, when ye see their way and their enterprises: and ye shall knowe, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

1 And the word of the Lord came vnto me, saying,
2 Sonne of man, what conueyth of the vine tree aboue all other trees? and of the vine branch, which is among the trees of the forest?
3 Shal wood be taken thereof to doe any worke? or wil men take a pinne of it to hang any vessel thereon?
4 Beholde, it is cast in the fire to be consumed: the fire consumeth both ye ends of it, and the middes of it is burnt. Is it meete for any worke?
5 Behoide, when it was whole, it was meet for no worke: how much lesse shal it be meet for any worke, when the fire hath consumed it, and it is burnt?
6 Therefore thus saith the Lord God, As the vine tree, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.
7 And I will set my face against them: they shal go out from one b fire, and another fire shal consume them: and ye shal know, that I am the Lord, when I set my face against them,
8 And when I make the land waste, because they haue greatly offended, saith the Lorde God.

CHAP. XVI.

The Prophet declareth the benefites of God towarde Ierusalem. 15 Their vnkindnes. 46 He iustifieth the wickednes of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fel. 60 Mercie is promised to the repentant.

1 Againe, the word of the Lord came vnto me, saying,
2 Sonne of man, cause Ierusalem to knowe her abominations,
3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation & thy kinred is of the land a of Canaan: thy father was an Amorite, and thy mother an Hittite.
4 And in thy natiuitie when thou wast b borne, thy nauel was not cutte: thou wast not washed in water to soft thee: thou wast not salted with salt, nor swadled in cloutes.
5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.
6 And when I passed by thee, I sawe thee polluted in thine c owne blood, and

a Which bringeth forth no fruite, no more then the other trees of ye forest do meaning, that if Ierusalē, which bare the name of his Church, did not bring foorth fruite, it shoulde be vtterly destroyed.

b Though they escape one danger, yet another shall take them.

a Thou boastest to be of the seed of Abraham, but thou art degenerate & followest ye abominations of the wicked Canaanites, as children doe the maners of their fathers, Isa.1.4. and 57.3.

b When I first brought thee out of Egypt, & planted thee in this land to be my Church.

c Being thus in thy filthines and forsaken of all men, I tooke thee and gaue thee life: whereby is meant that before God wash his Church, and giue life, there is nothing but filthines and death.

I said vnto thee, when thou wast in thy
blood, Thou shalt liue: euen when thou
wast in thy blood, I said vnto thée, thou
shalt liue.
7 I haue caused thée to multiplie, as the
bud of the field, and thou hast increased,
and waxen great, and thou hast gotten
excellent ornaments: thy breasts are
facioned, thine heare is growen, where
as thou wast naked and bare.
8 Howe when I passed by thée, and lo-
ked vpon thée, behold, thy time was as
the time of loue, and I spread my skirts
ouer thée, and couered [d] thy filthines:
yea, I ware vnto thee, and entred into
a couenant with [e] thee, saith the Lorde
God, and thou became mine.
9 Then washed I thee with [f] water: yea,
I washed awap thy blood from thee,
and I [g] anointed thee with oyle.
10 I clothed thee also with broydred
worke, and shod thee with badgers skin:
and I girded thee about with fine linen,
and I couered thee with silke.
11 I decked thee also with ornaments,
and I put bracelets vpon thine hands,
and a chaine on thy necke.
12 And I put a frontlet vpon thy face,
and earings in thine eares, and a beau-
tiful [h] crowne vpon thine head.
13 Thus wast thou deckt with gold and
siluer, and thy rayment was of fine lin-
nen, and silke, and broydred worke: thou
diddest eat fine flowre, and honie & oyle,
and thou wast very beautiful, and thou
diddest growe vp into a kingdome.
14 And thy name was spred among the
heathen for thy beautie: for it was per-
fite though my [i] beautie which I had
set vpon thee, saith the Lord God.
15 Howe thou diddest [k] trust in thine
owne beautie, and playedst the harlot,
because of thy renoume, and hast pow-
red out [l] thy fornications on euery one
that passed by, thy desire was to him.
16 And thou diddest take thy garments,
and deckedst thine hie places with di-
uers colours, [m] and playedst the harlot
thereupon: the like thinges shall not
come, neither hath any done so.
17 Thou hast also taken thy faire iewels
made of my gold and of my siluer, which
I had giuen thée, and [n] madest to thy
selfe images of men, and diddest com-
mit whoredome with them,
18 And tookest thy broydred garments,
and coueredst them: and thou hast set
mine oyle & my perfume before them.
19 My meate also, which I gaue thee, as
fine flowre, oyle, and honie, wherewith I
fed thée, thou hast euen set it before them
for a sweete sauour: thus it was, saith
the Lord God.
20 Moreouer thou hast taken thy sonnes
and thy daughters, whome thou hast
borne vnto me, and these hast thou sa-
crificed vnto them, to [o] be deuoured: is
this thy whoredome a smal matter?
21 That thou hast slaine my children, and
deliuered them to cause them to passe
through fire for them?
22 And in all thine abominations and
whoredomes thou hast not remembred
the dayes of thy youth, when thou wast
naked and bare, and wast polluted in
thy blood.
23 And besides all thy wickednes (wo, wo
vnto thee, sayth the Lord God)
24 Thou hast also built vnto thee an hie
place, and hast made thee an hie place
in euery streete.
25 Thou hast built thine hie place at
euery [p] corner of the way, and hast made
thy beautie to be abhorred: thou hast
opened thy feete to euery one that pas-
sed by, and multiplied thy whore-
dome.
26 Thou hast also committed fornicati-
on with the [p] Egyptians thy neigh-
bours, which haue great members,
and hast encreased thy whoredome, to
prouoke me.
27 Behoide, therefore I did stretch out
mine hand ouer thee, and wil diminishe
thine ordinarie, & deliuer thee vnto the
wil of them that hate thee, euen to the
[q] daughters of the Philistims, which
are ashamed of thy wicked way.
28 Thou hast plaied the whore also with
the Assyrians, because thou wast insa-
ciable: yea, thou hast played the harlot
with them, and yet couldest not be satis-
fied.
29 Thou hast moreouer multiplied thy
fornication from the lande of Canaan
vnto Caldea, and yet thou wast not sa-
tisfied herewith.
30 Howe weake is thine heart, saith the
Lorde God, seeing thou doest all these
things, euen the worke of a [r] presump-
tuous whorish woman?
31 In that thou buildest thine hie place
in the corner of euery way, and makest
thine hie place in euery streete, and hast
not bene as an harlot [s] that desiseth a
reward,
32 But as a wife that playeth the harlot,
and taketh others for her husband:
33 They giue giftes to all other whores,
but thou gauest giftes vnto all thy lo-
uers, & rewardest them, that they map
come vnto thee on euery side for thy for-
nication.
34 And the contrary is in thee from other
women in thy fornications, neither the
like fornication shalbe after thee: for in
that thou gauest a reward, and no re-
ward is giuen vnto thee, therefore thou
art contrarie.
35 Wherefore, O harlot, heare the worde
of the Lord.
36 Thus saith the Lorde God, Because
thy [t] shame was powred out, and thy
filthines discouered through thy forni-
cations with thy louers, and with all
the idoles of thine abominations and
by the blood of thy children, which thou
diddest offer vnto them,
37 Behoide,

d These words, as blood, pollution, nakednes & filthines, are oftentimes repeted, to beate down their pride, & to cause them to cõsider what they were before God receiued them to mercy, fauoured them and couered their shame.
e That thou shouldest be a chaste wife vnto me, and that I should maintaine thee and endue thee with all graces.
f I washed away thy sinnes.
g I sanctified thee with mine holy Spirit.
h Hereby he sheweth how he saued his church enriched it, and gaue it power & dominio to reign
i He declareth wherin the dignitie of Ierusalẽ stoode: to wit, in that that the Lord gaue them of his beauty & excellencie.
k In abusing my gifts, and in putting thy confidence in thine owne wisdome and dignitie, which were the occasiõs of thine idolatrie.
l There was none idolatry so vile, wherewith thou didest not pollute thy selfe.
m This declareth how ỳ idolaters put their chiefe delite in those things, which please ỳ eyes and outward senses.
n Thou hast cõuerted my vessels & instruments, which I gaue thee to serue me with, to ỳ vse of thine idoles.
o Meaning, by fire, read Leuit. 18.21. 2. kings. 23.10.
p He noteth the great impietie of this people who first falling from God to seke help at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amitie more strong.
q Or, sitter.
r Or, that wil beare rule.
s Meaning, that some harlots cõtemne small rewardes, but no louers gaue a reward to Israel, but they gaue to al others: signifying that the idolaters bestow all their substance, which they receiue of God for his glorie, to serue their vile abominations.
t Or, nether parts.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23.9.

37 Beholde, therefore I will gather al thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with al them that thou hast hated: I will even gather them round about against thee, and will discouer thy filthines vnto them that they may see all thy filthines.

f I wil iudge thee to death, as the adulterers & murtherers.

38 And I will iudge thee after the maner of them that are f harlots, and of them that head bloud, & I will giue thee the blood of wrath and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, & shal breake downe thine hie places: thei shal stripe thee also out of thy clothes, and shall take thy faire iewels, & leaue thee naked and bare.

40 They shall also bring vp a companie against thee, and they shall stone thee with stones, and thrust thee through with their swordes.

41 And they g shal burne vp thine houses with fire, and execute iudgements vpō thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

g 2. King. 25. 9.

42 So will I make my wrath towarde thee to rest, and my h ielousie shal depart from thee, and I will cease and bee no more angrie.

h I wil vtterly destroy thee, & so my ielousie shall cease.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked me with all these things, behold, therefore I also haue i brought thy way vpō thine head, sayth the Lord God: yet hast not thou had consideration of all thine abominations.

i Thou hast done vnto me as thou hast done, saith the Lord. Iudges. 11. 27.

44 Behold, al that vse prouerbes, shal vse this prouerbe against thee, saying, As is the mother, k so is her daughter.

k As were the Canaanites and the Hittites and others your predecessours, so are you their successors.

45 Thou art thy mothers daughter, that hath cast of her husbande and her children, & thou art the sister of thy l sisters, which forsooke their husbandes & their children: your mother is an Hittite, & your father an Amorite.

l That is, of Samaria & Sodom.

46 And thine elder sister is Samaria, and her m daughters, that dwell at thy left hand, & n thy yong sister, that dwelleth at thy right hande, is Sodom, and her daughters.

m That is, townes.

n That is, her cities. *Ebr. thy sister younger then thou.*

47 Yet hast thou o not walked after their wayes, nor done after their abominations: but as it had bene a very litle thing, thou wast corrupted more then they in all thy wayes.

o Done farre worse.

48 As I liue, saieth the Lorde God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

49 Beholde, this was the iniquitie of thy sister Sodom, p Pride, fulnesse of bread, and abundance of idlenes was in her, q in her daughters: neither did she strēgthen the hand of the poore and needie.

p Pride, & idlenes, & contempt of ye poore, as four principal causes of such abomination, wherfore thei were so horribly punished, Gen. 19. 24.

50 But they were hautie, and committed abomination before mee: therefore I tooke them away, as pleased me.

51 Neither r hath Samaria committed halfe of thy sinnes, but thou hast encreased them in thine abominations, & hast s iustified thy sisters in al thine abominations, which thou hast done.

r Which worshipped ye calues in Beth-el and Dan.

s Thou art so wicked, that in respect of thee Sodom & Samaria were iust.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

e This he speaketh in comparison, saying, ye would restore Ierusalem when Sodom should be restored, that is, neuer, & this is ment of the greatest part of the Iewes.

53 Therefore I will bring againe t e their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuity of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast u comforted them.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishmēt.

g Meaning, that it shonlde neuer come to passe.

t *Ebr. was not a rumour in thy mouth*

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, x when thou and thy daughters shall returne to your former state.

u Thou wouldest not call her punishmēt to mind when thou wast aloft, to learne by her example to feare my iudgements.

56 For thy sister Sodom y was not heard of z by thy report in the day of thy pride,

h Thou wouldest not call her punishmēt to mind when thou wast aloft, to learne by her example to feare my iudgements.

57 Before thy wickednes was a discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about b her which despise thee on all sydes.

i That is, til thou wast brought vnder by ye Syrians, and Philistims, 2. Chro. 28. 19.

58 Thou hast borne therefore thy wickednes and thine abomination, saith the Lorde.

k Which iouned with the Syrians, or compassed about Ierusalem.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didst despise the c oth, in breaking thy couenant.

l Whē thou brakest the couenāt which was made betwene thee & me, as verse 8.

60 Neuertheles, I will d remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

m That is, of mercy and loue I wil pitie thee, and stand to my couenant, though thou hast deserued the contrarie.

61 The thou shalt remember thy wayes, and be ashamed, when thou shalt receyue e thy sisters, both thy elder and thy ponger, and I will giue them vnto thee for daughters, but not f by thy couenant.

n Whereby he sheweth that among the most wicked he had euer some seede of his church which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

62 And I will establish my couenat with thee, and thou shalt know that I am the Lord,

63 That thou maist remember, g be h ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

o But of my free mercie.

p This declareth what fruites Gods mercyes woorke in his, to wit, sorrowe, and repentaunce for theyr former life.

CHAP. XVII.

The parable of the two Egles.

1 AND the word of the Lord came vnto me, saying,
2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,
3 And say, Thus sayth the Lord God, The great [a] egle with great wings, and long wings, and full of fethers, which had diuerse colours, came vnto Lebanon, and tooke the hiest branche of the cedar,
4 And brake of the top of his twigge, and caried it into the land [b] of marchants, and set it in a citie of marchants.
5 He tooke also of the [c] seede of the land, and planted it in a fruitfull ground: he placed it by great waters, and set it as a willow tree.
6 And it budded vp, and was [d] like a spreading vine of [e] low stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.
7 There was also [f] an other great egle with great wings and many fethers, & behold, this vine did turne her rootes towarde it, and syned forth her branches towarde it, that she might water it by the trenches of her plantation.
8 It was planted in a good soyle by great [g] waters, that it shoulde bring forth branches, and beare fruit, and bee an excellent vine.
9 Say thou, Thus sayth the Lorde God, Shal it prosper? shal [h] he not pul vp the rootes thereof, & destroy the fruit thereof, and cause them to dye? al the leaues of her bud shall wither without great power, or many people, to pluck it vp by the rootes thereof.
10 Beholde, it was planted: but shall it prosper? shall it not be dried vp, and wither? [i] when the East winde shall touch it it shall wither in the trenches, where it grew.
11 Moreouer, the worde of the Lord came vnto me, saying,
12 Say nowe to this rebellious house, Know [j] ye not, what these things meane? tel them, Behold, the king of Babel is come [k] to Ierusalem, & hath taken [k] the king thereof, and the princes thereof, & led them with him to Babel,
13 And hath taken one of the kings seed, & made a couenant with him, and hath taken [l] an oth of him: he hath also taken the princes of the land,
14 That the kingdome might bee in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.
15 But he rebelled against him, & sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall hee escape, that doth such things? or shal he breake the couenant, and be deliuered?
16 As I liue, saith the Lord God, he shall die in the middes of Babel, in the place of the king, that had made him king, whose oth he despised, and whose couenant made with him, he brake.
17 Neither shal Pharaoh with his mightie hoste, & great multitude of people, maintaine him in the warre, whē they haue cast vp mounts, and builded rampartes to destroy many persons.
18 For he hath despised the oth, & broke the couenant (yet lo, he had gue [m] his hande) because hee hath done all these things, he shall not escape.
19 Therfore, thus saith the Lord God, As I liue, I wil surely bring mine oth that he hath despised, and my couenant that he hath broken, vpon his owne head.
20 *And I will spread my net vpon him, and he shalbe taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespas that he hath committed against me.
21 And all that flee from him with al his hoste, shall fall by the sworde, and they that remaine, shalbe scattered towarde all the windes: and ye shall know that I the Lord haue spoken it.
22 Thus saith the Lord God, I will also take of the toppe [n] of this hie cedar, & will set it, and cut of the [o] toppe of the tender plant thereof, and I wil plant it vpon an hie mountaine and great.
23 Euen in the hie mountaine of Israel will I plant it: and it shall bring forth boughes and beare fruite, and bee an excellent cedar, and vnder it shall remaine all bydes, and euerie [p] foule shall dwel in ỳ shadow of the branches thereof.
24 And all the [q] trees of the fielde shall knowe that I the Lorde haue brought downe the hie tree, and exalted the low tree, that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lorde haue spoken it, and haue done it.

CHAP. XVIII.

1 He sheweth that euerie man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophecied to the righteous, which turneth backe from the right way.

1 THe word of the Lord came vnto me againe, saying,
2 What meane yee that yee speake this prouerbe, concerning the lande of Israel, saying, [a] The fathers haue eate sowre grapes, and the childrens teeth are set on edge?
3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.
4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.
5 But if a man be iust, and do that which is lawful, and right,
6 And hath not eaten [b] vpon the mountaines, neither hath lift vp his eyes to the idols of the house of Israel, neither hath

a That is, Nebuchad-nezzar, who hath great power, riches, & many countreys vnder him, shal come to Ierusalē & take away Ieconiah the King, as vers. 12.
b Meaning, to Babylon.
c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, and made King in steade of Ieconiah, 2. King. 24. 17. Iere. 37. 1.
d This was Zedekiahs kingdome.
e That it might not haue power to rebell against Babylon, as vers. 14.
f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.
g They thought to be moistned by the waters of Nilus.
h Shall not Nebuchad-nezzar destroy it?
i By this drye winde, he meaneth the Babylonians.
k That is, Ieconiah, 2. King. 24. 15.
l For his subiection & obedience.

m Because hee tooke the Name of God in vaine, and brake his othe which he had cōfirmed by giuing his hand, therefore ỳ Prophet declareth that God would not suffer such periury and infidelitie to escape punishment. *Chap. 12. 13. and 33. 3.*
n This promes is made to the Church which shal be as a small remnant, and as the top of a tree.
o I will trimme it and dresse it.
p Both the Iewes & Gētiles shalbe gathered into it.
q All the worlde shal know that I haue pluck down the proude enemies & set vp my Church which was lowe and contemned.

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning ỳ their fathers had sinned & their children were punished for their transgressions, read Iere. 31. 29.
b If he hath not eaten of the flesh that hath bin offered vp to idoles, to honour them thereby.

Levit.18.20. [a]Ebr. come nere. Levit.20.18.

hath * defiled his neighbours wife, neither hath [a] ben with a * menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his dettour: hee that hath spoyled none by violence, * but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

Isa.58.7. matth.25.35.

8 And hath not giuen forth vpon * vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

Exod.22.25. levit.25.37. deut.23.19. psalm.15.5.

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is [a] a thiefe, or a sheader of blood, if he do any one of these things,

[a]Or, a cruell man.

11 Though he do not al these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needy, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsurp, or hath taken increase, shall he liue? hee shall not liue: seeing he hath done all these abominations, [c] he shall die the death, and his blood shall be vpon him.

c He sheweth how the sonne is punished for his fathers fault: that is, If he be wicked as his father was, and doth not repent, he shall be punished as his father was, or els not.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, & feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 Neither hath withdrawen his hand from the afflicted, nor receiued vsurp nor increase, but hath executed my iudgements, & hath walked in my statutes, he shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because he cruelly oppressed, and spoyled his brother by violence, and hath not done good among his people, loe, euen he dyeth in his iniquitie.

19 Yet say ye, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

Deut.24.16. 2.king.14.6. 2.chro.25.4.

20 * The same soule that sinneth, shall dye: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, & the wickednes of the wicked shall be vpon him selfe.

21 But if the wicked will returne from all his sinnes that he hath committed, and keepe all my [d] statutes, and doe that which is lawful and right, he shal surely liue, & shall not die.

22 All his transgressions that he hath committed, they shall not be [e] mentioned vnto him, but in his [f] righteousnes that he hath done, he shall liue.

23 [g] Haue I any delire that the wicked should die, saith the Lorde God? [h] or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnes, and commit iniquitie, and do according to all the abominations, that the wicked man doeth, shall he liue? all his [i] righteousnesse that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lorde is not [b] equall: heare nowe, O house of Israel. Is not my way equall? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousnes, and committeth iniquitie, he shall euen die for the same, he shall euen die for his iniquitie, that he hath done.

27 Againe, when the wicked turneth away from his wickednesse that he hath committed, & doeth that which is lawfull and right, he shall saue his soule alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely liue and shall not die.

29 Yet sayeth the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, sayth the Lorde God: returne therefore and cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make [i] you a newe heart and a newe spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lorde God: caste therefore one another to returne, and liue ye.

d He loyneth the obseruation of the comandements & repentance: for none can repēt indeed except he labour to kepe the Law.

[e]Or, not layed to his charge.

e That is, in the fruits of his faith which declare that God doth accept him.

f He speaketh this to commend Gods mercie to poore sinners, who rather is redy to pardon thē to punish, as his long suffering declareth, Chap. 33.11. Albeit God in his eternall counsel appointed ye death and damnation of ye reprobate, yet the end of his counsel was not their death only, but chiefely his owne glory. And also because he doth not approue sin, therefore it is here said that he would haue thē to turne away from it that they might liue.

[g]Or, rather that he may returne from his wayes and liue.

g That is, the false opinion that the hypocrites haue of their righteousnesse.

h In punishing the father with the children.

i He sheweth that man cannot forsake his wickednes till his heart be changed, which is only the work of God.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the lyons whelpes, and by the lyon. 10 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

1 THou also, take vp a lamentation for the [a] princes of Israel,

2 And saye, Wherefore laye thy

a That is, Iehoahaz & Iehoiakim Iosiahs sonnes, vnto lyons.

who for their pride & cruelties are compared [b] mother

b Towit, Iehoahaz mother, or Ierusalem.

c By Pharaoh Necho King of Egypt, 2. King. 23.33.

d Which was Iehoiakim.

e He slew of the Prophets, & them that feared God, and raised their wives.

f Nebuchadnezzar with his great armie which was gathered of diuers nations.

g He speaketh this in ye reproch of this wicked King, in whose blood, that is, in ye race of his predecessors Ierusalem should haue beene blessed, according to Gods promise, and flourished as a fruiteful vine.

h Meaning, that the Caldeans should destroy them as the East winde doeth the fruit of the vine.

i Destruction is come by Zedekiah, who was the occasion of this rebellion.

b mother as a lionesse among the lions: she nourished her pong ones among the lyons whelpes,

3 And she brought vp one of her whelps and it became a lyon, and it learned to catch the pray, & it deuoured men.

4 The c nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Nowe when she sawe, that she had wayted and her hope was lost, she took another of her d whelpes, and made him a lyon.

6 Which went among the lyons, and became a lyon, and learned to catche the pray, & he deuoured e men.

7 And he knewe their widowes, and he destroyed their cities, and the lande was wasted, and all that was therein by the noyse of his roaring.

8 Then the f nations set against him on euery side of the countreys, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines and brought him to the King of Babel, and they put him in holdes, that his voice should no more be heard vpon the mountaines of Israel.

10 Thy g mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: the was cast downe to the ground, and the h East winde dyed vp her fruite: her branches were broke, and withered: as for the rod of her strength, the fire cõsumed it.

13 And nowe she is planted in the wildernes in a drie and thirstie ground.

14 And fire is gone out i of a rod of her branches, which hath deuoured her fruite, so that she hath no strong rodde to be a sceptre to rule: this is a lamentation and shall be for a lamentation.

CHAP. XX.

3 The Lorde demeth that he will answere them when they pray, because of their vnkindenesse. 33 He promiseth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

a Of the captiuity of Ieconiah.

1 AND in the a seuenth yere in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lorde, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and saye vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saye th the Lord God, when I am asked, I wil not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause b them to vnderstand the abominations of their fathers,

5 And say vnto thẽ, Thus saith ye Lord God, In the day when I chose Israel, and c lift vp mine hand vnto the seed of the house of Iaakob, & made my selfe knowen vnto them in the lande of Egypt, when I lift vp mine hande vnto them, and sayde, I am the Lorde your God,

6 In the day that I lift vp mine hande vnto them to bring them footh of the land of Egypt, into a land that I had prouided for them, flowing with milke and honye which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, d and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, and woulde not heare me: for none cast away the abominations of e their eyes, neither did they forsake the idols of Egypt: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my f Name, that it shoulde not be polluted before the heathen, among whome they were, and in whose sight I made my selfe knowen vnto them in bringing them footh of the land of Egypt.

10 Nowe I carried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man do, he shall liue in thẽ.

12 Moreouer I gaue them also my* Sabbaths to be a signe betweene me and them, that they might knowe that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wildernes: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shall liue in thẽ, & my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wildernesse to consume them,

14 But I had respect to g my Name, that it shoulde not be polluted before the heathen, in whose sight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wildernesse that I would not bring them into the lande, which I had giuen thẽ, flowing with milk & honye, which was pleasãt aboue

b This declareth ye great lenitie & patience of God, which calleth sinners to repentance before he condemne thẽ.

c I sware that I would be their God, which manner of othe was obserued frõ all antiquity, where they vsed to lift vp their hands toward the heauen, acknowledging God to be ye author of truth, & the defender thereof, & also the iudge of the heart, wishing that he should take vengeance, if they conceiled any thing which thei knewe to bee trueth.

d God had forbidden them to make mentiõ of ye idoles, Exo. 23. 13. psal. 16. 4.

e Which thing declareth ye wickednes of mans hart which iudge Gods seruice by their eyes and outward senses.

f God had euer this respect to his glory, that he would not haue his name euill spoken of amõg the Gentiles for the punishment that his people deserued, in cõfidence whereof the godly euer praied, as Exo. 32. 12. Nom. 14. 13. *Leuit. 18. 5. rom. 10. 5.*

gal. 3. 12. Exod. 20. 8. & 31. 13. deut. 5. 12. Nom. 14. 28, 29. and 26. 65.

g Who might therby take an occasion to blaspheme my name & to accuse me of lacke of abilitie, or els that I had sought a meanes to destroy them more commodiously.

all

all lands,
16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.
17 Neuertheles, mine eie spared them, that I woulde not destroy them, neither would I consume them in the wildernes.
18 But I said vnto their childrē in the wildernes, Walk ye not in the ordinances of your [i] fathers, neither obserue their maners, nor defile your selues with their idoles.
19 I am the Loyde your God: walke in my statutes, and keye my iudgements and do them,
20 And sanctifie my Sabbaths, & they shall be a signe betwene me & you, that ye may know that I am the Lord your God.
21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if a man do, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the wildernes.
22 Neuertheles I withdrew mine hand and had respect to my Name that it shoulde not be polluted before the heathen, in whose sight I brought them forth.
23 Yet I lift vp mine hand vnto them in the wildernes, that I woulde scatter them among the heathen, and disperse them through the countreys,
24 Because they had not executed my iudgements, but had cast away my statutes and had polluted my Sabbaths, and their eyes were after [k] their fathers idoles.
25 Wherfore I [l] gaue them also statutes that were not good, and iudgements, wherin they should not liue.
26 And I polluted them in their owne [m] gifts in that they caused to passe by the fire al that first openeth the wombe, that I might destroy them, to the ende that they might know that I am the Loyde.
27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Loyde God, Yet in this your fathers haue blasphemed mee, though they had before grieuously trāgressed agaynst me.
28 [n] For when I had brought them into the lande, for the which I lifted vp mine hād to giue it to thē, then thei saw euery hie hil, & al the thick trees, & they offered there their sacrifices, & there they presented their offring of prouocation: there also they made their sweete sauour, and powred out there their drink offrings.
29 Then I said vnto them, What is the hie place whereunto ye go? And the name therof was called [o] Bamah vnto this day.
30 Wherefore, say vnto the house of Israel, Thus saith the Loyd God, Are ye not polluted [p] after the maner of your fathers? & commit ye not whoredome after their abominations?
31 For when you offer your giftes, and make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Loyde God, [q] I will not answere you when I am asked.
32 Neither shall that be done that commeth into your minde: for ye saye, We will be as the heathen, and as the families of the countreys, & serue wood, and a stone.
33 As I liue, saith the Loyde God, I will surely rule you with a mightie hande, and with a stretched out arme, and in my wrath powred out,
34 And wil bring you from the people, & will gather you out of the countreys, wherein ye are scattered, with a mightie hand, and with a stretched out arme and in my wrath powred out.
35 And I wil bring you into the [r] wildernes of the people, & there wil I pleade with you face to face.
36 Like as I pleaded with your fathers in the wildernes of the land of Egypt, so wil I plead vnto you, saith the Lord God.
37 And I will cause you to passe vnder the rod, and wil bring you into the bonde of the couenant.
38 And I wil chuse out from among you the rebelles, and them that transgresse against me: I wil bring them out of the land where they dwel, & they shall not enter into the lande of Israel, and you shal know that I am the Lord.
39 As for you, O house of Israel, thus saieth the Loyde God, [s] Go you, & serue euerie one his idole, seeing that ye will not obey mee, and pollute mine holie Name no more with your giftes and with your idoles.
40 For in mine holy mountaine, euen in the hie mountaine of Israel, saith the Loyde God, there shall all the house of Israel, and all in the lande, serue me: there wil I accept them, and there wil I require your offrings and the first fruits of your oblations, with all your holy things.
41 I wil accept your sweete sauour, whē I bring you from the people, & gather you out of the countreis, wherin ye haue bene scattered, that I may be sanctified in you before the heathen.
42 And ye shall knowe, that I am the Loyde, when I shall bring you into the lande of Israel, into the lande, for the which I lifted vp mine hand to giue it to your fathers.
43 And there shall ye remember your waies, and all your workes, wherin ye haue

h That is, my true religion which I had cōmanded them, & gaue thēselues to serue me according to their owne fantasies.
i Whereby the holy Ghost confuteth them that say, ye wil follow the religion and example of their fathers, & not measure their doings by Gods worde, whether they be approueable thereby or no.
k Meaning, that they set their delite vpon them.
l Because they would not obey my lawes, I gaue them vp to them selues, that they shuld obey their owne fantasies, as verse. 39. Rom. 1. 21, 24.
m I condemned those things, & counted them as abominable which they thought had bin excellent, and to haue declared most zeale, Luk. 16. 15. for that which God required as most excellent, that gaue they to their idols.
n Not onely in the wildernes, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatrie, seing that by no admonitions he can be drawen backe.
o Which signifieth an hie place, declaring that they vanted themselues of their idolatrie, and were not ashamed thereof, though God had cōmanded them expressely, that they shuld haue no altar lifted vp on hie by staires, Exod. 20. 26. "Ebr. in the way.
p He sheweth that the ingratitude of the people deserueth, God should cut them of, & that they should not haue the cōfort of his worde.
q He declareth that man of nature is wholy enemie vnto God & to his own salutiō & therfore God calleth him to the right way, partly by chastising, but chiefe by his mercie in forgiuing his rebellion and wickednes.
r I wil bring you among strange nations, as into a wildernes, and there wil visite you, & so cal you to repentance, and then bring the godly home againe, Isa. 65. 9.
s Signifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he wil spare his.
t This is spoken to the hypocrites.

haue bene defiled, and ye shall iudge pour selues worthie to be cut of, for all pour euils, that ye haue committed.
44 And ye shal know, that I am the Lord, when I haue respect vnto pou for my Names sake, and not after pour wicked waies, nor according to pour corrupt workes, O ye house of Israel, saith the Lord God.
45 ¶ Moreouer, the worde of the Lorde came vnto me, saying,
46 Sonne of man, set thy face towarde the way of Teman, and dropye thy worde towarde [x] the South, and prophesie towarde the forest of the field of the South,
47 And saye to the forest of the South, Heare the worde of the Lord: thus saith the Lorde God, Beholde, I wil kindle a fire in thee, and it shall deuoure all the [y] greene wood in thee, and all the dre wood: the continuall flame shall not be quenched, and euerie face from the South to the North shall be burnt therein.
48 And all flesh shal see, that I the Lorde haue kindled it, and it shal not be quenched. Then said I, Ah Lorde God, they say of me, Doeth not he speake [z] parables?

CHAP. XXI.

3 He threatneth the sword, and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nezzar.

1 THe worde of the Lorde came to me again, saying,
2 Sonne of man, set thy face toward Ierusalem, [a] and dropye thy worde towarde the holy places, and prophesie against the land of Israel,
3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, & wil draw my sword out of his sheath, and cut of from thee both [b] rightreous and the wicked.
4 Seeing then that I wil cut of frō thee both the rightreous and wicked, therefore shal my sword go out of his sheath against al flesh from the South to the [c] North,
5 That all flesh may knowe that I the Lorde haue drawne my sworde out of his sheath, and it shall not returne any more.
6 Mourne therefore, thou sonne of man, as in the paine of thy [d] reines, & mourne bitterly before them.
7 And if they saye vnto thee, Wherefore mourneth thou? then answere, Because [e] of the bruit: for it commeth, & euerie heart shall melt, and all hands shalbe weake, and all mindes shal faint, and al knees shall fal away as water: beholde, it commeth, and shall be done, saith the Lord God.
8 ¶ Againe, the word of the Lorde came vnto me, saying,
9 Sonne of man, prophesie, & say, Thus saith the Lorde God, saye, A sworde, a sworde both sharpe, and fourbished.
10 It is sharpened to make a sore slaughter, and it is fourbished that it maye [f] glitter: how shal we reioice? for it contemneth the s rod of my sonne, as [h] al other trees.
11 And he hath giuen it to bee fourbished, that he may handle it: this sworde is sharp, & is fourbished, that he may giue it into the hand of the [i] slayer.
12 Crie, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrours of ye sword shalbe vpon my people: [k] smite therefore vpon thy thigh.
13 For it is a trial, [l] and what shal this be, if the sworde contemne euen the rod? It shal be no more, saith the Lord God.
14 Thou therefore, sonne of man, prophesie, and smite [m] hande to hande, and let the sworde bee doubled: let the sworde that hath killed, returne the thirde time: it is the sword of the great slaughter entring into their priuie chambers.
15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiple their ruines. Ah it is made bright, & it is dressed for the slaughter.
16 Get thee [n] alone: go to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.
17 I wil also smite mine hands together, and wil cause my wrath to cease. I the Lorde haue said it.
18 ¶ The worde of the Lorde came vnto me againe, saying,
19 Also thou sonne of man, appoint thee [o] two wayes, that the sworde of the King of Babel may come: both twaine shall come out of one lande, and chuse a place, and chuse it in the corner of the way of the citie.
20 Appoint a way, that the sworde may come to Rabbath of the Ammonites, and [p] to Iudah in Ierusalem the strong citie.
21 And the King of Babel stood at the [q] parting of the waye, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idoles, and looked in [r] the liuer,
22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift vp their voice with shouting, to lay engines of warre against the gates, to cast a mount, and to buylde a fortresse.
23 And it shalbe vnto them [s] as a false diuination in their sight for the othes

x For Iudah stoode South from Babylon.

y Both strong & weake in Ierusalem.

z The people said, that ye Prophet spake darkly: therefore he desireth ye Lord to giue them a plaine declaration hereof.

a Speake sensibly, that all may vnderstand.

b That is, such which seeme to haue an outward shewe of righteousnes, by obseruation of the ceremonies of the Law.

c Meaning, through all the land.

d As though thou were in extreme anguish.

e Because of the great noyse of the armie of the Caldeans.

f And so cause a feare.

g Meaning, the scepter: shewing, ye it wil not spare the King, who should be as the sonne of God, and in his place.

h That is, the rest of the people.

i To wit, vnto the armie of the Caldeans.

k Read Ie. 31. 19.

l Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdome, which God had cōfirmed to Dauid & his posteritie by promise: which promise God perfourmed, although here it seemed to mans eye that it should vtterly perish.

m That is, incourage the sword.

n Prouide for thy self: for thou shalt see Gods plague of all partes on this countey.

o This was spoken, because that whē Nebuchadnezzar came against Iudah, his purpose was also to go against the Ammonites: but douting in the way, which enterprise to vndertake first, he consulted with his southsaiers, & so went against Iudah.

p That is, to the tribe of Iudah, ye kept themselues in Ierusalem.

q To know whether he should go against the Ammonites or them of Ierusalem.

r He vsed conjuring & sorcerie.

s Because there was a league betwene ye Iewes, and the Babylonians, they of Ierusale shal thinke nothing lesse then that this thing should come to passe.

made

t That is, Nebuchad-nezzar wil remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised w̃ the Egyptians to make himselfe hye, & able to resist the Babylonians.

x Some referre this to ỹ Priests attire: for Iehoiadek ỹ priest went into captiuitie with the king.

y That is, vnto the comming of Messiah: for though ỹ Iewes had some signe of gouernment afterward vnder the Persians, Greekes & Romanes, yet this restitution was not till Christs comming, and at length should be accomplished as was promised, Gen. 49. 10.

z Though the Iewes & Ammonites would not beleeue, ỹ thou, to wit, the sword shouldest come vpon them, and said that the Prophets, which threatned, spake lyes, yet thou ready vpon their made vnto them: t but hee will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembred, in discouering your rebellion, that in all your workes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou u prince of Israel polluted, & wicked, whose day is come, when iniquitie shall haue an end,

26 Thus saith the Lord God, I will take away the x diademe, and take of the crowne: this shalbe no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill hee y come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophesie, and say, Thus saith the Lorde God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawen forth, and fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they see z vanitie vnto thee, and prophesied a lie vnto thee to bring thee vpon the necks of the wicked that are slaine, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and wil blowe against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shal be in the mids of the lande, and thou shalt be no more remembred: for I the Lord haue spoken it.

a Art thou ready to execute thy charge, which I comit vnto thee against Ierusalē, ỹ murthereth the Prophets, and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

made, and thou hast caused thy dayes to draw neere, and art come into thy terme: therefore haue I made thee a reproche to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that bee farre from thee, shall mocke thee, which art vile in d name and sore in affliction.

6 Beholde, the princes of Israel euerie one in thee was readie to his power, to sheade blood.

7 In thee haue they despised father and mother: in the middes of thee e haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widowe.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to sheade blood: in thee are they that eate vpon the mountaines: in the middes of thee they commit abomination.

10 * In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defyled his daughter in lawe, and in thee hath euerie man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsure and the encrease, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue f smitten mine hands vpō thy couetousnes, that thou hast vsed, & vpon the blood, which hath beene in the middes of thee.

14 Can thine heart endure, or can thyne hands g be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy h filthinesse to cease from thee.

16 And thou shalt take thine i inheritance in thy selfe in the sight of the heathen, and thou shalt know, that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, The house of Israel is vnto me as k drosse: all they are brasse, and tinne, and yron, and lead in the middes of the fornace: they are euen the drosse of siluer.

19 Therefore, thus saith the Lorde God, Because ye are all as drosse, beholde, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the mids of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there l and melt you.

21 I will gather you, I say, and blowe the

d Whose very name all men hate.

e He meaneth hereby ỹ there was no kinde of wickednes, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her. *Leuit. 20. 11, 18.*

Iere. 5. 8.

f In token of my wrath and vengeance.

g That is, able to defende thy selfe.

h I will thus take away the occasion of thy wickednes.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby, that ỹ godly should be tried and the wicked destroyed.

t That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians to make himselfe hye, & able to resist the Babylonians.

x Some referre this to the Priests attire: for Iehoiadek the priest went into captiuitie with the king.

y That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernment afterward vnder the Persians, Greekes & Romanes, yet this restitution was not till Christs comming, and at length should be accomplished as was promised, Gen. 49. 10.

z Though the Iewes & Ammonites would not beleeue, that thou, to wit, the sword shouldest come vpon them, and said that the Prophets, which threatned, spake lyes, yet thou ready vpon their

a Art thou ready to execute thy charge, which I comit vnto thee against Ierusalem, that murthereth the Prophets, and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

CHAP. XXII.

1 Ierusalem is reproued for cruelties. 25 Of the wicked doctrine of the false Prophets and Priests, and of their vnsatiable couetousnes. 27 The tyrannie of rulers. 29 The wickednes of the people.

1 MOreouer, the worde of the Lorde came vnto me, saying,

2 Nowe thou sonne of man, wilt thou a iudge, wilt thou iudge this bloody citie? wilt thou shewe her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that b time may come, & maketh idoles against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thyne idoles, which thou hast

the fire of my wrath vpon you, and you shall be melted in the middes thereof.
22 As siluer is melted in the middes of the fornace, so shall ye be melted in the middes thereof, and ye shal know, that I the Lord haue powred out my wrath vpon you.
23 And the word of the Lord came vnto me, saying,
24 Sonne of man, say vnto her, Thou art the land, that is vncleane, [m] & not rained vpon in the day of wrath.
25 There is a conspiracie [n] of her Prophets in the middes thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.
26 Her Priests haue broken my Lawe, and haue defiled mine holy thinges: they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane, & [p] cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.
27 Her princes in [q] the middes thereof are like wolues, rauening the pray to shed blood, & to destroy soules for their owne couetous lucre.
28 And her [p] Prophets haue dawbed them with vntempered morter, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, whe the Lord had not spoken.
29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.
30 And I sought for a man among the, that should [q] make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.
31 Therfore haue I powred out mine indignation vpon them, & consumed the with the fire of my wrath: their owne wayes haue I rendred vpon their heades, saith the Lord God.

m Thou art like a baren lande which the Lord plagueth with drought.
n The false Prophets haue conspired together to make their doctrine more probable.
o They haue neglected my seruice. *Micah.3.11. Zephan.3.3.*
p They which should haue reproued them, flattered them in their vices & couered their doings with lies, Chap.13.10.
q Which would shew him selfe zealous in my cause by resisting vice, Isa.59.16. & 63.5. and also pray vnto me to withholde my plagues, Psal.106.23.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

1 THe word of the Lord came againe vnto me, saying,
2 Sonne of man, there were two women, the daughters of one [a] mother.
3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breastes pressed, & there they bruised the teates of their virginitie.
4 And the names of [c] them were Aholah, the elder, & Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names. Samaria is Aholah, and Ierusalem Aholibah.
5 And Aholah played the harlot [d] when she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,
6 Which were clothed with blew silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.
7 Thus she committed her whoredome with them, euen with all them that were the chosen men of Asshur, and with all on whome she doted, & defiled her selfe with all their idoles.
8 Neither left she her fornications, learned of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginitie, and powred their whoredome vpon her.
9 Wherefore I deliuered her into the handes of her louers, euen into the hands of the Assyrians, vpon whome she doted.
10 These discouered her shame: they took away her sonnes and her daughters, and slewe her with the sword, and she had an euill name among women: for [f] they had executed iudgement vpon her.
11 And when her sister Aholibah sawe this, she marred her selfe with inordinate loue, more then she, and with her fornications more then her sister with her fornications.
12 She doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers sutes, horsmen riding vpon horses: they were all pleasant yong men.
13 Then I sawe that she was defiled, & that they were both after one sort,
14 And that she encreased her fornications: for when she sawe men [g] painted vpon the wall, the images of the Caldeans painted with vermillion,
15 And girded with girdles vpon their loynes, & with dyed attyre vpon their heades, (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie)
16 Assoone, I say, as she sawe them, she doted vpon them, and sent messengers vnto them into Caldea.
17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornicatiõ, and she was polluted with them, & her lust departed from them.
18 So she discouered her fornication, & disclosed her shame: then mine heart forsoke her, like as mine heart had forsaken her sister.
19 Yet she encreased her whoredome more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.
20 For

a Meaning, Israel & Iudah, which came both out of one family.
b They became idolaters after the maner of the Egyptians.
c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria which was the royal citie of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

*Ebr. vnder me.
d When the Israelites were named the people of God, they became idolaters, and forsook God, and put their trust in the Assyrians.
e The holy ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatrie so to be abhorred, that vnneth any should abide to heare the name thereof mentioned.
f Meaning, the Assyrians.
g This declareth that no wordes are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthy lusts dote vpon the images and paintings of the after whome they lust.

20 For thy doted vpon their seruaunts whose members are as the members of Asses, and whose issue is like the issue of horses.
21 Thou calledst to remembrance ye wickednes of thy youth, when thy teates were bruised by the Egyptians: therefore the pappes of thy youth are thus.
22 Therefore, O Aholibah, thus saith the Lord God, Beholde, I wil raise vp thy louers against thee, from whom thyne heart is departed, & I wil bring them against thee on euery side,
23 To wit, the Babylonians, and all the Caldeans, h Pekod, and Shoah, & Koa, and al the Assyrians with them: they were al pleasant young men, captaines and princes: all they were valiant and renowned, riding vpon horses.
24 Euen these shall come against thee with chariots, waggons, and wheeles, and with a multitude of people, which shal set against thee, buckler and shield, and helmet round about: and [n] I will leaue the punishment vnto them, and they shall iudge thee according to their [o] iudgements.
25 And I wil lay mine indignation vpon thee, and they shal deale cruelly with thee: they shal cut of thy [i] nose & thine eares, and thy remnant shal fall by the sword: they shal carie away thy sonnes and thy daughters, and thy residue shalbe deuoured by the fire.
26 They shall also stripe thee out of thy clothes, and take away thy fayre iewels.
27 Thus will I make thy wickednes to cease from thee and thy fornication out of the land of Egypt: so that thou shalt not lift vp thyne eyes vnto them, nor remember Egypt any more.
28 For thus saith the Lord God, Behold, I will deliuer thee into the handes of them, whom thou hatest: euen into the handes of them from whom thyne heart is departed.
29 And they shal handle thee despitefully, and shall take away all thy [k] labour, and shal leaue thee naked and bare, and the shame of thy fornications [l] shall be discouered, both thy wickednes, & thy whoredome.
30 I will do these things vnto thee, because thou hast gone a whoring after ye heathen, & because thou art polluted with their idoles.
31 Thou hast walked in the wayes of thy sister: therefore wil I giue her [m] cup into thine hand.
32 Thus saith the Lorde God, Thou shalt drink of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.
33 Thou shalt be filled with [n] drunkenes & sorow, euen with the cup of destruction, and desolation, with the cup of thy sister Samaria.
34 Thou shalt euen drinke it, and wring it out to the dregges, & thou shalt breake the sheardes thereof, and teare thyne owne breasts: for I haue spoken it, saith the Lord God.
35 Therefore thus saith the Lorde God, Because thou hast forgotten me, & cast me behind thy back, therfore thou shalt also beare thy wickednes & thy whoredome.
36 ¶ The Lorde said moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? & wilt thou declare to them their abominations?
37 For they haue plated the whores, and blood is in their handes, and with their idoles haue they committed adultery, & haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their [o] meate.
38 Moreouer thus haue they done vnto me: they haue defiled my Sanctuarie in the same daye, and haue prophaned my Sabbathes.
39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: & lo, thus haue they done in the middes of mine house.
40 And howe much more is it that they sent for men to come from [p] farre, vnto whome a messenger was sent, and lo, they came: for whom thou didest wash thy selfe, and paintedst thine eies, and deckedst thee with ornaments,
41 And satest [q] vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.
42 And a voyce of a multitude being at ease, was with her: and with the men to make the compane great were brought men of [r] Saba from the wildernes, which put bracelets vpon their handes, and beautifull crownes vpon their heads.
43 Then I said vnto her, that was olde in adulteries, Now shall she and her fornications come to an end.
44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.
45 And the righteous men they shall iudge them, after the maner of [s] harlots, & after the maner of murtherers: for they are harlots, & blood is in their handes.
46 Wherefore thus saith the Lorde God, I will bring a multitude vpon them, & will giue them vnto the tumulte, and to the people,
47 And the multitude shall stone them with stones, and cut them with their swordes: they shall slay their sonnes, and their daughters, & burne vp their houses with fire.
48 Thus wil I cause wickednes to cease out of the land, that al [t] women may be taught not to do after your wickednes.
49 And they shall lay your wickednes vpon

h These where the names of certaine Princes & captaines vnder Nebuchadnezzar.
n Ebr. I wilgiue iudgement before them.
o Or, lawes.
i They shall destroy thy princes and priestes with the rest of thy people.
k All thy treasures & riches which thou hast gotten by labour.
l All the world shall see thy shamefull forsaking of God to serue idoles.
m I wil execute the same iudgements and vengeance against thee, and that w greater seuerity.
n Meaning, that the afflictions should be so great that they should cause the to lose their senses, and reason.
o That is, to be sacrifices to their idoles, read Cha. 16. 20.
p They sent into other countreys to haue such as should teach the seruice of their idols.
q He meaneth the altar, that was prepared for the idoles.
r Which should teach the maner of worshipping their gods.
s That is, worthy death, read Chap. 16. 38.
t Meaning, all other cities and countreys.

upon you, and ye shall beare the sinnes of your idoles, and ye shall know that I am the Lorde God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

1 AGaine in the [a] ninth yere, in the tenth moneth, in the tenth day of the [b] moneth came the worde of the Lorde vnto me, saying,
2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.
3 Therefore speake a parable vnto the rebellious house, and saye vnto them, Thus saith the Lorde God, Prepare a [c] pot, prepare it, and also powre water into it.
4 Gather the[d] pieces thereof into it, euen euerie good piece, as the thigh and the shoulder, and fill it with the chiefe bones.
5 Take one of the best sheepe, & [e] burne also the [e] bones vnder it, and make it boyle well, and seethe the bones of it therein,
6 Because the Lord God saith thus, Wo to the bloodie citie, euen to the pot, [f] whose skomme is therein, and whose skomme is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall vpon it.
7 For her blood is in the middes of her: she set it vpon an high [i] rocke, and powred it not vpon the ground to couer it with dust,
8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rock that it should not bee couered.
9 Therefore thus saith the Lorde God, * Wo to the bloodie citie, for I will make * the burning great.
10 Heape on much wood: [k] kindle p fire, consume the flesh, and cast in spice, and let the bones be burnt.
11 Then set it empte vpō the coles thereof, that [n] the brasse of it may be hot, and mayre burne, and that the filthines of it may be molten in it, & that the skōme of it may be consumed.
12 [l] She hath wearied her selfe with lies, and her great skommie went not out of her: therefore her skomme shalbe consumed with fire.
13 Thou remainest in thy filthines & wickednes: because I would [m] haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines, til I haue caused my wrath to light vpon thee.
14 I the Lorde haue spoken it: it shall come to passe, and I will do it: I wil not go backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shal [o] they iudge thee, saith the Lorde God.
15 Also the worde of the Lord came vnto me, saying,
16 Sonne of man, beholde, I take away fro thee p [o] pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shal thy teares run downe.
17 Cease from sighing: make no mourning for the dead, and bynde the tyre of thine head vpon thee, [p] and put on thy shoes vpon thy feete, and couer not thy lippes, and eate [q] not the bread of men.
18 So I spake vnto the people in the morning, and at euen my wife died: and I did in [r] the morning, as I was commanded.
19 And the people saide vnto me, Wilt thou not tell vs what these thinges meane toward vs, that thou doest so?
20 Then I answered them, The word of the Lord came vnto me, saying,
21 Speake vnto the house of Israel, Thus saith the Lorde God, Behold, I will [s] pollute my Sanctuarie, euen the [t] pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the swoorde.
22 And ye shall do as I haue done: ye shal not couer your lippes, neither shal ye eate the bread of men.
23 And your tyre shalbe vpō your heads, & your shoes vpon your feete: ye shal not mourne nor weepe, but ye shal pine away for your iniquities, & mourne one toward another.
24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this commeth, ye shall know that I am the Lorde God.
25 Also, thou sonne of man, shal it not be in p day when I take from them their power, the tope of their honour, the pleasure of their eyes, and the [u] desire of their heart, their sonnes and their daughters?
26 That he that escapeth in that day, shal come vnto thee to tell thee that which he hath heard with his eares?
27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domme, & thou shalt be a signe vnto them, & they shall knowe that I am the Lord.

CHAP. XXV.

1 The word of the Lorde against Ammon, which reioyced at the fal of Ierusalem. 1 Against Moab and Seir, Idumea and the Philistims.

1 THe word of the Lorde came againe vnto me, saying,
2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And

a Of Ieconiahs captiuitie, & of the reigne of Zedekiah, 2. King. 12.5.
b Called Tebeth, which conteineth parte of December and part of Ianuary: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.
c Whereby was ment Ierusalem.
d That is, the citizens, and the chiefe men thereof.
[n] *Or, heape.*
e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.
f Whose iniquities, and wicked citizens there yet remaine.
g Signifying, ỳ they should not be destroyed all at once, but by litle and litle.
h Spare none estate or conditiō
i The citie shewed her cruelties to all ỳ world, & was not ashamed thereof, neither yet hid it.
Nah. 3. 1. habak. 2. 12.
[o] *Or, an heape of wood.*
k Meaning, that the citie should be vtterly destroyed, & that he would giue the enemyes an appetite thereunto.
[p] *Or, bottome.*
l The citie hath flattered her selfe in vayne.
m I laboured by sending my Prophets to cal thee to repentāce, but thou wouldest not.

n That is, the Babylonians.
o Meaning, his wife in whom he delited, as verf. 18.
p For in mourning they went bare headed and bare footed, and also couered their lippes.
q That is, which the neighbours sent to them ỳ mourned.
r Meaning, the morning following.
s By sending the Caldeans to destroy it, as Chap. 7. 22.
t Wherein you beast and delite.
[u] *Ebr. lifting vp of their soules.*

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus sayth the Lord God, Because thou saydest, [a] Ha, ha, against my Sanctuarie, when it was polluted, and against the lande of Israel, when it was desolate, and against the houses of Iudah, when they went into captiuitie,

4 Beholde, therefore I will deliuer thee to the [b] men of the East for a possession, and they shal set their [c] palaces in thee, and make their dwellings in thee: they shal eate thy frute, and they shal drinke thy milke.

5 And I wil make [d] Rabbah a dwelling place for camels, and the Ammonites a sherepecote, and ye shal knowe that I am the Lorde.

6 For thus sayth the Lord God, Because thou hast clapped the handes, & stamped with the feet, and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretche out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countreys and I will destroy thee, and thou shalt knowe that I am the Lorde.

8 Thus sayth the Lorde God, Because that Moab and Seir do say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I wil open the side of Moab, euen of ye cities [e] of his cities, I say, in his frontiers with the pleasant countrey, Beth-iesimoth, Baal-meon, and Kariathaim.

10 I wil call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I wil execute iudgements vpon Moab, and they shal knowe that I am the Lorde.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, & hath committed great offence, and reuenged him selfe vpon them,

13 Therefore thus saith the Lorde God, I wil also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shal fall by the sword.

14 And I wil execute my vengeance vpon Edom by the hãd of my people Israel, & they shal do in Edom according to mine anger, & according to mine indignation, and they shal know my vengeance, saith the Lord God.

15 Thus sayth the Lorde God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the olde hatred,

16 Therefore thus saith the Lorde God, Beholde, I wil stretch out mine hande vpon the Philistims, and I will cut of the [f] Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lorde, when I shall lay my vengeance vpon them.

a Because ye reioyced when the enemy destroied my city & Tẽple

b That is, to the Babylonians.
c They shall chase thee away & take thy gorgeous houses to dwell in.
d Called also Philadelphia, which was the chiefe citie of the Ammonites and full of conduites, 2.Sam. 12.27.

e So that no power or strength should be able to resist the Babylonians.

f Which were certeine garisõs of Philistims, whereby they oft times molested the Iewes, of the Cherethims Dauid also had a gard, 2.Sam.8.18.

CHAP. XXVI.

1 *He prophecieth that Tyrus shalbe ouerthrown because it reioiced at the destruction of Ierusalem.*
15 *The wondring and astonishment of the marchants for the destruction of Tyrus.*

1 And in the [a] eleuenth yeere, in ye first day of the moneth, ye worde of the Lorde came vnto me, saying,

2 Sonne of man, because that Tyrus hath say d against Ierusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: for seeing he is desolate, I shalbe [c] replenished,

3 Therefore thus sayth the Lorde God, behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as ye sea mouneth vp with his waues.

4 And they shall destroy the walles of Tyrus and breake downe her towers: I wil also scrape her dust from her, and make her like the toppe of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the sea: for I haue spoken it, sayth the Lord God, and it shal be a spoyle to the nations.

6 And her [d] daughters which are in the field, shalbe slaine by the sworde, & they shal knowe that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchadnezzar King of Babel, a King of Kings from the North, with horses and with charets, & with horsemẽ, with a multitude and much people.

8 He shal slay with ye sword thy daughters in the fielde, & he shall make a forte against thee, & cast a mount against thee, and lift vp the buckler against thee.

9 He shal set engins of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shal couer thee, for their multitude: thy wals shal shake at the noyse of the horsemen, and of the wheeles, and of the charets, when he shall enter into thy gates as into ye entrie of a citie that is broken downe.

11 With the hooues of his horses shal he tread downe al thy streetes: he shal slay thy people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy marchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shal cast thy stones and thy timber and thy dust into the mids of the water.

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.
b That is, the famous city Ierusalem, whereunto al people resorted.
c My riches and fame shal increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by arte, & by labor of mẽ was wõne out of the sea. Some referre this vnto ye images of the noble men, which they had erected vp for their glory and renoume.

Ierem. 7. 34.

13 * Thus will I cause the sound of thy songs to cease, and the sounde of thine harpes shal be no more heard.

f I wil make thee so bare that thou shalt haue nothing to couer thee.

14 I will lay thee like the top of a rocke: f thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lorde haue spoken it, sayth the Lorde God.

15 Thus sayth the Lord God to Tyrus, Shall not the ples tremble at the sound of thy fall? & at the crie of the wounded, when they shalbe slaine & murthered in the midde of thee?

g The gouernours & rulers of other countreis that dwel by the sea: wherby he signifieth that her destruction should be so horrible, that all the worlde should heare thereof and be afrayde.

16 Then all the princes of the g sea shall come downe from their thrones: they shal lay away their robes, and put of their broydred garments, & shal clothe them selues with astonishment: they shal sit vpon the ground, and be astonished at euery moment, and be amased at thee.

17 And they shal take vp a lamentation for thee, & say to thee, How art thou destroyed, that wast inhabited h of the sea men, h renounned citie which was strōg in the sea, both thē & her inhabitantes, which caused their feare to be on al that haunt therein!

h Meaning, marchants, which by their traffique did enrich her wonderfully and encreased her power.

18 Nowe shall the ples be astonished in the day of thy fall: yea, the ples that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lorde God, When I shal make thee a desolate city, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shal couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people i of olde time, and shal set thee in the lowe parts of the earth, like the old ruines, with thē, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glorie in the lande of the k liuing,

i Which were dead long ago.

k Meaning, in Iudea, when it shal be restored.

21 I will * bring thee to nothing, & thou shalt be no more: though thou be sought for, yet shalt thou neuer be foūd againe, saith the Lord God.

*Or, make thee a terrour.

CHAP. XXVII.

The Prophet bewayleth the desolation of Tyrus, shewing what were the riches, power and autoritie thereof in time past.

1 THe word of the Lorde came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situat at the entrie of the sea, which is the mart a of the people for many ples, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfite beautie.

a Which serueth all the world with thy marchandise.

4 Thy borders are in the * mids of the sea, and thy builders haue made thee of perfite beautie.

*Ebr. heart.

5 They haue made all thy ship boards of firre trees of b Shenir: they haue brought cedars from Lebanon, to make mastes for thee.

b This mountaine was called Hermon, but § Amorites called it Shenir, Deut. 3. 9.

6 Of the okes of Bashā haue they made thine oies: the compaine of the Assyrians haue made thy bankes of puoie, brought out of the ples of c Chittim.

c Which is take for Grecia and Italie.

7 Fine linen with broydred woorke, brought from Egypt, was spred ouer thee to be thy saple, blew silke and purple, brought from the ples of Elishah, was thy couering.

8 The inhabitants of Zidon, & Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy * pilotes.

*Or, Shipmasters.

9 The ancients of Gebal, and the wise men thereof were in thee thy d calkers, al the ships of the sea with their mariners were in thee to occupie thy marchandise.

d Meaning, that they built the walles of the citie, which is here meant by the ship: & of these were the builders of Salomōs Temple, 1. King. 5. 18.

10 They of Persia, and of Lud and of Phut were in thyne armie: thy men of warre they hanged the shield & helmet in thee: they set forth thy beautie.

11 The men of Aruad with thyne armie were vpon thy walles rounde about, & e Gammadims were in thy towres: they hanged their shieldes vpon thy walles rounde about: they haue made thy beautie perfite.

e That is, they of Cappadocia or Pigmeis and dwarfes, which were so called, because that out of the hye towers they seemed litle.

12 They of Tarshish were thy marchants for the multitude of al riches, for siluer, yron, tinne, & lead, which they brought to thy faires.

13 They of f Iauan, Tubal & Meshech were thy marchants, g concerning the lives of men, and they brought vessels of brasse for thy marchandise.

f Of Grecia, Italie and Cappadocia.

g By selling slaues.

14 They of the house of h Togarmah brought to thy faires horses, and horsemen, and mules.

h Which are taken for a people of Asia minor.

15 The men of Dedan were thy marchants: and the marchandise of many ples were in thine hands: they brought thee for a present i hornes, teeth, & peacockes.

i Meaning, Vnicornes hornes, & Elephants teeth.

16 They of Aram were thy marchantes for the multitude of thy * wares: they occupied in thy faires k emerauds, purple, and broydred woorke, and * fine linen, and coral, and pearle.

*Or, workes.

*Or, carbuncle.

*Or, silke.

17 They of Iudah and of the lande of Israel were thy marchantes: they brought for thy marchandise wheat of k Minnith, and Pannag, and honie & oyle, and * balme.

k Where the best wheat growed.

*Or, turpentine, or triacle.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of al riches, as in the wine of Helbon and white wool.

19 They of Dan also & of Iauan, going to and fro, occupied in thy faires: yron woorke, cassia & calamus were among thy marchandise.

20 They of Dedan were thy marchants in precious clothes for thy charets.

21 They of Arabia, and al the princes of Kedar * occupied with thee, in lambes, and rams & goates: in these were they thy marchants.

*Or, were marchants vnto thy marchandise passed through thine handes.

22 The marchants of Sheba, & Raamah were thy marchāts: they occupied in thy

in thy faires with the chief of al spices, and with al precious stones and golde.
23 They of Haram & Canneh & Eden, the marchaunes of Sheba, Assyrie and Chilmad were thy marchants.
24 These were thy marchants in al sorts of things, in rayment of blew silke, and of broydred worke, and in coffers for the riche apparel, which were bounde with cordes: chaines also were among thy marchandise.
25 The shippes of Tarshish [a] were thy chefe in thy marchandise, & thou wast replenished and made very glorious in the middes of the sea.
26 Thy [b] robbers haue brought thee into great waters: the [l] East winde hath broken thee in the mids of the sea.
27 Thy riches and thy faires, thy marchandise, thy mariners & pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, and al thy multitude which is in the middes of thee, shall fall in the middes of the sea in the day of thy ruine.
28 The [m] suburbes shal shake at ꝑ sound of the crie of thy pilotes.
29 And al that handle the oie, the mariners and all the pilotes of the sea shall come downe from their ships, and shal stand vpon the land,
30 And shal cause their voice to be heard against thee, and shall crie bitterly, and shall cast dust vpon their heads, & wallowe themselues in the ashes.
31 They shall plucke of their heare for thee & gird them with a sackcloth, and they shal weepe for thee with sorow of heart and bitter mourning.
32 And in their mourning they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the middes of the sea!
33 When thy wares went forth of the seas, thou filledst many people and thou didest enriche the kinges of the earth with the multitude of thy riches and of thy marchandise.
34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise & al thy multitude, which was in the middes of thee, shal fall.
35 All the inhabitants of the ylesshalbe astonished at thee, and all their kings shal be sore afraid and troubled in their countenance.
36 The marchantes among the people shal hisse at thee: thou shalt be a terrour, and neuer shalt be [n] any more.

[a] Or, came in company toward thee.
[b] Or, rowers.
[l] That is, Nebuchad-nezzar.
[m] That is, the cities nere about thee, as was Zidon, Aruad and others.
[n] Whereby is ment a lōg time: for it was propheciedto be destroyed but seuentie yeres, as Isa. 23. 15.

CHAP. XXVIII.

2 *The worde of God against the King of Tyrus for his pride.* 21 *The word of the Lord against Zidon.* 25 *The Lord promiseth that he will gather together the children of Israel.*

1 THE word of the Lord came againe vnto me, saying,
2 Sonne of man, say vnto ꝑ prince of Tyrus, Thus saith the Lorde God, Because thine heart is exalted, & thou hast sayde, [a] I am a god, I sit in the seat of God in the mids of the sea, yet thou art but a man and not God, & [b] though thou didest thinke in thine heart, that thou wast equal with God,
3 Beholde, thou art wiser then [b] Daniel: there is no secret, that they can hide from thee.
4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.
5 By thy great wisedome and by thine occupying hast thou increased thy riches, & thine heart is lifted vp because of thy riches.
6 Therefore thus sayth the Lord God, Because thou didest thinke in thine heart, that thou wast equal with God,
7 Beholde, therefore I will bring strangers vpon thee, euen the terrible nations: and they shal drawe their swords against the beautie of thy wisedome, & they shal defile thy brightnes.
8 They shall cast thee downe to the pit, and thou shalt dye the death of them, that are slayne in the middes of the sea.
9 Wilt thou saye then before him, that slayeth thee, I am a god: but thou shalt be a man, and no God, in the handes of him that slayeth thee.
10 Thou shalt dye the death of the [c] vncircumcised by the handes of strangers: for I haue spoken it, sayth the Lorde God.
11 ¶ Moreouer the worde of the Lorde came vnto me, saying,
12 Sonne of man, take vp a lamentatiō vpon the King of Tyrus, and say vnto him, Thus saith the Lorde God, Thou sealest vp the summe, & art ful of [d] wisdome and perfite in beautie.
13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze and the [e] diamond, the chrysolite, the onix, and the iasper, the saphir, [e] emerald, & the carbuncle and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the daye that thou wast created.
14 Thou art [e] the anointed Cherub, that couereth, and I haue set thee [f] in honour: thou wast vpon the holie mountaine of God: thou hast walked in the middes of the ꝑ stones of fire.
15 Thou wast perfite in thy wayes frō the day that thou wast [h] created, till iniquitie was found in thee.
16 By the multitude of thy marchādise, they haue filled the mids of thee with cruelte, and thou hast sinned: therefore I will cast thee as prophane out of the [i] mountaine of God: and I wil destroy thee, O couering Cherub from ꝑ mids of the stones of fire.
17 Thine heart was lifted vp because of thy beauty, & thou hast corrupted thy wisedome by reason of thy brightnes:

[a] I am safe: that none can come to hurt me, as God is in the heauen.
[b] Though thou set thine heart as the heart of God.
b Thus he speaketh by derision: for Daniel had declared notable signes of his wisedome in Babylon, when Ezekiel wrote this.
c Like the rest of the heathen and infidels, which are Gods enemies.
d He derideth ꝑ vaine opinion & confidence ꝑ the Tyrians had in their riches, strength & pleasures.
[e] Or, iasper.
[e] Or, carbuncle.
e He meaneth the royal state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the arke: & by this word anointed he signifieth the same.
f I did thee this honour to make thee one of the builders of my Temple, which was when Hirā sent vnto Salomon things necessary for the worke.
g To wit, among my people Israel, which shined as precious stones.
h Which was when I first called thee to this dignitie.
i Thou shalt haue no part omōg my people.

I will cast thee to the ground: I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, & by the iniquitie of thy marchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I wil bring thee to ashes vpon the earth, in the sight of all thē that beholde thee.

19 All they that knowe thee among the people, shalbe astonished at thee: thou shalt be [a] a terrour, & neuer shalt thou be any more.

20 ¶ Again, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophecie against it,

22 And say, Thus sayth the Lord God, Beholde, I come against thee, O Zidon, and I wil be [l] glorified in the mids of thee: and they shall knowe that I am the Lorde, when I shall haue executed iudgements in her, & shal be sanctified in her.

23 For I wil send into her pestilence, & bloud into her streetes, and the slayne shal fal in the mids of her, [m] the enemy shall come against her with the swoide on euery side, and they shal know that I am the Lorde.

24 And they shalbe no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are rounde about them, and despised them, and they shal know ye I am the Lord God.

25 Thus sayth the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shalbe [n] sanctified in them in the sight of the heathen, then shall they dwel in the land, that I haue giuen to my seruant Iaakob.

26 And they shal dwell safely therein, & shal build houses, & plant vineyards: yea, they shal dwel safely, when I haue executed iudgements vpon all rounde about them that despise them, and they shall knowe that I am the Lorde their God.

k That is, the honour, whereunto I called them.

a Or, brought to nothing.

l By executing my iudgements against thy wickednes.

m That is, Nebuchad-nezzar

n He sheweth for what cause God will assemble his Church, and preserue it still though he destroy his enemies: to wit, that they should praise him, and giue thanks for his great mercies.

CHAP. XXIX.

He prophecieth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labor, which he tooke against Tyrus.

1 IN the [a] tenth yeere, and in the tenth moneth in the twelfeth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, & prophecie against him, and against all Egypt.

3 Speake, & say, Thus sayth the Lorde God, Beholde, I come against thee, Pharaoh king of Egypt, the great [b] dragon, that lyeth in the mids of his riuers, which hath sayde, The riuer is mine, and I haue made it for my selfe.

4 But I wil put [c] hookes in thy chawes, and I wil cause the fish of thy riuers to sticke vnto thy scales, and I wil drawe thee out of the mids of thy riuers, and all the fish of thy riuers shal sticke vnto thy scales.

5 And I will leaue thee in the wildernes, both thee and all the fish of thy riuers: thou shalt fall vpon ye open field: thou shalt not be brought together, nor gathered: for I haue giuē thee for meat to the beasts of the field, and to ye foules of heauen.

6 And all the inhabitants of Egypt shal knowe that I am the Lorde, because they haue bene a staffe of [d] reede to the house of Israel.

7 When they tooke hold of thee [e] with hand, thou didst breake, & rent al their shouldier: and when they leaned vpon thee, thou brakest and madest all their loynes to [e] stand vpright.

8 Therefore thus sayth the Lorde God, Beholde, I wil bring a swoid vpō thee, and destroy man and beast out of thee,

9 And ye land of Egypt shalbe desolate, & waste, & they shall knowe that I am the Lorde: because he hath sayde, [f] The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, & I wil make the land of Egypt vtterly waste & desolate from the towre of Seueneth, euen vnto the borders of the [g] blacke Moies.

11 No foote of man shal passe by it, nor foote of beast shall passe by it, neyther shal it be inhabited fourtie yeeres.

12 And I wil make the lande of Egypt desolate in the mids of the countreys, that are desolate, and her cities shalbe desolate among the cities that are desolate, for fourtie yeeres: and I will scatter the Egyptians among the nations, and wil disperse them through the countreys.

13 Yet thus sayth the Lorde God, * At the end of fourtie yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I wil bring againe the captiuitie of Egypt, & will cause them to returne into the land of Pathros, into the land of their habitation, & they shalbe there a [a] small kingdome.

15 It shalbe ye smallest of the kingdomes, neyther shall it exalt it selfe any more aboue the nations: for I wil diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their [h] iniquitie to remembrance vp looking after them, so shal they know, that I am the Lord God.

17 ¶ In the [i] seuen & twentieth yeere also in the first moneth, and in the first day of the moneth came the word of the Lorde vnto me, saying,

18 Sonne

c I will send enemies against thee, which shal plucke thee, and thy people which trust in thee, out of thy sure places.

d Read 2. King 18.21. Isa. 36.6.

[e] Or, shake.

e When they felt their hurt, they would stay no more vpon thee, but stoode vpon their feete and put their trust in others.

f Thus God can not suffer that mā should arrogate any thing to him selfe, or put his trust in any thing saue in him alone.

[g] Ebr. Cush, or Ethiopia.

*Ierem. 46.26.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

h Least I should by this meanes punish their sinnes.

i Counting from the captiuitie of Ieconiah.

18 Sonne of man, Nebuchad-nezzar
king of Babel caused his army to serue
a great k seruice against Tyrus: euerie
head was made balde, and euery shoul-
der was made bare: yet had he no wa-
ges, l nor his armie for Tyrus, for the
seruice that he serued against it.
19 Therefore thus saith the Lord God,
Behold, I wil giue the land of Egypt
vnto Nebuchad-nezzar p king of Ba-
bel, & he shall take her multitude, and
spoyle her spoyle, & take her pray, and
it shalbe the wages for his armie.
20 I haue giuen him the land of Egypt
for his labour, that he serued q against
it because they wrought r for me, saith
the Lord God.
21 In that day wil I cause the horne of
the house of Israel to grow, and I wil
giue thee an open mouth in the mids
of them, and they shal know that I am
the Lorde.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

1 THe word of the Lord came agayne
vnto me, saying,
2 Sonne of man, prophecie, and say,
Thus saith the Lord God, Howle & cry,
Wo be vnto this day.
3 For the day is neere, & the dayes of the
Lord is at hand, a cloudie day, & it shal
be the time of the heathen.
4 And the sword shal come vpon Egypt,
& feare shalbe in Ethiopia, when the
slaine shal fall in Egypt, when they shal
take away her multitude, and when her
fundations shalbe broken downe.
5 s Ethiopia, and Phut, & Lud, & all the
common people, & Cub, and the men of
the land, that is in league, shal fall with
them by the sword.
6 Thus saith the Lorde, They also that
maintaine Egypt, shal fall, & p pride of
her power shal come downe: from the
towre of b Seuenneh shal they fal by the
sword, saith the Lord God.
7 And they shalbe desolate in the mids
of the countreis that are desolate, and
her cities shall be in the mids of the ci-
ties that are wasted.
8 And they shall know that I am the
Lord, when I haue set a fire in Egypt,
& when al her helpers shalbe destroyed.
9 In that day shall there messengers go
forth from me in shippes, to make the
careless Moyes afraide, and feare shall
come vpon them, as in the dayes of E-
gypt: for lo, it commeth.
10 Thus saith the Lord God, I wil also
make the multitude of Egypt to cease
by the hand of Nebuchad-nezzar king
of Babel.
11 For he and his people with him, euen
the terrible nations shalbe brought to
destroy the lande: and they shall drawe
their swords against Egypt, and fil the
land with the slaine.
12 And I wil make the riuers drie, & sell
the land into the handes of the wicked,
& I wil make the land waste, & all that
therein is by the hands of strangers: I
the Lord haue spoken it.
13 Thus saith the Lord God, I wil also
destroy the idoles, & I wil cause their
idoles to cease out of t Noph, and there
shal be no more a prince of the lande of
Egypt, & I wil send a feare in the land
of Egypt,
14 And I wil make Pathros desolate, &
wil set fire in u Zoan, and I wil execute
iudgement in No.
15 And I will powre my wrath vpon
x Sin, which is the strength of Egypt: &
I wil destroy the multitude of y No.
16 And I wil set fire in Egypt: Sin shal
haue great sorow, z No shalbe destroy-
ed, & Noph shall haue sorowes daylye.
17 The yong men of a Aven, & of b Phi-
beseth shal fall by the sworde: and these
cities shal go into captiuitie.
18 At Tehaphnehes the daye c shall re-
streine his light, whē I shal breake there
the d barres of Egypt: & whē p pompe
of her power shal cease in her, the cloud
shal couer her, and her daughters shall
go into captiuitie.
19 Thus wil I execute iudgementes in
Egypt, and they shal know, that I am
the Lorde.
20 ¶ And in the e eleuenth peere, in the
first moneth, and in the seuenth day of the
moneth, the word of the Lord came vn-
to me, saying,
21 Sonne of man, f I haue broken the
arme of Pharaoh king of Egypt: and
lo, it shal not be bound vp to be healed,
neither shal they put a roule to bind it,
& so make it strong, to hold the sworde.
22 Therefore thus saith the Lorde God,
Behold, I come against Pharaoh king
of Egypt, & wil breake g this arme, that
was strong, but is broke, & I will cause
the sword to fall out of his hand.
23 And I will scatter the Egyptians a-
mong the nations, & wil disperse them
through the countries.
24 And I wil strengthen the arme of the
King of Babel, and put my sworde in
his hand, but I will breake Pharaohs
armes, and he shal cast out sighings, as
the sighings of him, that is wounded
before him.
25 But I wil strengthen the armes of
the King of Babel, and the armes of
Pharaoh shal fall downe, and they shal
knowe, that I am the Lorde, h when I
shal put my sword into the hand of the
King of Babel, & he shall stretch it out
vpon the land of Egypt.
26 And I wil scatter the Egyptians a-
mong the nations, and disperse them
among the countreys, and they shall
knowe, that I am the Lord.

CHAP. XXXI.

2 *A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophecieth a like destruction to them both.*

1 AND in the a eleuenth peere, in the
third moneth, and in the first day of
the moneth the word of the Lord came
vnto

k He tooke great paines at the siege of Tyrus & his army was sore handled.
l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.
p *Or, in it.*
q *Or, against me.*

2 By Phut and Lud are ment Aphrica & Lybia.

b Which was a strong citie of Egypt, chap. 29. 10.

p *Or, Memphis, or Alkaira.*

u *Or, Tanis.*

x *Or, Pelusium.*
y *Or, Alexandria.*

a *Or, Heliopolis.*
b *Or, Pubastum.*

c Meaning, that there shalbe great sorow and affliction.
d That is, the strength & force

e Of the captiuitie of Ieconiah, or of Zedekiahs reigne.
f For Nebuchad-nezzar destroyed Pharaoh Necho at Charchemish, Ierc. 46.26.
g His force and power.

h Whereby we see that tyrants haue no power of themselues, neither can do any more harme then God appointeth, and when he will, they must cease.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

unto me, saying,
2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, whom art thou like in thy greatnes?
3 Beholde, Assur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp verie hie, and his toppe was among the thicke boughes.
4 The waters nourished him, and the deepe exalted him on hye with her riuers running rosid about his plants, and sent out her [c] little riuers vnto all the trees of the [a] fielde.
5 Therefore his heyght was exalted aboue all the trees of the fielde, and his boughes were multiplied, & his branches were long, because of p̃ multitude of the waters, which the deepe sent out.
6 All the foules of the heauen made their nests in his boughs, & vnder his branches did all the beasts of the fielde bring forth their yong, & vnder his shadowe dwelt all mighte nations.
7 Thus was he faire in his greatnes, & in the length of his branches: for his roote was neere great waters.
8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches, & the chestnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.
9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuyed him.
10 Therefore thus sayth the Lorde God, Because [e] he is lift vp on hygh, & hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,
11 I haue therefore delivered him into the hands of the [e] mightiest among the heathen: he shal handle him, for I haue cast him away for his wickednes.
12 And p̃ strangers haue destroyed him, euen the terrible nations, & they haue left him vpon the mountaines, & in all the vallcis his branches are fallen, and his boughes are [f] broken by al p̃ riuers of the land: & all the people of the earth are departed from his shadow, & haue forsaken him.
13 Vpon his ruine shal al the foules of p̃ heauen remaine, and all the beastes of the field shalbe vpon his branches,
14 So that none of al the trees by p̃ waters shalbe exalted by their height, neither shal shoote vp their top among the thicke boughs, neither shal their leaues stande vp in their height, which drinke so much water: for they are delivered vnto death in the nether partes of the earth in the middes of the children of men among them that goe downe to the pit.
15 Thus saith the Lorde God, In the day when he went downe to hell, I caused them to mourne, and I [g] couered the deepe for him, and I did restreine the floods thereof, and the great waters were staied: I caused Lebanon to mourne for him, and al the trees of the field fainted.
16 I made the nations to shake at the sound of his fal, when I cast him downe to hell, with them that descend into the pit, and al the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall [h] be comforted in the nether partes of the earth.
17 They also went downe to hell [i] with him vnto them p̃ be slame with the sworde, and his arme, and they that dwelt vnder his shadowe in the middes of the heathen.
18 To whom [i] art thou thus like in glorie and in greatnes among the trees of Eden? yet thou shalt be cast downe [k] with the trees of Eden vnto p̃ nether partes of the earth: thou shalt sleepe in the middes of the [k] vncircumcised, with them that be slame by the sworde: this is Pharaoh & all his multitude, saith the Lorde God.

CHAP. XXXII.

The Prophet is commanded to bewayle Pharaoh king of Egypt. 12 He prophecieth that destruction shall come vnto Egypt through the king of Babylon.

1 AND in the [a] twelfth yeere in the twelfth moneth, & in the first daye of the moneth, the word of p̃ Lorde came vnto me, saying,
2 Sonne of man, take p̃ a lamentation for Pharaoh king of Egypt, & say vnto him, Thou art like a [b] lion of p̃ nations and art as a [c] dragon in the sea: thou castedst out thy riuers [c] and troubledst the waters with thy feete, and stampedst in their riuers.
3 Thus saith the Lord God,* I wil therefore spread my net ouer thee [d] in a great multitude of people, & they shall make thee come vp vnto my net.
4 Then wil I leaue thee vpon the land, & I wil cast thee vpon the open fielde, & I wil cause all the foules of the heauen to remaine vpon thee, & I wil fill all the beasts of the field with thee.
5 And I wil lay thy flesh vpon the mountaines, and fil the valleyes [d] with thine heyght.
6 I wil also water [d] thy blood the land wherein p̃ [e] swimmest, euen to p̃ mountaines, & the riuers shalbe ful of thee.
7 And when I shal [f] put thee out, I wil couer the heauen, and make the starres thereof darke:* I wil couer the sunne with a cloude, and the moone shall not giue her light.
8 All the lights of heauen wil I make darke for thee, and bring [g] darknesse vpon thy land, saith the Lord God.
9 I wil also trouble the hearts of many people, when I shal bring thy destruction among the nations, and vpon the countries that shalbe for the slaughter of the king and his people,

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion.

[a] Or, countrey.

d Signifying, that there was no greater power in the world then his was.

[a] Or, thou wast lift vp.

e That is, of Nebuchad-nezzar, who afterward was p̃ monarche & onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so hie (meaning his great abundance & pompe) shall now lamēt as though they were couered w̃ sackecloth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other Kings and princes which are dead, as though they reioyced at the fal of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.

k Read Chap. 28.10.

a Which was p̃ first yere of the general captiuitie vnder Zedekiah.

b Thus the scriptures compare tyrants to cruel & huge beastes which deuour al that be weaker then they, and such as they may ouercome.

[a] Or, whale.

c Thou prepaiedst great armies.

Chap. 12.13. & 17.20.

d With heapes of the carkases of thine armie.

e As Nilus ouerfloweth Egypt, so wil I make the blood of thine hoste to ouerflow it.

f The word signifieth to be put out as a candle is put out.

Isa. 13.10.

Ioel 2.31. & 3.15.

Matth. 24.29.

g By this maner of speach is ment the great sorow

countreis which thou hast not knowe.
10 Yea, I will make many people amaſed at thee, and their kings ſhalbe aſtoniſhed with feare for thee, when I ſhall make my ſword to glitter againſt their faces, and they ſhalbe afraide at euery moment: euery man for his owne life in the day of thy fall.
11 For thus ſaith the Lord God, The ſword of the King of Babel ſhall come vpon thee.
12 By the ſwordes of the mightie will I cauſe thy multitude to fall: they al ſhalbe terrible nations, and they ſhal deſtroy the [h] pompe of Egypt, & all the multitude thereof ſhalbe conſumed.
13 I wil deſtroy alſo al the beaſts thereof from the great waterſides, neither ſhal [i] foot of man trouble them any more, nor the hoones of beaſt trouble them.
14 Then wil I make their waters deep, & cauſe their riuers to runne like oyle, ſayth the Lord God.
15 When I ſhal make the land of Egypt deſolate, & the countrey with al that is therein, ſhalbe layd waſte: when I ſhal ſmite al them, which dwel therein, then ſhal they know, that I am the Lord.
16 This is the mourning wherewith they ſhal lament her: the daughters of the nations ſhal lament her: they ſhal lament for Egypt, & for al her multitude, ſaith the Lord God.
17 ¶ In the twelfth yeere alſo in the fiftenth day of the moneth, came [p] word of the Lord vnto me, ſaying,
18 Sonne of man, lament for the multitude of Egypt, and [k] caſt them downe, euen them and the daughters of the mightie nations vnto the nether parts of the earth, with them that go downe into the pit.
19 Whom doeſt thou paſſe [l] in beautie? go downe and ſleepe with the vncircumciſed.
20 They ſhal fall in the middes of them that are ſlaine by the ſword: [m] ſhe is deliuered to the ſword: drawe her downe, and al her multitude.
21 The moſt [n] mightie and ſtrong ſhall ſpeake to her out of the middes of hell with them that helpe her: they are gone downe and ſleepe with the vncircumciſed that be ſlaine by the ſwordes.
22 Aſſhur is there and al his company: their graues are about him: al they are ſlaine and fallen by the ſword.
23 Whoſe graues are made in the ſide of the pit, and his multitude are rounde about his graue: al they are ſlayne and fallen by the ſword, which cauſed feare to be in the land of the liuing.
24 There is [o] Elam and all his multitude round about his graue: al they are ſlaine & fallen by the ſwordes which are gone down with the vncircumciſed into the nether partes of the earth, which cauſed themſelues to be feared in the lãd of the [p] liuing, yet haue they borne their ſhame with them that are gone downe to the pit.
25 They haue made his bed in the mids of the ſlaine with al his multitude: their graues are rounde about him: al theſe vncircumciſed are ſlaine by the ſwordes: though they haue cauſed their feare in the lande of the liuing, yet haue they borne their ſhame with them that go downe to the pit: they are layde in the mids of them, that be ſlayne.
26 There is [q] Meſhech, Tubal, & all their multitude, their graues are rounde about them: al theſe vncircumciſed were ſlaine by the ſwordes, though they cauſed their feare to be in the lande of the liuing.
27 And they ſhal not lye with the valiant [r] of the vncircumciſed, that are fallen, which are gone down to the graue, with their weapons of warre, and haue layde their ſwordes vnder their heades, but their iniquitie ſhalbe vpon their bones: becauſe they were the feare of the mightie in the lande of the liuing.
28 Yea, thou ſhalt be broken in the mids of the vncircumciſed, & lye with them that are ſlaine by the ſword.
29 There is Edom, his kings, & all his princes, which with their ſtrength are layde by them that were ſlarne by the ſwordes: they ſhal ſleepe with the vncircumciſed, & with them that go downe to the pit.
30 There be al the princes of [s] North, with all [t] Zidonians, which are gone down with the ſlaine, with their feare: they are aſhamed of their ſtrength, and the vncircumciſed ſleepe with them that be ſlaine by the ſwordes, and beare their ſhame with them that go downe to the pit.
31 Pharaoh ſhall see them, and he ſhall be [t] comforted ouer all his multitude: Pharaoh, and al his armie ſhalbe ſlaine by the ſword, ſayth the Lord God.
32 For I haue cauſed my [u] feare to be in the land of the liuing: & he ſhalbe layde in the mids of the vncircumciſed with them, that are ſlaine by the ſword, euen Pharaoh and all his multitude, ſayth the Lord God.

h This came to paſſe in leſſe the foure yeeres after this prophecie.
i To wit, of the Caldeans thine enemies, which ſhal quietly enioy al thy commodities.
k That is, prophecie, that they ſhalbe caſt downe: thus the Lord giueth his Prophets power both to plant & to deſtroy by his word, read Iere. 1.10.
l Haue not other kingdomes, more beautifull then thou, periſheds
m That is, Egypt.
n To make the matter more ſenſible, he bringeth in Pharaoh whom the dead ſhal meete and marualle at him, read Iſa. 14.9.
o Meaning, the Perſians.
p Whom in this life al the world feared.
q That is, the Cappadocians & Italians, or Spaniards, asIoſephus writeth.
r Which dyed not by cruel death, but by the courſe of nature, & are honorably buried with their coate armour & ſignes of honour.
s The Kings of Babylon.
t As the wicked reioyce when they ſee others partakers of their miſeries.
u I wil make the Egyptians afraid of me, as they cauſed others to feare them.

CHAP. XXXII.

2 *The office of the gouernours & miniſters.* 14 *He ſtrengtheneth them that deſpaires, & holdneth thē with the promes of mercie.* 30 *The worde of the Lorde againſt the mockers of the Prophet.*

1 AGaine, the word of the Lorde came vnto me, ſaying,
2 Sonne of man, ſpeake to the children of thy people, and ſay vnto them, When I bring the ſword vpon a land, if the people of the lande take a man [a] from among them, & make him their [a] watchman,
3 If when he ſeeth the ſword come vpon the lande, he blowe the trumpet, and warne the people,
4 Then he that heareth the ſounde of the trum-

[a] *Or, of their coaſts.*
a He ſheweth that the people ought to haue continually gouernours & teachers which may haue a care ouer them, & to warne thē euer of the dangers which are at hand.

trumpet, and wil not be warned, if the swoord come, and take him away, his bloud shalbe vpon his owne head.

5 For he heard the sounde of the trumpet, & would not be admonished: therefore his bloud shalbe vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the swoorde come, and blow not the trumpet, & the people be not warned: if ye swoord come, and take any person from among the, he is taken away for his [b] iniquitie, but his bloud wil I require at the watchmans hand.

7 * So thou, O sonne of mã, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare ye woorde of my [c] mouth, & admonish them from mee.

8 When I shal say vnto the wicked, O wicked man, thou shalt dye the death, if thou doest not speake, and admonish the wicked of his way, that wicked mã shal dye for his iniquitie, but his bloud wil I [d] require at thine hand.

9 Neuertheleſſe, if thou warne the wicked of his waye, to turne from it, if he do not turne from his way, he shal die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O ye sonne of man, speake vnto the house of Israel, Thus ye speake and say, If our transgressions & our sinnes be vnto vs, and we are consumed because of the, [e] howe should we then liue?

11 Say vnto them, As I liue, saythe the Lord God, [f] I desire not the death of ye wicked, but that the wicked turne frõ his way and liue: turne you, turne you from your euill wayes, for why wil ye dye, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The [g] righteousnes of the righteous shal not deliuer him in the daye of his transgression, nor the wickednesse of the wicked shal cause him to fall therein, in the daye that he returneth frõ his wickednesse, neither shall the righteous liue for his righteousnesse in the day that he sinneth.

13 When I shal say vnto the righteous, that he shal surely liue, if he trust to his owne righteousnes, & commit iniquitie, al his righteousnesse shalbe no more remembred, but for his iniquitie that he hath committed, he shall dye for the same.

14 Againe when I shal say vnto ye wicked, Thou shalt dye ye death, if he turne from his sinne, & do that which is lawfull and [h] right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shal surely liue, and not dye.

16 None of his sinnes that he hath committed, shalbe mentioned vnto him: because hee hath done that, which is lawful & right, he shal surely liue.

17 Yet the children of thy people saye, * The way of the Lord is not equal: but their owne way is vnequal. *Chap.18.25.*

18 When the righteous turneth frõ his righteousnes, & committeth iniquitie, he shal euen dye thereby.

19 But if the wicked returne from his wickednes, and do that which is lawfull, and right, he shal liue thereby.

20 Yet ye saye, The way of the Lorde is not equal. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yere of [i] our captiuitie, in the tenth moneth, & in the fift day of the moneth, one that had escaped out of Jerusalem, came vnto me, and said, The citie is smitten.

22 Now the [k] hand of the Lord had bene vpon mee in the euening afore he that had escaped, came, and had opened my mouth, vntil he came to me in the morning: & whẽ he had opened my [l] mouth, I was no more dumme.

23 Againe the woorde of the Lorde came vnto me, and sayd,

24 Sonne of man, these that dwel in the desolate places of the lande of Israel, talke & say, [m] Abraham was but one, and he possessed ye land: but we are manie, therefore the lande shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat with the [n] bloud, & lift vp your eies toward your idols, and shead bloud: should ye then possesse the land?

26 Ye leane vpon your * swordes: ye worke abomination, and ye defile euerie one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lorde God, As I liue, so surely they ye are in the desolate places, shal fal by the sword: & him that is in the open fielde, wil I giue vnto the beasts to be deuoured: and they that be in the foztes and in the caues, shall dye of the pestilence.

28 For I wil lay the land desolate and waste, and the * pompe of her strength shal cease: and the mountaines of Israel shalbe desolate, and none shal passe thyough.

29 Then shal they know that I am the Lord, when I haue layd the land desolate & waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that [p] talke of thee by the walles and in the doores of houses, & speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the woord that commeth from the Lord.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy woordes, but they will not do them: for with their mouthes

a Signifying, y he wicked shal not escape punishmẽt though watchman be negligent, but if he watchman blow the trumpet, and then he vil not obey, he hal deserue double punishment, *Ezek.3.17.*

b Which teacheth that he that receiueth not his charge at the Lordes mouth, is a spie, and not a true watchman.

c The watchmã must answere for the bloud of al that perish through his negligence.

d Thus the wicked when they feare Gods iudgements for their sinnes, depaire of his mercies and murmure. Read Chap. 8.23.

e Read of this righteousnes, Chap.18,22,24.

f Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednes, and yet declare not themselues such by their fruites, that is, in obeying Gods commandementes & by godly life.

i When the Prophet was led away captiue with Ieconiah,

k I was indued with the Spirit of prophecie, Chap.8.2.

l Whereby is signified that the ministers of God cãnot speake til God giue them courage & open their mouthes, Chap.24.27, & 29.21. Ephe.6.19

m Thus the wicked thinke them selues more worthy to enioy Gods promes then the Saints of God, to whõ they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leui. 17.14.

o As they that are ready still to shead bloud. *Chap.7.24.& 21.& 30.6,7.*

p In derision.

q This declareth that wee ought to heare Gods word with such zeale & affection that we shuld in al points obey it, els we abuse the word to our own condemnation, were iestes to serue mens foolish fantasies.

mouthes they make q iestes, and their heart goeth after their couetousnes.
32 And lo, thou art unto thē, as a r testing song of one that hath a pleasant voyce, & can ting wel: for they heare thy words, but they doe them not.
33 And when this commeth to passe (for lo, it will come) then shall they knowe, that a Prophet hath bin among them.

r Or, pleasant, and louie song.

CHAP. XXXIIII.

1 *Against the shepherds that despised the flocke of Christ, and seeke their owne gayne. 7 The Lord saith that he will visite his dispersed flocke, & gather them together. 23 He promiseth the true shepherd Christ, and with him peace.*

1 AND the word of ꝑ Lorde came vnto me, saying,
2 Sonne of man, prophecie against the shepherds of Israel, prophecie and saye vnto thē, Thus saith the Lord God vnto the shepherdes, * Woe be vnto the a shepherds of Israel, ꝑ feede themselues: shoulde not the shepherdes feede the flockes?
3 Ye eat the b fat, and ye clothe you with the wool: ye kil them that are fed, but ye feede not the sheepe.
4 The c weake haue ye not strengthned: the sick haue ye not healed, neither haue ye bound up the broken, nor brought again that which was driuen awaye, neither haue ye sought that which was lost, but with cruelte, and with rigour haue ye ruled them.
5 And they were scattered without a shepherd: and when they were dispersed, they were d devoured of al the beasts of the field.
6 My sheepe wandred through all the mountaines, and vpon euery hie hill: yea, my flocke was scattered through al the earth, and none did seeke or search after them.
7 Therefore ye shepherds, heare ꝑ word of the Lord.
8 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beastes of the field, hauing no shepherd, neither did my shepherdes seeke my sheepe, but the shepherdes fed themselues, and fed not my sheepe,
9 Therefore, heare ye the word of the Lord, O ye shepherds.
10 Thus saith the Lord God, Behold, I come against the shepherds, and will require my sheepe at their handes, & cause them to cease from feeding the sheepe: neither shal the shepherdes feede themselues any more: for I will deliuer my sheepe from e their mouthes, and they shall no more deuoure them.
11 For thus saith the Lord God, Behold, I wil search my sheep, & seeke them out.
12 As a shepherd searcheth out his flocke, when her hath bene among his sheepe that are scattered, so wil I seeke out my sheepe and will deliuer them out of all places, where they haue bene scattered in the cloudie and darke day.
13 And I will bring them out from the people, and gather them from the countreis, and wil bring them to their owne lande, and feede them vpon the mountaines of Israel, by the riuers, and in al the inhabited places of the countrey.
14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their folde be: there shal they lye in a good folde and in fatte pasture shall they feed vpon ꝑ mountaines of Israel.
15 I will feede my sheep, & bring them to their rest, saith the Lord God.
16 I will seeke that which was lost, and bring againe ꝑ which was driuē away, and will binde vp that which was broken, & will strengthen the weake, but I will destroy the fat and the f strong, and I wil feede them with g iudgement.
17 Also you my sheepe, Thus saith the Lord God, behold, I iudge betweene sheepe, and sheepe, betweene the rāmes and the goates.
18 Seemeth it a small thing vnto you to haue eaten up the good h pasture, but ye must treade downe with your feete the residue of your pasture: and to haue dronke of the deep waters, but ye must trouble the residue with your feete?
19 And my sheep eat that which ye haue troden with your feete, and drinke that which ye haue troubled with your feet.
20 Therefore thus saieth the Lord God vnto them, Behold, I, euen I wil iudge betweene the fatte sheepe and the leane sheepe.
21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes, till ye haue scattered them abroade,
22 Therefore wil I helpe my sheepe, and they shal no more be spoyled, and I wil iudge betweene sheepe and sheepe.
23 And I will set vp a shepherde ouer them, & he shall feede them, euen my seruant i Dauid, he shall feede them, & he shalbe their shepherd.
24 And I the Lorde will be their God, & my seruant Dauid shalbe the prince among them. I the Lord haue spoken it.
25 And I wil make k them a couenāt of peace, and will cause the euill beastes to cease out of the land: & they shall l dwell safely in the wildernes, and sleepe in ꝑ woods.
26 And I wil set them, as a blessing, euen round about my mountaine: and I wil cause raine to come downe in due season, and there shalbe raine of blessing.
27 And the m tree of the field shall neelde her fruite, and the earth shall giue her fruite, and they shalbe safe in their lād, and shall knowe that I am the Lorde, when I haue broken the cordes of their yoke, and deliuered them out of the hands of those that serued them selues of them,

28 And

Iere. 23. 1.
a By the shepheards he meaneth the King, the magistrates, Priests, and Prophets.
b Ye seeke to enrich your selues by their commodities, and so spoile their riches and substance.
c He describeth the office & duetie of a good pastor, who ought to loue and succour his flocke and not to be cruel toward them.
d For lacke of good gouernmente & doctrine they perished.

e By destroying the couetous hirelings and restoring true shepherdes. wherof we haue a signe so oft as God sēdeth true preachers who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promes is to comfort ꝑ church in al dangers.

g Meaning such as lift vp themselues aboue their brethrē, & thinke they haue no neede to be gouerned by me.
h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.
i By good pasture & deep waters is ment the pure word of God and the administration of iustice, which they did not distribute to the poore til they had corrupt it.

k Meaning, Christ, of whom Dauid was a figure, Iere. 30. 9. hosea. 3. 5.

l This declareth, that vnder Christ ꝑ flocke should be truely deliuered from sinne, & hell, and so be safely preserued in the Church where they should neuer perish.
m The fruits of gods graces shal appeare in greate abundāce in his Church.

28 And they shall no more be spoyled of the heathen, neither shall the beastes of the lande deuoure them, but they shall dwell safely and none shall make them afraide.
29 And I will raise vp for them a [n] plant of renoume, and they shall be no more consumed with hunger in the land, neither beare the reproche of the heathen any more.
30 Thus shal they vnderstand, that I the Loyde their God am with them, & that they, euen the house of Israel, are my people, saith the Loyd God.
31 And ye my sheepe, the sheep of my pasture are men, and I am your God, saith the Loyd God.

CHAP. XXXV.

2 The destruction that shal come on mount Seir, because they troubled the people of the Lord.

1 MOreouer the woyde of the Loyde came vnto me, saying,
2 Sonne of man set thy face against mount [a] Seir, and prophecie against it,
3 And say vnto it, Thus saith the Loyde God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I wil make thee desolate and waste.
4 I will lay thy cities waste, & thou shalt be desolate, and thou shalt knowe that I am the Loyd.
5 Because thou hast had a perpetual hatred & hast put the children of Israel to slight by the force of the swoyde in the time of their calamitie, when their [b] iniquitie had an ende,
6 Therefore as I liue, saith the Loyde God, I will prepare thee vnto blood, & blood shal pursue thee: except thou hate blood, euen blood shal pursue thee.
7 Thus wil I make mount Seir desolate and waste, & cut of from it him that passeth out and him that returneth.
8 And I wil fill his mountaines with his slaine men: in thine hils, and in thy valleyes and in all thy riuers shall they fall, that are slayne with the swoyde.
9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, & ye shall know that I am the Loyd.
10 Because thou hast said, [e] These two nations, and these two countries shall be mine, and we will possesse them (seeing the Loyd was [f] there)
11 Therefore as I liue, saith the Loyd God, I wil euen do according to thy [g] wrath, & according to thine indignatio which thou hast vsed in thine hatred against them: and I will make my self knowen amongst [h] them when I haue iudged thee.
12 And thou shalt knowe, that I the Loyd haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They ye waste, they are giuen vs to be deuoured.
13 Thus with your mouthes ye haue boasted against me, & haue multiplied your words against me: I haue heard them.
14 Thus saith the Loyd God, So shall all the woyde reioyce when I shall make thee desolate.
15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so wil I doe vnto thee: thou shalt be desolate, O mount Seir, & all Idumea wholly, & they shall know, that I am the Loyd.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deseruings. 26 God renueth our hearts, that wee may walke in his commandements.

1 ALso thou sonne of man, prophecie vnto the * mountaines of Israel, and say, Ye mountaines of Israel, heare the word of the Loyd.
2 Thus saith the Loyde God, Because the [a] enemie hath said against you, Aha, euen the [b] hie places of the woyde are ours in possession,
3 Therefore prophecie, and saye, Thus saith the Loyd God, Because that they haue made you desolate, & swallowed you vp on euery side, that ye might be a possessio vnto the residue of the heathē, & ye are come vnto the lips, & [c] tongues of men, & vnto the reproch of the people,
4 Therefore ye mountaines of Israel, heare the word of the Loyd God, Thus saith the Loyd God to the mountaines and to the hilles, to the riuers, and to the valleis, and to the waste, and desolate places, and to the cities that are forsaken: which are spoyled and had in derision of the residue of the heathen that are round about.
5 Therefore thus saieth the Loyde God, Surely in the fire of mine indignation haue I spoke against the residue of the heathen, & against al Idumea, which [d] haue taken my land for their possession, with the ioy of all their heart, and with despiteful minds to cast it out for a pray.
6 [e] Prophecie therefore vpon the land of Israel, and say vnto the mountaines, & to the hilles, to the riuers, and to the valleys, Thus saith the Loyd God, Behold, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,
7 Therefore thus saith the Loyd God, I haue [f] lifted vp mine hande, surely the heathen that are about you, shall beare their shame.
8 But you, O mountaines of Israel, ye shall shoote forth your branches, and bring forth your fruite to my people of Israel: for they are readie to come.
9 For behold, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.
10 And I will multiplie the men vpon you, euen all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be buylded.
11 And I will multiplie vpon you man and

Chap. 6. 2.

a That is, the Idumean.
b That is, Ierusalem, which for Gods promises was the chiefest of al the world.
c Ye are made a matter of talke and derision to all the world.
d They appointed with them selues to haue it and therefore came with Nebuchad. nezzar against Ierusalē for this purpose
e Because you haue bene a laughing stocke vnto them.
f By making a solemne othe, read Chap. 20. 5.
g God declareth his mercies and goodnes toward his Church who stil preseruеth his, euen when he destroyeth his enemies.

n That is, the rod that shal come out of the roote of Ishai, Isa. 11. 1.
a Where the Idumeans dwelt.
b Whē by their punishment I called them from their iniquitie.
c Except thou repent thy former cruelte.
d To wit, to their former estate.
e Meaning, Israel and Iudah.
f And so by fighting against gods people, they should go about to put him out of his owne possession.
g As thou hast done cruelly, so shalt thou be cruelly handled
h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and so prayse his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

and beast, and they shall encrease, and bring fruite, & I will cause you to dwell after your olde estate, and I will bestowe benefites vpon you more then at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, [i] euen my people Israel, and they shall possesse [h] you, and ye shall be their inheritance, and ye shal no more henceforth deprive them of men.

13 Thus saith the Lorde God, Because they say vnto you, Thou [k] lande deuourest vp men, and hast beene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thée the shame of [p] heathen any more, neither shalt thou beare the reproche of the people any more, neither shalt cause thy folke to fal any more, saith the Lord God.

16 ¶ Moreouer [q] word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne lande, they defiled it by their owne wayes, & by their deedes: their way was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpō them, for the blood that they had shed in the lande, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countreis: for according to their waies, and according to their deedes, I iudged them.

20 *And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they saide of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l] Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lorde God, I do not this for your sakes, O house of Israel, but for mine [m] holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I wil sanctifie my great Name, which was polluted among the heathen, among whō you haue polluted it, and the heathen shall know that I am the Lorde, saith the Lorde God, when I shalbe sanctified in you before [n] theyr eyes.

24 For I will take you from among the heathen, and gather you out of al countreies, & will bring you into your own land.

25 Then will I powre cleane [n] water vpon you, and ye shalbe cleane: yea, frō al your filthines, and from al your idols will I cleanse you.

26 *A new heart also will I giue you, & a newe spirite will I put within you, & I wil take away the stone heart out of your body, and I wil giue you an heart of flesh.

27 And I will put my Spirite within you, and cause you to walke in my statures, and ye shal keep my iudgements and do them.

28 And ye shall dwell in the land, that I giue to your fathers, and ye shalbe my people, and I wil be your God.

29 I wil also deliuer you from all your filthines, and I will call for [o] corne, and I will increase it, and lay no famine vpon you.

30 For I wil multiplie the fruite of the trees, and the increase of the fielde, that ye shall beare no more the reproche of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deedes that were not good, & shal iudge your selues worthie to haue bene [p] destroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I do not this for your sakes, saith the Lord God: therefore, O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you frō all your iniquities, I will cause you to dwell in the cities and the desolate places shall be builded.

34 And the desolate lande shall be tilled, whereas it lay waste my sight of al that passed by.

35 For they saide, This waste lande was like the gardē of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shal [q] knowe that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will do it.

37 Thus saith the Lorde God, I will yet for this be sought of the house of Israel, to perfoyne it vnto them: I will encrease them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, & they shal know, that I am the Lord.

CHAP. XXXVII.

He prophecieth the bringing again of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

1 THe hande of the Lorde was vpon me, and caried me out in the Spirit of the Lord, and set me downe in the middes of the [a] fielde, which was full of [a] bones.

2 And he led me rounde about by them, and behold, there were very many in the open field, and lo, they were very dry.

3 And he saide vnto me, Sonne of man, life to the dead bones, and bodies, and raise them vp againe,

h Which was accomplished vnder Christ, to whom al these temporal deliverances did direct them.

i That is, vpon the mountaines of Ierusalem.

k Or, thee.

k Thus the enemies imputed as the reproche of the land, which God did for the sinnes of the people according to his iust iudgements.

Isa. 52. 5. Rom. 2. 24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffred my Church to perish

m This excludeth ño man all dignitie, and meaneto deserue any thing by, seing that God referreth ỹ whole to him selfe, and that onely for the glory of his holy Name.

n Or, your.

n That is, his Spirit whereby he reformeth ỹ heart and regenerateth his, Isa. 44. 3. Iere. 32. 39. chap. 11. 19.

o Vnder the abundance of temporal benefites he concludeth the spirituall graces.

p Ye shall come to true repentance, & thinke your selues vnworthie to be of the nomber of Gods creatures for your ingratitude against him

q He declareth that it ought not to be referred to ỹ soile or plēntifulnes of the earth that any countreyis rich, and abundant, but onely to Gods mercies, as his plagues, and curses declare whē he maketh it barren.

a Or, valley.

a He sheweth by a greater miracle, that God hath power, and also wil deliuer his people from their captiuitie in asmuch as he is able to giue

can

can these bones liue? And I answered, O Lord God, thou knowest.
4 Againe he said vnto me, Prophecie vpon these bones & saye vnto them, O ye dry bones, heare ye word of the Lord.
5 Thus saith the Lorde God vnto these bones, Beholde, I will cause breath to enter into you, and ye shal liue.
6 And I will laye sinewes vpon you, & make flesche growe vpon you, and couer you with skinne, & put breath in you, that ye may liue, and ye shal know that I am the Lord.
7 So I prophecied, as I was commanded: and as I prophecied, there was a noise, and beholde, there was a shaking, & the bones came together, bone to his bone.
8 And when I beheld, lo, the sinewes, & the flesche grew vpon them, & aboue, the skinne couered them, but there was no breath in them.
9 Then said he vnto me, Prophecie vnto ye winde: prophecie, sonne of man, & say to the winde, Thus saieth the Lorde God, Come from the foure b winds, O breath, and breathe vpon these slaine, ye they may liue.
10 So I prophecied as he had comanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.
11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they saye, Our bones are dried, and our hope is gone, and we are cleane cut of.
12 Therefore prophecie, and saye vnto them, thus saith the Lord God, Behold, my people, I will open your graues, & cause you to come vp out of your sepulchres, and bryng you into the lande of Israel,
13 And ye shal know that I am the Lord, c when I haue opened your graues, O my people, and brought you vp out of your sepulchres,
14 And shal put my Spirite in you, & ye shal liue, and I shall place you in your owne land: then ye shal know that I ye Lord haue spoken, & performed it, saith the Lord.
15 ¶ The word of the Lorde came againe vnto me, saying,
16 Moreouer thou sonne of man, take thee a piece of wood, & write vpo it, Vnto Iudah, and to the children of Israel his companions: then take d another piece of wood, & write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.
17 And thou shalt ioyne them one to another into one tree, and they shalbe as one in thine hand.
18 And when the children of thy people shal speake vnto thee, saying, Wilt ye not shew vs what thou meanest by these?
19 Thou shalt answere them, Thus saith the Lord God, Beholde, I will take the tree e of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and wil put them with hym, euen with the tree of Iudah, and make them one tree, and they shall be one in mine hand.
20 And the pieces of wood, wherron thou writest, shall be in thine hande, in their sight.
21 And saye vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among ye heathen, whither they be gone, & wil gather them on euery side, and bring them into their owne lande.
22 And I wil make them one people in the land, vpon the mountaines of Israel, * and one King shalbe king to them all: & they shalbe no more two peoples, neither be deuided any more henceforth into two kingdomes. *Iohn.10.16.*
23 Neither shall they be polluted anye more with their idoles, nor with theyr abominations, nor with any of theyr transgressions: but I wil saue them out of al their dwelling places, wherin they haue sinned, and wil cleanse them: so that they be my people, and I wil be their God.
24 And Dauid my *seruant shall be King ouer them, and they all shall haue one shepherde: they shall also walke in my iudgementes, and obserue my statutes, and do them. *Isa.40.11. ier.23.5 chap.34.23. dan.9.24.*
25 And they shall dwell in the f land, that I haue giue vnto Iaakob my seruant, where your fathers haue dwelt, & they shall dwell therein, euen they, and theyr sonnes, & their sonnes sonnes for euer, and my seruant Dauid shall be their prince for euer.
26 Moreouer, I will make * a couenant of peace with them: it shalbe an euerlasting couenant with them, and I wyll place them, and multiplie them, & will set my Sanctuarie among them for euermore. *Psal.109.4.and 116.2.*
27 My tabernacle also shalbe with them: yea, I wil be their God, and they shalbe my people.
28 Thus the heathen shall know, that I the Lorde doe sanctifie Israel, when my Sanctuarie shall be among them for euermore.

CHAP. XXXVIII.

2 He prophesieth that Gog and Magog shall fyght with great power against the people of God. 21 Their destruction.

1 AND the word of the Lord came vnto me, saying,
2 Sonne of man, set thy face against a Gog and against the lande of Magog, the chiefe prince of Meshech & Tubal, and prophecie against him,
3 And saye, Thus saieth the Lorde God, Beholde, I come against thee, O Gog the chiefe Prince of Meshech and Tubal.
4 And I wil destroye thee, & put hookes in thy chawes, and I wyll bring

b Signifying, all parts whereas ye Israelites were scattered: that is, the faithfull shalbe brought to the same vnitie of spirit, and doctrine, wherefoeuer they are scattered throw the world.

c That is, when I haue brought you out of those places, & townes where you are captiues.

d Which signifieth the ioyning together of the two houses of Israel, and Iudah.

e That is, the house of Israel.

f Meaning, that the elect by Christ shal dwel in the heauenly Ierusalé, which is ment by the land of Canaan.

a Which was a people ye came of Magog the sonne of Iaphet, Gen.10.2. Magog also here signifieth a certaine countrey, so that by these two countries, which had the gouernment of Grecia and Italie, he meaneth the principal enemies of the Church, Reue.20.8.

thee

b He sheweth that the enemies should bend thē selues against ye Church, but it shuld be to their own destruction.
c The Persians, Ethiopians, and men of Aphrica.
d Gomer was Iaphets sonne, & Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor.
e Signifying, that all the people of the world should assemble themselues against ye Church and Christ their head.
* *Or, it: meaning, the land of Israel.*
f That is, to molest, and destroye the Church.
g Meaning, Israel which had nowe beene destroied, and was not yet built againe: declaring hereby the simplicitie of the godly, who seke not so much to fortifie them selues by outward force, as to depend on ye providence & goodnes of God.
h One enimy shal enuy another be cause euery one shal thinke to haue ye spoile of the Church.
i Shalt not thou se thine occasions to come against mychurch when thei suspect nothing?
k Meaning, in ye last age, & from the comming of Christ vnto the end of the world.
l Signifying, that God wil be sanctified by manteining his Church, & destroying his enemies, as Cha. 36.23. & 37.28.

thee forth, and all thine host both horses and horsemen, all clothed with all sortes of armour, euen a great multitude with buckelers, and shieldes, all b handling swordes.
5 They of c Paras, of Cush, & Phut with them, euen all they that beare shielde and helmet.
6 d Gomer and all his bands, and the house of Togarmah of ye North quarters, and all his bands, and much people with thee.
7 Prepare thy selfe, and e make thee readie, both thou, and all thy multitude, that are assembled vnto thee, and be thou their sauegard.
8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the lande, that hath bin destroyed with ye sword, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet *they haue bene brought out of the people, and they shal dwell all safe.
9 Thou shalt ascend and come up like a tempest, and shalt be like a cloude to couer the land, both thou, & al thy bands, and many people with thee.
10 Thus saith the Lorde God, Euen at the same time shall manie things come into thy minde, and thou shalt thinke f euil thoughts.
11 And thou shalt say, I wil go vp to the lande that hath no walled towres: & I will go to them that are at rest, & dwell in safetie, which dwell all vpon walles, and haue neither barres nor gates,
12 Thinking to spoile the praye, & to take a bootie, to turne thine hande vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods & dwel in the middes of the land.
13 Sheba and Dedan, and the marchãts of Tarshish with all the lions thereof shall saye vnto thee, h Art thou come to spoile the praye? hast thou gathered thy multitude to take a bootie? to carry awaye siluer and golde, to take awaye cattell and goods, and to spoile a great prayre?
14 Therefore, sonne of man, prophecie, & say vnto Gog, Thus saith ye Lord God, In that daye when my people of Israel i dwelleth safe, shalt thou not knowe it?
15 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mighty armie.
16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the k latter dayes, and I will bring thee vpon my land, ye the heathen may knowe me, when I l shalbe sanctified in thee, O Gog, before their eyes.
17 Thus saith the Lorde God, Art not thou he, of whom I haue spoken in old time m by the hand of my seruants the Prophets of Israel which prophecied in those dayes and yeeres, that I would bring thee vpon them?
18 At the same time also when Gog shal come against the lande of Israel, saith the Lord God, my wrath shall arise in mine anger.
19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shalbe a great shaking in the land of Israel,
20 So ye the fishes of the sea, & the foules of the heauen, and ye beasts of the field and al that moue and creepe vpon the earth, & all the men that are vpon the earth, shal tremble at my presence, and the mountaines shalbe ouerthrowen, & the n rapies shall fall, and euery wall shall fall to the ground.
21 For I wil cal for a sword against him o throughout all my mountaines, saith the Lord God: euery mans sword shall be against his brother.
22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a sore raine, & hailestones, fire, and brimstone.
23 Thus will I be * magnified, and sanctified, and knowen in the eyes of many nations, and they shall knowe, that I am the Lord.

m In Hereby he declareth ye none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all things with more patience when they know that God hath so ordeined.
n All meanes whereby man should thinke to saue him selfe shall faile, the affliction in those dayes shalbe so great & the enemies destruction shalbe so terrible.
o Against ye people of Gog and Magog.
Chap. 36. 23. and 37. 28.

CHAP. XXXIX.

1 *He sheweth the destruction of Gog and Magog.* 11 *The graues of Gog and his host.* 17 *They shalbe deuoured of birds and beastes.* 23 *Wherefore the house of Israel is captiue.* 24 *Their bringing againe from captiuitie is promised.*

1 THerefore, thou sonne of ma, prophecie against Gog, & saye, Thus saith the Lorde God, beholde, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.
2 And I will destroye thee a and leaue but the fift part of thee, and will cause thee to come vp from the North parts & will bring thee vpon the mountaines of Israel:
3 And I will smite thy bowe out of thy left hande, and I will cause thine arrowes to fal out of thy right hand.
4 Thou b shalt fal vpon the mountaines of Israel, and all thy bandes & the people, that is with thee: for I wil gyue thee vnto the birdes and to euery feathered foule and beast of the fielde to be deuoured.
5 Thou shalt fal vpon the open field: for I haue spoken it, saith the Lord God.
6 And I will send a fire on Magog, and among them that dwell safe c in the cyles, and they shall knowe that I am the Lord.
7 So wil I make mine holy Name knowe in the middes of my people Israel, & I will not suffer them to pollute mine holy Name anye more, and the hea-

a Or, destroye thee with sixe plagues, as Chap 38.22.
b Meaning, that by the vertue of Gods word the enemy shalbe destroyed whersoeuer he assayleth his Church.
c That is, among al nations where the enemies of my people dwel, seeme they neuer so farre separate.

then

then shall knowe that I am the Loyde, the holy one of Israel.

8 Beholde, [d] it is come, and it is done, saith the Loyde God: this is the dayre whereof I haue spoken.

9 And they that dwell in the cities of Israel, shal [e] go forth, and shall burne & set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, & vpon ꝓ speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the fielde, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shal robbe those that robbed them, & spoile those that spoiled them, saith the Lord God.

11 And at the same time wil I giue vnto Gog [f] a place there for buryall in Israel, euen the valley whereby men goe toward the East part of the Sea: and it shal cause them that passe by, to stoppe their ꝓ noses, and there shall they burie Gog with al his multitude: & they shall cal it the valley of [a] Hamon-Gog.

12 [h] And seuen moneths long shall the house of Israel be burying of ꝓ, that they may cleuse the land.

13 Yea, al the people of ꝓ land shall burie them, and they shal haue a name when I shalbe glorified, saith the Loyde God.

14 And they shal chuse out men to go cõtinually through the [i] lande with them that trauaile, to burie those ꝓ remaine vpon the ground, and cleuse it: they shal search to the end of seuen moneths.

15 And the trauailers that passe through the lande, if any see a mans bone, then shall he set vp a signe by it, till the burers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be [b] Hamonah: thus shall they cleuse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to al the beastes of the fielde, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaynes of Israel, that ye may eate flesh, & drinke blood.

18 Ye shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of ꝓ lambes, and of the goats, & of bullocks, euen of al fat beastes of Bashan.

19 And ye shal eate fat til you be ful, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glorie among the heathen, and all the heathen shal see my iudgement, that I haue executed, and my ne hande, which I haue layed vpon them.

22 So the house of Israel shal know, that I am the Lord their God from that day and so forth.

23 And the heathen shal knowe, that the house of Israel went into captiuitie for [l] their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into ꝓ hand of their enemies: so fell they all by the sword.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face frõ them.

25 Therefore thus saith the Loyde God, Now wil I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and wil be ielous for mine holy Name,

26 After ꝓ they haue borne their shame, and all their transgression, wherby they haue transgressed against me, whẽ they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered thẽ out of their enemies landes, and am * sanctified in them in the sight of many nations,

28 Then shall they know, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither wil I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

1 IN the fiue and twentieth yeere of our being in captiuitie in the [a] beginning of the yere, in the tenth day of the moneth, in the fourteenth yere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon me, and brought me thither.

2 Into the land of Israel brought he me by [a] a diuine vision, and set me vpon a very hie mountaine, whereupon was as the building of a citie, towarde the South.

3 And he brought me thither, & beholde, there was a [b] man, whose similitude was to looke to, like brasse, with a line thread in his hande, and a reede to measure with: and he stood at the gate.

4 And the man saide vnto me, Sonne of man, beholde with thine eyes, & heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of

d That is, this plague is fully determined in my counsell & cannot be changed.

e After this destructiõ ỹ church shal haue great peace and tranquilitie, & burne al their weapons because thei shal no more feare the enemie: and this is chiefie ment of the accomplishment of Christes kingdome, when by their head Christ al enemies shall be ouercome.

f Which declareth that the enemies shal haue an horrible sal.

g For the stinke of ỹ carkeises.

[a] *Or, of the multitude of Gog.*

h Meaning, a long time.

i Partly that ỹ holy land should not be polluted, and partly for ỹ compassion that the children of God haue, euen on their enemies

[b] *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

l The heathen shal know that they ouercame not my people by their strẽgth, neither yet by the weakenes of mine arme, but that this was for my peoples sinnes,

Chap. 36. 23.

a The Iewes counted the beginning of the yere after two sorts: for their feastes they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

[a] *Or, visions of God.*

b Which was an Angel in forme of a man, that came to measure out this building

of the house rounde about: and in the
mans hand was a reed to measure with,
of fiue cubites long, by the cubite, and
an hadbredth: so he measured ꝑ bredth
of the building with one reede, and the
height with one reede.
6 Then came he vnto the gate, which
looketh toward the East, and went by
the staires thereof, & measured the [a] post
of the gate, which was one reede broade,
and [b] the other post of the gate, which
was one reede broade.
7 And euery chamber was one reed long,
and one reede broade, and betweene the
chambers were fiue cubits: and the post
of the gate by the porch of ꝑ gate with-
in was one reede.
8 He measured also the porche of ꝑ gate
within with one reede.
9 Then measured he ꝑ porch of the gate
of eyght cubits, and the [c] posts thereof,
of two cubites, and the porch of ꝑ gate
was inward.
10 And the chambers of the gate East-
ward, were thee on this side, and thee
on that side: they thee were of one mea-
sure, and the posts had one measure on
this side, and one on that side.
11 And he measured the breadth of the
entrie of the gate tenne cubites, and the
height of the gate thirteene cubites.
12 The space also before the chambers
was one cubite on this side, and the space
was one cubite on that side, & the cham-
bers were fiue cubites on this side & fiue
cubites on that side.
13 He measured then the gate from the
roufe of a chamber to the toppe of the
gate: the breadth was fiue and twentie
cubites, doore against doore.
14 He made also postes of threescore cu-
bites, & the posts of the court, and of the
gate had one measure round about.
15 And vpon the forefront of the entrie of
the gate vnto the forefront of the porch
of the gate within were fiftie cubites.
16 And there were narowe windowes in
the chambers, and in their postes with-
in the gate round about, and likewise to
the arches: & the windowes went round
about within: and vpon the postes were
palme trees.
17 ¶ Then brought hee me into the out-
ward court, & loe, there were chambers,
& a pauement made for the court round
about and thirtie chambers were vpon
the pauement.
18 And the pauement was by the side of
the gates ouer against the length of the
gates, and the pauement was beneath.
19 Then hee measured the breadth from
the forefront of the lower gate without,
vnto the forefront of the court within,
an hundreth cubites Eastwarde and
Northwarde.
20 And the gate of the outward court, ꝑ
looked towarde the North, measured
he after the length and breadth thereof.
21 And the chambers thereof were, three
on this side, and thee on that side, and
the postes thereof and the arches there-
of were after the measure of the first
gate: the length thereof was fiftie cubits,
and the breadth fyue and twentie cu-
bites.
22 And their windowes, and their arches
with their palme trees, were after the
measure of the gate ꝑ looketh towarde
the East, and the going vp vnto it had
seuen steps, and the arches thereof were
before them.
23 And the gate of the inner court stoode
ouer against the gate toward ꝑ North,
and toward the East, and he measured
from gate to gate an hundreth cubites.
24 After that, he brought me toward the
South, and lo, there was a gate towarde
the South, and he measured the postes
therof, and the arches therof according
to these measures.
25 And there were windowes in it, and in
the arches thereof rounde about, like
those windowes: the height was fiftye
cubites, and the breadth fiue & twentie
cubites.
26 And there were seuē steps to go vp to
it, & the arches thereof were before the:
and it had palme trees, one on this side,
and another on that side vpon the post
thereof.
27 ¶ And there was a gate in ꝑ inner court
towarde the South, and he measured
from gate to gate towarde the South
an hundreth cubites.
28 And he brought mee into the inner
court by the South gate, and he meas-
ured the South gate according to these
measures.
29 And the chambers therof, & the posts
thereof, & the arches thereof according
to these measures, and there were win-
dowes in it, and in the arches thereof
round about, it was fiftie cubites long &
fiue and twentie cubites broad.
30 And the arches round about were fiue
and twentie cubites long, and fiue cu-
bites broad.
31 And the arches thereof were towarde
the vtter court, and palme trees were
vpon the postes thereof, and the going
vp to it had eight steppes.
32 ¶ Againe he brought me into the in-
ner court toward the East, and he mea-
sured the gate according to these mea-
sures.
33 And the chambers thereof, and the
postes thereof, and the arches thereof
were according to these measures, and
there were windowes therein, and in ꝑ
arches thereof round about, it was fiftie
cubites long, and fiue and twentie cu-
bites broad.
34 And the arches thereof were towarde
the vtter court, and palme trees were
vpon the posts thereof, on this side and
on that side, and the going vp to it had
eight steppes.
35 ¶ After he brought mee to the North
gate, and measured it, according to these
measures.

[a] Or, thresholde.
[b] Or, vpper post.
[c] Or, pentises.

36 The

36 The chambers thereof, the posts thereof, and the arches thereof, & there were windowes therein round about: the height was fifty cubites, and the breadth fiue and twentie cubites.
37 And the postes thereof were towarde the vtter court, and palme trees were vpon the postes thereof on this side, & on that side, and the going vp to it had eight steppes.
38 And euery chamber, and ye entry thereof was vnder the posts of the gates: there they washed the burnt offring.
39 And in the porche of the gate stoode two tables on this side, and two tables on that side, vpon the which they slewe the burnt offring, & the sin offring, and the trespas offring.
40 And at the side beyonde the steps, at the entry of the North gate stoode two tables, & on the other side, which was at the porche of the gate were two tables.
41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slewe their sacrifice.
42 And the foure tables were of hewen stone for the burnt offring, of a cubite & an halfe long, and a cubite & an halfe broade, and one cubite hie: whereupon also they laide the instrumentes wherewith they slewe the burnt offering & the sacrifice.
43 And within were borders an hande broade, fastened round about, and vpon the tables lay the flesh of the offring.
44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of ye North gate: and their prospect was toward the South, and one was at the side of ye East gate, hauing the prospect towarde the North.
45 And he saide vnto me, This chamber whose prospect is toward the South, is for the Priests, that haue charge to keepe the house.
46 And the chamber whose prospect is toward the North, is for the Priestes that haue the charge to keepe the altar: these are the sonnes of Zadok among ye sonnes of Leui which may come nere to the Lord to minister vnto him.
47 So he measured the court, an hundreth cubites long, and an hundreth cubites broad euen foure square: likewise the altar that was before the House.
48 And he brought me to the porche of the house, and measured the posts of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.
49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps wherby they wet vp to it, and there were pilers by the postes, one on this side, and another on that side.

CHAP. XLI.

1 The disposition and order of the building of the Temple and the other things thereto belonging.

1 AFterwarde, he brought me to the Tẽple, & measured the posts, sixe cubites broad on the one side and sixe cubites broade on the other side, which was the breadth of the tabernacle.
2 And the breadth of the entrie was ten cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and he measured the length thereof fourtie cubites, and the breadth twentie cubites.
3 Then went he in, and measured the posts of the entrie two cubits, and the entrie sixe cubites, and the breadth of the entrie seuen cubites.
4 So he measured the length thereof twentie cubites and the breadth twentie cubites before the Temple. And he saide vnto me, This is the most holy place.
5 After, he measured the wal of ye house, sixe cubites, and the breadth of euery chamber foure cubites round about the house, on euery side.
6 And the chambers were chamber vpon chamber, three and thirtie foot high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in ye wal of the house.
7 And it was large and went round mounting vpward to ye chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpwarde: so they went vp from the lowest chamber to the highest by the middes.
8 I sawalso the house hie round about: the foundations of the chambers were a full reed of sixe great cubites.
9 The thickenes of the wall which was for the chãber without, was fiue cubites, and that which remained, was ye place of the chambers that were within.
10 And betweene the chambers was the widenes of twenty cubits round about the House on euery side.
11 And the doores of the chambers were towarde the place that remained, one doore towarde the North, and another doore toward the South, & the breadth of the place that remained, was fiue cubits round about.
12 Howe the building that was before the separate place towarde the West corner, was seuentie cubites broade, and the wal of the building was fiue cubits thicke, round about, & the length ninety cubites.
13 So he measured the house an hundreth cubites long, and the separate place & the building with the walles thereof were an hundreth cubites long.
14 Also the breadth of ye forefront of the house and of the separate place toward the East, was an hundreth cubites.

15 And

15 And he measured the length of the building ouer against the separate place, which was behinde it, & the chambers on the one side and on the other side an hundreth cubites with the Teple within, and the arches of the court.
16 The postes & the narowe windowes, & the chambers rounde about, on three sides ouer against the postes, sieled with cedar wood rounde about, and from the grounde vp to the windowes, and the windowes were sieled.
17 And from aboue the doore vnto the inner house & without, and by al the wall rounde about within & without it was sieled according to the measure.
18 And it was made with Cherubins & palme trees, so that a palme tree was betwene a Cherub and a Cherub: and euery Cherub had two faces.
19 So that the face of a man was toward the palme tree on the one side, & the face of a lion toward the palme tree on the other side: thus was it made through all the house round about.
20 From the ground vnto aboue ye doore were Cherubins & palme trees made as in the wall of the Temple.
21 The postes of the Temple were squared, & thus to looke vnto was the similitude and forme of the Sanctuarie.
22 The altar of wood was three cubits hie, and the length thereof two cubites, and the corners thereof & the length thereof and the sides thereof were of wood. And he said vnto mee, This is the table that shalbe before the Loide.
23 And the Temple and the Sanctuarie had two doores.
24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.
25 And vpon the doores of the Temple there were made Cherubins & palme trees, like as was made vpon ye walles, and there were thicke plankes vpon the forefront of the porche without.
26 And there were narow windowes and palme trees on the one side, & on the other side, by the sides of the porche, and vpon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, & the holy things.

1 THen brought hee mee into the vtter court by the way towarde ye North, and he brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.
2 Before the length of an hundreth cubites was the North doore, and it was fiftie cubites broad.
3 Ouer against the twentie cubites which were for the inner court, & ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.
4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their doores toward the North.
5 Nowe the chambers aboue were narower: for those chambers seemed to eat vp these, to wit, the lower, and those that were in the middes of the building.
6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath & from the middlemost, euen from the ground.
7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.
8 For the length of the chambers that were in the vtter court, was fifty cubits: and lo, before the Temple were an hundreth cubites.
9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.
10 The chambers were in the thicknesse of the wall of the court toward ye East, ouer against the separate place, and ouer against the building.
11 And the way before them was after the maner of the chambers, which were towarde the North as long as they, & as broad as they: and al their entries were like, both according to their facions, & according to their doores.
12 And according to the doores of the chambers that were towarde the South, was a doore in the corner of the waye, euen the way directly before the wal toward the East, as one entreth.
13 Then said he vnto me, The North chambers & the South chambers which are before the separate place, they be holie chambers, wherin the Priests that approche vnto the Lord, shal eate the most holy things: there shal they lay the most holy things, and the meate offring, and the sinne offring, & the trespasse offring: for the place is holy.
14 When the Priests enter therein, they shall not goe out of the holie place into the vtter court, but there they shall laye their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things, which are for the people.
15 Nowe when he had made an ende of measuring the inner house, he brought me foorth towarde the gate whose prospect is toward the East, and measured it round about.
16 He measured the East side with ye measuring rodde, fiue hundreth reedes, euen with the measuring reede round about.
17 He measured also the North side, fiue hundreth reedes, euen with the measuring reede round about.
18 And he measured the South "side fiue hundreth reedes with the measuring rede.
19 He turned about also to the West side,

"Or, winde.

and measured fiue hundreth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall rounde about, fiue hundreth reedes long, and fiue hundreth broade to make a separation betweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

2 He seeth the glorie of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were consumed & brought to nought. 9 Hee is commanded to call them againe to repentance.

1 AFterwarde he brought mee to the gate, euen the gate that turneth toward the East.

2 And beholde, the glorie of the God of Israel came fro out of the East, whose voyce was like a noise of great waters, and the earth was made light with his glorie.

Chap. 9. 3.

3 And the vision which I sawe was * like the vision, euen as the vision that I saw [a] when I came to destroy the citie: & the visions were like [b] vision that I saw by the riuer Chebar: & I fel vpon my face.

4 And the [b] glory of the Lorde came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit toke mee vp & brought me into the inner court, and behold, the glorie of the Lord filled the house.

6 And I heard one speaking vnto mee out of the house: and there stoode a man by mee,

7 Which sayd vnto me, Sonne of man, this place is my throne, and the place of the soles of my feete, where as I wyll dwell among the children of Israel for euer, & the house of Israel shall no more [c] defile mine holy Name, neither they, nor their Kinges by their fornication, nor by the carkeises of [d] their Kinges in their high places.

a When I prophecied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10. 4. and 11. 22.

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buryed in their gardens nere the Temple and there had erected vp monuments to their idoles.

8 Albeit they set their thresholdes by my thresholds, and their posts by my posts (for there was but a wall betwene mee & them) yet haue they defiled mine holie Name with their abominations, that they haue committed: wherfore I haue consumed them in my wrath.

9 Now therfore let them put away their fornication, and the carkeises of their kings farre from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of all that they haue done, shewe them the forme of the house, & the paterne thereof, & the going out thereof, & the comming in thereof, and the whole facion thereof, and al the ordinances thereof, and all the figures thereof, & all the lawes thereof: & write it in their sight, that they may keepe the whole facion thereof, and all the ordinances thereof, and do them.

12 This is the [e] description of the house, It shalbe vpon the top of the mount: all the limites thereof round about shalbe most holy. Behold, this is the description of the house.

e Hebr. Law.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, euen the bottome shalbe a cubite, & the breadth a cubite, and the border thereof by the edge thereof round about shalbe a spanne: & this shalbe the height of the altar.

14 And from the bottome which toucheth the groud to the lower piece shalbe two cubites: and the breadth one cubit, and from the litle piece to the great piece shall be foure cubites, and the breadth one cubite.

15 So the altar shall be foure cubites, and from the altar vpward shall be foure hornes.

16 And the altar shalbe twelue cubits long, and twelue broad, & foursquare in the foure corners thereof.

17 And the frame shall be fourtene cubites long, and fourtene broade in the foure square corners thereof, and the border aboute it shall be halfe a cubite, and the bottome thereof shalbe a cubite about, and the steppes thereof shall be turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offring thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that be of the seed of Zadok, which approche vnto me, to minister vnto me, sayth the Lord God, a yong bullocke for a sinne offring.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, and on the foure corners of the frame, and vpō the border round about: thus shalt thou cleuse it, and reconcile it.

21 Thou shalt take the bullock also of the sinne offring, and burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offring, and they shall cleuse the altar, as they did cleuse it with the bullocke.

23 When thou hast made an end of cleusing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priestes shal cast salt vpō them, & they shal offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery daye an hee goate for a sinne offring: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shal they seuen daies purifie the altar,

*Ebr. fil his hand

altar, and cense it, and * consecrate it.
27 And when these dayes are expired, vpon the eight daye and so forth, the Priestes shal make your burnt offrings vpon the altar, & your peace offrings, and I will accept you, saith the Lorde God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

1 THen he brought me towarde the gate of the outward Sanctuarie, which turneth toward the East, & it was shut.
2 Then said the Lord vnto me, This gate shalbe shut, and shall not be opened, & no man shall enter by it, because ye Lord God of Israel hath entred by it, and it shalbe shut.
3 It appertaineth to the Prince: the prince him selfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.
4 ¶ Then brought he mee towarde the North gate before the House: and whē I looked, behold, the glorie of the Lorde filled the house of the Lorde, and I fell vpon my face.
5 And the Lord said vnto me, Sonne of man, * marke well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entring in of the house with euery going forth of the Sanctuarie.
6 And thou shalt say to the rebellious, euen to the house of Israel, Thus saith ye Lord God, O house of Israel, ye haue enough of all your abominations,
7 Seeing that yee haue brought into my Sanctuarie [b] strangers, vncircumcised in heart, & vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when ye offer my bread, euen fat, and blood: and they haue broken my couenant, because of all your abominations.
8 For ye haue not kept the [c] ordinances of mine holy things: but you your selues haue set other to take the charge of my Sanctuarie.
9 Thus saith the Lorde God, No stranger vncircumcised in heart, nor vncircumcised in flesh shall enter into my Sanctuarie, of any stranger that is among the children of Israel,
10 Neither yet the [d] Leuites that are gone back from me, when Israel went astray, which went astray from me after their idols, but they shal beare their iniquitie.
11 And they shal serue in my Sanctuarie, and keepe the gates of the House, and minister in the House: they shall slaye the burnt offering and the sacrifice for the people: and they shall stande before them to serue them.
12 Because they serued before their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lorde God, and they shall beare their iniquitie,
13 And they shall not come neere vnto me to do the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shal beare their shame and their abominations, which they haue committed.
14 And I will make them keepers of the watch of the House, for all the seruice therof, & for all that shalbe done therin.
15 But the Priestes of the Leuites, the sonnes of Zadok, that [e] kept the charge of my Sanctuarie, when the children of Israel went astraye from me, they shal come neere to me to serue me, & they shall stand before me to offer me the fat and the blood, saith the Lord God.
16 They shall enter into my Sanctuarie, and shall come neere to my table, to serue me, and they shall keepe my charge.
17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments, and no wooll shal come vpon them while they serue in the gates of the inner court, & within.
18 They shall haue linen bonets vpon their heads, & shall haue linen breches vpon their loynes: they shall not girde themselues in the sweating places.
19 But when they go forth into the vtter court, euen to the vtter court to the people, they shal put of their garments, wherein they ministred, & lay them in the holy chambers, & they shall put on other garments: for they shal not sanctifie the people with their garments.
20 They shal not also [f] shaue their heads, nor suffer their lockes to growe long, but round their heades.
21 * Neither shall any priest drinke wine when they enter into the inner court.
22 Neither shall they take for their wiues a widowe, or her that is diuorced: but they shall take maidens of the seede of the house of Israel, or a widow that hath beene the widowe of a Priest.
23 And they shall teache my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.
24 And in controuersie they shall stande to iudge, and they shall iudge it according to my iudgements: and they shal keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.
25 * And they shall come at no dead person to defile them selues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husbande: in these maye they

a Meaning, from the commō people, but not from the Priestes, nor the prince, reade Chap. 46, 8, 9.

b For they had brought idolaters which were of other countries, to teache them their idolatrie, Chap. 23. 40.

c Ye haue not offered vnto me according to my Lawe.

d The Leuites which had committed idolatrie, were put from their dignitie & could not be receiued into the Priestes office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the dores, read 2. King. 23. 9

e Which obserued the Lawe of God, and fell not to idolatrie.

f As did the infidels & heathen,

*Leuit. 10. 9.

*Leuit. 21. 13.

*Leuit. 21. 1, 2, 11.

a They may be at their buryall, which was a defiling.

8 be defiled.
26 And when he is cleansed, they shal reckon vnto him seuen dayes.
27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offer his sinne offring, saith the Lord God.
28 * And the Priesthood shalbe their inheritance, yea, I am their inheritance: therefore shal ye giue them no possession in Israel, for I am their possession.
29 They shall eate the meate offring, & the sinne offring, & the trespass offring, and euery dedicate thing in Israel shal be theirs.
30 * And all the first of all the first borne, and euery oblation, euen all of euery sort of your oblations shalbe b priests. Ye shall also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.
31 The Priestes shall not eate of anie thing, that is * dead, or torne, whether it be foule or beast.

Deut.18.1. numb.18.20.

Exod.13.2. & 22.29. and.34.19. numb.3.13.

Exod.22.31. leuit.22.8.

CHAP. XLV.

1 Out of the lande of promes are there separate foure portions, of which the first is giuen to the Priestes and to the Temple, the second to the Leuites, the thirde to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruites, &c.

1 Moreouer when ye shall deuide the land for inheritance, ye shall offer an oblation vnto the Lorde an a holy portion of the lande, fiue and twentie thousand reedes long, and ten thousand broad: this shalbe holy in all the borders thereof round about.
2 Of this there shal be for the Sanctuarie fiue hundreth in length with fiue hũdreth in breadth, al square round about, and fiftie cubites rounde about for the suburbes thereof.
3 And of this measure shalt thou measure the legth of fiue and twentie thousand, and the breadth of ten thousande: and in it shalbe the Sanctuarie, & the most holy place.
4 The holy portion of the lande shall be b Priests, which minister in the Sanctuary, which came nere to serue ẽ Lord: and it shalbe a place for their houses, & an holy place for the Sanctuarie.
5 And in the fiue and twentie thousande of length, & the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.
6 Also ye shall appoint the possession of the citie, fiue thousand broad, & fiue and twentie thousand long ouer against the oblation of the holy portion: it shal be for the whole house of Israel.
7 And a portion shalbe for the prince on the one side, and on that side of the oblation of the holy portiõ, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shalbe by one of the portions from the West border vnto the East border.

a Of all the land of Israel the Lorde onely requireth this portion for the Temple and for the Priests, for the citie and for the prince.

8 In this lande shall be his possession in Israel: and my princes shall no more oppresse my people, and the rest of the lande shall they giue to the house of Israel, according to their tribes.
9 Thus saith the Lorde God, Let it c suffice you, O princes of Israel: leaue of cruelte and oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lord God.
10 Ye shall haue iust balances, and a true d Ephah, and a true Bath.
11 The Ephah and the Bath shal be equall: a Bath shall conteyne the tenth part of an Homer, & an Ephah ẽ tenth part of an Homer: the equalitie thereof shalbe after the Homer.
12 * And the shekell shalbe twentie gerahs, and twentie shekels, and e fiue & twentie shekels & fifteene shekels shall be your Maneh.
13 ¶ This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheat, and ye shall giue the first part of an Ephah of an Homer of barley.
14 Concerning the ordinance of the oyle, euen of the Bath of oyle, ye shal offer the tenth parte of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)
15 And one lambe of two hũdreth sheepe out of the fat pastures of Israel for a meat offring, and for a burnt offring & for peace offrings, to make reconciliation for them, saith the Lord God.
16 All the people of the lande shall giue this oblation for the prince in Israel.
17 And it shalbe the princes part to giue burnt offrings, and meat offrings, and drinke offrings in the solenne feasts & in the new moones, & in the Sabbaths, and in all the hie feastes of the house of Israel: he shall prepare ẽ sinne offring, and the meate offring, and the burnt offring, and the peace offrings to make reconciliation for the house of Israel.
18 ¶ Thus saith the Lorde God, In the first moneth, in the first daye of f the moneth, thou shalt take a yong bullock without blemishe and cleanse the Sanctuarie.
19 And the Priest shall take of the blood of the sinne offring, and put it vpon the postes of the house, and vpon the foure g corners of the frame of the altar, and vpon ẽ postes of the gate of the inner court.
20 And so shalt thou do the seuenth day of the moneth for euery one that hath erred and for him that is deceiued: so shall you reconcile the house.
21 * In the first moneth in the fourtenth daye of the moneth, ye shall haue the

b The Prophet sheweth that the heades must be first reformed afore any good order can be established amõg the people.

c Ephah and Bath were both of one quantitie, saue that Ephah conteined in drie things, ẹ which Bath did in liquor, Leuit.5.11. 1.King.5.11.

d That is, threescore shekels make a weight called Mina: for he ioyneth these three partes to a Mina.

e Which was Nisan, conteyning parte of March and part of April.

f Or, court.

Exod.12.18. leuit.23.5.

Passeo-

Passouer a feast of seuen dayes, & yée shal eate vnleauened bread.
22 And vpon that daye, shall the prince prepare for himselfe, and for all the people of the lande, a bullocke for a sinne offering.
23 And in the seuen dayes of the feast he shall make a burnt offring to the Lord, euen of seuen bullocks, and seuen rams without blemish daily for seuen daies, and an hee goate daily for a sinne offring.
24 And he shal prepare a meate offring of an Ephah for a bullocke, an Ephah for a ram, & an Hin of oyle for an Ephah.
25 In the seuenth moneth, in the fiftenth day of the moneth, shal he do the like in the feast for seue dayes, according to the sinne offring, according to the burnt offring, & according to the meat offring, and according to the oyle.

f Reade Exod. 29.40.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the newe moones. 8 Thorow which doores they must Iourney, or come out of the Temple, &c.

1 THus saith the Lord God, The gate of the inner court, that turneth towarde the East, shall be shut the sixe working dayes: but on the Sabbath it shalbe opened, & in the day of the newe moone it shalbe opened.
2 And the prince shal enter by the wap of the porch of that gate without, and shal stande by the poste of the gate, and the Priestes shal make his burnt offring, & his peace offrings, and he shal worship at the threshold of the gate: after, he shal go forth, but the gate shal not be shut til the euening.
3 Likewise the people of the lande shall worship at the entry of this gate before the Lorde on the Sabbaths, and in the newe moones.
4 And the burnt offering that the prince shal offer vnto the Lord on the Sabbath day, shalbe sixe lambs without blemish, and a ramme without blemish.
5 And the meate offring shalbe an Ephah for a ramme: and the meate offring for the lambes [a] a gift of his hande, and an Hin of oyle to an Ephah.
6 And in the day of the new moone it shal be a young bullocke without blemishe, and sixe lambes and a ramme: they shal be without blemish.
7 And he shal prepare a meate offring, euen an Ephah for a bullocke, and an Ephah for a ram, and for the lambes [b] according as his hand shal bring, and an Hin of oyle to an Ephah.
8 And when the prince shal enter, he shal goe in by the wap of the porche of that gate, and he shall goe forth by the wape thereof.
9 But when the people of the land shall come before the Lorde in the solemne feasts, he that entreth in by the wap of the North gate to worship, shall go out by the wap of the South gate: and he that entreth by the wape of the South gate, shall goe forth by the wap of the North gate: he shall not returne by the wap of the gate whereby he came in, but they shal go forth ouer against it.
10 And the prince shalbe in the middes of them: he shal go in when they go in, and when they go forth, they shall go forth together.
11 And in the feastes, & in the solemnities the meate offring shalbe an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.
12 Howe when the prince shall make a free burnt offring or peace offrings freely vnto the Lorde, one shall then open him the gate, that turneth towarde the East, and hee shall make his burnt offring and his peace offrings, as hee did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shal shut the gate.
13 Thou shalt daily make a burnt offring vnto the Lorde of a lambe of one yeere without blemish: thou shalt do it euery morning.
14 And thou shalt prepare a meat offring for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: this meate offring shall be continually by a perpetual ordinance vnto the Lord.
15 Thus shal they prepare the lambe, and the meate offring & the oyle euery morning, for a continual burnt offring.
16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, and it shalbe their possession by inheritance.
17 But if he giue a gift of his inheritance to one of his seruãts, then it shalbe his to the [c] yere of libertie: after, it shall returne to the prince, but his inheritance shal remaine to his sonnes for them.
18 Moreouer the prince shall not [d] take of the peoples inheritãce, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his own possession, that my people be not scattered euery man from his possession.
19 ¶ After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stode towarde the North: and beholde, there was a place at the West side of them.
20 Then sayde he vnto mee, This is the place where the Priestes shall seethe the trespasse offring and the sinne offring, where they shall bake the meate offring, that they should not beare them into the vtter courte, [e] to sanctifie the people.
21 Then hee brought mee forth into the vtter court, and caused me to go by the foure corners of the court: and behold, in euery corner of the court, there was a court.
22 In the four corners of the court there were

a That is, as much as he wil.
b Meaning, as he shal thinke good.
c Which was at the Iubile, Leuit. 25.9.
d But be contẽt with that portiõ that God hath assigned him, as Chap. 45.8.
e That the people should not haue to do with those things which appertein to y Lord, and thinke it lawfull for them to eate them.

were courtes foyned of fourtie cubites long, and thirtie broade: these foure coyners were of one measure.
23 And there were a wall about them, euē about those four, & kitchins were made vnder the walles round about.
24 Then said he vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 13 The coastes of the lande of promes, and the diuision thereof by tribes.

1 AFterward he brought mee vnto the doore of the house: and behold, [a] waters pssued out frō vnder the thesholde of the house Eastwarde: for the forefront of the house stoode toward the East, and the waters ran downe from vnder the right side of the house, at the Southside of the altar.
2 Then brought he mee out towarde the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastwarde: and beholde, there came foorth waters on the right side.
3 And when the man that had the line in his hande, went foorth Eastwarde, he measured a thousande cubites, and hee brought mee through the waters: the waters were to the ancles.
4 Againe he measured a thousande, and brought mee through the waters: the waters were to the knees: againe hee measured a thousand, and brought mee through: the waters were to the loynes.
5 Afterward he measured a thousand, & it was a [b] riuer, that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not be passed ouer.
6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then hee brought mee, and caused mee to returne to the brinke of the riuer.
7 Now when I returned, beholde, at the brink of the riuer were very many [c] trees on the one side, and on the other.
8 Then sayde he vnto me, These waters pssue out towarde the East countrey, and runne downe into the playne, and shall go into one [d] sea: they shall runne into another sea, and the [e] waters shalbe wholsome.
9 And euery thing that liueth, which moueth, wherefoeuer the riuers shal come, shall liue, and there shall be a very great multitude of fishe, because these waters shal come thither: for they shalbe wholsome, and euery thing shal liue whither the riuer commeth.
10 And then the [f] fishers shal stand vpon it, and from En-gedi euen vnto [g] En-eglaim, they shal spread out their netes: for their fishe shall be according to their kindes, as the fishe of [h] the mayne sea, exceeding many.
11 But [i] the myre places thereof, and the marises thereof shall not be wholsome: they shalbe made salt pittes.
12 And by this riuer vpon the brink thereof, on this side, & on that side shall grow all fruiteful trees, whose leafe shall not fade, neither shal the fruite thereof failc: it shal bring forth new fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruite therof shalbe meate, and the leafe thereof shalbe for [k] medicine.
13 ¶ Thus saith the Lord God, This shal be the border, whereby yee shall inherite the lande according to the twelue tribes * of Israel: Joseph shal haue two portions.
14 And ye shall inherite it, one as well as another: * concerning the which I lift vp mine hande to give it vnto your fathers, and this lande shall fall vnto you for inheritance.
15 And this shalbe the border [k] of the land toward the North side, from the maine sea towarde Hethlon as men go to Zedadah:
16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, & the border of Hamath, & Hazar, Hatticon, which is by the coast of Hauran.
17 And the border from the sea shall bee Hazar, Enan, & the border of Damascus, & the residue of the North, Northward, and the border of Hamath: so shal be the North part.
18 But the East side shall ye measure frō Hauran, & from Damascus, and from Gilead, and from the lande of Israel by Jordē, & from the border vnto the East sea: and so shalbe the East part.
19 And the Southside shalbe toward Teman frō Tamar to the waters of [n] Meriboth in Kadesh, and the riuer to the mayne sea: so shalbe the South part toward Teman.
20 The West parte also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.
21 So shall ye deuide this land vnto you, according to the tribes of Israel.
22 And you shal deuide it by lot for an inheritance vnto you, and to the stragers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, [l] they shall part inheritance with you in the midst of the tribes of Israel.
23 And in what tribe the stranger dwelleth, there shall yee give him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie and of the Prince are rehearsed.

1 NOwe these are the names of the [a] tribes. From the North side, to the coast towarde Hethlon, as one goeth to Hamath, Hazar, Enan, & the border

[a] Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.
[b] Signifying that the graces of God should neuer decrease but euer abound in his Church.
[c] Meaning, the multitude of the that should be refreshed by the spirituall waters.
[d] Shewing that the abundance of these graces should be so great that all the world should be full thereof, which is here meant by ỹ Persiā sea or Genezareth, & the sea called Mediterraneum, Zech. 14.8.
[e] The waters which of nature are salt & vnholsome, shalbe made sweete, and comfortable.
[f] Signifying that when God bestoweth his mercies in such abūdāce, ỹ ministers shal by their preaching winne many.
[g] Which were cities at the corners of the salt or dead sea.
[h] They shalbe here of all sortes, and in as great abundance as in the great Ocean where they are bred.
[i] That is, the wicked & reprobate.

[k] By the land of promes he signifieth the spiritual land whereof this was a figure.

[l] Meaning, that in this spiritual kingdome there should be no difference between Iewe nor Gētile, but that al shuld be partakers of this inheritance in their head Christ.

[a] The tribes after ỹ they entred into the land vnder Iosua, diuided ỹ land somewhat otherwise then is here set forth by this vision.

Or, tree for meat.
Or, for bruses and sores.
Gen. 48. 22.
Gen. 12. 7. & 13. 15. & 15. 18. & 26. 4. deut. 34. 4.

border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.
2 And by the border of Dan from the East side vnto the West side, a portion for Asher.
3 And by the border of Asher from the East part euen vnto the West part a portion for Naphtali.
4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.
5 And by the border of Manasseh from the East side vnto the West side a portion for Ephraim.
6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.
7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.
8 And by the border of Iudah from the East part vnto the West part [b] shall be the offring which they shall offer of fiue and twentie thousand reedes broad, & of length as one of the other partes, from the East side vnto the West side, & the Sanctuarie shalbe in the middes of it.
9 The oblation that ye shall offer vnto the Lord, shalbe of fiue & twentie thousande long, and of ten thousande the breadth.
10 And for them, euen for the Priests shal be this holy oblation, toward ye North fiue and twentie thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broade, and towarde the South fiue & twentie thousand long, and the Sanctuarie of the Lord shalbe in the middes thereof.
11 It shalbe for the Priestes that are sanctified of the sonnes of *Tadok, which haue kept my charge, which went not astray when the childre of Israel went astray, as the Leuites went astray.
12 Therefore this oblation of ye lande that is offred, shalbe theirs, as a thing most holie by the border of the Leuites.
13 And ouer against the border of the Priests the Leuites shall haue fiue and twentie thousand long, and ten thousand broad: all the length shal be fiue & twentie thousand, and the breadth ten thousande.
14 And they shall not sell of it, neyther change it, nor abalienate ye first fruits of the land: for it is holy vnto the Lord.
15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousande, shal be a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the middes thereof.
16 And these shalbe the measures thereof, the North part fiue hundreth and foure thousande, and the South part [c] fiue hundreth and foure thousande, & the East part fiue hundreth and foure thousand, and the West part fiue hundreth, and foure thousand.

b That is, the portion of the ground, which they shal separate and appoint to the Lord, which shall be deuided into three partes, for the Priests, for the prince & for the citie.

Chap. 44.15.

c Meaning, that is should be square.

17 And the suburbes of the citie shall be toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and toward the East two hundreth and fiftie, and towarde the West two hundreth and fiftie.
18 And the residue in length ouer against the oblation of the holie portion shal be ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the encrease therof shalbe for foode vnto them that serue in the citie.
19 And they that serue in the citie, shal be of all the tribes of Israel that shal serue therein.
20 All the oblation shalbe fiue and twentie thousand with [d] fiue & twentie thousande: you shall offer this oblatio foure square for the Sanctuarie, and for the possession of the citie.
21 And the residue shal be for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twentie thousand of the oblation toward the East border, & Westward ouer against the fiue and twentie thousand toward the West border, ouer against shal be for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shal be in the middes thereof.
22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the middes shall be the princes: betweene the border of Iudah, and betweene the border of Beniamin shalbe the princes.
23 And the rest of the tribes shall be thus: from the East part vnto the West part Beniamin shalbe a portion.
24 And by the border of Beniamin, from the East side vnto the West side Simeon a portion.
25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.
26 And by the border of Isshachar from the East side vnto the West, Zebulun a portion.
27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.
28 And by the border of Gad at ye South side, toward [f] Temath, the border shall be euen from [g] Tamar vnto the waters of Meribath in Kadeth, and to the [h] riuer, that runneth into the maine sea.
29 This is the land, which ye shal distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.
30 And these are the bounds of the city, on the North side fiue hundreth, and foure thousand measures.
31 And the gates of the citie shal be after ye names of ye tribes of Israel, ye gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

d Euery way it shalbe fiue and twenty thousand.

e So that Iudah was on ye North side of the Princes and Leuites portions, & Beniamin on the Southside.

f Which is here taken for Idumea.
g Which was Iericho the citie of palme trees.
h Meaning, Nilus that runneth into the Sea called mediterraneum.

32 And at the East side fiue hundreth & foure thousande, and three gates, and one gate of Ioseph, one gate of Beniamin, and one gate of Dan.
33 And at the South side, fiue hundreth & foure thousande measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.
34 At the West side, fiue hundreth and foure thousande, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.
35 It was rounde about eightéene thousand measures, and the name of the citie from that daye shal be, "The Lorde is there.

"Ebr. Iehouah shammah.

DANIEL.

THE ARGVMENT.

THe great prouidence of God, and his singular mercie towarde his Church are most liuely here set forth, who neuer leaueth his destitute, but nowe in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy spirit, ỳ Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the general resurrection, as of the foure Monarchies & empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certeine nomber of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he sheweth Christes office & the cause of his death which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offred, he will still leaue this exercise to his Church vntil the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuseth certeine yong men of the Iewes to learne his lawe. 5 They haue the Kings ordinarie appointed, 8 But they abstaine from it.

1 IN the [a] thirde yere of ỳ reigne of Iehoiakim King of Iudah, came Nebuchadnezzar, king of Babel vnto Ierusalem, and besieged it.
2 And the Lorde gaue Iehoiakim King of Iudah into his hande, with parte of the vessels of the house of God, which he caried into the land of [b] Shinar, to the house of his god, and he brought the vessels into his gods treasurie.
3 And the king spake vnto [c] Ashpenaz the master of his [d] Eunuches, that he should bring certeine of the children of Israel, of the [e] kings seede, and of the princes:
4 Children in whome was no blemishe, but well [f] fauoured, and instruct in all wisedome, & well seene in knowledge, and able to vtter knowledge, and such as were able to stande in the kings palace, and whom they might teache the [g] learning, & the tongue of ỳ Caldeans.
5 And the king appointed them prouision euery day of a [h] portion of the kings meate, & of the wine, which he drank: so nourishing them [i] three yere, that at the ende thereof, they might stand [k] before the king.
6 Now among these were certeine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.
7 Vnto whome the chiefe of the Eunuches [l] gaue other names: for he called Daniel, Beltesheszar, & Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.
8 ¶ But Daniel had determined in his heart, that he would not [m] defile him selfe with ỳ portion of the kings meat, nor with the wine which he drank: therefore he required the chiefe of the Eunuches that hee might not defile him selfe.
9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

a Read 2. Kings 24.1 & Iere. 25.1.
b Which was a plaine by Babylon where was the Temple of their great god, & is here taken for Babylon.
c Who was as master of the wardes.
d Hee calleth them Eunuches whome the king nourished and brought vp to be rulers of other countreis afterward.
e His purpose was to keepe the as hostages, and that he might shew himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernors in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.
f The king required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might do him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this hee is worthy praise, that he esteemed learning, and knew that it was a necessary meane to gouerne by.
g That they might forget their owne religion, and countrey facions, to serue him ỳ better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in al points he refused ỳ abuse of things and superstition, in somuch that he would not eate the meat which the King appointed him, but was content to learne ỳ know ledge of natural things.
h That by their good entertainment they might learne to forget the mediocritie of their owne people.
i To the intent that in this tyme they might both learne the maners of the Caldeans, & also their tongue.
k Aswel to serue at the table, as in other offices.
l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great tentation and a signe of seruitude which they were not able to resist.
m Not that he thought any religion to be in the meat or drinke (for afterward he did eate) but because the king should not entise him by this sweete poyson to forget his religion and accustomed sobriety, and that in his meat and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

10 And

10 And the chiefe of the Eunuches saide
vnto Daniel, [n] I feare my lord ye King,
who hath appointed your meate and
your drinke: wherefore if he see your fa-
ces worse liking then the other children,
which are of your sort, then shall you
make me lose mine head vnto the
King.
11 Then said Daniel to Melzar, whom the
chiefe of the Eunuches had set ouer
Daniel, Hananiah, Mishael, and Aza-
riah,
12 Proue thy seruants, I beseche thee,
ten dayes, and let them giue vs pulse
to eate, and water to drinke.
13 Then let our countenances be looked
vpon before thee, and the countenances
of the children that eate of the portion
of the Kings meate: and as thou seest,
deale with thy seruants.
14 So he consented to them in this mat-
ter, and proued them ten dayes.
15 And at the ende of tenne dayes, their
[q] countenances appeared fairer, and in
[r] better liking then all the childrens,
which did eate the portion of the Kings
meate.
16 Thus Melzar tooke away the portion
of their meate, and the wine that they
should drinke, and gaue them pulse.
17 As for these foure children, God gaue
them knowledge, and vnderstanding in
all learning [s] and wisedome: also he
gaue Daniel vnderstanding of all [t] vis-
ions and dreames.
18 Now when the time was [u] expired,
that the King had appointed to bring
them in, the chiefe of the Eunuches
brought them before Nebuchad-nezzar.
19 And the King communed with them:
and among them all was founde none
like Daniel, Hananiah, Mishael, and
Azariah: therefore stoode they before
the King.
20 And in all matters of wisedome, and
vnderstanding that the King enquired
of them, he found them ten times bet-
ter then all the inchanters and astrolo-
gians, that were in all his realme.
21 And Daniel was vnto [x] the first peere
of king Cyrus.

n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he representeth them, which are of no religiõ: for neither hee would cõdemne thens nor maintayne his owne.
o Meaning, that within this space he might haue the tryall, and that no man should be able to discerne it: and thus he spake, being moued by the Spirit of God.
p Not that it was a thing abominable to eate deintie meates and to drinke wine, as both before and after they did, but if they should haue hereby bene wonne to the King and haue refused their owne religion, that meate and drinke had bene accused.
q This bare feeding and that also of Moses when hefledde from the court of Egypt, declareth that we must liue in sich sobrietie as God doth call vs vnto, seeing he wil make it more profitable vnto vs, then all deinties: for his blessing only sufficeth. "*Ebr fatter in flesh.*
r Meaning, in the liberall sciences, and naturall knowledge, and not in the magical artes which are forbidden, Deut. 18. 11.
s So he only was a Prophet & none of the other: for by dreames and visions God appeared to his Prophets, Nomb. 12. 6.
t Of the three yeeres aboue mentioned verf. 5.
u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stoode.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The King commandeth all the wise men of Babylon to bee slayne because they could not interpret his dreame. 16 Daniel requireth tyme to solute the question. 24 Daniel is brought vnto the King & sheweth him his dreame and the interpretation thereof. 44 Of the euerlasting Kingdome of Christ.

1 And in the [a] second peere of ye reigne
of Nebuchad-nezzar, Nebuchad-
nezzar dreamed [b] dreames where-
with his spirit was [c] troubled, and his
[d] sleepe was vpon him.
2 Then the King commanded to call the
inchanters, and the astrologians and
the sorcerers, and the [e] Caldeans for to
shewe the King his dreames: so they
came and stoode before the King.
3 And the King said vnto them, I haue
dreamed a dreame, and my spirite was
troubled to know the dreame.
4 Then spake the Caldeans to the King
in the [f] Aramites language, O King,
liue for euer: shewe thy seruants thy
dreame, and we shall shewe the inter-
pretation.
5 And the king answered and said to the
Caldeans, The thing is gone from me.
If ye will not make me vnderstand the
dreame with the interpretation thereof,
ye shalbe drawen in pieces, and your
houses shalbe made a stakes.
6 But if ye declare the dreame and the
interpretation thereof, ye shall receiue
of me gifts and rewardes, and great
honour: therefore shewe me the dreame
and the interpretation of it.
7 They answered agame, and saide, Let
the king shew [g] his seruants ye dreame,
and we will declare the interpretation
thereof.
8 Then the King answered, and saide, I
knowe certeinly that ye [h] would game
the time, because ye see the thing is gone
from me.
9 But if ye wil not declare me ye dreame,
there is but one vndgement for you: for
ye haue prepared lying and corrupt
words, to speake before me till the time
be changed: therefore tell me ye dreame,
that I may knowe, if ye can declare me
the interpretation thereof.
10 Then the Caldeans answered before
the king, and said, There is no man vp-
on earth that can declare the kinges
matter: yea, there is neither king nor
prince nor lorde that asked such things
at an inchanter or astrologian or Cal-
dean.
11 For it is a rare thing that the king re-
quireth, and there is none other that
can declare it before the king, except
the gods whose dwelling is not with
flesh.
12 For this cause the king was angrie
and in great furie, and commanded to
destroy all the wise men of Babel.
13 ¶ And when sentence was giuen, the
wise men were slayne: and they

a The father and the sonne were both called by this name: so that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father.
b Not that he had many dreames, but because many matters were conteined in this dreame.
c Because it was so rare and strange a dreame that he had not had the like.
d He was so heauie with sleepe that he began to sleepe againe. Some reade, and his sleepe was broken from him.
e For all these Astrologers and sorcerers called themselues by this name of honour as though all the wisdome and knowledge of the countrey depended vpon them, and that all other countreis were voide of the same.
f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speake it as the Iewish writers doe to this day.
g This is a iust reward of their arrogancie (which vaunted of themselues that they had the knowledge of all things) that they should be prouoed fooles, and that to their perpetuall shame and confusion. h Herein appeared their ignorance that notwithstanding their brags, yet were they not able to tell the dreame, except he gatred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthie to die. "*Ebr redeem: the time.*

i sought

i Which declareth, that God would not haue his seruant ioyned in the company of these sorcerers, and Astrologers, whose artes were wicked, & therefore iustly ought to dye, though the king did it vpon a rage, & no zeale.

*Or, the captaine of the garde.

*Psalm.113.2. and 115.18.

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnes, and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth anything.

l To whom thou madest thy promes, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interprete it.

n Whereby appeareth that many were slaine as verse 13. and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affection, and not considering, if their science were lawfull or no,

i sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisdome to Arioch the kinges [a] chiefe steward, which was gone forth to put to death the wise men of Babel,

15 Yea, he answered and said vnto Arioch the kinges captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leasure & that he would shewe the king the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secrete, that Daniel and his fellowes shoulde not perishe with the rest of the wise men of Babel.

19 Then was the secrete reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, * The Name of GOD be praised for euer and euer: for wisdome and strength are his,

21 And he changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisdome vnto the wise, and vnderstanding to those that vnderstand.

22 He discouereth the deepe and secrete things: he knoweth what is in the darknes, and the [k] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen me wisdome and [m] strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to destroy the wise men of Babel: he went and said thus vnto him, Destroy not [n] the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Beltesh-azzar, Art thou able to shewe me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and saide, The secret which the king hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in [o] heauen that reuealeth secrets, and sheweth the king Nebuchad-nezzar what shalbe in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bedde, thoughts came into thy minde, what should come to passe hereafter, and he that reuealeth secretes, telleth thee, what shall come.

30 As for me, this secrete is not shewed me for any wisdome that I haue, more then any other liuing, but only to shew the king the interpretation, and that thou mightest knowe the thoughtes of thine heart.

31 O king, thou sawest, and beholde, there was a great image: this great image whose glorp was so excellent, stode before thee, & the forme therof was terrible.

32 This images head was of fine [q] gold, his breast and his armes of siluer, his bellie and his thighs of brasse,

33 His legges of yron, and his feete were part of yron, and part of clap.

34 Thou beheldest it till a stone was cut without hands, which smote ye image vpon his feete, that were of yron and clap, and brake them to pieces.

35 Then was the yron, the clap, the brasse, the siluer and the golde broken all together, and became like the chaffe of the sommer floores, and the winde caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, & strength, & glorie.

38 And in all places where the children of men dwell, the beastes of the fielde, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of gold.

39 And after thee shall rise another kingdome, [s] inferiour to thee, of siluer, and another third kingdom shalbe of brasse, which shall beare rule ouer al the earth.

o He affirmeth that manby reason, & arte is not able to atteine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he finiteth the King ye a certaine feare and reuerence of God that he might be ye more apt to receiue ye hie mysteries, that should be reueiled.

p Because he had said that God onely must reuecile the signification of this dreame, ye King might haue asked, why Daniel did enterprise to interprete it, and therefore he sheweth, he was but Gods minister, and had no giftes, but such as God had giuen him to set forth his glorie.

q By gold, siluer, brasse, and yron, are meant the Caldean, Persian, Macedonian, and Romane kingdom, which should successiuely rule all the world till Christ (which is here called the stone) come himselfe, and destroy the wicked, last: and this was to assure the Iewes, that their afflictions should not end with the empire of the Caldeans, but that they should paciently abide the comming of Messiah, which should be at the end of this fourth monarchie.

r Daniel leaueth out the kingdome of the Assyrians which was before the Babylonian, both because it was not a monarchie and general empire, and also because he would declare the things, that were to come, to the comming of Christ for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruell.

s Meaning, the Persians, which were not inferiour in dignitie, power, & riches, but were worse touching ambition, crueltie, and al kind of vice: shewing, that the world should grow worse, and worse, till it was restored by Christ.

t That is, of the Macedonians shalbe of brasse, not alluding to the hardnes thereof, but to the vilenes in respect of siluer.

u That is, the Romane empire shal subdue all these other aforenamed, which after Alexander were deuided into the Macedonians, Grecians, Syrians and Egyptians.
x They shal haue ciuill warres and continual discords among thé selues.
y They shall by marriages, and affinities thinke to make themselues strong: yet shal they neuer be ioyned in hearts.
z His purpose is to shewe, that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remayne for euer.
a Meaning Christ, who was sent of God, and not set vp by mã, whose kingdome at the beginning shoulde be smal, and without beautie to mans iudgemẽt, but shoulde at length grow and fill the whole earth, which hee calleth a great mountaine, as vers. 35. And this kingdome, which is not onely referred to ỳ person of Christ, but also to the whole body of his Church, & to euery member thereof, shal be eternal: for ỳ spirit ỳ is in them, is life eternal, Rom. 8. 10.
b Though this humbling of ỳ king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if he suffred it: but it is credible that Daniel admonished him of his fault, & did not suffer it.
c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward.
d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuitie, and also he receiued them, lest he should offend this cruel king which willingly gaue them.
e He did not this for their priuate profite, but that the whole Church which was then here in affliction, might haue some release and ease, by this benefite.

40 And ỳ fourth kingdome shalbe strong as yron: for as yron breaketh in pieces, and subdueth all things, & as yron bruseth all these things, so shal it breake in u pieces, and bruse all.
41 Where as thou sawest the feete & toes, part of potters clape, and part of yron: ỳ kingdome shalbe x deuided, but there shalbe in it of the strength of the yron, as thou sawest the yron mixt with the clap, and earth.
42 And as the toes of the feete were parte of yron, and parte of clape, so shall the kingdome be partly strong, and partly broken.
43 And where as thou sawest yron mixte wb clap and earth, they shal mingle themselues with y seede of men: but they shall not ioyne one with another, as yron can not be mixed with clap.
44 And in the dapes of these kinges, shall the God of heauen set vp a kingdome, which z shall neuer be destroyed: & this kingdome shall not be giuen to another people, but it shall breake, and destroye all these kingdomes, and it shall stande for euer.
45 Where as thou sawest, that the a stone was cut of ỳ mountaine wbout handes, and that it brake in pieces the yron, the brasse, the clap, the siluer, and the golde: so the great God hath shewed the king, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.
46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and b bowed himselfe vnto Daniel, & commanded that they should offer meate offeringe, and sweete odours vnto him.
47 Also the king answered vnto Daniel, and said, I knowe of a trueth that your c God is a God of gods, and the Lorde of kings, and the reuealer of secrets, seeing thou couldest open this secret.
48 So ỳ king made Daniel a great man, and gaue him many and great d gifts. He made him gouernour ouer ỳ whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.
49 Then Daniel e made request to the king, and hee set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the f gate of the king.

f Meaning, that either hee was a iudge, or that he had ỳ whole authoritie, so that none could be admitted to the kings presence, but by him.

CHAP. IXI.

1 *The King setteth vp a golden mage.* 8 *Certeine are accused because they despised the Kings commaundement, and are put into a burning oven.* 25 *By beliefe in God they are deliuered from the fire.* 26 *Nebuchad-nezzar confesseth the power of God after the sight of the miracle.*

1 NEbuchad-nezzar the king made a an image of golde, whose heyght was thyrtescore cubits, and ỳ breadth thereof fiue cubites: hee set it vp in the plaine of Dura, in the prouince of Babel.
2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the b dedication of the image, which Nebuchad-nezzar the c king had set vp.
3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouerners of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: & they stode before the image, which Nebuchad-nezzar had set vp.
4 Then an herald cryed aloude, Be it knowen to you, O people, d natiõs, and languages,
5 That when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, & all instruments of musike, ye fal downe and worship the golden image, that Nebuchad-nezzar the king hath set vp.
6 And whosoeuer falleth not downe and worshipeth, shall ỳ same houre be cast into the middes of an hot fyre furnace.
7 Therefore assone as al ỳ people heard the sounde of the cornet, trumpet, harpe, sackebut, psalterie, & all instruments of musike, all the people, nations, and languages fel downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.
8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

a Vnder pretece of religion, & holinesse in making an image to his idole Bel, hee sought his owne ambition and vaineglory: and this declareth, ỳ he was not touched with ỳ true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are oueracome with ỳ greatnes of his workes. The Greeke interpreters write, that this was done eightene yeres after the dreame, and as may appeare the king feared lest the Iewes by their religion should haue altered the state of his common wealth, and therfore he ment to bring al to one kind of religion, and so rather sought his owne quietnes, then Gods glory.
b Shewing, that the idole is not known for an idole so long as he is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god.
c This was sufficient with the wicked at al times to approue their religion, if the kings authoritie were alleaged for the establishment thereof, not considering in ỳ meane season what Gods word did permit.
d These are the two dangerous weapons wherewith Satan vseth to fight against ỳ children of God, the consent of ỳ multitude and the cruelitie of ỳ punishment: for though some feared God, yet the multitude, which consented to the wickednes, astonied them: and here the king required not an inward consent, but an outward gesture, ỳ the Iewes might by litle & litle learne to forget their true religion.

e It seemeth, ȝ they named not Daniel because he was greatly in the Kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image was inuented by the malicious flatterers, which sought nothing but the destructiõ of the Iewes, whome they accused of rebellion & ingratitude.

ȝ Signifying, ȝ he would receiue them to grace, if they would now at the length obey his decree.

g For thei should haue done iniury to God, if thei should haue douted ȝ holy cause, and therefore they say, that they are resolued to die for Gods cause.

h They ground on two pointes, first on ȝ power, and prouidence of God ouer thē, and secondly on their cause, which was Gods glory, & the testifying of his true religion, with their blood, and so make open confession, that they wil not so much as outwardly cõsent to idolatry.

i This declareth that the more ȝ tyrants rage and the more wittie they shew themselues in inuenting strange, and cruel punishmēts, the more ȝ God glorifyed by his seruants to whom he giueth patience & constāce to abide the cruelties of their punishment: for either he deliuereth them frō death, or els for this life giueth them a better.

9 For they spake and said to the king Nebuchad-nezzar, O king, liue for euer,
10 Thou, O king, hast made a decree, that euery man that shal heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musike, shall fall downe and worship the golden image,
11 And whosoeuer falleth not downe, and worsh ippeth, ȝ he should be cast into the middes of an hote fyre fornace.
12 There are certeine Iewes whom thou hast set ouer the charge of the prouince of Babel, g Shadrach, Meshach, & Abednego: these men, O king, haue not regarded thy commandement, neither wil they serue thy gods, nor worship the golden image, that thou hast set vp.
13 ¶ Then Nebuchad-nezzar in his anger & wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.
14 And Nebuchad-nezzar spake, and said unto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?
15 h Now therefore are ye readie when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musike, to fall downe, and worship the image, which I haue made? for if ye worship it not, ye shalbe cast immediatly into ȝ midst of an hote fyre fornace: for who is that God, that can deliuer you out of mine hands?
16 Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchad-nezzar, we g are not carefull to answere thee in this matter.
17 Beholde, our God whom we serue, is h able to deliuer vs from the hote fyre fornace, & he wil deliuer vs out of thine hand, O king.
18 But if not, be it knowen to thee, O king, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.
19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therfore he charged and commanded that they should heate the fornace at once seuen i times more then it was wont to be heat.
20 And he charged the most valiant men of warre that were in his armie, to bind Shadrach, Meshach, and Abednego, & to cast them into ȝ hote fyre fornace.
21 So these men were bounde in their coats, their hosen, and their cloks with their other garments, and cast into the middes of the hote fyre fornace.
22 Therfore, because ȝ kings commandement was strait, ȝ ȝ fornace should be exceeding hote, ȝ flame of ȝ fire slew those men that brought forth Shadrach, Meshach and Abednego:
23 And these three men Shadrach, Meshach & Abednego fel downe bound into ȝ middes of ȝ hote fyre fornace.
24 ¶ Then Nebuchad-nezzar ȝ king was astonied & rose vp in haste, & spake, and said unto his counsellers, Did not we cast three men bound into ȝ middes of ȝ fire? Who answered and said unto ȝ king, It is true, O king.
25 And hee answered, and said, Lo, I see foure men loose, walking in ȝ middes of ȝ fire, and they haue no hurt, and ȝ forme of ȝ fourth is like ȝ k sonne of God.
26 Then ȝ king Nebuchad-nezzar came neere to ȝ mouth of ȝ hote fyre fornace, & spake and said, Shadrach, Meshach & Abednego, ȝ seruants of ȝ hie God, goe forth and come hither: so Shadrach, Meshach and Abednego, l came forth of ȝ middes of ȝ fire.
27 Then ȝ rulers, princes and dukes, and ȝ kings counsellers came together to see these men, because ȝ fire had no power ouer their bodies: for not an heare of their head was burnt, neither was their coats changed, nor any smel of fire came vpon them.
28 Wherefore Nebuchad-nezzar spake & said, m Blessed be ȝ God of Shadrach, Meshach and Abednego, ȝ hath sent his Angel, and deliuered his seruants, ȝ put their trust in him, and haue changed ȝ kings commandement, & yelded their bodies rather then they would serue or worship any god, saue their owne God.
29 Therefore I make a decree, that euery people, nation, & language, which speake any n blasphemie against ȝ GOD of Shadrach, Meshach & Abednego, shall be drawen in pieces, and their houses shalbe made a iakes, because there is no god that can deliuer after this sort.
30 Then ȝ king promoted Shadrach, Meshach & Abednego in ȝ prouince of Babel.
31 Nebuchad-nezzar king unto al people, nations and languages, that dwell in al ȝ o world, Peace be multiplied vnto you.
32 I thought it good to declare ȝ signes and wonders, that ȝ hie GOD hath wrought toward me.
33 Howe great are his signes, and howe mightie are his wonders! p his kingdome is an euerlastīng kingdome, and his dominion is from generation to generation.

k For the Angels were called ȝ sonnes of God, because of their excellēcie: therefore ȝ king called this Angel, whō God sent to comfort his in these great torments, ȝ the sonne of God.

l This commendeth their obedience vnto God, ȝ they would not for any feare depart out of this fornace, til ȝ time was appointed, as Noah remained in ȝ Arke till ȝ Lord called him forth.

m He was moued by ȝ greatnes of ȝ miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to cõuert mē to God, but that doctrine must chiefly be adiouned, without ȝ which there can be no faith.

n If this heathen king mooued by Gods Spirite, would not see blasphemy vnpunished, but made a lawe and set a punishment to such transgressors, much more ought all they ȝ professe religion, take order that such impietie reigne not, least according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning, so farre as his dominion extēded.

p Read cha. 2. 44

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud king he should become as a beast. 32 After, he confesseth the power God and is restored to his former dignitie.

1 I Nebuchad-nezzar being at [a] rest in mine house, and flourishing in my pa-
2 lace, Sawe a [b] dreame, which made me a-
3 fraid, and the thoughtes vpon my bed, and the visions of mine head troubled me. Therefore made I a decree, that they
4 should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame. So came the inchanters, the astrologi-
5 ans, the Caldeans and the soothsayers, to whom I tolde the dreame, but [c] they could not shewe me the interpretation thereof, Till at the last Daniel came before me,
6 (whose name was [d] Beltelhazzar, accordinge to the name of my god, which hath the spirit of the holie gods in him) and before him I tolde the dreame, saying, O Beltelhazzar, [e] chiefe of the en-
7 chanters, because I know, that the spirit of the holie gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof. Thus were the visions of mine head in
8 my bed. And beholde, I sawe a [f] tree in the middes of the earth and the height thereof was great: A great tree and strong, and the height
9 thereof reached vnto heauen, and the sight thereof to the endes of all the earth. The boughes thereof were faire and the frute thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the fielde, and
10 the foules of the heauen dwelt in the boughes thereof, and all flesh fedde of it. I sawe in the visions of mine head
11 vpon my bed, and beholde, a a watchman and an holie one came down from heauen, And cried aloude, and saide thus, Hewe downe the tree, and breake of his branches: shake of his leaues, and scat-
12 ter his frute, that the beastes may flee from vnder it, and the foules from his branches. Neuertheleste leaue the stumpe of his roots in the earth, and with a band of
13 yron and brasse bind it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the fielde. [b] Let his heart be changed from mans
14 nature, and let a beastes heart be geuen vnto him, and let seuen times be passed ouer him. [i] The sentence is according to the decree of the watchmen, and according to the word of the holie ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men. This is the dreame, that I King Ne-
15 buchad nezzar haue seene: therefore thou, O Beltelhazzar, declare the interpretation thereof: for all the wisemen of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirite of the holie gods is in thee. [g] Then Daniel (whose name was Bel-
16 telhazzar) helde his [k] peace by the space of one houre, and his thoughts troubled him, and the King spake and saide, Beltelhazzar, let neither the dreame, nor the interpretation thereof trouble thee. Beltelhazzar answered and saide, My loide, the dreame be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which was
17 great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,
18 Whose leaues were faire and the frute thereof much, and in it was meate for all, vnder the which the beastes of the fielde dwelt, and vpon whose branches the foules of the heauen did sit,
19 It is thou, O King, that art great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy domiuion to the ends of the earth.
20 Where as the King saw a watchman, and an holie one, that came down from heauen, and said, Hewe downe the tree and destroy it, yet leaue the stumpe of the roots thereof in the earth, and with a band of yron & brasse bind it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beastes of the fielde, [l] till seuen times passe ouer him,
21 This is the interpretation, O King, and it is the decree of the most high, which is come vpon my loid the king,
22 That they shall driue thee from men, & thy dwelling shalbe with the beasts of the fielde: they shall make thee to eate grasse as the [m] oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou know, that [n] the most high beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.
23 Whereas they saide, that one shoulde leaue the stumpe of the tree roots, thy

a There was no trouble that might cause me to dreame, and therefore it came onely of God.
b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was and what it meant: and here he onely expoundeth the dreame.
c In that that he sent abroade to others whose ignorance in times past he had experimented, and left Daniel which was euer readie at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.
d This no doubt was a great grief to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.
e Which also was a great grief to the Prophet to be nombred among the sorcerers and men whose practises were wicked and contrary to Gods word.
f By the tree, is signified the dignitie of a King, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankind.
g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer ready to doe Gods will and is not infect with mans corrupcion but is euer holie: and in that that he commandeth to cut downe this tree, he knewe that it shoulde not be cut downe by man but by God.
h Hereby he meaneth that Nebuchad-nezzar should not only for a time lose his kingdome, but be like a beast.
i God hath decreed this judgement and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.
k He was troubled for ye great iudgement of God which he sawe ordeined against the King: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon men, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.
l Whereby he meaneth a long space, as seuen yeeres. Some interprete seuen moneths, and others seuen weekes: but it seemeth he meant of yeeres.
m Not that his shape or forme was changed into a beast, but ye he was either striken mad, and so auoided mans company, or was cast out for his tyrannie and sowandred among the beasts, and are herbes

and grasse.
n Daniel showeth the cause, why God thus punished him.

kingdome

o Cease from provoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thyne vpright life that thou hast true faith & repentance.
p Suffer the errors of thy former life to be redressed.
q After ȝ Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God except his Spirit moue him, seing that these terrible threatnings could not moue him to repent.
r When ȝ verme of these seuen yeres was accõplished.

Chap.7.14. micah.4.7. Luke 1.33.

s He confesseth Gods will to be the rule of al iustice and a most perfit law wherby he gouerneth both man & Angels and deuils, so that none ought to murmure, or aske a reason of his doings, but onely to stand content therewith & giue him the glory.
t By who it seemeth that he had byn put frõ his kingdome before.
u He doth not onely praise God for his deliuerance, but also confesseth his fault that God may onely haue the glory & man the shame, and that he may be exalted and man cast downe.

kingdome shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.
24 Wherefore, O King, let my counsel be acceptable vnto thee, and o breake of thy sinnes by righteousnesse, and thine iniquities by mercie toward the poore: loe, let there be an p healing of thine errour.
25 All these things shall come vpon the king Nebuchad-nezzar.
26 ¶ At the ende of twelue q moneths, he walked in the royall palace of Babel.
27 And the king spake and said, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?
28 While the worde was in the kinges mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,
29 And they shall driue thee from men, and thy dwelling shalbe with the beasts of the fielde: they shall make thee to eate grasse, as the oxen, and seuen times shal passe ouer thee, until thou knowest, that the most high beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.
30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his heares were growen as egles feathers, and his nayles like birds clawes.
31 And at the ende of these r daies I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanckes vnto the most High, and I praised and honoured him that liueth for euer, * whose power is an euerlasting power, and his kingdome is from generation to generation.
32 And all the inhabitants of the earth are reputed as nothing: and according to his s will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?
33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory & my beauty was restored vnto me, & my counsellours t and my princes sought vnto me, and I was established in my kingdome, and my glorie was augmented toward me.
34 Now therefore I Nebuchad-nezzar u praise, and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

Balthazzar King of Babylon feeth an hand writing on the wall. 8 The soothsayers called of the King, can not expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

1 KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before ȝ thousand.
2 And Belshazzar c whiles he tasted the wine, commanded to bring him the golden and siluer vessels, which his d father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues, and his concubines might drinke therein.
3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King and his princes, his wiues, and his concubines dranke in them.
4 They drinke wine and praised the e gods of gold, and of siluer, of brasse, of yron, of wood and of stone.
5 At the same houre appeared fingers of a mans hand, which wrote ouer f against the candlestick vpon the plaister of the wall of the kings palace, and the king sawe the palme of the hand that wrote.
6 Then the kinges countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his g knees smote one against the other.
7 Wherefore the king cried loud, that they should bring the astrologians, the Caldeans & the soothsayers. And the king spake, and said to the wise men of Babel, Whosoeuer can read this writing, and declare me ȝ interpretation thereof, shalbe clothed with purple, and shall haue a chaine of golde about his necke, and shall be the third ruler in the kingdome.
8 Then came al the kings wise men, but they could neither reade the writing, nor shew the king the interpretation.
9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.
10 Nowe the h Queene by reason of the talke of the king, and his princes came into the banket house, and the Queene spake, and said, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.
11 There is a man in thy kingdome, in whom is the spirite of the holie gods, and in the dayes of thy father light and vnderstanding and wisdome like the wisdome of the gods, was founde in him: whom the king Nebuchad-nezzar thy father the king, I saye, by this sight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles seeke manie meanes, who drawe them from God, because they seeke not to him who is the onely comfort in all afflictions. h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes,

a Daniel reciteth this history of king Belshazzar Euilmerodachs sonne, to shew Gods iudgements against ȝ wicked, for the deliuerance of his Church, and how the prophecie of Ieremiah was true, ȝ they should be deliuered after seuentie yeeres.
b The kings of ȝ East parts then vsed to sit alone commonly, and disdained that any should sit in their companie: and now to shew his power, & how little he set by his enemie, which then besieged Babylon, he made a solemne banket, and vsed excesse in their companie which is meant here by drinking wine: thus the wicked are most dissolute, and negligent when their destruction is at hand.

Or, ouercome with wine.

c Meaning, his grandfather.
d In contempt of the true God they praised their idoles, not ȝ they thought, that the gold or siluer were gods, but ȝ there was a certaine vertue, & power in the to do the good, which is also the opinion of all idolaters.
e That it might ȝ better be sene. f So he that before contemned God, was moued

i Read Chap. 4. 6. and this declareth, that both this name was odious vnto him, and also that he did not vse these vile practises, because hee was not among them when all were called.

thy father, made chiefe of the [l] enchanters, astrologians, & aldeans, and soothsayers,
12 Because a more excellent spirit, and knowledge, and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolued doubtes) were found in him, euen in Daniel, whom the king named Belteshazzar: now let Daniel be called, and he wil declare the interpretation.
13 ¶ Then was Daniel brought before the king, and the king spake and saide vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whome my father the king brought out of Iewry?
14 Now I haue heard of thee, that [k] the spirit of the holy gods is in thee, & that light and vnderstanding and excellent wisdome is found in thee.
15 Now therefore wisemen, & astrologians haue bene brought before me, that they should read the this writing, & shew me the interpretation thereof: but they could not declare the interpretation of the thing.
16 Then heard I of thee, that thou couldest shew interpretations, and dissolue doutes: now if thou canst read the writing, and shewe mee the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.
17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will read the writing vnto the king, and shewe him the interpretation.
18 O king, heare thou, The most high God gaue vnto [l] Nebuchad-nezzar thy father a kingdome, and maiestie and honour and glorie.
19 And for the maiestie that he gaue him, all people, nations & languages trembled, and feared before him: he put to death whome hee woulde: hee smote whome hee would: whome hee would he set vp, and whome he would he put downe.
20 But when his heart was puft vp, & his mind hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.
21 And he was driuen from the sonnes of men, and his heart was made like the beastes, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dewe of the heauen, till hee knewe, that the most high GOD bare rule ouer the kingdome of men, and that he appointeth ouer it, whom soeuer he pleaseth.
22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these thinges.
23 But hast lift vp thy selfe vp against the Lord of heauen, and they haue brought the vessels of his house before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and golde, of blasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.
24 [m] Then was the palme of the hande sent from him, and hath written this writing.
25 And this is the writing that he hath written, [n] MENE, MENE, TEKEL VPHARSIN.
26 This is the interpretation of [o] thing, MENE, God hath nombred thy kingdome, and hath finished it.
27 TEKEL, thou art waied in the balance, and art found [n] to light.
28 PERES, thy kingdome is deuided, and giuen to the Medes and Persians.
29 Then at the commandement of Belshazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that he should be the third ruler in the kingdome.
30 The same night was Belshazzar the king of the Caldeans slame.
31 And Darius [o] of the Medes toke the kingdome, being threescore and two yere olde.

k For the idolaters thought, ye the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that ye spirit of prophecie, and vnderstanding came of them.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth, that he doeth not sinne of ignorance, but of malice.

m After that God had so long time deferred his anger, and patiently wayted for thine amendment.

n This worde is twise written for the certeintie of the thing: shewing, that God had most surely counted: signifying also that God hath appointed a terme for all kingdoms, and that a miserable ende shall come on all that raise themselues against him.

[n] Or, wanting.

o Cyrus his sonne in lawe gaue him this title of honour although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An acte against Daniel. 16 He is put into a denne of lyons by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lyons. 25 Darius by a decree magnifieth the God of Daniel.

1 IT pleased Darius to set ouer [p] kingdome [a] an hundrieth and twentie gouernours, which should be ouer the whole kingdome.
2 And ouer these, three rulers (of whome Daniel was one) that the gouernours might gine accompts vnto them, and the king should [n] haue no domage.
3 Nowe this Daniel [b] was preferred aboue the rulers and gouernours, because the spirite was excellent in him, and the king thought to set him ouer the whole realme.
4 ¶ Wherefore the rulers and gouernours [c] sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor faute: for he was so faithfull that there was no blame nor faute found in him.
5 Then said these men, We shal not finde an occasion against this Daniel, except we finde it against him concerning the Lawe of his God.
6 Therefore the rulers and these gouernours went together to the king,

a Read Ester Chap. 1. 1.

[n] Or, not be troubled.

b This heathen king preferred Daniel a strãger to all his nobles & familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by al occasions to deface them: therfore against such assaultes there is no better remedy then to walke vprightly in the feare of God, and to haue a good conscience.

and

and said thus vnto him, King Darius, liue for ever.

7 All the rulers of thy kingdome, the officers & gouernours, the counsellers, & dukes haue consulted together to make a decree for the king and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shalbe cast into the denne of lyons.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius [d] sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his [e] windowe being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed & praised his God, as he did afore time.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Hast thou not sealed the decree, that euery man that shall make request to any god or man within thirtie dayes, saue to thee, O king, shalbe cast into the denne of lyons? The king answered, and saide, The thing is true, according to [f] lawe of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When he king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, Vnderstand, O king, that the law of [g] Medes and Persians is, that no decree nor statute which the king confirmeth, may be [h] altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lyons: nowe the king spake, and said vnto Daniel, Thy God, whome thou alway seruest, euen he wil deliuer thee.

17 And a stone was brought, and laied vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went into his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 ¶ Then the king arose earely in the morning, and went in all haste vnto the denne of lyons.

20 And when he came to the denne, he cried with a lamentable voyce vnto Daniel: and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) able to deliuer thee from the lyons?

21 Then said Daniel vnto the king, O king, liue for euer.

22 My God hath sent his Angel & hath shut the lions mouthes, that they haue not hurt me: for [i] my iustice was found out before him: and vnto thee, O king, I haue done [h] no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no maner of hurt was found vpon him, because he [k] beleeued in his God.

24 And by the commandement of the king these men which had accused Daniel, were brought, and were [l] cast into the denne of lyons, euen they, their children, and their wiues: and the lyons had the mastry of them, and brake all their bones a pieces, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare [m] before the GOD of Daniel: for he is the [n] liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion shalbe euerlasting.

27 He rescueth and deliuereth, & he worketh signes and wonders in heauen and in earth, who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in [p] reigne of Darius and in the reigne of Cyrus of Persia.

d Herein is condemned the wickednes of the king, who would he set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

e Because he would not by his silence shewe that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people whe they should pray toward that Temple, and also that others might see, that he would neither consent in heart nor deede for these fewe dayes to any thing that was contrary to Gods glory.

f Thus the wicked maintaine euil lawes by constancie, and authoritie, which is oft times either lightnes, or stubbernnes when as the innocents thereby perish: & therefore gouernours neither ought to feare nor be ashamed to break such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause and vprightnes in this thing, wherein I was charged, is approued of God.

i For he did disobey the kings wicked commandement to obey God, and so did no iniury to the king, who ought to command nothing, whereby God should be dishonoured.

k Because he committed himselfe wholy vnto God whose cause he did defend, he was assured, that nothing but good could come vnto him: wherein we see the power of faith, as Hebr. 11. 33.

l This is a terrible example against al the wicked, which do against their conscience make cruel lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednes is come to light: though not in euery point or with like circumstances, yet to execute true iustice vpon them.

m This proueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatrie, and not only giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his word: but this was a certaine confession of Gods power, whereunto hee was compelled by this wonderfull miracle.

n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel. 8 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

1 ¶ In the first yeere of Belshazzar king of Babel, Daniel sawe a dreame, and there were visions in his head, vpon his

a Whereas the people of Israel looked for a cõtinual quietnes after these seuõtie yeres, as Ieremiah had declared, he sheweth that thi rest shal not be a deliuerance from all troubles, but a beginning, and therefore incouraged them to looke for a cõtinual affliction til the Messiah be vttered & reuciled, by whome they shoulde haue a spiritual deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destrucõ of the Babyloniall kingdome.

b Which signified that there should be horrible troubles & afflictiõs in the world & at sundrie times. c Meaning ỹ Assyrian & Caldean empire, which was most strong & fierce in power, & most soone come to their autoritie as though they had had wings to flie: yet their wings were pulled by the Persians, & they went on their feete, & were made like other men, which is here meant by mans heart. d Meaning, the Persians, which were barbarous & cruel. e They were small in the beginning, & were shut vp in their mountaines and had no brute. f That is, destroyed many kingdomes, and was insatiable.

g To wit, the Angels by Gods cõmandement, who by this meanes punished the ingratitude of the world. h Meaning, Alexander the King of Macedonie. i That is, his foure chiefe captaines, which had the empire amõg them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was King of Macedonie, and Ptolomeus had Egypt. k It was not of himselfe nor of his owne power that he gate all these countreys: for his army conteined, but thirtie thousand men, & he ouercame in one battel Darius, which had ten hundreth thousand, when he was so heauy with sleepe that his eyes were scarse open, as the stories report: therfore this power was giuen him of God. l That is, the Romane empire which was as a monster & could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyrannie and greedinesse of the Romanes. n That which the Romanes could not quietly enioy in other coũtries, they woulde giue it to other Kings & rulers that at all times when they woulde, they might take it again: which liberalitie is here called the stamping of the rest vnder the feete. o That is, sundry & diuers prouinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a King. p Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is cõpared to a litle horne. For Mahomet came not of ỹ Romane empire, & the Pope hath no vocatiõ of gouernment: therfore this cannot be applyed vnto them. and also in this prophecie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist.

his bed: then he wrote the dreame, and declared the summe of the matter.

2 Daniel spake & said, I saw in my vision by night, & behold, the foure windes of the heauen strouе vpon the great sea:

3 And foure great beastes came vp from the sea one diuers from another.

4 The first was as a e lion, and had eagles wings: I beheld, till the wings thereof were pluckt of, & it was lifted vp from the earth, & set vpon his feete as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a d beare & stoode vpon the e one side: and he had three ribbes in his f mouth betwene his teeth, & g they sayde thus vnto him, Arise and deuoure much flesh.

6 After this I beheld, and lo, there was an other like a h leoparde, which had vpon his backe i foure wings of a foule: the beast had also foure heads, and k dominion was giuen him.

7 After this I saw in the visiõs by night, & behold, the l fourth beast was feareful & terrible & very strong. It had m great yron teeth: it deuoured & brake in pieces & stamped n the residue vnder his feete: and it was vnlike to the beastes that were before it: for it had o ten homes.

8 As I cõsidered the homes, behold, there came vp amõg the another litle p horne, before whome there were q three of the first homes pluckt away: and behold, in this horne were r eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the s thones were set vp, and the t Ancient of dayes did sit, whose garment was white as snowe, and the heare of his head like the pure wool: his throne was like the fire flame, and his wheeles as burning fire.

10 A fire streame pssued, and came forth from before him: thousand thousandes ministred vnto him, and ten thousande x thousandes stoode before him: the iudgement was set, and the y bookes opened.

11 Then I beheld, y because of the voice of the presumptuous words, which the horne spake: I beheld, euen til the beast was slame, and his body destroyed, and giuen to the burning fire.

12 As z concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I behelde in visions by night, beholde, a one like the sonne of man came in the cloudes of heauen, and b approached vnto the Ancient of dayes, & they brought him before him.

14 And he gaue him c dominion, and honour, and a kingdome, that all people, nations & languages should serue him: his dominion is an euerlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 ¶ Daniel was d troubled in my spirit, in the middes of my body, and the visiõs of mine head made me afraide.

16 Therefore I came vnto e one of them which is here meant by the proude mouth. f Meaning, the places where God & his Angels should come to iudge these monarchies, which iudgemẽt shuld begin at the first cõming of Christ. g That is, God which was before all times, & is here described as mans nature is able to comprehende some portion of his glorie. h That is, an infinite nõber of Angels, which were ready to execute his cõmandement. i This is meant of the first comming of Christ, whẽ as the wil of God was plainly reueiled by his Gospel. k Meaning, that he was astonied, when he saw these Emperours in such dignitie, and pride, & so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations. l As the three former Monarchies had an end at the time that God appointed, although they florished for a time, so shal this fourth haue, & they that patiently abide Gods appointmẽt, shal enioy the promises. a Which is ment of Christ, who had not yet taken vpon him mans nature, neyther was the sonne of Dauid according to the flesh, as he was afterwarde: but appeared then in a figure, & that in the cloudes: that is, being separate from the cõmon sort of men by manifest signes of his diuinitie b To wit, when he asceded into the heauens, & his diuine maiestie appeared, & all power was giuen vnto him in respect of that that he was our Mediator. c This is meant of the beginning of Christs kingdom when God the Father gaue vnto him all dominion, as to the Mediator, to the intent that he shoulde gouerne here his Church in earth continually till the time that he brought them to eternal life. d Through the strangenesse of the vision. e Meaning, of the Angels, as vers. 10.

q Meaning, a certaine portion of the ten homes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of chusing the deputies to sende into the prouinces, & tooke the gouernment of certaine countries to himselfe.

r These Romane Emperors at the first vsed a certaine humanitie and gentlenes, and were content that others, as the Cõsuls and Senate should beare the name of dignity, so that they might haue the profite, and therefore in elections and counsels would behaue themselues according as did other Senatours: yet against their enemies and those that would resist them, they were fierce and cruel,

that stoode by, and asked him the
trueth of all this: so he tolde me, and
shewed mee the interpretation of these
things.
17 These great beastes which are foure,
are foure kings, which shall arise out of
the earth,
18 And they shall take the [f] kingdome of
the Saintes of the emost high, and pos-
sesse the kingdome for euer, euen for e-
uer and euer.
19 ¶ After this, I would know the trueth
of the fourth beast, which was so [h] vn-
like to all the others, very fearefull,
whose teeth were of yron, & his nayles
of brasse: which deuoured, brake in pie-
ces, and stamped the [i] residue vnder his
feete.
20 Also to knowe of the ten homes that
were in his head, & of the other which
came vp, before whome three fell, and
of the home that had eyes, and of the
mouth that spake presumptuous things,
whose [k] looke was more stoute then his
fellowes.
21 I beheld, and the same [l] home made
battel against the Saints, prea, and pre-
uayled against them,
22 Vntill [m] the Ancient of dayes came, &
iudgement was giuen to the Saints of
the most High: and the time appoi-
ched, that the Saints possessed the king-
dome.
23 Then he sayde, The fourth beast shall
bee the fourth kingdome in the earth,
which shall bee vnlike to all the king-
domes, & shal deuoure the whole earth,
and shall treade it downe and breake it
in pieces.
24 And the ten homes out of this king-
dome are ten kings that shall rise: and
another shal rise after them, and he shal
be vnlike to the first, and he shal subdue
[n] three kings,
25 And shal speake wordes against [o] the
most high, & shall consume the Saintes
of the most High, and thinke that hee
may [p] change times and lawes, and
they shall be giuen into his hande, vn-
til a [q] time, and times and the diuiding
of time.
26 But the [r] iudgement shal sit, and they
shall take awaye his dominion, to con-
sume and destroy it vnto the ende.
27 And the [s] kingdome, and dominion,
and the greatnesse of the kingdome vn-
der the whole heauen shall bee giuen
to the holie people of the moste High,
whose kingdome is an euerlasting king-
dome, and all [t] powers shall serue and
obey him.
28 Euen this is the ende of the matter. I
Daniel had many [u] cogitations which
troubled me, and my countenance chã-
ged in mee: but I kept the matter in
mine heart.

f Because Abra-
ham was appoin
ted heire of all
the world, Rom.
4.13. and in him
all the faithfull,
therefore the
kingdome there
of is theirs by
right, which
these four beasts
or tyrants shuld
inuade, and v-
surpe vntil the
world were re-
stored by Christ:
and this was to
confirme them
that were in
troubles, that
their afflictions
shoulde haue an
end at length.
g That is, of the
most hie things,
because God
hath chosen the
out of this world,
that they should
looke vp to the
heauens, where-
on all their hope
dependeth.
h For the other
three Monar-
chies were go-
uerned by a
king, and the Ro-
mane Empire by
consuls: the Ro-
manes changed
their gouernors
yerely, & the o-
ther Monarchies
retained them
for terme of life:
also the Romanes were the strongest of all the other, and were
neuer quiet among themselues. i Reade vers.7. k This is
meant of the fourth beast, which was more terrible then the o-
ther. l Meaning the Romane Emperours, who were most cruel
against the Church of God both of the Iewes & of the Gentiles.
m Till God shewed his power in the person of Christ, and by
the preaching of the Gospell gaue vnto his some rest, and so ob-
tayned a famous name in the world, and were called the Church
of God, or the kingdome of God. n Reade the exposition here-
of vers.8. o That is, shall make wicked decrees and pro clamations
against Gods word, & send throughout all their dominion,
to destroy all that did professe it. p These Emperours shall not
consider that they haue their power of God, but thinke it is in
their owne power to change Gods Lawes & mans, & as it were the
order of nature, as appeareth by Octauius, Tyberius, Caligula, Ne-
ro, Domitianus, &c. q God shal suffer them thus to rage against
his Saints for a long time, which is ment by the time & times, but
at length he wil asswage these troubles & shorte the times for his
Elects sake, Mat. 24.22. which is here ment by ye deuiding of time.
r God by his
power shall re-
store things that
were out of or-
der, and so de-
stroy this litle
horne, that it
shal neuer rise
vp again.
s He sheweth
wherefore the
beast should be
stroyed, to wit,
that his Church
might haue rest
and quietnes,
which though they do not fully enioye here, yet they haue it in
hope, and by the preaching of the Gospel enioy the beginning
thereof, which is meant by these wordes *vnder the heauen*: and
therefore he here speaketh of the beginning of Christes king-
dome in this world, which kingdome the faithfull haue by the
participation that they haue with Christ their head. t That is,
some of euery sorte that beare rule. u Though he had many
motions in his heart which mooued him to and fro to seeke out
this matter curiously: yet he was content with that which God
reueiled, and kept it in memory and wrote it for the vse of the
Church.

CHAP. VIII.

A vision of a battell betwene a ramme and a goate.
so The vnderstanding of the vision.

1 ¶ In the third yere of the reigne of King
Belshazzar, a vision appeared vnto
me, euen vnto mee Daniel, [a] after that
which appeared vnto me at the first.
2 And I sawe in a vision, and when I
sawe it, I was in the palace of Shu-
shan, which is in the prouince [b] of E-
lam, and in a vision me thought I was
by the riuer of Vlai.
3 Then I looked vp and sawe, and be-
holde, there stoode before the riuer a
ramme, which had two homes: and
these two homes were hie: but one was
[d] hier then another, and the hiest came
vp last.
4 I saw the ramme pushing against the
West, and against the North, & against
the South: so that no [e] beastes might
stande before him, nor could deliuer out
of his hande, but he did what he listed,
and became great.
5 And as I considered, behold, [f] a goate
came from the West ouer the whole
earth, and touched not the ground: and
this goate had an home that appeared
betweene his eyes.
6 And he came vnto the rãme that had
the two homes, whom I had seene stã-
ding by the riuer, and ranne vnto him
in his fierce rage.
7 And I sawe him come vnto the rãme,
& being moued against him, he [h] smote
the ramme, and brake his two homes:

a After the ge-
nerall vision, he
commeth to cer-
taine particular
visions: as tou-
ching the destru-
ction of the Mo-
narchie of the
Persians, & Ma-
cedoniãs: for the
ruine of the Ba-
bylonians was at
hand, & also he
had sufficiently
spoken thereof.
b That is, of
Persia.
c Which repre-
sented the king-
dome of the Per-
sians & Medes,
which were ioy-
ned together.
d Meaning Cy-
rus, which after
grewe greater in
power then Da-
rius his vncle &
father in lawe.
e That is, no
Kings or nations.
f Meaning, Alex-
ander that came
from Grecia with
great speede and expedition. g Though he came in the name
of all Grecia, yet he bare the title & dignitie of the general cap-
taine, so that ye strength was attributed to him, which is meant by
this horne. h Alexãder ouercame Darius in two sundrie battels,
and so had the two kingdomes of the Medes and Persians.

and

and there was no power in the ram to
i Alexanders stande against him, but hee cast him
great power was downe to the ground, and stamped vp-
broken: for whe on him, and there was none that could
he had ouer- deliuer the ram out of his power.
come all ⁵ East, 8 Therefore the goate waxed exceeding
he thought to great, and when he was at the stron-
returne towarde gest, his great horne was broken: and
Grecia to sub- for it came vp foure that k appeared to-
due them that ward the foure windes of the heauen.
there had rebel- 9 And out of one of them came forth l a
led, and so dyed little horne, which waxed very great to-
by the way. ward the m South, and towarde the
k That is, which n East, & toward the o pleasant land.
were famous: 10 Yea, it grewe vp vnto the p hoste of
for almost in the heauen, and it cast downe some of the
space of fifteene hoste, and of the starres to the grounde,
yere there were and trode vpon them,
fifteene diuers 11 And exalted him selfe against the
successours be- q prince of the hoste from whom the
fore this monar- q daylp sacrifice was take away, & the
chie was deuided place of his Sactuarie was cast down.
to these foure, 12 And r a time shall be giuen him ouer
whereof Cassan- the daylp sacrifice for the iniquitie: and
der had Macedo- it shall s cast downe the trueth to the
nia, Seleucus Sy- ground, & thus shall it do, & prosper.
ria, Antigonus 13 Then I heard one of the t Saintes
Asia the lesse, & speaking, and one of the Saintes spake
Ptolemeus E- vnto a certeine one, saying, How long
gypt. shal endure the vision of the daylp sacri-
l Which was fice, and the iniquitie of the x desolation
Antiochus Epi- to treade both the Sanctuarie and the
phanes, who was y armie vnder foote?
a seruile and 14 And z he answered me, Vnto the a e-
flattering nature uening and the morning, two thousand
and also there and three hundreth: then shall the
were other be- Sanctuarie be clensed.
twecne him and 15 ¶ Now when I Daniel had seene the
the kingdome, vision, and sought for the meaning, be-
and therefore hold, there stode before me b like the si-
is here called militude of a man.
the little horne, 16 And I heard a mans voyce betwene
because neyther the bankes of Vlai, which called and
princely conditi- said, Gabriel, c make this man to vn-
ons, nor any o- derstande the vision.
ther thing was in him, why he should obteine this kingdome.
m That is, towarde Egypt. n Whereby hee meaneth Ptolemais. o That is, Iudea. p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the worlde. q That is, God, who gouerneth and mayntayneth his Church. r He laboured to abolishe all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the worlde to haue his Name there truely called vpon. s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that hee appointeth this tyrant a time, whome he would not suffer vtterly to abolishe his religion. t This horne shall abolishe for a time the true doctrine and so corrupt Gods seruice. u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certeine one or a seeret one, or a marueilous one. x That is, the Iewes sinnes, which were cause of this destruction. y That is, which suppresseth Gods religion, and his people. z Christ answered me for the comfort of the Church. a That is, vnto so many naturall dayes be past, which make fix yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned. b Which was Christ, who in this maner declared him selfe to the olde fathers how he would be God manifested in flesh. c This power to command the Angel, declared that he was God.

17 So he came where I stood: and when
he came, I was afraide, and fell vpon
my face: but he saide vnto me, Vnder-
stande, O sonne of man: for d in the last
time shalbe the vision.
18 Now as he was speaking vnto me, I
being a sleepe fell on my face to the
ground: but he touched me, and set me
vp in my place.
19 And he saide, Beholde, I will shewe
thee what shall be in the last e wrath:
for in the ende of the tyme appointed it
shall come.
20 The ram which thou sawest having
two hornes, are the kings of the Medes
and Persians.
21 And the goate is the King of Grecia, &
the great horne that is betweene his
eyes, is the first king.
22 And that that is broken, and foure
stoode vp for it, are foure kingdomes,
which shall stande vp f of that nation,
but not g in his strength.
23 And in the ende of their kingdome,
when the rebellious shal be continued,
a king of h fierce countenance, and vn-
derstanding darke sentences, shall
stand vp.
24 And his power shal be mightie, but
not i in his strength: and he shal destroy
wonderfully, and shall prosper, & prac-
tise, and shall destroye the k mightie, &
the holy people.
25 And through his l policie also, hee
shall cause craft to prosper in his hand,
and he shall extol him selfe in his heart,
and by m peace shall destroy many: he
shall also stand vp against the n Prince
of princes, but he shall be broken down
o without hande.
26 And the vision of the p euening and
q morning, which is declared, is true:
therefore seale thou vp the vision, for it
shalbe after many dayes.
27 And I Daniel was stricken and sicke
r certeine dayes: but when I rose vp,
I did the kings busines, and I was a-
stonished at the vision, but none vn-
derstoode it.

d The effect of this vision shall not yet appeare, but a long tyme after.
e Meaning that great rage which Antiochus should shewe against the Church.
f That is, out of Grecia.
g They shall not haue like power as had Alexander.
h Noting that this Antiochus was impudent & cruell, and also craftie that he could not be deceiued.
i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9.
p Read verse 14.
q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 24 The anointing of Christ. 25 The building agayne of Ierusalem. 26 The death of Christ.

1 IN the first yere of Darius the sonne
of a Ahasheueroth, of the seede of the
Medes, which was made king ouer
the b realme of the Caldeans,
2 Euen in the first yere of his reigne, I

a Who was also called Astyages.
b For Cyrus led with ambition, went about warres in other countreis, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.

c For though he was an excellent Prophet, yet he dayly encreased in knowledge by reading of the Scriptures.

d He speaketh not of that ordinarie prayer, which hee vsed in his house thrise a day, but of a rare and vehement prayer, least their sinnes shoulde cause God to delaye the time of their deliuerance prophecied by Ieremiah.

e That is, hast al power in thy selfe to execute thy terrible iudgementes against obstinate sinners, as thou art riche in mercie to com fort them which obey thy worde and loue thee.

" *Ebr. him.*

f He sheweth that whensoeuer God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so intreate them.

" *Ebr. confusion of face.*

g He doeth not excuse the kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.

h He sheweth that they rebell against GOD, which serue him not according to his commandement & word.

i As Deut 27. 15. or the cur e confirmed by an othe.

Daniel vnderstoode by ᵃ bookes the nõber of the yeres, whereof the Lord had spoken vnto Ieremiah the Prophete, that hee would accomplishe seuentie yeres in the desolation of Ieruſalem.

3 And I turned my face vnto the Lorde God, and ᵇ sought by prayer and supplications with fasting and sackecloth and ashes.

4 And I praied vnto the Lord my God, and made my confession, saying, O Lord God, which art ᶜ great and fearful, & keepest couenant and mercie toward them which loue " thee, and towarde them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepties, & from thy iudgements.

6 For we would not obey thy seruantes ᵈ Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, & to all the people of the land.

7 O Lord, ᶠ righteousnes belongeth vnto thee, and vnto vs " open shame, as appeareth this daye vnto euerie man of Iudah, and to the inhabitantes of Ieruſalem: yea, vnto all Israel, both nere and farre of, through all the countreis, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lorde, vnto vs apperteineth open shame, to our ᵍ Kings, to our princes, and to our fathers, because wee haue sinned against thee.

9 Yet compassion and forgiuenes is in the Lorde our God, albeit we haue rebelled against him.

10 For we haue not obeyed the ʰ voyce of the Lord our God, to walke in his lawes, which he had layde before vs by the ministerie of his seruantes the Prophetes.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not hearde thy voyce: therefore the ⁱ curse is powred vpon vs, and the oth that is written in the Lawe of Moses the seruant of God, because wee haue sinned against him.

12 And he hath confirmed his wordes, which he spake against vs, and against our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ieruſalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made we not our prayer before ᵗ Lord our God, that we might turne frõ our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord " made ready the plague, and brought it vpon vs: for the Lorde our God is righteous in all his workes which he doeth: for we would not heare his voyce.

15 * And nowe, O Lorde our God, that hast brought thy people out of ᵗ lande of Egypt with a mightie hande, and hast gotten thee renoume, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lorde, according to all thy ᵏ rightes ousnes, I beseeche thee, let thine anger and thy wrath be turned awaye from thy citie Ieruſalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ieruſalem and thy people are a reproche to all that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to ˡ shine vpon thy ᶻ sanctuarie, that lieth waste for the ᵐ Lords sake.

18 O my God, encline thine eare & heare: open thine eyes, and behold our desolations, and the citie wherepon thy Name is called: for we do not present our supplications before thee for our owne ⁿ righteousnesse, but for thy great tender mercies.

19 O Lorde, heare, O Lorde forgiue, O Lorde ᵒ consider, and do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before ᵗ Lorde my God, for the holye Mountayne of my God,

21 Yea, while I was speaking in prayer, euen the man ᵖ Gabziel, whome I had seene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And he informed me, and talked with me, and sayde, O Daniel, I am nowe come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, & I am come to shewe thee, for thou art greatly beloued: therefore vnderstande the matter and consider the vision.

24 Seuentie ᵖ weekes are determined vpon ᵍ thy people, and vpon thine holy citie, to finishe the wickednes, and to seale vp the ʳ sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnes, and to seale vp the vision and prophecie, and to anoint the most Holy.

25 Knowe therefore and vnderstande, that from ˢ the going forth of the commandement to bring agayne the people, and to build Ieruſalem, vnto Messiah ᵗ the prince, shalbe seuen ᵘ weeks, &

Exod.14.18.
baruc.1.11.

ᵃ That is, according to all thy mercifull promises and the performance thereof.

ᵇ Shew thy selfe fauourable.

ᶜ That is, for thy Christes sake in whom thou wilt accept all our prayers.

ᵈ Declaring, that the godly flee onely vnto Gods mercies, and renounce their own works when they seeke for remission of their sinnes.

ᵉ Thus he could not content himselfe with any vehemencie of wordes: for hee was so led with a ferueut zeale cõsidering Gods promes, made to the citie in respect of his Church, and for the aduancemẽt of Gods glory.

Chap.8.16.

ᶠ He alludeth to Ieremiahs prophecie, who prophesied ʸ their captiuitie should be seuẽtie yeeres: but nowe Gods mercy should seuen folde exceede his iudgement, which should be foure hundred & ninetie yeeres, euen to ʸ comming of Christ, & so then it should cõtinue for euer.

ᵍ Meaning Danielsnation, ouer whome hee was carefull.

ʰ To shew mercie and to put sin out of remembrance.

ⁱ That is, from the time that Cyrus gaue thẽ leaue to depart.

ᵏ These weekes make 49. yere, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

ˡ Or, *gouerned vs.* " *Ebr. watched vpon the euill.*

" *thees*

u Counting frō the sixt yere of Darius who gaue the secōd comādement for ȳ building of the Tēple, are 62. weeks which make 434. yeres, which cōprehend ȳ tyme frō this building of the Temple, vnto the Baptisme of Christ. *Ebr. in strights of time.*

x In this last weeke of the seūetie shal Christ come & preach and suffer death.

y He shal seeme to haue no beautie, nor to be of any estimation, as Isa. 53. 2.

z Meaning, Titus Vespasians sonne, who shoulde come and destroye both the Temple and the people without all hope of recouerie.

a By the preaching of the Gospell he confirmed his promes, first, to the Iewes, and after to the Genriles.

b Christ accomplished this by his death and resurrection.

c Meaning, that Ierusalem and the Sanctuarie shoulde be vtterly destroyed for their rebellion against God & their idolatrie: or as some reade, that the plagues shall be so great, that they shall all be astonyed at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen, 11 VV hich sheweth him wherefore he is sent.

1 IN the [a] third yere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Beltesha ssar) and the worde was true, but the time appointed was [b] long, and he vnderstode the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauinesse foi thyee weekes of dayes.

3 I ate no pleasant bread, neyther came flesh nor wine in my mouth, neither did I anoynt my self at all, til thyee weekes of dayes were fulfilled.

4 And in the four & twentieth day of the [c] first moneth, as I [d] was by the side of that great riuer, euen Hiddekel,

5 And I lift up mine eyes, & looked, and beholde, there was a man [e] clothed in linen, whose lomes were girded with fine golde of [*] Vphaz.

6 His body also was like the Chrysolite, & his face (to looke vpon) like the lightening, & his eyes as lampes of fire, & his armes & his feete were like in colour to polished brasse, & the voice of his words was like the voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with mee, sawe not the vision: but a great feare fel vpon them, so that they fled awaye and hyd themselues.

8 Therefore I was left alone, and sawe this great vision, and there remayned no strength in mee: for [f] my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voice of his words: & when I heard the voice of his words, I slept on my face: and my face was toward the ground.

10 And beholde, an handes touched me, which set me vp upon my knees and vpon the palmes of mine handes.

11 And he said vnto mee, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, & stande in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stode trembling.

12 Then saith he vnto me, Feare not, Daniel: for frō the first day that thou didst set thine heart to vnderstande, & to humble thy self before thy God, thy words were heard, and I am come for thy wordes.

13 But the [h] prince of the kingdome of Persia withstode me one and twentie daies: but lo, [i] Michael one of the chiefe princes, came to help me, and I remained there by the kings of Persia.

14 Now I am come to shewe thee what shal come to thy people in [p] later daies: for yet the [k] vision is for many dayes.

15 And when he spake these wordes vnto me, I set my face towarde the grounde, and held my tongue.

16 And behold, [l] one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, & spake, and saide vnto him that stode before me, O my Lorde, [m] by the vision my sorowes are returned vpon mee, and I haue retayned no strength.

17 For howe can the seruant of this my Lorde talke with my Lorde beyng such one: for as for me, straight way there remayned no strength in mee, neyther is there breath left in me.

18 Then there came againe, and touched me one like the appearance of a man, & he strengthened me.

19 And said, O man, greatly beloued, feare not: [n] peace be vnto thee: be strong and of good courage. And when he had spoken vnto me, I [o] was strengthened, and said, Let my Lorde speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherfore I am come vnto thee? but nowe will I returne to fight with the prince of Persia: and when I am gone forth, loe, the [p] prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with mee in these things, but Michael your prince.

a He noteth this third yere, because at this time the buylding of the Temple began to be hindered by Cambyses Cyrus sonne, whē the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

b Which is to declare that the godly should not hasten too much but patiently to abide the issue of Gods promes.

c Called Abib, which cōteineth part of March and part of Aprill.

d Being caryed by the spirite of prophecie to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth, *Iere. 10. 5.*

f The word also signifieth comelinesse, or beauty, so ȳ for feare he was like a dead man for deformitie.

g Which declareth that when we are striken downe with the maiestie of God, we cannot rise except he also lift vs vp with his hande, which is his power.

h Meaning, Cambyses who reygned in his fathers absence, and did not only for this space hinder the buylding of the Tēple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for ȳ profite of ȳ Church.

i Though God could by one Angel destroy all ȳ world, yet to assure his children of his loue, he sendeth foorth double power, euen Michael, ȳ is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should ende and cease, yet his doctrine should continue till the cōming of Christ for the comfort of his Church.

l This was the same Angel that spake with him before in the similitude of a mā.

m I was ouercome with feare and sorow, when I sawe the vision.

n He declareth hereby that God would be merciful vnto ȳ people of Israel.

o Which declareth that whē God smiteth down his childrē, he doth not immediatly lift them vp at once (for now the Angel had touched him twise) but by litle & litle.

p Meaning, that he would not only himselfe bridle the rage of Cābyses, but also the other kings of Persia by Alexander ȳ king of Macedonia.

q For this Angel was appointed for the defence of ȳ Church vnder Christ, who is ȳ head therof.

CHAP. XI.

A prophecie of the kingdomes, which ſhoulde be enemies to the Church of God, as of Perſia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

1 Alſo I in the firſt peere of Darius of the Medes, euen I [a] ſtoode to incourage and to ſtrengthen him.
2 And now will I ſhew thee the trueth. Behold, there ſhall ſtand vp yet [b] three kings in Perſia, and the fourth ſhal be farre richer then they all: and by his ſtrength, and by his riches he ſhal ſtirre vp [c] all againſt the realme of Grecia.
3 But a [d] mightie king ſhall ſtand vp, that ſhal rule with great dominion, and doe according to his pleaſure.
4 And when he ſhall ſtande vp, [e] his kingdome ſhall be broken, [f] and ſhall be deuided towarde the [g] foure windes of heauen: and not to his [h] poſteritie, nor according to [i] his dominion, which hee ruled: for his kingdome ſhall bee pluckt vp, euen to be for others beſides [k] thoſe.
5 And the [l] King of the South ſhall bee mightie, and one of [m] his princes, and ſhall preuaile againſt him, and beare rule: his dominion ſhall be a great dominion.
6 And in the ende of peeres they ſhall be iopned together: for the kings [n] daughter of the South ſhall come to the King of the North to make an agreement, but ſhee ſhall not retayne the power of the [o] arme, neyther ſhall [p] he continue, nor his [q] arme: but ſhee ſhalbe deliuered to death, and they that brought her, and [r] he that begate her, and hee that comforted her in theſe times.
7 But out of the budde of her [s] rootes ſhall one ſtande vp in his ſteade, [t] which ſhall come with an armie, and ſhall enter into the fortreſſe of the King of the North, and doe with him as he liſt, and ſhal preuaile,
8 And ſhal alſo carp captiues into Egypt their gods with their molten images, & with their precious veſſels of ſiluer and of gold, and he ſhal continue [u] mo peres then the King of the North.
9 So the King of the South ſhall come into his kingdome, and ſhall returne into his owne land.
10 Wherefore his [x] ſonnes ſhalbe ſtirred vp, & ſhall aſſemble a mightie great armie: and one [y] ſhal come, and ouerflow, and paſſe through: the ſhal he [z] returne, and be ſtirred vp at his fortreſſe.
11 And the King of the South ſhalbe angrie, and ſhall come forth, and fight with him, euen with the King of the North: for hee ſhall ſet forth a great [a] multitude, and the multitude ſhall be giuen into his hand.
12 Then the multitude ſhalbe proud, and their heart ſhall be lifted vp: for he ſhall caſt downe thouſands: but he ſhall not ſtill preuaile.
13 For the King of the North [b] ſhall returne, and ſhal ſet forth a greater multitude then afore, and ſhall come forth (after certaine peres) with a mighty armie, and great riches.
14 And at the ſame time there ſhal [c] many ſtand vp againſt the King of the South: alſo the rebellious children of thy [d] people ſhall exalt themſelues to eſtabliſhe the vision, but they ſhal fall.
15 So the King of the North ſhall come, and caſt vp a mount, and take the ſtrong citie: and the armes of the South ſhall [e] not reſiſt, neyther his choſen people, neyther ſhall [f] there bee any ſtrength to withſtand.
16 But he that ſhall come, ſhall doe vnto him as he liſt, and none ſhall ſtande againſt him: and hee ſhall ſtande in the [g] pleaſant land, which by his hand ſhal be conſumed.
17 Againe he ſhall [h] ſet his face to enter with the power of his whole kingdom, and his confederates with him: thus ſhall he doe, and he ſhall giue him the [i] daughter of women, to deſtroy [k] her: but [k] ſhe ſhall not ſtande on his ſide, neyther be for him.
18 After this ſhal he turne his face vnto [l] prophecie: alſo the Angel ſheweth that all theſe troubles which are in the Church, are by the prouidence and counſell of God. e The Egyptians were not able to reſiſt Stopas Antiochus captaine. f He ſheweth that he ſhal not only afflict the Egyptians, but alſo the Iewes, & ſhal enter into their countrey, whereof he admoniſheth them before, that they may knowe that all theſe things come by Gods prouidence. g This was the ſecōd battel that Antiochus fought againſt Ptolemeus Epiphanes. h To wit, a beautifull woman, which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in reſpect of the kingdome of Egypt. k She ſhall not agree to his wicked counſell, but ſhall loue her huſband, as her duetie requireth, and not ſeeke his deſtruction.

a The Angel aſſureth Daniel that God hath giuen him power to perſonne theſe things, ſeeing he appointed him to aſſiſt Darius, when he ouercame the Caldeans.
b Wherof Cambyſes that nowe reygned, was the firſt, the ſeconde Smerdes, the third, Darius the ſonne of Hyſtaſpis, & the fourth Xerxes, which all were enemies to the people of God and ſtoode againſt them.
c For he rayſed vp all the Eaſt countreys to fight againſt the Grecians: and albeit he had in his armie nine hundreth thouſand men, yet in foure battels he was diſcomfited and fled away with ſhame.
d That is, Alexander the great.
e For when his eſtate was moſt floriſhing, he ouercame himſelfe with drinke, & ſo fel into a diſeaſe: or as ſome write, was poyſoned by Caſſander.
f For his twelue chiefe princes firſt deuided his kingdome amōg themſelues. g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Aſia minor, Caſſander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexāders ambition & crueltie in cauſing his poſteritie to be murthered, partly of the fathers chiefe friends, and partly one of another. i None of theſe foure ſhalbe able to be compared to the power of Alexander. k That is, his poſteritie having no part thereof. l To wit, Ptolemeus King of Egypt. m That is, Antiochus the ſonne of Seleucus, and one of Alexanders princes ſhall be more mightie: for he ſhould haue both Aſia & Syria. n That is, Berenice the daughter of Ptolemeus Philadelphus ſhalbe giuē in mariage to Antiochus Theos, thinking by this affinitie that Syria & Egypt ſhoulde haue a continuall peace together. o That force & ſtrength ſhall not continue: for ſoone after Berenice and her yong ſonne after her huſbands death, was ſlaine of her ſtepſonne Seleucus Calinicus the ſonne of Laodice, the lawful wife of Antiochus, but put away for this womans ſake. p Neither Ptolemeus, nor Antiochus. q Some read, ſeede, meaning the child begotten of Berenice. r Some read, ſhe that begate her, & thereby vnderſtand her nurce, which brought her vp: ſo that all they that were occaſion of this mariage, were deſtroyed. ſ Meaning, that Ptolemeus Euergetes after ſ death of his father Philadelphus ſhould ſucceede in the kingdome being of the ſame ſtocke that Berenice was. t To reuenge his ſisters death againſt Antiochus Calinicus King of Syria.
u For this Ptolemeus reygned ſixe and fourtie yeeres.
x Meaning, Seleucus & Antiochus the Great, the ſennes of Calinicus ſhal make warre againſt Ptolemeus Philopater the ſone of Philadelphus.
y For his elder brother Seleucus died, or was ſlaine whiles the warres were preparing.
z That is, Philopater when he ſhal ſee Antiochus to take great dominions frō him in Syria, & alſo readie to inuade Egypt.
a For Antiochus had ſix thouſand horſemen and threeſcore thouſand footemen.
b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.
c For not onely Antiochus came againſt him, but alſo Philip King of Macedonia, and theſe two brought great power with thē.
d For vnder Onias which falſely alleaged that place of Iſa. 19. 19. certeine of the Iewes retired with him into Egypt to fulfil this troubles which

l That is, toward Asia, Greeia and those yles which are in ȝ Sea called Mediterranaeum: for ȝ Iewes called all countreyes yles which were deuided from them by Sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight and caused his shame to turne on his owne head.

n By his wicked lyfe and obeying of foolish counsell.

o For feare of the Romanes he shall flee to his holdes.

p For when as vnder ȝ pretence of pouertie he would haue robbed the Temple of Iupiter Dodoneus, the countrey men slewe him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by foreine enemies, or battel, but by treason. ſ Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruel & flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people. t He sheweth that great foreyne powers shall come to helpe the young sonne of Seleucus against his vncle Antiochus, and yet shalbe ouerthrowne. u Meaning Ptolemeus Philometor Philopaters sonne, who was this childes cousin germaine, and is here called the prince of the couenant, because he was the chiefe, and all other followed his conduite. x For after the battell Philometor and his vncle Antiochus made a league. y For he came vpon him at vnwares, and when he suspected his vncle Antiochus nothing. z Meaning, in Egypt. a He will content him selfe with the small holdes for a time, but euer labour by craft to atteine to the chiefest. b He shalbe ouercome with treason. c Signifiying his princes and the chiefe about him. d Declaring that his souldiers shall brast out and venture their life to slay and to be slayne for the saueguarde of their prince. e The vncle and the nephewe shall take truce, and banket together, yet in their hearts they shal imagine mischiefe one against another.

l ples, and shall take many, but a prince m shall cause his shame to light vpon him, beside that he shall cause his own shame to turne vpon n him selfe.

19 For he shall turne his face towarde the foures o. o his own land: but he shal be ouerthrown and fall, and be no more p found.

20 q Then shal stande vp in his place in the glorie of the kingdome, one that shall raise taxes: but after fewe dayes he shal be destroyed, neither m r wrath, nor in battell.

21 And in his place shall stand vp a ſ vile person, to whom they sha l not giue the honour of the kingdome: but he shall come m peaceably, and obtayne the kingdome by flatteries.

22 And the t armes shalbe ouerthrowen with a flood before him, and shall be broken: and also the prince of the u couenant.

23 And after x the league made with him, he shall worke deceitfully: for he shall come vp, and ouercome with a y small people.

24 He shall enter into the quiet and plentifull prouince, and hee shall do that which his fathers z haue not done, nor his fathers fathers: he shall deuide among them the pray and the spoyle, & the substance, yea, and he shall forecast his deuices against the strong holdes, even for a a time.

25 Also he shall stirre vp his power and his courage against the king of the South with a great armie, & the king of the South shalbe stirred vp to battell with a very great and mightie armie: but he shal not b stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of c his meate, shall destroy him: and his armie d shal ouerflowe: and many shal fall, and be slaine.

27 And both these kings hearts shalbe to do e mischiefe, and they shall talke of deceite at one table: but it shall not a-

naple: for f yet the ende shall be at the time appointed.

28 Then shall he returne into his lande with great g inbitance: for his heart e shalbe against the holy couenant: so shal he do & returne to his owne land.

29 At the time appointed he shall returne, & come toward the South: but the last shall not be as the first.

30 For the shippes h of Chittim shall come against him: therefore he shall be sore and returne, and treat against the holy couenant: so shall he doe, he shall euen returne i and haue intelligence with them p forsake the holy couenant.

31 And armes k shall stande on his part, and they shall pollute the Sanctuarie l of strength, and shall take awaye the daily sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly m breake the couenant, shall he cause to sinne by flatterie: but the people that doe knowe their God, shall prevaile and prosper.

33 And they that vnderstande among n the people, shall instruct many: o yet they shall fall by sworde, and by flame, by captiuitie & by spoyle many dayes.

34 Now when they shall fall, they shalbe holpen with a p little helpe: but many shall cleaue vnto them q fainedly.

35 And some of them r of vnderstanding shall fall to tri e them, and to purge, and to make the white, till the time be out: for there is a time appointed.

36 And the s king shal do what him list: he shal exalt him selfe, & magnifie himselfe against al, that is God, and shall speake marueilous things against the God of gods, & shal prosper, till the wrath t be accomplished: for the determination is made.

f Signifying, that it standeth not in the counsel of men to bring things to passe, but in the prouidence of God who ruleth the Kings by a secret bridle that they cannot do what they list themselues.

g Which hee shall take of the Iewes in spoyling Ierusalem & the Temple, and this is tolde them before to moue them to patience, knowing that all things are done by Gods prouidence.

h That is, the Romane power shall come against him: for P. Popilius the Ambassadour appointed him to depart in ȝ Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage he came against the people of God the second tyme.

i With the Iewes which shall forsake the couenant of the Lorde: for first he was called against the Iewes by Iason the high priest, & this second time by Menelaus. k A great faction of the wicked Iewes shall holde with Antiochus. l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so beganne to corrupt the pure seruice of God. m Meaning such as bare the name of Iewes but in deede were nothing lesse: for they solde their soules, and betrayed their brethren for gaine. n They that remaine constant among the people, shal teache others by their example and edifie many in the true religion. o Where by he exhorteth the godly to constancie although they should perish a thousand times, and though their miseries endure neuer so long. p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so help, as they may stil seeme to fight vnder ȝ crosse, as he did in ȝ time of ȝ Maccabees where of he here prophecieth. q That is, there shalbe euē of this smal nūber many hypocrites. r To wit, of them ȝ feare God & will lose their life for ȝ defece of true religion, signifying also ȝ the Church must cōtinually be tried & purged & ought to looke for one persecution after another: for God hath appointed ȝ time: therfore we must obey. ſ Because the Angels purpose is to shew the whole course of ȝ persecutions of ȝ Iewes vnto the comming of Christ, he nowe speaketh of the monarchie of ȝ Romanes which he noteth by ȝ name of a King, who were without al religion & cōtemned ȝ true God. t So long ȝ tyrāts shal preuaile as God hath appointed to punishe his people: but he sheweth ȝ it is but for a time,

u The Romanes shall obserue no certaine forme of religion as other nations, but shal change their gods at their pleasures, yea, contemne them and prefer them selues to their gods.
x Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2.Sam. 1.26.
y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods and worship it.
z Vnder pretence of worshipping the gods, they shal enrich their citie with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches.

37 Neither shall he regarde the u God of his fathers, nor the desires x of women, nor care for any god: for he shall magnifie him selfe aboue all.
38 But in his place shall he honour the y god Mauzzim, and the god whom his fathers knew not, shall he honour with z golde and with siluer, and with precious stones, and pleasant things.
39 Thus shal he do in a p holds of Mauzzim with a strange god whom he shall acknowledge: he shall increase his glorie, & shall cause them to rule ouer many, and shall diuide the land for gaine.
40 And at the end or time shall the king of the b South push at him, & the king of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many ships, and he shall enter into the countreis, & shall ouerflowe and passe through.
41 He shall enter also into the c pleasant land, and many countreyes shalbe ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, & the chiefe of the children of Ammon.
42 He shall stretch forth his handes also vpon the countreis, and the land of Egypt shall not escape.
43 But hee shall haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt, & of the Lybians, and of the black Moores where he shall passe.
44 But the tidings out of the East and the North shal d trouble him: therfore he shal go forth e with great wrath to destroy and roote out many.
45 And he shal plant the tabernacles f of his palace betweene the seas in the glorious and holy mountaine, yet hee shall come to his ende, and none shall helpe him.

a Although in their heartes they had no religion, yet they dyd acknowledge the gods and worshipped them in their temples, least they should haue bene despised as Atheistes: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shalbe ouercome. c The Angel forewarneth the Iewes that when they should see the Romanes inuade them, and that the wicked should escape their hands, ẏ then they should not thinke but that all this was done by Gods prouidence, for asmuch as he warned them of it so long afore, and therefore hee would still preserue him. d Hearing that Crassus was slaine and Antonius discomfited. e For Augustus ouercame the Parthians, and recouered that which Antonius had lost. f The Romanes after this reigned quietly through all countreis & from sea to sea, & in Iudea: but at length for their cruelties God shal destroy thē.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

a The Angel here noteth two things: first that the Church shal be in great affliction and trouble at Christes comming, and next that God will send his Angel to deliuer it, whom here he calleth Michael, meaning Christe, which is published by the preaching of the Gospell.

1 AND at that a time shall Michael standeth vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as neuer was since there began to be a nation vnto that same time: & at that time thy people shall be deliuered, euery one that shalbe found written in the booke.
2 And many b of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt.
3 And they that be c wise, shall shine, as the brightnes of the firmament: and they that d turne many to rightcousnes, shall shine as the starres, for euer & euer.
4 But thou, O Daniel, e shut vp the words, and seale the booke f till the end of the time: many shall runne to and fro, and knowledge shalbe increased.
5 ¶ Then I Daniel looked, and beholde, there stoode other two, the one on this side of the bynke of the g riuer, and the other on that side of the bynke of the riuer.
6 And one said vnto the man clothed in linen, which was vpon the waters of the riuer, When shalbe the end of these wonders?
7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he held vp his h right hand, & his left hande vnto heauen, and sware by him that liueth for euer, that it shall tarie for i a time, two times & an halfe: and when he shall haue accomplished k to scatter the power of the holy people, all these things shalbe finished.
8 Then I heard it, but I vnderstoode it not: then said I, O my Lord, what shal be the ende of these things?
9 And he said, Go thy way, Daniel: for the words are closed vp, and sealed, till the ende of the time.
10 Many shalbe purified, made white, & tried: but the wicked shal do wickedly, & none of the wicked shall haue vnderstanding: but the wise shall vnderstand.
11 And fro the time that the l daily sacrifice shalbe take away, & the abominable desolation set vp, there m shalbe a thousand, two hundreth and ninetie dayes.
12 Blessed is he that waiteth and commeth to the thousand, three hundreth and n fiue and thirtie dayes.
13 But go o thou thy way till the end be: for thou shalt rest and stande vp in thy lot, at the ende of the dayes.

b Meaning, all shall ryse at the generall resurreciō, which thing he here nameth, because the faith full should haue euertheir respect to that: for in the earth there shalbe no sure comfort.
c Who haue kepe the true feare of God and his religion.
d He chiefely meaneth the ministers of Gods worde, and next, all the faithfull which instruct the ignorant, and bring them to the true knowledge of God.
e Though the most part despise this prophecie, yet keepe thou it sure and esteeme it as a treasure.
f Till the time that God hath appointed for the full reuelation of these things: and then many shall runne to and fro to searche ẏ knowledge of these mysteries, which things they obteine now by the light of the Gospel.
g Which was Tygris.
h Which was as it were a double othe and did the more confirme the thing.
i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an ende. k When the Church shalbe scattered and diminished in such sorte as it shall seeme to haue no power. l From the time that Christe by his sacrifice shall take away the sacrifice and ceremonies of the Lawe. m Signifying that the time shal be long of Christs second comming, & yet the children of God ought not to be discouraged, thogh it be deferred. n In this nomber he addeth a moneth and an halfe to the former number, signifying that it is not in man to appoynt the time of Christes comming, but that they are blessed that patiently abyde his appearing. o The Angell warneth the Prophet patiēly to abyde, tyl the time appointed come, signifying that hee should depart this life, & rise again with the elect, when God had sufficiently humbled and purged his Church.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked and subtile counsel of Ieroboam the sonne of Nebat, and in steade of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse and worse, and still abused Gods benefites. Therefore nowe when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Esaiah and Micah to them of Iudah) to condemne them of their ingratitude: and where as they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetenesse of Gods promises, he setteth before them the two principall partes of the Lawe, which are the promes of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophecied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

1 THE worde of the Lord that came vnto Hosea the sonne of Beeri, in [p] dayes of [a] Vzziah, Ioatham, Ahaz, & Hezekiah [b] kinges of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lorde said vnto Hosea, Goe, [c] take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lorde saide vnto him, Call his name [e] Iezreel: for yet a litle, and I will visite the blood of Iezreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day wil I also breake the bowe of Israel in the valley of Iezreel.

6 She conceiued yet agame, and bare a daughter, and God said vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly [i] take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will [k] saue them by the Lord their God, and will not saue them by bow, nor by sword nor by battell, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said God, Call his name [l] Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the nomber of the [m] children of Israel shalbe as the sande of the sea, which can not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shalbe said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be [n] gathered together, and appoint themselues one head, and they shall come vp out of the land: for great is the [o] day of Iezreel.

a Called also Azariah, who being a leper was deposed from his kingdome.
b So that it may be gathered by the reigne of these foure kings, that he preached aboue threescore yere.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.
d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring, that they were all corrupt like rotten figges.
e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Iezreelites, that is, scattered people, alluding to Iezreel, which was the chiefe citeie of the ten tribes vnder Ahab where Iehu shed so much blood, 2. kings. 10. 8, 11. I wil be reuenged vpon Iehu for the blood that he shed in Iezreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glorie of God, as the ende declared: for he built vp [p] idolatrie, which he had destroied.
f When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.
g That is, not obteining mercie: whereby he signifieth, that Gods fauour was departed from them.
h For the Israelites neuer returned, after that they were taken captiues by the Assyrians.
i For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra 1. 1.
l That is, not my people.
m Because they thought that God could not haue ben true in his promes except he had preserued them, he declareth, that though they were destroyed, yet the true Israelites, which are the sonnes of the promes, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26.
n To wit, after the captiuitie of Babylon when the Iewes were restore: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.
o The calamitie and destruction of Iezreel shalbe so great, that to restore them shalbe as a miracle.

1 The people is called to repentance. 5 He sheweth their idolatrie and threatneth them except they repent.

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah.
2 [b] Pleade with your [b] mother: pleade with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries [c] from betweene her breastes.
3 [d] Lest I strip her naked, and set her as in the day that she was [e] borne, & make her as a wilderness, and leaue her like a drie land, and slay her for thirst.
4 And I will haue no pitie vpon her children: for they be the [f] children of fornications.
5 For their mother hath plaied the harlot: she that conceiued them, hath done shamefully: for she said, I will goe after my [g] louers that giue me my bread and my water, my wooll and my flaxe, mine oile and my drinke.
6 Therefore beholde, I will stoppe [h] thy way with thornes, and make an hedge, that she shall not finde her paths.
7 Though she followe after her louers, yet shall she not come at them: though she seeke them, yet shall she not finde them: then shall she say, [i] I will goe and returne to my first husband: for at that time was I better then nowe.
8 Now she did not know that I [k] gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.
9 Therefore will I returne, and take away [l] my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent, to couer her shame.
10 And now will I discouer her [m] lewdenes in the sight of her louers, and no man shall deliuer her out of mine hand.
11 I will also cause all her mirth to cease, her feast dayes, her newe moones, & her Sabbaths, & all her solemne feastes.
12 And I will destroy her vines and her figge trees, whereof she hath said, These are my rewards that my louers haue giuen me: & I will make them as a forest, and the wild beasts shal eate them.
13 And I will visite vpon her [n] daies [n] of Baalim, wherein she burnt incense to them: and she decked her selfe with her [o] earings and her iewels, and she followed her louers, and forgate me, saith the Lord.
14 Therefore beholde, I will [p] allure her, and bring her into the wilderness, and speake friendly vnto her.
15 And I will giue her her vineyards from thence, and the valley [q] of Achor for a dore of hope, and she shall [r] sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.
16 And at that day, saith the Lord, thou shalt call me [s] Ishi, and shalt call me no more [t] Baali.
17 For I will take away the names of Baalim out of her mouth, & she shalbe no more remembred by their [u] names.
18 And in that day will I make a couenant for them, with the [x] wilde beasts, and with the fowles of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the swoorde and the battell out of the earth, and will make them to sleepe safely.
19 And I will marrie thee vnto me for euer: yea, I will marrie thee vnto me in righteousnesse, and in iudgement, and in mercie and in compassion.
20 I will euen marry thee vnto me in [y] faithfulnesse, and thou shalt know the Lord.
21 And in that day I will heare, saith the Lorde, I will euen heare [z] the heauens, and they shall heare the earth,
22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izreel.
23 And I will sowe her vnto me in the earth, and I will haue mercie vpon her, that was not pitied, and I will sayе to them which were not my people, * Thou art my people. And they shall say, Thou art my God.

a Seeing that I haue promised you deliuerance, it remaineth that you incourage one another to embrace the same, considering that ye are my people on whom I will haue mercie.
b God sheweth that the faulte was not in him but in their Synagogue, and their idolatries, that he forsooke them, Isa. 50.1.
c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16.25.
d For though this people were as an harlot for their idolatries, yet he had left them with their apparel & dowrie and certaine signes of his fauour, but if they continued still, he would vtterly destroy them.
e Whē I brought her out of Egypt, Eze. 16.4.
f That is, bastards & begotten in adulterie.
g Meaning, the idols which they serued and by whom they thought they had wealth and abundance.
h I will punish thee that then thou maiest trie whether thine idoles can helpe thee, and bring thee into such streightnes, that thou shalt haue no lust to play the wanton.
i This he speaketh of the faithfull, which are truely conuerted, and also sheweth the vse and profite of Gods rods.
k This declareth that idolaters defraude God of his honour when they attribute his benefites to their idoles. I Signifiyng that God will take away his benefites when man by his ingratitude doth abuse them, m That is, all her seruice, ceremonies & inuentions whereby she worshipped her idoles.
n I will punish her for her idolatrie.
o By shewing how harlots trimme themselues to please others, he declareth howe the superstitious idolaters set a great part of their religion in decking themselues on their holy dayes.
p By my benefites in offering her grace & mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.
q Which was a plentifull valley, & wherein they had great comfort when they came out of the wildernes, as Iosh. 7. 26. and is called the doore of hope, because it was a departing from death, and an entrie into life.
r She shall then praise God as she did whē she was deliuered out of Egypt.
s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.
t That is, my mayster: which name was applied to their idoles.
u No idolatrie shall once come into their mouth but they shall seruе me purely according to my worde.
x Meaning, that he wil so blesse them that al creatures shal fauour them.
y With a couenant that neuer shalbe broken.
z Then shall the heauen desire raine for the earth which shall bring forth for the vse of man. *Rom. 9.25. 1.Pet. 2.10.*

CHAP. III.

1 The Iewes shalbe cast of for their idolatrie. 5 Afterward they shall returne to the Lord.

THen said the Lord to me, [a] Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and [b] loued the wine bottels.
2 So [c] I bought her to me for fifteene pieces of siluer, and for an homer of barlie and an halfe homer of barly.
3 And I said vnto her, Thou shalt abide with [d] me many dayes: thou shalt

a Herein the Prophet representeth the person of God, which loued his Church before he called her, & did not withdraw the same when she gaue her selfe to idoles.
b That is, gaue themselues wholy to pleasures, and could not take vp, as they that are giuen to drunkennes.
c Yet I loued her and paide a small portion for her, least she perceiuing the greatnes of my loue, should haue abused me and not byn vnder duetie: for fiftene pieces of siluer were but half the price of a slaue, Ex. 21.32.
d I will trie thee a long time as in thy widdowhood whether thou wilt be mine or no.

e Meaning, not only al the time of their captuitie, but also vnto Christ.
f That is, they should neither haue policie nor religion, & their idoles also wherin they put their cõfidence, should be destroyed.
g This is ment of Christs kingdome, which was promised vnto Dauid to be eternal, Psal. 72. 17.

not playe the harlot, and thou shalt be to none other man, and I will be so vnto thee.
4 For p children of Israel shal e remaine many dayes without a king, and without a f prince, and without an offrng, and without an image, & without an Ephod and without Teraphim.
5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and g Dauid their king, and shall feare the Lord, and his goodnes in the latter dayes.

CHAP. IIII.

A cõplaint against the people, & the Priests of Israel.

1 HEare the word of the Lord, ye children of Israel: for the Lord a hath a controuersie with the inhabitantes of the land, because there is no truth, nor mercy, nor knowledge of God in y land.
2 By swearing, and lying, and killing, and stealing, and whoring they breake out, and b blood toucheth blood.
3 Therefore shal the land mourne, & euery one that dwelleth therein, shalbe cut of, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.
4 Yet c let none rebuke, nor reprone an other: for thy people are as they that rebuke the Priest.
5 Therfore shalt thou fal in the d day, and the prophete shall fall with thee in the night, and I will destroy thy e mother.
6 My people are destroyed for lacke of knowledge: because f thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing s thou hast forgotten the Law of thy God, I wil also forget thy children.
7 As they were h increased, so they sinned against me: therefore wil I change their glorie into shame.
8 i They eate up the sinnes of my people, & lift vp their mindes in their iniquitie.
9 And there shalbe like people, like k priest: for I wil visite their wayes vpon them, and reward them their deedes.
10 For they shal eate, & not haue enough: they shall l commit adulterie, and shall not increase, because they haue left of to take heede to the Lord.
11 m Whoredome, and wine, and newe wine take away their heart.
12 My n people aske counsell at their

stocks, and their staffe teacheth them: for the o spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.
13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the okes, & the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shalbe p harlots, and your spouses shalbe whores.
14 I wil not visit your daughters when they are harlots, nor your spouses whe they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.
15 Though thou, Israel, play the harlot, yet c let not Iudah sinne: come not yee vnto Gilgal, neither go ye vp to q Bethauen, nor swear, The Lord liueth.
16 For Israel is rebellious as an vnruly heyfer. Now the Lord will feede them as a r lambe in a large place.
17 Ephraim is ioyned to idoles: let him alone.
18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, s Bring ye.
19 The winde hath y bounde them vp in her wings, and they shalbe ashamed of their sacrifices.

o They are caryed away with a rage.
p Because they take away Gods honour, and giue it to idoles, therfore he will giue them vp to their lustes, that they shal dishonour their owne bodies, Rom. 1. 28.
q I will not correct your shame to bring you to amendment, but let you run headlong to your owne damnatiõ.
r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.
s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by people should report thither.
t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying, that no place is holy, where God is not purely worshipped.
u God wil so disperse them that they shal not remaine in any certaine place.
x They are so impudent in receyuing bribes, y they wil commande men to bring them vnto them.
y To cary them suddenly away.

CHAP. V.

1 Against the Priestes and rulers of Israel. 13 The helpe of man is in vaine.

1 OYe Priestes, heare this, & hearken ye, O house of Israel, and giue ye eare, O house of the king: for iudgement is toward you, because you haue bene a a snare on Mizpah, & a net spred vpon Tabor.
2 Yet they were profounde, to decline to b slaughter, though I haue bene a c reuiker of them all.
3 I know d Ephraim, & Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled.
4 They wil not giue their minds to turne vnto their God: for the spirite of fornication is in the middes of them, & they haue not knowne the Lord.
5 And the e pride of Israel doth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.
6 They shall go with their shee pe, & with their bullockes to seeke the Lorde: but

a The Priestes and princes catched the poore people in their snares as y foulers did y birds, in these two high mountaines.
b Notwithstanding thei seemed to be giuen altogether to holynesse, and to sacrifices, which here he calleth slaughter in contempt.
c Though I had admonished them continually by my Prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.
e Meaning, their contemning of all admonitions,

thep

f That is, their children are degenerate, so that there is no hope in them.
g Their destruction is not far off.
h That is, al Israel comprehended vnder this part, signifying ỳ Lords plagues should pursue them from place to place till they were destroyed.
i By the successe they shal know ỳ I haue surely determined this.
k They haue turned vpside downe al political order, and all maner of religiõ.
l To wit, after king Ieroboams commandement and did not rather folow God.
m In steade of seeking for remedy at Gods hand.
n Who was king of the Assyrians.

they shal not find him: for he hath withdrawen himselfe from them.
7 They haue transgressed against the Loide: for they haue begotten [f] strange children: now shall [g] a moneth deuoure them with their portions.
8 Blowe ye the trumpet in Gibeah, and ỳ haunte in Ramah: cry out at Bethauen, after thee, O [h] Benjamin.
9 Ephraim shalbe desolate in the day of rebuke: among ỳ tribes of Israel haue I caused to [i] know the trueth.
10 The princes of Iudah were like them that [k] remoue the bounde: therefore wil I powre out my wrath vpon them like water.
11 Ephraim is oppressed, and broken in iudgement, because he willingly walked after the [l] commandement.
12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennes.
13 When Ephraim saw his sickenes, and Iudah his wounde, then went Ephraim vnto [m] Ashur, and sent vnto king [n] Iareb: yet could he not heale you, nor cure you of your wounde.
14 For I wil be vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iudah: I, euen I wil spoile, & go away: I wil take away, & none shal rescue it.
15 I will go, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they wil seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednes of the Priests.

1 COme, and let vs [a] returne to the Loide: for he hath spoiled, & he will heale vs: hee hath wounded vs, and he wil binde vs vp.
2 After two dayes wil [b] he reuiue vs, & in the third day he wil raise vs vp, and we shall liue in his sight.
3 Then shal we haue knowledge, and indeuoure our selues to knowe the Loid: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.
4 O Ephraim, what shal I do vnto thee? O Iudah, how shall I intreat thee? for [c] your goodnes is as a morning cloud, & as the morning dewe it goeth away.
5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the words of my mouth, & [e] thy iudgements were as the light that goeth forth.
6 For I desired [f] mercy, and not sacrifice, and the knowledge of GOD more then burnt offrings.
7 But they like [g] men haue transgressed

a He sheweth the people howe they ought to turne to the Lord, that he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe will not be far of, if we returne to him.
c You seeme to haue a certeine holines & repentance, but it is vpon the sudden & as a morning cloude.
d I haue still laboured by my Prophets, and as it were, framed you to bring you to amendment, but al was in vaine: for my word was not meate to feede them, but a sworde to slay them.
e My doctrine which I taught thee, was most euidẽt.
f He sheweth to what scope his doctrine tended, ỳ they should joyne the obedience of God, and the loue of their neighbour with outward sacrifice.
g That is, like light and weake persons.

the couenant: there haue they trespassed against me.
8 [h] Gilead is a citie of them that worke iniquitie, and is polluted with blood.
9 And as theeues waite for a man, so the companie of Priestes murther in the way by consent: for they worke mischiefe.
10 I haue seene vilany in the house of Israel: there is ỳ whoredom of Ephraim: Israel is defiled.
11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

CHAP. VII.

1 Of the vices and wantonnes of the people. 12 Of their punishment.

1 WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednes of Samaria: for they haue delt falsly: and [a] the theefe commeth in, and the robber spoileth without.
2 And they consider not in their hearts, that I remember all their wickednes: now their owne inuentions haue beset them about: they are in my sight.
3 They make the [b] king glad ỳ their wicknes, and the princes with their lies.
4 They are all adulterers, and as a very [c] ouen heated by ỳ baker, which ceaseth from rapsing vp, & from kneading the dough vntil it be leauened.
5 This is the [d] dape of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hande to scorners.
6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker slepeth all the night: in the morning it burneth as a flame of fire.
7 They are all hote as an ouen, and haue [e] deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.
8 Ephraim hath [f] mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.
9 Strãgers haue deuoured his strength, & he knoweth it not: yea, gray heares are here & there vpon him, yet he knoweth not.
10 And the pride of Israel testifieth to his face, & they doe not returne to the Loide their God, nor seeke him for all this.
11 Ephraim also is like a doue decepued, without [h] heart: they call to Egypt: they go to Ashur.
12 But when they shall go, I wil spread my net vpon them, and drawe them downe as the foules of the heauen: I will chastice them as their [i] congregation hath heard.
13 Wo vnto them: for they haue fled away

h Which was ỳ place where the Priests dwelt, & which should haue bene best instructed in my word.
i That is, doeth imitate thine idolatrie, & hath taken graffes of thy trees.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to al wicknedes, both secret and open.
b They esteeme their wicked king Ieroboam aboue God, and seeke but howe to flatter, and please him.
c He compareth the rage of the people to a burning ouen which the baker heateth still tyl his dough be leauened and raysed.
d They vsed all ryot and excesse in their feasts & solẽnities, whereby their king was ouercome with surfet, & brought into diseases, and delited in flatteries.
e By their occasion God hath depriued them of al good rulers.
f That is, he counterfaiteth ỳ religion of the Gentiles, yet is but as a cake baked on the one side, and raw on ỳ other, that is, neither through hot nor through colde, but partly a Iew, and partly a Gentile.
g Which are a token of his manifolde afflictions.
h That is, without al iudgement, as they that can not tell whether it is better to cleaue onely to God, or to seeke the helpe of man.
i According to my curses made to the whole congregation of Israel.

k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction and cried out for paine, they sought not vnto me for helpe.
m They onely seeke their own commoditie and wealth, and passe not for me their God.
n Because they what they speake

from me: destruction shalbe vnto them, because they haue transgressed against me: though I haue k redeemed them, yet they haue spoken lies against me.
14 And they haue not cried vnto me with their hearts, l when they howled vpon their beds: m they assemble themselues for corne and wine, and they rebell against me.
15 Though I haue bound, and strengthened their arme, yet doe they imagine mischiefe against me.
16 They returne, but not to the most high: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage n of their tongues: this shalbe their derision in the land of Egypt.

boast of their owne strength, and passe not against me and my seruants, Psal. 73.9.

CHAP. VIII.

a The destruction of Iudah and Israel, because of their idolatrie.

1 SEt the trumpet to thy a mouth: he shall come as an egle against b Iouse of the Lord, because they haue transgressed my couenant, and trespassed against my Lawe.
2 Israel shall b crie vnto me, My God, we know thee.
3 Israel hath cast of the thing that is good: the enemie shall pursue him.
4 They haue set vp a c king, but not by me: they haue made princes, and I knowe it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.
5 Thy calfe, O Samaria, hath cast thee of: mine anger is kindled against them: howe long will they be without d innocencie!
6 e For it came even from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.
7 For they haue f sowne the wind, and they shall reape the whirlewind: it hath no stalke: the budde shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.
8 Israel is deuoured, nowe shall they be among the Gentiles as a vessell wherein is no pleasure.
9 For they are gone vp to Asshur: they are as a g wilde asse alone by himselfe: Ephraim hath hired louers.
10 Yet though they haue hired among the nations, nowe will I gather them, and they shal sorowe a litle, for the h burden of the king, and the princes.
11 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.
12 I haue written to them the great things of my Law: but they were counted as a i strange thing.
13 They sacrifice flesh for the sacrifices of mine offrings, and eate it: but the k Lord

accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.
14 For Israel hath forgotten his maker, and buildeth Temples, & Iudah hath increased strong cities: but I will sende a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

1 REiopce not, O Israel for iope a as other people: for thou hast gone a whoring from thy God: thou hast loued b a reward vpon euery corne floore.
2 c The floore, and the wine presse shal not feede them, and the new wine shall faile in her.
3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.
4 They shall not offer d wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shalbe vnto them as the bread of mourners: all that eate thereof, shalbe polluted: for their bread e for their soules shall not come into the Iouse of the Lord.
5 What will ye doe f then in the solemne day, & in the day of b feast of the Lord?
6 For loe, they are gone from g destruction: but Egypt shall gather them vp, and Memphis shall burie them: the nettle shall possesse the pleasant places of their siluer, and the thorne shalbe in their tabernacles.
7 The dayes of visitation are come: the dayes of recompence are come: Israel shall knowe it: h the Prophet is a fole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.
8 The watchman of Ephraim i should be with my God: but the Prophet is the snare of a fouler in all his wayes, and hatred in the Iouse of his God.
9 They k are deepely set: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquitie, he will visite their sinnes.
10 I found Israel like l grapes in the wildernesse: I sawe your fathers as the first ripe in b figge tree at her first time: but they went to Baal-Peor, and separated themselues vnto that shame, and their abominations were according to m their louers.
11 Ephraim their glorie shall flee away like a birde: from the birth n and from

a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatrie in hope of reward, & to haue thy barnes filled, Iere 44.17. as an harlot that had rather liue by playing ‡ whore then to be intertained of her owne husband.
c These outward things that thou seekest, shalbe taken from thee.
d All their doings both touching policie and religion, shalbe reiected as things polluted.
e The meate of offring which they offred for their selues.
f When the Lord shall take away all the occasions of seruing him, which shalbe the most grieuous point of your captiuitie, when you shal see your selues cut of from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
h Then they shall know that they were deluded by them who challenged to themselues to be their Prophets and spirituall men. i The Prophets duetie is to bring men to God, and not to be a snare to pull them from God. k This people is so rooted in their wickednes, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19.22. l Meaning, that he so esteemed them and delited in them. m They were as abominable vnto me, as their louers the idoles. n Signifying, that God would destroy their children by these sundry meanes, and so consume them by litle and litle.

a God encouragetth the Prophet to signifie ‡ speedy comming of the enemie against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deedes declare.
c That is, Ieroboam, by whom they sought their owne libertie, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by theselues, and of their fathers in the wildernesse.
f Shewing that their religion hath but a shew, and in it selfe is but vanitie.
g They neuer cease but run to and fro to seeke helpe.
h That is, for the tribute which ‡ king and the princes shall lay vpon the: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the worde of God as strange in respect of their owne inuentions.
k Saying, that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

a As they kept tender plants in their houses in Tyrus to preserue them from the cold ayre of ỳ Sea, so was Ephraim at ỳ first vnto me, but now I will giue him to ỳ slaughter.
p The Prophet seeing the great plagues of God toward Ephraim, praieth to God to make them barren, rather then ỳ this great slaughter should come vpõ their children.
q The chiefe cause of their destruction is that they committe idolatrie, and corrupt my religion in Gilgal.

the wombe, and from the conception.
12 Though they bring vp their children, yet I will depriue them from being men: yea, wo to them, when I depart from them.
13 Ephraim, as I sawe, is as a tree [o] in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.
14 O Loyde, giue them: what wilt thou giue them? giue them a [p] barren wombe and dry breasts.
15 All their wickednesse is in [q] Gilgal: for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.
16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I slaye euen the dearest of their body.
17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 Against Israel and his idoles. 14 His destruction for the same.

1 ISrael is a [a] emptie vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of the fruit thereof he hath increased the altars: according to the [b] godnesse of their lande they haue made faire images.
2 Their heart is [c] deuided: nowe shall they be found faultie: he shall breake downe their altars: he shall destroy their images.
3 For nowe they shall say, We haue no [d] king because we feared not the Loyd: and what should a king doe to vs?
4 They haue spoken woydes, swearing falsely in making [e] a couenant: thus [f] iudgement groweth as wormewood in the furrowes of the fielde.
5 The inhabitants of Samaria shall [g] feare because of ỳ calfe of Beth-auen: for the people thereof shal mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.
6 It shalbe also brought to Asshur, for a present vnto king Iareb: Ephraim shal receiue shame, and Israel shalbe ashamed of his owne counsell.
7 Of Samaria, the king thereof is destroyed as the fome vpon the water.
8 The hie places also of [i] Auen shalbe destroied, euen the sinne of Israel: the thorne and the thistle shall growe vpon their altars, and they shall say to the mountaines, * Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stood: the battell in Gibeah against the children of iniquitie did not [m] touche them.
10 It is my desire [n] that I should chastice them, and the people shalbe gathered against them, when they shall gather themselues in their two [o] furrowes.
11 And Ephraim is as an heiffer vsed to delite [p] in threshing: but I will passe by her [q] faire necke: I will make Ephraim to ride: Iudah shall plow, and Iaakob shall breake his cloddes.
12 Sowe to your selues in righteousnes: reape after the measure of mercie: [r] breake vp your fallowe ground: for it is time to seeke the Loyde, till he come and rame righteousnesse vpon you.
13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruite of lyes: because thou didest trust in thine owne wayes, and in the multitude of thy strong men,
14 Therefore shall a tumult arise among thy people, and all thy munitions shal be destroyed, as [s] Shalman destroied Beth-arbel in the day of battel: the mother with the children was dashed in pieces.
15 So shall Beth-el do vnto you, because of your malitious wickednesse: in a morning shall the king of Israel be destroyed.

a Whereof though ỳ grapes were gathered, yet euer as it gathered newe strength, it increased newe wickednesse, so that ỳ correction which shoulde haue brought them to obedience, did but vtter their stubbernesse.
b As they were riche and had abundance.
c To wit, from God.
d The day shall come that God shall take away their king, and then they shall feele the fruit of their sinnes, and how they trusted in him in vaine, 2.King.17.6,7.
e In promising to be faithfull toward God.
f Thus their integritie and fidelitie which they pretended, was nothing but bitternes and griefe.
g When the calfe shalbe carried away. h Chemarims were certeine idolatrous priests, which did weare blacke apparell in their sacrifices, and cried with a loud voyce: which superstition Eliah derided, 1.King.18.27. reade 2.king.23.5. i This he speaketh in contempt of Beth-el, reade Chap.4.15. *Isa.2.19. luke 23.30. reuel. 6.16. and 9.6.*

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale couldenot be good in executing Gods iudgements, seeing thine own deeds were as wicked as theirs
l To wit, to fight, or the Israelites remained in that stubbernes from that time.
m The Israelites were not moued by their example to cease from their sinnes.
n Because they are so desperate, I will delight to destroy them.
o That is, when they haue gathered all their strength together.
p Wherein is pleasure, as in my yoke vpon her is, Shalmanazzar
q Which were two of the cities that were destroyed with Sodom, deut.29.23.
r Reade Ierem.4.4. f That is, in the destruction of that citie spared neither kinde nor age.

CHAP. XI.

1 The benefites of the Lord toward Israel. 5 Their ingratitude against him.

1 WHen Israel [a] was a childe, then I loued him, and called my sonne out of Egypt.
2 They called them, but they [b] went thus from them: they sacrificed vnto Baalim, and burnt incense to images.
3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.
4 I led them with cordes [c] of a man, euen with bandes of loue, and I was to them, as he that taketh of the yoke from their iawes, and I laid the meate vnto them.
5 He shall no more returne into the lande of Egypt: but Asshur shalbe his [d] king, because they refused to conuert.
6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.
7 And my people are bent to rebellion against me: though [e] they called them to the most hie, yet none at all would exalt him.
8 [f] How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? howe shal I make thee, as [g] Admah? how shal I set thee, as Zeboim? mine heart is

a While the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beastes or slaues.
d Seeing they contemne all this kindnesse, they shalbe led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, & that with a certeine griefe, how to punish them.

h Meaning, that his loue wherewith he first loued them, made him betweene doute and assurãce what to do: & herein appeareth his fatherly affection, that his mercie towarde his shall ouercome his iudgements, as he declareth in the next vers.
i To consume thee, but will cause thee to yeeld and so receiue thee to mercy: and this is ment of the small nomber who shal walke after the Lord. k The Egyptians & Assyrians shalbe afraide when the Lorde mainteineth his people.
l Gouerneth their state according to Gods worde, and doeth not degenerate.

turned within me: k my repentings are rouled together.
9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, and I will not l enter into the citie.
10 They shal walke after the Lord: he shal roare like a lyon: when he shall roare, then the children of the West shal feare.
11 k They shall feare as a sparrow out of Egypt, and as a doue out of the land of Asshur, and I will place them in their houses, saith the Lord.
12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth i with God, and is faithful with the Saints.

CHAP. XII.

He admoniseth by Iaakobs example to trust in God, and not in man.

1 EPhraim is fed a with the wind, and followeth after the East winde: he increaseth daylie lyes and destruction, & they doe make a couenant with Asshur, and b oyle is caried into Egypt.
2 The Lord hath also a controuersie with c Judah, and wil visite Iaakob, according to his wayes: according to his workes, wil he recompense him.
3 He toke his brother by the heele in the woombe, & by his strength he had d power with God,
4 And had e power ouer the Angel, and prevailed: he wept & prayed vnto him: f he found him in Beth-el, and there he spake with vs.
5 Yea, the Lord God of hostes, the Lorde is himselfe his memorial.
6 Therfore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.
7 He is g Canaan: the balances of deceit are in his hand: he loueth to oppresse.
8 And Ephraim said, Notwithstanding I am rich, I haue found me out riches in all my labours: they shall find none iniquitie in me, h that were wickednes.
9 Though I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in i the dayes of the solemne feast.
10 I haue also spoken by the Prophets, and I haue multiplied visions, and vsed similitudes by the ministerie of the Prophets.
11 Is there k iniquitie in Gilead? surely they are vanitie: they sacrifice bullocks in Gilgal, & their altars are as heapes in the furrowes of the field.
12 l And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.
13 And by a m Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.
14 But Ephraim prouoked him with his places: therefore shal his blood be powred vpon him, and his reproch shal his Lord reward him.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

1 WHen Ephraim spake, there was a trembling: he b exalted himselfe in Israel, but hee hath sinned in Baal, c and is dead.
2 And now they sinne more & more, and haue made them molte images of their siluer, & idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they saye one to another whiles they sacrifice a d man, let them kisse the calues.
3 Therefore they shall be as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirlwind out of the floore, and as the smoke that gorth out of the chimney.
4 Yet I am the Lord thy God e from the land of Egypt, and thou shalt know no God but mee: for there is no Sauiour beside me.
5 I did knowe thee in the wildernes, in the land of brought.
6 As in their pastures, so were thei filled: they were filled, & their heart was exalted: therefore haue they forgotten me.
7 And I wil be vnto them as a bery lyon, and as a leopard in the way of Asshur.
8 I will meete them, as a beare that is robbed of her whelps, and I wil breake the stall of their heart, and there wil I deuoure them like a lyon: the wild beast shal teare them.
9 O Israel, one f hath destroyed thee, but in me is thine helpe.
10 g I am: where is thy king, that should helpe thee in al thy cities? & thy iudges, of whome thou saidest, Giue me a king, and princes?
11 I gaue thee a king in mine anger, and I toke him away in my wrath.
12 The iniquitie of Ephraim is h bounde vp: his sinne is hid.
13 The sowes of a trauailing woman shall come vpon him: he is an vnwise sonne, els would he not stand still at the time, euen at the i breaking forth of the children.
14 I will redeeme them from the power of the graue: I will deliuer them from death: O k death, I wil be thy death: O

a That is, flatereth himselfe w̃ vaine cõfidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.
d Seeing ỹ God did thus prefer Iaakob their father, Iudahs ingratitude was ỹ more to be abhorred.
e Read Gen. 32. 31.
f God found Iaakob as hee laye sleeping in Bethel, Gen 28.12, & so spake w̃ him there, that the fruit of ỹ speache apperteined to the whole bodye of the people, whereof wee are.
g As for Ephraim he is more like the wicked Canaanites then godly Abraham or Iaakob.
h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abyde that any should reproue their doings. i Seeing thou wilt not acknowledge my benefites, I will bring thee again to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne. k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie.
l If you boast of your riches and nobilitie, ye seme to reproch your father who was a poore fugitiue & seruant.
m Meaning, Moses. whereby appeareth, ỹ whatsoeuer they haue, it commeth of Gods free goodnes.

a He sheweth ỹ excellency and autority ỹ this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not far from destruction and haue lost their autoritie.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, & he sheweth howe they would exhort one another to ỹ same, & to kisse & worship these calues which were their idoles.
e He calleth thẽ to repentance & reproueth their ingratitude.
f Thy destructi ũ is certaine, & my benefits toward thee declare ỹ it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men must needes be the cause thereof.
g I am all one, Iam. 1.17.
h It is surely laid vp to be punished, as Ierem. 17.1.
i But wouldst come out of the wombe, that is, out of this danger wherein he is, and not tary to be stifeled. k Meaning, that no power shal resist God when he wil deliuer his, but euen in death wil he giue them life.

graue,

for you p raine, euen the first raine, and the latter raine in the first moneth.
24 And the barnes shalbe full of wheat, and the presses shal abound with wine and oyle.
25 And I wil render you the yeres that the grashopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great host which I sent among you.
26 So you shall eate and be satisfied and praise the Name of the Lord your God, that hath dealt marueilously with you: and my people shal neuer be ashamed.
27 Ye shal also know, that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shal neuer be ashamed.
28 And afterward wil I powre q out my Spirit vpon all flesh: and your sonnes and your daughters shall prophecie: your olde men shall dreame r dreames, and your yong men shall see visions,
29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.
30 And I wil shew s wonders in the heauens and in the earth: blood and fire, and pillers of smoke.
31 The t sunne shalbe turned into darknes, and the moone into blood, before the great and terrible daye of the Lorde come.
32 But whosoeuer shall call u on the Name of the Lorde, shalbe saued: for in mount Zion, and in Ierusalem shall be deliuerance, as the Lord hath said, and in the x remnant, whom the Lord shall call.

q That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa.44.3.acts 2. 17.iohn.7.38, 39.
r As they had visions, and dreames in olde time, so shall they now haue clearer reuelations.
s He warneth the faithfull what terrible things should come, to the intent that they shuld not looke for continuall quietnes in this world, and yet in all these troubles he would preserue them.
t The order of nature shall seeme to bee changed for the horrible afflictions that shal be in the world, Isa.13.10.ezek.32. 7.chap.3.15. mat.24.29.
u Gods iudgements are for the destruction of the infidels, and to mooue the godly to call vpon the Name of God, who wil giue them saluation.
x Meaning hereby the Gentiles, Rom.10.13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

1 FOr behold, in a those dayes and in that time, when I shall bring again the captiuitie of Iudah and Ierusalem,
2 I wil also gather all nations, and wil bring them downe into b the valley of Iehoshaphat, and wil plead with them there for my people, and for mine heritage Israel, whome they haue scattered among the nations, and parted my land.
3 And they haue cast lottes for my people, and haue giuen the childe c for the harlot, and sold the girle for wine, that they might drinke.
4 Yea, and what d haue you to doe with me, O Tyrus & Zidon and all the coasts of Palestina? wil ye render me a recompence? and if ye recompence me, swiftly and speedily wil I render your recompence vpon your head:
5 For ye haue taken my siluer and my golde, and haue carried into your temples my goodly and pleasant things.
6 The children also of Iudah and the children of Ierusalem haue you sold vnto the Grecians, that ye might sende them farre from their border.
7 Beholde, I wil raise them out of the place where ye haue sold them, and wil render your rewarde vpon your owne head.
8 And I wil sell your sonnes and your daughters into the hand of the children of Iudah, and they e shal sel them to the Sabeans, to a people farre of: for the Lord hath spoken it.
9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe nere & come vp.
10 Break your plowshares into swords, and your sieths into speares: let the weake say, I am strong.
11 Assemble your selues, and come all ye heathen and gather your selues together round about: there shal the Lorde cast downe thy mightie men.
12 Let the heathen be wakened, & come vp to the valley of Iehoshaphat: for there wil I sit to iudge all the heathen round about.
13 Put in your h sieths, for the haruest is ripe: come, get you downe, for the wine presse is full: yea, the wine presses runne ouer, for their wickednesse is great.
14 O multitude, O multitude, come into the valley of thresching: for the day of the Lorde is nere in the valley of thresching.
15 The sunne and moone shalbe darkened, and the starres shall withdrawe their light.
16 The Lord also shal roare out of Zion, and vtter his voyce from Ierusalem, and the heauens, and the earth shall shake, but the Lord wil be the hope f of his people, and the strength of the children of Israel.
17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem bee holy, and there shall no strangers goe k thorowe her any more.
18 And in that day shal the mountaines l drippe downe new wine, and the hils shal flowe with milke, and all the riuers of Iudah shal runne with waters, and a fountaine shal come forth of g Gods house of the Lord, and shal water the valley of Shittim.

a When I shall deliuer my church, which standeth of the Iewes and of the Gentiles.
b It appeareth that he alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2.Chro.20. 26.also he hath respect to this worde Iehoshaphat, which signifieth pleading, or iudgement, because God woulde iudge the enemies of his Church as he did there.
c That which the enemie gate for the sale of my people, hee bestowed vpon harlottes and drinke.
d He taketh the cause of his Church in hand against the enemie, as though the iniurie were done to himself.
e Haue I done you wrong, that ye will render me the like?
f For afterward God solde them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were coforted as though the price had beene theirs.
g When I shall execute my iudgements against mine enemies, I wil cause euery one to be readie, and to prepare their weapons to destroy one another, for my Church sake.
h Thus he shall incourage ỳ enemies when their wickednes is ful ripe, to destroy one another, which he calleth the valley of Gods iudgement.
i God assureth his against all troubles, that when he destroyeth his enemies, his children shalbe deliuered.
k The strangers shall no more destroy his Church: which if they do, it is ỳ people which by their sinnes make ỳ breach for the enemie.
l He promiseth to his Church abundance of graces, reade Ezek.47.1. which should water & comfort the most baren places, Amos 9.13.

m The malicious enemies shall haue no parte of this grace.

19 m Egypt shalbe waste, and Edom shall be a desolate wilderness, for the iniuries of the children of Iudah, because they haue shedde innocent blood in their land.
20 But Iudah shal dwel for euer, & Ierusalem frõ generation to generation.
21 For I will n cense their blood, that I haue not cleansed, & the Lord wil dwel in Zion.

n He had suffered his Church hitherto to lie in their filthines, but now he promiseth to cense them & to make them pure vnto him.

AMOS.

THE ARGVMENT.

AMong many other Prophets that God raysed vp to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred vp Amos, who was an heardman or shepherd of a poore towne, and gaue him both knowledge and constancie to reproue all estates and degrees, and to denounce Gods horrible iudgements agaynst them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes wil punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lorde by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfite deliuerance and saluation.

CHAP. I.

a The time of the prophecie of Amos. 3 The word of the Lord agaynst Damascus, 6 The Philistims, Tyrus, Idumea and Ammon.

1 THE words of Amos, who was among the heardmen a at Tecoa, which he sawe vpon Israel, in the dayes of Vzziah king of Iudah, & in the dayes of b Ieroboam the sonne of Ioash king of Israel, two yere before the c earthquake.
2 And he said, The Lord shall roare from Zion, and vtter his voyce from Ierusalem, and the dwelling places of the shepheards shall perish, and the top of d Carmel shal wither.
3 Thus sayth the Lord, For e three transgressions of Damascus, and for foure I wil not turne to it, because they haue threshed Gilead with threshing instruments of yron.
4 Therefore wil I sende a fire into the house of Hazael, and it shal deuoure the f palaces of Ben-hadad.
5 I wil breake also the barres of Damascus, and cut of the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall go into captiuitie vnto g Kir, sayth the Lord.
6 Thus sayth the Lord, For three transgressions of Azzah, and for foure, I wil not turne to it, because they h carried away prisoners the whole captiuitie to shut them vp in Edom.
7 Therefore wil I sende a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.
8 And I will cut of the inhabitant from Ashdod, & him that holdeth the scepter from Ashkelon, and turne mine hande to Ekron, and the remnant of the Philistims shal perish, saith the Lord God.
9 ¶ Thus sayeth the Lorde, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, & haue not remembred the i brotherly couenant.
10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.
11 ¶ Thus sayeth the Lorde, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and did k cast of al pitie, and his anger spoiled him euermore, and his wrath watched him l alway.
12 Therefore will I send a fire vpon Teman, and it shal deuoure the palaces of Bozrah.
13 ¶ Thus sayeth the Lorde, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with childe of Gilead, that they might enlarge their border.
14 Therefore wil I kindle a fire in the wal of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewinde.
15 And their king shall go into captiuitie, he and his princes together, sayeth the Lorde.

a Which was a towne six miles from Ierusalem in Iudea, but he prophesied in Israel.
b In his dayes the kingdome of Israel did most flourish.
c Which, as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, & therefore was smitten with the leprosie.
d Whatsoeuer is fruitful & pleasant in Israel shall shortly perish.
e He sheweth first that all the people round about should be destroyed for their manifolde sinnes: which are ment by three and foure which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them.
f If the Syrians shall not be spared for cõmitting this cruelte against one citie, it is not possible that Israel should escape punishment which hath cõmitted so many & grieuous sinnes against God and man.
g The antiquitie of their buildings shal not auoid my iudgemẽts, read Ier. 49. 27.
h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.
i They ioyned themselues with the Edomites their enemies, which caried them away captiues.
k For Esau (of whome came the Edomites) & Iaakob were brethren: therefore they ought to haue admonished thẽ of their brotherly friendship, and not to haue prouoked them to hatred.
"Ebr. corrupt his compassions.
l He was a continuall enemie vnto him.
m He noteth the great cruelte of the Ammonites that spared not the women, but most tyrãnously tormẽted them, and yet the Ammonites came of Lot, who was of the housholde of Abraham.

CHAP. II.

Agaynst Moab, Iudah, and Israel.

1 THus sayth the Lord, For three transgressõs of Moab, & for foure I wil not turne to it, because it burnt the a bones of the king of Edom into lime.
2 Therefore wil I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, & with the sound of a trumpet,

a For the Moabites were sworn against the king of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge them selues of the dead.

3 And I will cut of the iudge out of the
midst thereof, & will slay all the princes
thereof with him, saith the Lord.
4 ¶ Thus saith the Lord, For three trans-
gressions of Iudah, and for foure, [b] I
will not turne to it, because they haue
cast away the Law of the Lord, & haue
not kept his commandements, & their
lies caused them to erre after the which
their fathers haue walked.
5 Therefore will I sende a fire vpon Iu-
dah, and it shall deuoure the palaces of
Ierusalem.
6 ¶ Thus saith the Lord, For three trans-
gressions of [c] Israel, and for foure, I
will not turne to it, because they solde
the righteous for siluer and the poore
for [d] shooes.
7 They gape ouer the head of the poore,
in the [e] dust of the earth, and peruert
the wayes of the meeke: and a man &
his father will go in to a maid to disho-
nour mine holy Name.
8 And they lie downe vpon clothes layd
to pledge [f] by euery altar: and they
drinke the wine of the condemned in
the House of their God.
9 Yet destroyed I the [h] Amorite before
them, whose height was like the height
of the cedars, and he was strong as the
okes: notwithstanding I destroyed
his fruit from aboue, and his root from
beneath.
10 Also I brought you vp from the land
of Egypt, and ledde you fourtie yeres
thorow the wildernes, to possesse the
land of the Amorite.
11 And I rayse vp of your sonnes for
Prophets, and [i] of your young men for
Nazarites. Is it not euen thus, O ye
children of Israel, saith the Lord?
12 But yee gaue the Nazarites wine to
drinke, and commaded the Prophets,
saying, Prophecie not.
13 Behoide, I [k] am pressed vnder you as
a cart is pressed that is full of sheaues.
14 Therefore the flight shall perish from
the [l] swift, and the strong shal not stren-
then his force, neither shall the mightie
saue his life.
15 Nor he that handleth the bowe, shall
stand, and he that is swift of foote, shall
not escape, neither shall he that ryderh
the horse, saue his life.
16 And he that is of mightie courage a-
mong the strong men, shall flee awaye
naked in that day, saith the Lord.

b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not think to escape.
c If the spare not Iudah vnto whō his promises were made, much more he will not spare this degenerate kingdome.
d They esteemed most vile bribes more the mens liues.
e When they haue spoiled him & thrown him to the ground, they gape for his life.
f Thinking by these ceremonies, that is, by sacrificing, and being nere mine altar, they may excuse all their other wickednes.
g They spoyle others and offer thereof vnto God, thinking that he will dispence w̄them when hee is made partaker of their iniquitie.
h The destruction of their enemies and his mercy toward the should haue caused their hearts to melt for loue toward him.
i Ye contemned my benefites and abused my graces and craftily went about to stoppe the mouthes of my prophets.
k You haue wearied me with your sinnes, Isa.1.14.
l None shalbe deliuered by any meanes.

CHAP. III.

He reproueth the house of Israel of ingratitude. 11 For the which God will punish them.

1 HEare this woide that the Lorde
pronounceth against you, O chil-
dren of Israel, euen against the whole
familie which I brought vp from the
land of Egypt, saying,
2 You [a] only haue I knowne of all the
families of the earth: therefore I will
visite you for all your iniquities.
3 Can two walke together except they be
[b] agreed?
4 Will a [c] lion roare in the forest, when
he hath no pray? or will a lions whelpe
crie out of his denne, if he haue taken
nothing?
5 [d] Can a birde fall in a snare vpon the
earth, where no fouler is? or will hee
take vp the [e] snare from the earth, and
haue taken nothing at all?
6 Or shal a trumpet be blowne in the ci-
tie, and the people be not afraid? or shal
there [f] bee euill in a citie, and the Lorde
hath not done it?
7 Surely the Lord God will do nothing,
but he [h] reuealeth his secret vnto his
seruants the Prophets.
8 The lyon hath roared: who will not be
afrayde? the Lord God hath spoken:
who can but [i] prophecie?
9 Proclaime in the palaces at [k] Ashdod,
& in the palaces in the lande of Egypt,
and say, Assemble your selues vpon the
mountaines of Samaria: so beholde
the great tumults in the middes there-
of, & the oppressed in the midst thereof.
10 For they know not to do right, saith
the Lord: they store vp violence, and
robberie [l] in their palaces.
11 Therefore thus saith the Lord God,
An aduersarie shall come euen round a-
bout the countrey, & shall bring downe
thy strength from thee, and thy palaces
shalbe spoyled.
12 Thus saith the Lorde, As the shep-
heard taketh [m] out of the mouth of the
lyon two legges, or a piece of an eare:
so shall the children of Israel bee taken
out that dwell in Samaria in the cor-
ner of a bed, and in [n] Damascus, as in a
couche.
13 Heare, and testifie in the house of Iaa-
kob, saith the Lorde God, the God of
hostes.
14 Surely in the day that I shal visit the
transgressions of Israel vpon him, I
will also visite the altars of Beth-el, &
the homes of the altar shalbe broken of,
and fall to the ground.
15 And I will smite the winter house
with the summer house, and the houses
of ynorie shall perishe, and the great
houses shall be consumed, saith the
Lorde.

a I haue onely chosen you to be mine among all other people, & yet you haue forsaken me.
b Hereby the Prophet signifieth that hee speaketh not of himselfe, but as God guideth and moueth him, which is called the agreement betwene God and his Prophets.
c Will God threaten by his Prophets, except there be some great occasion?
d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements and the people not be afrayde?
g Doeth any aduersitie come without Gods appointment? Isa.45.7.
h God dealeth not with the Israelites as he doth with other people: for he euer warneth the before of his plagues by his Prophets.
i Because ye people euer murmured against the Prophets, he sheweth ye Gods Spirit moueth the so to speake as they did.
k He calleth the strangers, as the Philistims & Egyptians to be witnesses of gods iudgements against the Israelites for their crueltie & oppression.
l The fruite of their crueltie & theft appeareth by their great riches, which they haue in their houses.
m When the lion hath saciate his hunger, the shepherd findeth a leg or a tip of an eare to shew that the sheepe hath bene woried.
n Where they thought to haue had a sure hold, and to haue bene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

1 Heare

a Thus he calleth the princes and gouernours, which being ouerwhelmed w̃ the great abundance of Gods benefites, forgate God, and therefore he calleth them by ỹ name of beasts & not of men.
b They incourage such as haue authoritie ouer the people, to powle them, so that they may haue profit by it.
c He alludeth to fishers which catch fish by hookes and thornes.
d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had beene sufficient to haue bound God vnto them.
e Reade Deut. 14.28.
f As Leui.7.13.
g You onely delite in these outwarde ceremonies and haue none other respect.
h That is, lack of breade and meate.
i I staide ỹ raine till the fruites of the earth were destroyed with drought & yet you would not consider it to returne to me by repentance.
k They coulde not finde water inough where they had heard saye it had rayned.
l As I plagued the Egyptians, Exod.9.10.
m You were almost all consumed, and a fewe of you woonderfully preserued, 2.King.14.26.
n Turne to him by repentance.

1 HEare this word, ye a kine of Bashan that are in the mountaine of Samaria, which oppresse ỏ poore, and destroy the needie, and they say to their maisters, b Bring, & let vs drinke.
2 The Lord God hath swoorne by his holines, that lo, the dayes shall come vpon you, that he will take you away with c hookes, and your posteritie with fish hookes.
3 And ye shall goe out at the breaches euery kowe forwarde: and ye shall cast your selues out of the palace, saith the Lord.
4 Come to d Beth-el, and transgresse: to Gilgal, & multiplie transgression, and bring your sacrifices in the morning, and your tithes after thée e yeres.
5 And offer a thanksgiuing f of leauen, publish and proclaime the frée offrings: for this liketh you, O ye children of Israel, saith the Lord God.
6 And therfore haue I giuen you h cleanes of teeth in al your cities, and scarcenes of bread in all your places, yet haue ye not returned vnto me, saith the Lorde.
7 And also I haue withholden the raine from you, when there were yet thrée i moneths to the harvest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.
8 So two or three cities wandred vnto one citie to drinke water, but they were k not satisfied: yet haue ye not returned vnto me, saith the Lord.
9 I haue smitten you with blasting, and mildewe: your great gardens and your vineyards, and your figtrees, and your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.
10 Pestilence haue I sent among you, after the maner of l Egypt: your young men haue I slaine with the sword, and haue taken awaye your horses: and I haue made the stinke of your tentes to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lorde.
11 I haue ouerthrowen you, as God ouerthrew Sodom and Gomorah: and ye were as a fire m hand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.
12 Therefore, thus will I doe vnto thee, O Israel: and because I will doe thus vnto thee, prepare to n meete thy God, O Israel.
13 For lo, he that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darknes, and walketh vpon the hie places of the earth, the Lorde God of hostes is his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

1 HEare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.
2 The a virgine Israel is fallen, and shall no more rise: she is left vpon her lande, and there is none to raise her vp.
3 For thus saith the Lord God, The citie which went out by a thousand, shall leaue an b hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.
4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shal liue.
5 But seeke not Beth-el, nor enter into c Gilgal, and go not to Beer-sheba: for Gilgal shal go into captiuitie, & Beth-el shal come to nought.
6 Seeke the Lord, and ye shall liue, lest he breake out like fire in the house of Ioseph and deuoure it, and there be none to quenche it in Beth-el.
7 They turne d iudgement to wormewood, and leaue of righteousnes in the earth.
8 Ye e maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the o pen earth: the Lord is his Name.
9 Ye strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.
10 They haue hated him, f that rebuked in the gate: and they abhorred him that speaketh vprightly.
11 Forasmuch then as your treading is vpon the poore, and g ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyardes, but ye shall not drinke wine of them.
12 For I knowe your manifolde transgressions, and your mightie sinnes: they afflict the iust, they take rewardes, and they oppresse the poore in the gate.
13 Therefore h the prudent shall keepe silence in that time, for it is an euill time.
14 Seeke good and not euil, that ye may liue: and the Lord God of hostes shalbe with you, as you haue spoken.
15 Hate the euil, and loue the good, and establish iudgement in the gate: it may bee that the Lorde God of hostes will be mercifull vnto the remnant of Ioseph.
16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shall be in all streetes: and they shall say in all the hie wayes, Alas, alas: and they shall cal the i husbandman to lamentation, and such as can mourne, to mourning.

a He so calleth the because they so boasted of the selues, or because they were giuen to wantonnes & deintines.
b Meaning, that the tenth part should scarsely be saued.
c In these places they worshipped newe idoles, which aforetime serued for the true honour of God: therefore he saith that these shall not saue them.
d In stead of iudgement and equitie they execute cruelti & oppression.
e He describeth the power of God, Iob.9.9.
f They hate the Prophets, which reproue them in the open assemblies.
g Ye take both his money and also his foode wherewith he should liue.
h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faultes.
i So that all degrees shal haue matter of lamentation for the great plagues.

k Thus he speaketh because ye wicked & hypocrites sayd they were content to abide gods iudgements, wherein the godly tremble and feare, Iere.30.7.ioel.2.2,11.zeph.1.15.
l Because ye have corrupt my true seruice and remaine obstinate in your vices, Isai,1.11. iere.6.10.
m Do your duetie to God & to your neighbour, and so ye shall feele his grace plentifully, if you shew your abundant affections according to Gods worde.
n That idole which you esteemed as your King, and cared about, as you did Chiun, in the which images you thought that there was a certain diuinity.

17 And in all the vines shalbe lamentation: for I wil passe thyough thee, saith the Lord.
18 Wo unto you, that k desire the day of the Lorde: what haue you to doe with it? the day of the Lord is darkenes and not light.
19 As if a man did flee from a lyon, and a beare met him, or went into the house, and leaned his hand on the wall, and a serpent bit him.
20 Shal not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?
21 I hate and abhoyre your feast dayes, and I wil not smel in your solemne assemblies.
22 Though ye offer me burnt offerings and meat offrings, l I wil not accept them: neither wil I regard the peace offrings of your fat beasts.
23 Take thou away from me the multitude of thy songs (for I wil not heare the melodie of thy violes)
24 And let iudgement runne downe as m waters, and righteousnes as a mightie riuer.
25 Haue ye offred unto me sacrifices and offrings in the wildernes fourty yeres, O house of Israel?
26 But you haue borne n Siccuth your King and Chiun your images, and the starre of your gods, which ye made to your selues.
27 Therefore wil I cause you to go into captiuitie beyond Damascus, saith the Lorde, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasure.

1 WO to a them that are at ease in Zion & trust in the mountaine of Samaria, b which were famous at the beginning of the nations: and the house of Israel came to them.
2 Go you unto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: be c they better then these kingdomes? or the border of their land greater then your border,
3 Ye that put farre away the d euill day, and approach to the seate of iniquitie?
4 They lye upon beddes of yuorie, and stretch them selues upon their beddes, and eate the lambes of the flocke, and the calues out of the stall.
5 They sing to the sound of the viole: they inuent to them selues instruments of musike like e Dauid.
6 They drinke wine in bowles, and anoint them selues with the chiefe ointments, but no man is f sorye for the affliction of Ioseph.
7 Therefore now shall they go captiue with the first that go captiue, and g the sorowe of them that stretched them selues, is at hand.
8 h The Lord God hath sworne by him selfe, saith the Lorde God of hostes, I abhoyre i the excellencie of Iaakob, and hate his palaces: therefore wil I deliuer up the citie with all that is therein.
9 And if there remaine ten men in one house, they shal dye.
10 And his uncle k shal take him up and burne him to carie out the bones out of the house, and shal say unto him, that is by the l sides of the house, Is there yet any with thee? And he shal say, None. Then shall he say, m Holde thy tongue: for we may not remember the Name of the Lord.
11 For behold, the Lorde commandeth, and he wil smite the great house with breaches, and the litle house with clefts.
12 Shall horses n runne upon the rocke? or wil one plowe there with oxen? for ye haue turned iudgement into gal, and the fruit of righteousnes into o wormewood.
13 Ye reioyce in a thing of nought: ye say, Haue not we gotten us p horines by our owne strength?
14 But behold, I wil raise up against you a nation, O house of Israel, saith the Lord God of hostes: and they shall afflict you, from the entring in of q Hamath unto the riuer of the wildernes.

a The Prophet threatneth the welthy, which regarded not Gods plagues nor menaces by his Prophets.
b These two cities were famous by their first inhabitants the Canaanites: & seeing before time they did nothing auaile them that were there borne, why should you looke that they should saue you which were brought in to dwel in other mens possessions?
c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater streightnes, then yours yet are, thinke you to bee better or to escape?
d Ye that continue still in your wickednes and thinke that Gods plagues are not at hand, but giue your selues to all idlenes, wantonnes and riote.
e As he caused diuers kindes of instruments to bee made to serue Gods glorie, so these did contende to inuent as many to serue their wanton affections and lustes.
f They pitied not their brethren, whereof none many were slaine and caried away captiue.
g Some reade, the ioy of them that stretch the selues, shal depart.
h Reade Iere. 51.14.
i That is, the riches and pompe.
k The destruction shalbe so great that none shal almost be left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.
l That is, to some neighbor, that dwelleth round about.
m They shalbe so astonished at this destruction, that they shal boast no more of the Name of God, and that they are his people: but they shalbe dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.
n He compareth them to baren rockes whereupon it is in vaine to bestow labour: shewing that Gods benefites can haue no place among them.
o Reade Chap.5.7.
p That is, power & glorie.
q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusatiõ of Amaziah. 12 His crafty counsel.

1 THus hath the Lorde God shewed unto me, and beholde, hee formed a grashoppers in the beginning of the shooting up of the later growth: and lo, it was in the later growth b after the Kings mowing.
2 And when they had made an ende of eating the grasse of the lande, then I said, O Lorde God, spare, I beseech thee: who shall raise up Iaakob? for he is small.
3 So the Lord c repented for this. It shall not be, saith the Lord.
4 ¶ Thus also hath the Lord God shewed unto me, and beholde, the Lorde God called to deuour the land: and he alluding of the enemies.
b After the publike commandement of mowsaydne, O Lorde God, spare, I beseching was giuen: or as some reade, when the Kings sheepe were shorne.
c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubbernes of this people.

e Signifying, that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

f That is, when Amos had prophesied that the King should be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue towarde the King, thought this accusation sufficient to cõdemne him, where as none other could take place.

g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by another practise: that was, to feare the Prophet, that he might departe, and not reproue their idolatrie there openly, and so hinder his profite.

h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge which he must needes execute.

i Thus God vsed to approue the authoritie of his Prophets by his plagues and iudgements against them, which were malicious enemies, Iere. 28. 12. and 29. 21, 25. as this day he doeth agaynst them that persecute the ministers of his Gospel.

called to iudgement by fire,[d] and it deuoured the great deepe, and did eate vp a part.

5 Then said I, O Lorde God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 So the Lord repented for this. This also shall not be, sayth the Lord God.

7 ¶ Thus againe he shewed me, & behold, the Lorde stoode vpon a wall made by line[e] with a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the hie places of Ishak shalbe desolate, & the temples of Israel shall bee destroyed: & I will rise against the house of Ieroboam with the sword.

10 ¶ Then Amaziah the Priest of Bethel sent to Ieroboam king of Israel, saying, Amos hath conspired agaynst thee in the middes of the house of Israel: the land is not able to beare al his wordes.

11 For thus Amos saith, Ieroboam shal die by the sworde, and Israel shalbe led away captiue out of their owne land.

12 Also[f] Amaziah saide vnto Amos, O thou the Seer, go, flee thou away into the lande of Iudah, and there eate thy bread and prophecie there.

13 But prophecie no more at Beth-el: for it is the Kings chappel, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no[h] Prophete, neyther was I a Prophets sonne, but I was an herdman, & a gatherer of wilde figs.

15 And the Lord tooke me as I followed the flocke, & the Lord said vnto me, Go, prophecie vnto my people Israel.

16 Now therefore heare thou the worde of the Lord. Thou sayst, Prophecie not against Israel, and speake nothing against the house of Ishak.

17 Therefore thus saith the Lord, [i] Thy wife shalbe an harlot in the citie, & thy sonnes and thy daughters shall fall by the sword, and thy land shalbe deuided by line: and thou shalt die in a polluted land, & Israel shall surely go into captiuitie forth of his lande.

CHAP. VIII.

1 Agaynst the rulers of Israel. 7 The Lord sweareth. 11 The famine of the worde of God.

1 THus hath the Lorde God shewed vnto me, and beholde, a basket of sommer fruite.

2 And he saide, Amos, what seest thou? And I said, A basket of sommer[a] fruit. Then said the Lord vnto me, The ende is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall bee howlings in that day, sayeth the Lorde God: many dead bodies shalbe in euerie place: they shall cast them forth with[b] silence.

4 Heare this, O ye that[c] swallow vp the poore, that ye map make the needie of the land to faile,

5 Saying, When will the[d] new moneth be gone, that we map sell corne? and the Sabbath, that we map set forth wheat, and make[e] the Ephah small, and the shekel great, and falsifie the weights by deceyte?

6 That we map bye the poore for siluer, & the needie for shoes: yea, and sell the refuse of the wheate.

7 The Lord hath swoorne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

8 Shal not the lande tremble for this, & euerie one mourne, that dwelleth therein? and it shall rise vp wholy as a flood, and it shalbe cast out, and[f] drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I wil euen cause thes sunne to go downe at noone: And I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnes vpon euerie head: and I will make it as[g] mourning of an onely sonne, and the ende thereof as a bitter day.

11 Beholde, the dayes come, sayth the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal they runne to and fro to seeke the[h] worde of the Lorde, and shall not finde it.

13 In that day shal the fayre virgins and the yong men perish for thirst.

14 They that sweare by the sinne[i] of Samaria, and that say, Thy God, O Dan, liueth, and [k]the maner of Beer-sheba liueth, euen they shal fall, and neuer rise vp again.

a Which signified the ripenes of their sinnes and the readines of Gods iudgements.

b There shalbe none left to mourne for the.

c By staying the sale of foode and necessarie things which you haue gotten into your owne hands, and so cause[i] poore to spend quickly that litle that they haue, and at length for necessitie to become your slaues.

d When the dearth was once come, they were so greedie of gaine, that they thought the holy day to be an hinderance vnto them.

e That is, the measure smal, & the price great.

f That is, the inhabitants of the land shall be drowned, as Ninus drowneth many when it ouerfloweth.

g In the middes of their prospetie, I will sende great affliction.

h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods worde, which is the foode thereof.

i For the idolaters did vse to sweare by their idols: which here he calleth their sinne, as the Papists yet do by theirs.

k That is, the common maner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 And against Israel. 11 The restoring of the Church.

1 I Saw the Lord standing vpõ the[a] altar, and he saide. Smite the lintel of the doore, that the postes map shake: and cut them in pieces, euen the[b] heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shal not flee away: & he that escapeth of them, shal not be deliuered.

2 Though they dig into the hell, thence

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.

b Both the chief of them, and also the common people.

shall mine hande take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the toppe of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I command the serpent, and he shall bite them.

4 And though they go into captiuitie before their enemies, thence will I commande the swoyd, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hostes shal touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shal rise vp wholy like a flood, & shall be drowned as by the flood of Egypt.

6 He buildeth his [d] spheres in the heauen, and hath layde the foundation of his globe of elements in the earth: hee calleth the waters of the sea, & powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as [e] Ethiopians vnto me, O children of Israel, sayth the Lorde? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of [g] earth. Neuertheless I will not vtterly destroy the house of Iaakob, saith the Lord.

9 For lo, I wil command & I wil sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shal not the [h] least stone fall vpon the earth.

10 But all the sinners of my people shall die by the swoyde, which say, The euill shall not come, nor hasten for vs.

11 In that day wil I raise vp the [i] tabernacle of Dauid, that is fallen downe, & close vp the breaches thereof, & I will raise vp his ruines, and I will build it, as in the dayes of olde,

12 That they may possesse the remnãt of [k] Edom, and of all the heathen, because my Name is called vpon them, sayth the Lord, that doeth this.

13 Behold, the dayes come, saith [l] the Lord, that the plowman shall [l] touche the mower, and the treader of grapes him that soweth seed: and the mountaines shall [m] droppe sweete wine, and all the hilles shall melt.

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shal build the waste cities, and inhabite the, and they shal plant vineyards, & drinke the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant the vpon their land, & they shal no more be pulled vp again out of their lande, which I haue giuen them, saith the Lord thy God.

a God hath certainly reueiled to his Prophets that he wil rayse vp the heathen to destroy the Edomites, whereof the rumour is now published, Iere. 49. 14.

b Thus the heathen incourage themselues to rise against Edom.

c Which despisest all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art shut vp among the hilles as separate from the rest of the world.

d God will so destroy them that he will leaue none, though theeues when they come, take but til they haue inough, & they that gather grapes, euer leaue some behind them, Iere. 49. 9.

e They in whom thou didest trust, for to haue helpe & friendship of the, shal be thine enemies and destroy thee.

f That is, thy familiar friends and ghests haue by secret practises destroyed thee,

g God hath ordained that the rebellious multitude, yet he will euer reserue the remnant his church to call vpon his Name.

h Meaning, that none of his should perish in his wrath.

i I wil send the Messiah promised and restore by him the spiritual Israel, Act. 15. 16.

k Meaning, that the verie enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and bodie, whereof Christ should be the head.

l Signifying that there shal be great plentie of all things, so that when one kinde of fruit is ripe, another should follow and euerie one in course, Leuit. 26. 5.

m Read Ioel 3. 18.

n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

OBADIAH.

THE ARGVMENT.

THe Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not only vexe them continually with sundrie kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction & miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

1 THe vision of Obadiah. Thus sayeth the Lorde God against Edom, [a] We haue heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and [b] let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathe: thou art vtterly despised.

3 The [c] pride of thine heart hath deceyued thee: thou that dwellest in the cleftes of the rockes, whose habitation is hie, that sayest in his heart, Who shall bring mee downe to the ground?

4 Though thou exalt thy selfe as [d] egle, and make thy nest among the starres, thence will I bring thee downe, sayeth the Lord.

5 [d] Came theeues to thee or robbers by night? howe wast thou brought to silence? would they not haue stollen, till they had ynough? if the grapegatherers came to thee, would thei not leaue some grapes?

6 Howe are the thinges of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie haue driuen thee to the borders: the mẽ that were at peace with thee, haue deceyued thee, and prevailed against thee: they that eate thy [e] bread, haue layde a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, sayeth the Lorde, euen destroy the wise men out of

of Edom, and vnderstanding from the mount of Esau?

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whome now he comforteth by punishing their enemyes.

9 And thy strong men, O Teman, shall be afrayed, because euery one of the mount of Esau shalbe cut of vp slaughter.

10 For thy cruelty against thy g brother Iaakob, shame shall couer thee, and thou shalt be cut of for euer.

11 When thou stoodest on the other side, in the day that the strangers carried away his substance, and strangers entred into his gates, and cast lottes vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made h a stranger, neither thouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destructiõ, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layed handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stand in the crosse wayes to cut of them, that shoulde escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day k of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue l drunke vpon mine holy Mountaine, so shall all the heathē drunke continually: yea, they shall drunke and salowe vp, and they shall be m as though they had not bene.

17 But vpon mount Zion shalbe deliuerance, and it shalbe holy, and the house of Iaakob shal possesse their possessions,

18 And the house of Iaakob shall be n a fire, and the house of Ioseph a flame, & the house of Esau as stubble, and they shal kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the o mount of Esau: and the plain of the Philistins, & they shall possesse the fieldes of Ephraim, and the fields of Samaria, and Beniamin shall haue Gilead.

20 And the captiuity of this hoste of the children of Israel, which were among the p Canaanites, shall possesse vnto Zarephath, and the captiuity of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they q that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lordes.

1 That is, reioyced and triumphed.

m The Edomites shalbe vtterly destroyed, and yet in despite of all the enemies I will reserue my Church and restore it.

n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to him selfe, as Isa. 10.17. deut. 4. 24. heb. 12. 29.

o He describeth howe the church shalbe enlarged and haue great possessions, but this chiefely is accomplished vnder Christ when as the faithfull are made heires and lordes of all things by him which is their head.

p By the Canaanites the Iewes meane the Dutchmē, and by Zarephath, France, and by Sepharad, Spaine.

q Meaning, that God wil raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whome the Prophet calleth here the Lorde and head of this kingdome.

IONAH.

THE ARGVMENT.

When Ionah had long prophesied in Israel, and had litle profited, God gaue him expresse charge to go, and denounce his iudgements against Niniueh the chiefe citie of the Assyrians, because he had appointed, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Israel might see howe horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophesied vnder Ioash, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Ionah fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

1 The worde of the LORD came a also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to b Niniueh, that c great citie, and crye against it: for their wickednes is come vp before me.

3 But Ionah rose vp to d flee into Tarshish from the presence of the Lord, and went downe to e Iappho: and he found a ship going to Tarshish: so he payd the fare thereof, and went downe into it, f

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezek. 1. 1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Niniueh was the chiefe citie of the Assyrians.

c For as authors write, it conteined in circuit about eight and fourtie mile, and had a thousand and fiue hundred towres, and at this time there were an hundreth and twenty thousand children therein, Chap. 4. 11.

d Whereby he declared his weakenesse, that would not promptly followe the Lords calling, but gaue place to his own reason, which persuaded him y he should nothing at al profite there, seeing he had done so final good among his owne people, Chap. 4. 2.

e Which was the hauen, & porte to take shipping thither, called also Ioppe,

f He

he might go with them vnto Tarshish, from the [f] presence of the Lord.
4 But the Lorde sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.
5 Then the mariners were afraid, and cryed euery man vnto his god, and cast the wares that were in the shippe, into the sea to lighten it of them: but Jonah was gone downe into the sides of the shippe, and he lay downe, and was fast a sleepe.
6 So the shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy [h] God, if so be that God will thinke vpon vs, that we perish not.
7 And they said euery one to his felow, Come, and let vs cast [i] lottes, that we may knowe, for whose cause this euill is vpon vs. So they cast lottes, and the lot fell vpon Jonah.
8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? what is thine occupation? and whence commest thou? which is thy country? and of what people art thou?
9 And he answered them, I am an Ebrewe, and I feare the Lorde God of heauen, which hath made the sea, & the drie land.
10 Then were the men exceedingly afraid, and saide vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had tolde them)
11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, was troublous)
12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.
13 Neuertheleſſe, the men rowed to bring it to the land, but they could not: for the sea wrought, & was troublous against them.
14 Wherefore they cryed vnto the Lord, and said, [k] We beseech thee, O Lord, we beseech thee, let vs not perishe for this mans life, and lape not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.
15 So they tooke vp Jonah, & cast him into the sea, & the sea ceased from her raging.
16 Then the men [l] feared the Lorde exceedingly, and offred a sacrifice vnto the Lord, and made vowes.
17 Now the Lord had prepared a great fishe to swalowe vp Jonah: & Jonah was in the [m] belly of the fish three daies, and three nights.

f From that vocation wherunto God had called him, and wherein he would haue assisted him.

g As one that would haue cast of this care, and sollicitude by seeking rest and quietnes.

h As they had called on their idoles, which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke, they cannot tell to whome.

i Which declared that the matter was in great extremitie, and doue, which thing was Gods motion in them for the tryall of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they knowe no manifest signe of wickednes.

l They were touched with a certaine repentance of their life past, and began to worship the true God, by whome they sawe them selues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods word.

m Thus the Lorde would chastise his Prophet with a most terrible spectacle of death, and here by also confirmed him of his fauour and support in this his charge which was enioyned him.

CHAP. II.

1 Ionah is in the fishes belle. 2 His prayer. 10 He is deliuered.

1 THen Jonah prayed vnto the Lord his God [a] out of the fishes bellie,
2 And said, I cryed in mine affliction vnto the Lorde, and he heard me: out of the bellie [b] of hell cryed I, and thou heardest my voyce.
3 For thou haddest cast me into the bottome in [c] mids of the sea, & the floods compassed me about: all thy surges, and all thy waues passed ouer me.
4 Then I said, I am [c] cast away out of thy sight: yet will I looke againe toward thyne holy Temple.
5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wapt about mine head.
6 I went downe to the bottome of the mountaines: the earth with her barres was aboute me for euer, yet hast thou brought vp my [d] life from the pit, O Lord my God.
7 When my soule fainted within me, I remembred the Lorde: and my prayer came vnto thee, into thyne holy Temple.
8 They that waite vpon lying [e] vanities, forsake their owne [f] mercie.
9 But I will sacrifice vnto thee with the voice of thanksgiuing, and will pay that [g] I haue vowed: saluation is of the Lord.
10 And the Lorde spake vnto the fishe, & it cast out Jonah vpon the dry land.

a Beeing now swallowed vp of death, and seing no remedie to escape, his faith brast out vnto the Lord, knowing that out of the very hel he was able to deliuer him.

b For he was now in the fishes belly as in a graue or place of darknes.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation and Gods iudgements for the same: but yet in the ende faith gate the victory.

d Thou hast deliuered me from the bellie of the fish, and all these dangers, as it were raising me from death to life.

e They that depend vpon any thing saue one God alone.

f They refuse their owne felicitie, & that goodnes which they should els receiue of God.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the King of Nineueh.

1 AND the worde of the Lorde came vnto [a] Jonah the seconde time, saying,
2 Arise, go vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.
3 So Jonah arose and went to Nineueh according to the word of the Lord: nowe Nineueh was a [b] great and excellent citie of three dayes iourney.
4 And Jonah began to enter into the citie a dayes [c] iourney, and he cryed, & said, Yet fourty dayes, and Nineueh shal be ouerthrowen.
5 So the people of Nineueh [d] beleeue

a This is a great declaration of Gods mercie & he receiueth him againe and sendeth him foorth as his Prophet which had before shewed so great infirmitie.

b Read chap. 1. 2

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

d For he declared that he was a Prophet sent to them from GOD to denounce his iudgements against them.

e Not that the dumme beasts had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

f He willed, that the men should earnestly call vnto God for mercie.

g For partely by the threatning of the Prophet, and partly by the motion of his owne conscience, he douted whether God would

ued God and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For worde came vnto the King of Niniueh, and he rose from his throne, and he layde his robe from him, and couered him with sackcloth, and sate in athes.

7 And he proclaymed and said through Niniueh, (by the counsel of the King and his nobles) saying, Let neither mã, nor e beast, bullock nor sheep taste any thing, neither feede nor drinke water.

8 But let man and beast put on sackcloth, and f crye mightily vnto God: yea, let euery man turne from his euil wap, and from the wickednes that is in their hands.

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

10 And God sawe their h workes that they turned from their euil wapes: and i God repented of the euill that he had sayd that he woulde do vnto them, and he did it not.

thee, my life e from me: for it is better for me to dye then to liue.

4 Then sayd the Lord, Doest thou wel to be d angry?

5 So Ionah went out of the citie & sate on the East side of the citie, and there made him a boothe, and sate vnder it in the shadowe e till he might see what shoulde be done in the citie.

6 And the Lord God prepared a f gourd, and made it to come vp ouer Ionah, y it might be a shadowe ouer his head & deliuer him fro his griefe. So Ionah was exceeding glad of the gourde.

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

8 And wyle the sunne did arise, God prepared also a feruent East wind: and the sunne bet vpon the head of Ionah, that he fainted, & wished in his heart to die, and said, It is better for me to dye, then to liue.

9 And God said vnto Ionah, Doest thou wel to be angrie for the gourde? And he sayd, I doe well to be g angrie vnto the death.

10 Then sayd the Lorde, Thou hast had pitie on the gourde for the which thou hast not laboured, neyther madest it growe, which came vp in a night, and perished in a night,

11 And shoulde h not I spare Niniueh that great citie, wherein are i six score thousand persons, that can not discerne betwene their right hand, and their left hand, and also much cattel?

c Thus he prayed of griefe fearing left Gods name by this forgiuenes might be blasphemed as though he sent his Prophets foorth to denounce his iudgements in vaine.

d Wilt thou be iudge when I do things for my glory, and when I do not?

e For he douted as yet whether God would shew them mercie or no: and therefore after forty dayes he departed out of y citie, loking what issue God would send.

f Which was a further meanes, to couer him from the heate of the sunne, as he remained in his booth.

g This declareth the great inconueniences whereinto Gods seruants do fall when they [illegible] place to their owne affections. & do not in al things willingly submit themselues to God. h Thus God mercifully reproueth him, which would pity himselfe and this gourde, and yet would restraine God to shew his cõpassion to so many thousand people. i Meaning, that they were children & infants.

shewe them mercie. h That is, the fruites of their repentance, which dyd proceede of faith which God had planted by the ministerie of his Prophet. i Reade Ierem. 18.8.

CHAP. IIII.

The great goodnes of God toward his creatures.

a Because hereby he shoulde be taken as a false Prophet, and so the name of God, which he preached, should be blasphemed.

b Reade Chap. 1.3.

1 THerefore it displeased a Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lorde, and sayde, I pray thee, O Lorde, was not this my saying, when I was yet in my countrey? therefore I preuented [illegible] flee vnto b Tarshish: for I knewe that thou art a gratious God, and merciful, slowe to anger and of great kindenes, & repentest thee of the euil.

3 Therefore now O Lord, take, I beseeche

MICAH.

THE ARGVMENT.

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

CHAP. I.

The destruction of Iudah & Israel because of their idolatrie.

1 THe worde of the Lorde, that came vnto Micah the a Morashite in the daies of Iotham, Ahaz, and Hezekiah Kings of Iudah, which he sawe concerning Samaria and Ierusalem.

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

a Some in Mareshah a citie of Iudah.

b Because of the malice, and obstinacie of the people whome he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures, and God him selfe to witnesse, that the preaching of his Prophets, which they haue abused, shalbe reuenged.

3 For

3 For beholde, the Lord commeth out of his place, & wil come & downe, & tread vpon the hie places of the earth.
4 And the mountaines shall melt vnder him (so that the valleys cleane) as waxe before the fire, and as the waters that are powred downeward.
5 For the wickednes of Iaakob is all this, & for the sinnes of the house of Israel: what is ᵖ wickednes of Iaakob? Is not ᵈ Samaria? & which are the hie ᵉ places of Iudah? Is not Ierusalem?
6 Therefore I wil make Samaria as an heape of the fielde, and for the planting of a vineyarde, and I will caule the stones thereof to tumble downe into the valley, and I wil discouer the foundations thereof.
7 And al the graue images thereof shalbe broken, and al the ᶠ gifres thereof shalbe burnt with the fire, & al the idoles thereof will I destroye: for ye gathered it of the hyre of an harlot, and they shall returne ᵍ to the wages of an harlot.
8 Therefore I wil mourne and howle: I wil go without clothes, and naked: I wil make lamentation like ᵖ dragons, and mourning as the ostriches.
9 For her plagues are grieuous: for it is come into Iudah: ʸ enemie is come vnto ᵖ gate of my people, vnto Ierusalem.
10 Declare ye it not at ʰ Gath, neither weepe ye: for the house of ᶦ Aphrah roule thy selfe in the dust.
11 Thou ᵖ dwellest at ᵏ Shaphir, go together naked with shame: the ᵖ dwelleth at Zaanan, that not come forth in the mourning of Beth-ezel: the enemie shal ˡ receiue of you for his standing.
12 For the inhabitant of Maroth wapted for good, but euil came from the Lorde vnto the ᵐ gate of Ierusalem.
13 O thou inhabitant of Lachish, binde the charet to the beasts ⁿ of yrce: the ᵒ is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were founde in thee.
14 Therefore shalt thou give presents to Moresheth ᵖ Gath: ᵖ houses of Achzib shalbe as a lye to the kings of Israel.
15 Yet will I bring an ᵠ heire vnto thee, O inhabitãt of Marehah, he shal come vnto Adullam, ʳ the glory of Israel.
16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldenes as the egle, for they are gone into captiuitie from thee.

c Meaning here by that God wil come to iudgement against the strong cities and holdes.
d Samaria, which should haue bene an example to al Israel of true religion and iustice, was the puddle, and stewes of all idolatrie & corruption, and boasted themselues of their father Iaakob.
e That is, the idolatry and infection.
f Which they gathered by euil practises, and thought ʸ their idoles had enriched them therwith for their seruice vnto them.
g The gaine that came by their idoles, shall be consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.
h Left the Philistims our enemies reioyce at our destruction.
i Which was a citie neere to Ierusalem, Iosh. 18.23. there called Ophrah, & signifieth dust: therfore he willeth them to mourn, and roule them selues in the dust, for their dustie city.
k These were cities wherby the enemy should passe as he came to Iudah.
l He shal not depart before he hath ouercome you, & so you shall pay for his tarying.
m For Rabshakeh had shut vp Ierusalem, that they could not send to succour them.
n To flee away: for Sancherib layde siege first to that citie, & remayned therein when he sent his captaines, and armie against Ierusalem.
o Thou first receyuedst the idolatrie of Ieroboam, and so didest infect Ierusalem.
p Thou shalt bribe the Philistims thy neighbours, but they shal deceyue thee, as wel as they of Ierusalem.
q He prophecieth agaynst his owne citie, & because it signified an heritage, he saith ʸ God would be send an heire to possesse it.
r For so they thought them selues for the strength of their citie.

CHAP. II.

1 Threatnings agaynst the wanton & deyntie people. 6 They woulde teache the Prophets to preache.

1 WOunto them, that imagine iniquitie, and worke wickednes vpon their beddes: ᵃ whe the morning is light they practise it because their hand ᵇ hath power.
2 And they couet fields, and take them vp violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.
3 Therefore thus saith the Lord. Behold, I against this familie haue I deuised a plague, wherout ye shal not pluck your necks, and ye shall not go so proudly, for this time is euil.
4 In that daye shall they take vp a parable against you, & lament with a dolefull lamentation, and say, ᶜ We be vterly wasted: he hath changed the portion of my people: howe hath he taken it away to restore it vnto me? he hath diuided our fields.
5 Therefore thou shalt haue none that shall cast a corde by lot ᵈ the Congregation of the Lord.
6 ᵉ They that prophesied, Prophesie ye not. ᶠ They shal not prophesie to them, neither shal they take shame.
7 O thou that art named the house of Iaakob, is the Spirit of the Lorde shortened? ᵍ are these his workes? are not my wordes good vnto him that walketh vprightly?
8 But he that was ʰ yester daye my people, is risen vp on ᵖ other side, as against an enemie: they spoyle the ᶦ beautifull garment frõ them that passe by peaceably, as though they returned from the warre.
9 The women of my people haue yee cast out from their pleasant houses, and frõ their children haue yee taken away ᵏ my glory continually.
10 Arise and depart, for this is not your ˡ rest: because it is polluted, it shall destroy you, euen with a sore destruction.
11 ᵐ If a man walke in the Spirit, and woulde lye falsely, saying, ⁿ I will prophesie vnto thee of wine, and of strong drinke, he shall euen be the Prophet of this people.
12 I will surely gather ᵒ thee wholy, O Iaakob: I wil surely gather ᵖ remnat of Israel: I wil put them together as the sheepe of Bozrah, euen as the flocke in the mids of their folde: the cities shal be ful of brute of the men.
13 The ᵖ breaker vp shal come vp before them: they shall breake out, and passe by the gate, and go out by it, and their King shall go before them, & the Lorde

a Assone as they ryse, they execute their wicked deuises of the night, and according to their power hurt others.
b Ebr. it to power.
c Iewes lament & say that there is no hope of restitutiõ, seeing their possessions are diuided among the enemyes.
d Ye shall haue no more landes to deuide, as you had in times past and as you vsed to measure them in the Iubile.
e Thus the people warne the Prophets that they speake to them no more: for they cannot abide their threatnings.
f God saith, that they shall not prophesie, nor receiue no more of their rebukes nor tants.
g Are these your workes according to his law?
h Doe not the godly finde my words comfortables?
i That is, aforetime.
k The poore can haue no comoditie by thẽ, but they spoile them, as though they were enemies.
l That is, their substance and liuing, which is Gods blessing, & as it were, parte of his glory.
m Ierusalem shall not bee your safegard: but ʸ cause of your destruction.
n That is, shewe him selfe to be a Prophet.
o He sheweth what Prophetes they delite in: that is, in flatterers, which tell them pleasant tales, & speake of their commodities.
p To destroy thee.
q The enemie shal breake their gates & walles, & lead them into Caldea,

shalbe

q To driue them forwarde, shalbe q vpon their heades.

CHAP. III.

1 Against the tyranne of princes and false Prophets.

1 AND I said, Heare, I pray you, O heades of Iaakob, and ye princes of the house of Israel: should not ye knowe [a] iudgement?
2 But they hate the good, and loue the euill: they plucke of their skinnes from them, and their flesh from their bones.
3 And they eate also the [b] flesche of my people, & flay of their skin from them, and they breake their bones, & choppe them in pieces, as for the pot, and as flesh within the caldron.
4 Then [c] shall they crye vnto the Lord, but he will not heare them; he will euen hide his face from them at that time, because they haue done wickedly in their works.
5 Thus saith the Lord, Concerning the prophets that deceiue my people, and bite them with their teeth, & cry peace, but if a mã put not into their mouthes they prepare warre against him,
6 Therefore [e] night shall be vnto you for a vision, & darknes shall be vnto you for a diuination, & the sunne shall go downe ouer the Prophets, and the day shall be darke ouer them.
7 Then shall the Seers be ashamed, & the southsayers confounded: yea, they shall all couer [f] their lippes, for they haue none answere of God.
8 Yet notwithstanding I am full [g] of power by the Spirit of the Lorde, and of iudgement, & of strength to declare vnto Iaakob his transgression, and to Israel his sinne.
9 Heare this, I pray you, ye heades of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.
10 They build vp Zion with [h] blood, & Ierusalem with iniquitie.
11 The heads thereof iudge for rewards, and the Priestes thereof teach for hire, and the Prophets thereof prophesie for money: yet will they [i] leane vpon the Lord, and say, Is not the Lorde amongvs? no euill can come vpon vs.
12 Therefore shall Zion for your sake be [k] plowed as a fielde, and Ierusalem shal be an heape, and the mountame of the house, as the hie places of the forest.

a That thing which is iust and lawfull, both to gouerne my people aright, & also to discharge your owne conscience?
b The Prophet condemneth the wicked gouerners, not only of couetousnes, theft and murther, but cõpareth them to wolues, lions, and most cruel beastes.
c That is, when I shal visite their wickednes: for though I heare the godly before they cry, Isa. 65. 24. yet I will not heare these though they cry Isai. 1. 15. ezek. 8. 18. iam. 2. 13. 1. pet. 3. 11, 12.
d They deuoure al their substãce, and then flatter them, promising that all shall goe wel: but if one restraine from their bellies, then they inuent all ways to mischiefe.
e As you haue loued to walke in darknesse, & to prophesie lies, so God shall reward you with grosse blindnes, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blind men grope as in the night.
f When God shall discouer them to the world, they shall be afraid to speake: for all shall knowe that they were but false prophets, and did belye the worde of God.
g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him giftes, habilitie, and knowledge to discerne betweene good and euill, and also constancie to reprote the sinnes of the people, and not to flatter them.
h They build them houses by briberie, which he calleth blood and iniquitie.
i They will say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisie.
k Reade Ieremiah 26. 18.

CHAP. IIII.

1 Of the kingdome of Christ, & felicitie of his Church.

1 BVT in the [a] last dayes it shall come to passe, that the mountame of the house of the Lord shalbe prepared in the toppe of the mountames, and it shall be exalted aboue the [b] hilles, and people shall flowe vnto it.
2 Yea, many nations shall come and say, Come, and let vs goe vp to the Mountame of the Lorde, and to the House of the God of Iaakob, and he will [c] teach vs his wayes, and we will walke in his paths: for the Lawe shall go forth of Zion, and the worde of the Lord from Ierusalem.
3 And he shall [d] iudge among many people, and [d] rebuke mightie nations a farre of, and they shall breake their swordes into mattockes, and their speares into [e] sieths: nation shall not lift vp a sword against nation, neither shall they [f] learne to fight any more.
4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shal make them afraide: for the mouth of the Lorde of hostes hath spoken it.
5 For all people will walke [g] euery one in the Name of his god, and we will walke in the Name of the Lorde our God, for euer and euer.
6 At the same day, saith the Lorde, will I gather her that halteth, and I will gather her that is cast out, & her that I haue afflicted.
7 And I will make her that halted, [h] a remnant, and her that was cast farre of, a mightie nation: and the Lord shal reigne ouer them in Mount Zion, frõ henceforth euen for euer.
8 And thou, O [i] towre of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen [k] the first dominion, & kingdome shall come to the daughter Ierusalem.
9 Now why doest thou crye out with lamentation? is [l] there no King in thee? is thy counseller perished? for sorow hath taken thee, as a woman in trauaile.
10 Sorowe and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go forth of the city, and dwel in the field, and shalt go into Babel, but there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.
11 Now also many nations are gathered against thee, saying, Zion shall be condẽned & our eye shal looke vpon Zion.
12 But they [m] knowe not the thoughts of Christ. l In the meane season he sheweth endure great troubles and tentations when they sawe them selues neither to haue King nor counsell. m He sheweth that the faithfull ought not to measure Gods iudgements by the brags & threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance,

a When Christ shall come, and the Temple shal be destroyed.
b Read Isa. 2. 2.
c He sheweth that there is no true Church but where as the people are taught by Gods pure word.
d By his corrections & threatnings he will bring the people into subiection which are in the vtmost corners of the worlde.
e They shall abstaine from all euil doing, and exercise them selues in godlines and in well doing to others.
f Reade Isai. 2. 4.
g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world shuld giue them selues to their superstition and idolatrie.
h I will cause that Israel, which is now as one lame & halting, and so almost destroyed, shall liue againe and growe into a great people.
i Meaning Ierusalem, where the Lords flocke was gathered.
k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming

n God giueth his Church this victorie so oft: as he he ouercommeth their enemies: but the accomplishment hereof shalbe at the last comming of Christ.

of the Lord: they vnderstand not his counsell, for hee shall gather them as ꝑ sheaues in the barne.
13 Arise, and thresh, [n] O daughter Zion: for I will make thyne horne yron, and I will make thyne hoones brasse, and thou shalt breake in pieces many people: and I vnto the Lord, and their substance vnto the ruler of the whole worlde.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-leem.

1 NOwe assemble thy garisons, O daughter [a] of garisons: he hath layed siege against vs: they shall smite the iudge of Israel with a rodde vpon the cheeke.
2 And thou Beth-leem Ephrathah art [b] litle to be among the thousandes of Iudah, yet out of thee shall he come forth vnto me, that shalbe the ruler in Israel: whose [c] goings forth haue bene from the beginning & from euerlasting.
3 Therefore will he giue them vp, until the time that [d] she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.
4 And he shall [e] stand, and feede in the strength of the Lord, and in the maiestie of the Name of the Lord his God, and they shall dwell still: for nowe shall he be magnified vnto the endes of the worlde.
5 And he [f] shall be our peace when Asshur shall come into our lande: when he shall tread in our palaces, then shall we raise against him seuen shepherdes, and eight principall men.
6 And they shall destroy [g] Asshur with the swarde, and the land of Nimrod with their swordes: thus shal he [h] deliuer vs from Asshur, when he commeth into our land, and when he shall treade within our borders.
7 And the [i] remnant of Iaakob shall be amōg many people, as a dew from the Lorde, & as the showes vpon the grasse, that wayteth not for man, nor

a He forewarneth them of the dangers that shall come, before they inioy these comforts, shewing that forasmuch as Ierusalē was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her Rulers should be smitten on the face most contemptuously.
b For so the Iewes deuided their countrey, that for euery thousand there was a chiefe captaine: and because Beth-leem was not able to make a thousand, he calleth it litle, but yet God wil raise vp his captaine & gouernour therein: & thus it is not the least by reason of this benefite, as Matth. 2. 6. c He sheweth that the comming of Christ and all his wayes were appoynted of God from all eternitie. d He compareth the Iewes to womē with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Ioh 16. 21. e That is, Christs kingdome shalbe stable and euerlasting, and his people, aswell the Gentiles as the Iewes shall dwell in safetie. f This Messiah shalbe a sufficient saueguarde for vs, and though the enemie inuade vs for a time, yet shall God stirre vp many which shalbe able to deliuer vs. g The se whome God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time. h By these gouernours will God deliuer vs when the enemie cōmeth into our land. i This Rēnant or Church which God shall deliuer, shall onely depend on Gods power & defence, as doeth the grasse of the field, and not on the hope of man.

hopeth in the sonnes of Adam.
8 And the remnant of Iaakob shall be among the Gentiles in the middes of many people, as the lyon among the beasts of the forest, & as the ꝓs whelp among the flockes of sheepe, who whē he goeth thorowe, treadeth downe and teareth in pieces, none can deliuer.
9 Thine hand shalbe lift vp vpon thine aduersaries, and all thine enemies shalbe cut of.
10 And it shal come to passe in that day, sayth the Lord, that I will cut of thine [k] horses out of the middes of thee, and I will destroy thy charets.
11 And I will cut of the cities of thy lād, and ouerthrowe all thy strong holdes.
12 And I will cut of thine enchanters out of thine hand: and thou shalt haue no more southsayers.
13 Thine idoles also will I cut of, and thyne images out of the mids of thee: and thou shalt no more worshippe the worke of thyne handes.
14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thyne enemies.
15 And I will execute a vengeance in my wrath and indignation vpon the heathen, [l] which they haue not heard.

k I will destroy al things wherin thou putteest thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee.

l Ie shalbe so terrible that the like hath not bene heard of.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 What maner of sacrifices do please God.

1 HEarken ye now what the Lorde saith, Arise thou, & contende before the [a] mountaines, and let the hilles heare thy voyce.
2 Heare ye, O mountaines, the Lordes quarel, & ye mightie fundations of the earth: for the Lord hath a quarell against his people, and he will pleade with Israel.
3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.
4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.
5 O my people, remember nowe what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from [c] Shittim vnto Gilgal, that ye may knowe the [d] rightes ousnes of the Lord.
6 Wherewith [e] shall I come before the Lord, and bowe my selfe before the hie God? Shall I come before him with burnt offrings, and with calues of a yere olde?
7 Will the Lord be pleased with thousands of rams, or with ten thousand

a He taketh the hie mountaines & hard rocks to witnes against the obstinacie of his people.
b I haue not hurt thee, but bestowed infinite benefites vpon thee.
c That is, remember my benefites from the beginning how I deliuered you from Balaams curse, & also spared you from Shittim, which was in the plaine of Moab, tyll I brought you into the land promised.
d That is, the trueth of his promes & his manifold benefites toward you.
e Thus the people by hypocrisie aske howe to please God, and are content to offer sacrifices, but will not change their liues.

riuers

f There is nothing so deare to man, but the hypocrites wil offer it vnto God, if they thinke therby to auoyd his anger: but they will neuer be brought to mortifie their owne affections & to giue them selues willingly to serue God as he commãdeth.

g The Prophet in fewe wordes calleth them to the obseruation of the second table, to knowe if they will obey God aright, or no, saying that God hath prescribed them to doe this.

h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maiestie, & consider not the mortal man that bringeth the threatning, but God that sendeth it.

i That is, of Ierusalem. k Thou shalt be consumed with inward griefe & euils.

l Meaning, that the citie shoulde go about to saue her men, as they that lay hold on that which they would preserue. m You haue receiued al the corruption & idolatrie, wherewith the ten tribes were infected vnder Omri & Ahab his sonne: and to excuse your doings, you alledge § Kings authority by his statutes, and also wisedome & police in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, & také you for my people, so shal your plagues be accordingly, Luk. 12.47.

CHAP. VII.

1 A complaint for the small nomber of the righteous. 4 The wickednes of those times. 14 The prosperitie of the Church.

a The Prophet taketh vpon him the person of the earth, which cõplaineth that all her fruites are gone, so that none is left: that is, § there is no godly man remayning: for all are giuen to cruektie and deceit, so that none spareth his owne brother. b He sheweth that the prince, the iudge and the rich man are linked together, all to do euill and to cloke the doings one of another.

riuers of dile: shal I giue my [f] first borne for my transgression, euen the fruite of my bodie for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lorde requireth of thee: [g] surely to doe iustly, and to loue mercie, & to humble thy selfe, to walke with thy God.

9 The Lordes voice crieth vnto [h] the citie, and the man of wisdome shall see thy name: [i] heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

11 Shal I iustifie the wicked balances, & the bag of deceitful weights?

12 For the riche men [l] thereof are ful of crueltie, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate because of thy sinnes.

14 Thou shalt eate and not be satisfied, and [k] thy casting downe shalbe in the midst of thee, and thou [l] shalt take hold, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sworde.

15 Thou shalt sowe, but not reape: thou shalt treade the olives, but thou shalt not anoint thee with oyle, and make swette wine, but shalt not drinke wine.

16 For the [m] statutes of Omri are kept, and al the maner of the house of Ahab, and ye walke in their counsels, that I shoulde make thee waste, and the inhabitantes thereof an hissing: therefore ye shall beare the reproche of my people.

a I taken vpon him the person of the earth, which cõplaineth that all her fruites are gone, so that none is left: that is, § there is no godly man remayning: for all are giuen to cruektie and deceit, so that none spareth his owne brother. b He sheweth that the prince, the iudge and the rich man are linked together, all to do euill and to cloke the doings one of another.

1 W O is me, for I am as [a] the sommer gatherings, and as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: [b] they all lie in wayt for blood: euery man hunteth his brother with a net.

3 To make good for the euil of their hãds, the prince asked, and the iudge iudgeth for a reward: therefore the [c] great man he speaketh out the corruption of his soule: so [d] they wrap it vp.

4 The best of them is as [e] a brier, and the most righteous of them is sharper then a thorne hedge: the day of [f] thy watchmen & thy visitation commeth: then shall bee their confusion.

5 Trust ye not in a friende, neither put ye confidence in a counseller: keepe the dooies of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore [g] I will looke vnto the Lord: I will waite for God my Sauiour: my God wil heare me.

8 Reioyce not against me, [h] O mine enemie: though I fall, I shall arise: when I shall sit in darknes, the Lord shalbe a light vnto me.

9 I will beare the wrath of the Lorde because I haue sinned against him, vntill he plead my cause, & execute iudgement for me: then wil he bring me forth to the light, and I shal see his righteousnes.

10 Then the that is mine enemie, shall looke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? Myne eyes shal beholde her: now shall she be troden downe as the myre of the streets.

11 This is [i] the dayes, that thy walles shall be buylt: this day shal dyne farre away [k] the decree.

12 In this day also they shall come vnto thee from [l] Ashur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwel therein, and for the fruites of [m] their inuentions.

14 [n] Feede thy people with thy rod, the flock of thine heritage (which dwel solitarie in the wood) as in the middes of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 [o] According to the dayes of thy comming out of the lande of Egypt, will I shewe vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shal [p] laye

c That is, the riche man that is able to giue money, abstaineth from no wickednes nor iniurie.

d These men agree among themselues and conspire with one consent to doe euill.

e They that are of most estimation & are counted most honest among them, are but thornes and briers to pricke.

f Meaning, of the Prophetes and gouernours.

g The Prophet sheweth that the onely remedie for the godly in desperate euils is to flee vnto God for succour.

h This is spoken in the person of the Churche, which calleth the malignant Church her enemie.

i To wit, when God shal sheweth him selfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruel empire of the Babylonians.

l When the Church shalbe restored, they § were enemies afore, shall come out of al the corners of the world vnto her, so that neither holdes, riuers, seas nor mountaines shal be able to let them.

m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shalbe punished, seeing that the earth it selfe, which can not sinne, shalbe made waste because of their wickednes. n The Prophet prayeth to God to be merciful vnto his Church, when they should be scattered abroade as in solitarie places in Babylon, and to be beneficiall vnto them as in tyme past. o God promiseth to be fauourable to his people as he had bene aforetime. p They shalbe as dumme men and dare bragge no more.

their

q They shalbe astonished, and afrayd to heare men speake, lest they should heare of their destruction.
r They shall fal flat on ye ground for feare.
s As though he would not see it, but winke at it.

their hande vpon their mouth: q their eares shal be deafe.
17 They shall r licke the dust like a serpent: they shal moue out of their holes like wormes: they shall be afraid of the Loyde our God, and shall feare because of thee.
18 Who is a God like vnto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage? He reteineth not his wrath for euer, because mercie pleaseth him.
19 He wil turne againe, and haue compassion vpon vs: he wil subdue our iniquities, and cast all t their sinnes into the bottome of the sea.
20 Thou wilt perfoyme thy u trueth to Jaakob, and mercie to Abraham, as thou hast swoyne vnto our fathers in olde time.

t Meaning, of his elect.
u The Church is assured, that God wil declare in effect the trueth of his mercifull promise, which he had made of olde to Abraham, and to all that shoulde apprehende the promes by faith.

NAHVM.

THE ARGVMENT.

As they of Nineueh shewed them selues prompt and readie to receiue the worde of God at Ionahs preaching, and so turned to the Lorde by repentance: so after a certeine time rather giuing them selues to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begonne, they cast of the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort ye godly, shewing that the destruction of their enemies shoulde be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

1 The a burden of Nineueh. b The booke of ye vision of Nahum ye c Elkeshite.
2 God is d ielous, & ye Loyde reuengeth: the Loyde reuengeth: euen the Loyde e of anger, the Loyd will take vengeance on his aduersaries, and he reseruetb wrath for his enemies.
3 The f Loyde is slow to anger, but he is great in power, & wil not surely cleare the wicked: the Loyde hath his way in the whirle winde, & in the stoyme, and the cloudes are the dust of his feete.
4 He rebuketh the sea, and dryeth it, and he drieth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.
5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the worlde, and al that dwel therein.
6 g Who can stande before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rockes are broken by him.
7 The Loyd is good h & as a strong holde in the day of trouble, & he knoweth ye that trust in him.
8 But passing ouer as with a flood, he will vtterly destroye the i place thereof, & darkenes shal pursue his enemies.
9 What do ye k imagine against ye Loyde? he will make an vtter destruction: afflition shal not rise vp the second time.
10 For he shal come as vnto l thornes folden one in another, and as vnto drunkards in their drunkennes: they shalbe deuoured as stubble fully dyed.
11 There m commeth one out of thee that imagineth euill against the Loyd, euen a wicked counsellour.
12 Thus saith the Loyde, Though they be n quiet, and also many, yet thus shall they be cut of when he shall passe by: though I haue afflicted thee, I will afflict thee no more.
13 For nowe I wil breake his yoke from thee, and wil burst thy bonds in sunder.
14 And the Loyd hath giuen a commandement concerning thee, that no more of thy name be o sowen: out of the house of thy gods wil I cut of the grauen, and the molten image: I will make it thy graue for thee, for thou art vile.
15 *Behold vpon ye mountaines the feete of him that declareth, and publisheth p peace: O Iudah, keepe thy solemne feasts, perfoyme thy vowes: for the wicked shal no more passe through thee: he is vtterly cut of.

a Read Isa. 13.1
b The vision or reuelatiõ, which God cõmanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger neuer aswageth toward the reprobate, though for a time he defer it.
f Thus the wicked would make Gods mercie an occasion to sin, but the Prophet willeth them to cõsider his force and iustice.
g If all creatures bee at Gods commaundemẽt and none is able to resiste his wrath, shall man flatter him selfe and thinke by any meanes to escape when hee prouoketh his God to anger?
h Left the faithful should be discouraged by hearing the power of God, hee sheweth them that his mercies apperteine vnto thẽ, and that he hath care ouer them.

i Signifying, that God will suddẽly destroy Nineueh, and the Assyrians, in such sort as they shall lye in perpetuall darknes, and neuer recouer their strẽgth againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, & therefore hee would so destroy them at once, that he should not neede to returne the second time.
l Though the Assyrians think them selues like thornes ye prick on all sides, yet the Lord will set fyre on them, & as drunken men are not able to stand against any force, so they shalbe nothing able to resist him. m Which may be vnderstand either of Sancherib, or of the whole body of the people of Nineueh. n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, he wil destroy them: notwithstanding he comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians. o Meaning Sancherib, who should haue no more childrẽ, but be slaine in the house of his gods, 2. King. 19. 36, 37. *Isa. 52.7. rom. 10, 15.* p Which peace the Iewes should enioy by the death of Sancherib.

CHAP.

He describeth the victories of the Caldeans against the Assyrians.

1 THe [a] destroier is come before thy face: kepe the munition, looke to the wap: make thy lomes strong: increase thy strength mightip.
2 For the Lord hath [b] turned awap the glopp of Jaakob, as the glopp of Israel: for the emptiers haue emptied them out, and [c] marred their pine branches.
3 The shield of his mightie men is made red: [d] the valiant men are in scarlet: the charets shalbe as in the fire and flames in the dap of his preparation, and [e] the firre trees shal tremble.
4 The charets shal rage in p streets: they shal runne to and fro in the pie wapes: they shal seeme like lampes: they shall shoote like the lightning.
5 [f] He shall remember his strong men: they shal stumble as they goe: they shal make haste to the walles thereof, and the defence shalbe prepared.
6 The gates of the riuer shalbe opened, and the palace shal melt.
7 And Huzzab the Queene shalbe led awap captiue, and her maids shall leade her as with the voice of doues, smiting upon their breasts.
8 But Nineueh is g of olde like a poole of water: yet thei shal flee awap. Stand, stand, shall they crie: but none shal looke backe.
9 [h] Spoyle ye the siluer, spoyle the golde: for there is none end of the stoze, & glozp of all the pleasant vessels.
10 [i] She is emptie and voide and waste, and the heart melteth, and the knees smite together, & sorowe is in all lomes, & the faces [k] of them al gather blacknes.
11 Where is the [l] dwelling of the lyons, & the pasture of the lyons whelps? where the lyon, & the lyoness walked, & the lyons whelpe, & none made them afrapd.
12 The lyon did teare in pieces pnough for his whelpes, and wozped for his lyoneſſe, and filled his holes with prape, and his dennes with spoyle.
13 Beholde, I come unto thee, saith the Lord of hostes, & I wil burne her charets in the [m] smoke, & the sword shall deuoure thy pong lyons, & I wil cut of thy spoyle from the earth, & the voice of thy [n] messengers shal no moze be heard.

1 O Bloodie citie, it is all full of lyes, and robberie: [a] the pray departeth not:
2 The noyse of a whippe, [b] and the noyse of the mouing of the wheeles, and the beating of the horses, and the leaping of the charets.
3 The horseman lifteth up both p bright sword, and the glittering speare, and a multitude is slame, and the dead bodies are many: there is none ende of their corpses: they [illegible] nble upon their corpses.
4 Because of the multitude of the fornications of the [c] harlot that is beautiful, and is a mistresse of witchcraft, and selleth the people thorowe her whoredome, and the nations thorowe her witchcrafts.
5 Beholde, I come upon thee, saith the Lord of hostes, & wil disconer thy skirts upon thy face, and wil shewe the nations thy filthines, and the kingdomes thy shame.
6 And I wil cast filth upon thee, & make thee vile, and wil set thee as a gasing stocke.
7 And it shall come to passe, that al they that looke upon thee, shal flee from thee, and say, Nineueh is destroyed, who wil haue pitie upon her? where shal I seeke comforters for thee?
8 Art thou better then [d] No, which was full of people? that lape in the riuers, and had the waters rounde about it? whose ditch was the sea, and her wall was from the sea?
9 Ethiopia and Egypt were her strength and there was none end: Put and Lubim were [e] her helpers.
10 Yet was she caried awap, and went into captiuitie: her pong children also were dashed in pieces at the head of all the streetes: and they cast lottes for her noble men, and al her mightp men were bound in chaines.
11 Also thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe because of the enemie.
12 All thy strong cities shalbe like figgetrees with the first ripe figs: for if they be shaken, they fal into the mouth of the eater.
13 Beholde, thy people within thee are women: the gates of thy land shall be opened unto thine enemies, and the fire shal deuoure thy barres.
14 Drawe thee waters for the siege: fortifie thy strong holdes: goe into the clape, and temper the moyter: make strong bricke.
15 There shal the fire deuoure thee: the sword shal cut thee of: it shall eate thee up like the [e] locustes, though thou hee multiplied like the locustes, & multiplied like the grashopper.
16 Thou hast multiplied thy marchants aboue the starres of heauen: the locust spoileth and flyeth awap.
17 Thy princes are as the grashoppers, and

a That is, Nebuchad-nezzar is in a readines to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.
b Seeing God hath punished his owne people Iudah & Israel, he wil now punish the enemies by whome he scourged them, reade Isa. 10.12.
c Signifying, that the Israelites were vtterly destroyed.
d Both to feare the enemye, and also that they themselues should not so soone espy blood one of another to discourage them.
e Meaning, their speares should shake & crash together.
f Then the Assyrians shall seek by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter them selues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes can not touch, but they shalbe scattered, and shal not looke backe though men would call them.
h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures.
i That is, Nineueh, and the men thereof shalbe after this sort.
k Reade Ioel. 2.6.
l Meaning, Nineueh, whose inhabitants were cruel like the lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.
m That is, as soone as my wrath beginneth to kindle.
n Signifying the heraldes, which were accustomed to proclaime warre. Some reade of thy gumme teeth, wherewith Nineueh was wont to bruise the bones of the poore.

a Nineueh ceaseth to spoyle and robbe.
b He sheweth how the Caldeans shall haste, & how couragious their horses shal be in beating the ground whē they come against the Assyrians.
c He compareth Nineueh to an harlot, which by her beautie and subtiltie intiseth young men, and bringeth them to destruction.
d Meaning, Alexandria, which was in league with so many nations, and yet was now destroied.
e Or, thine.
f Signifying, Gods iudgements should suddenly destroy the Assyrians, as these vermine are with reigne or change of weather.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape the hand of God.

and thy captaines as the great grasshoppers which remaine in the hedges in the colde day: but when the sunne ariseth, they flee away and their place is not knowen where they are.

f Thy princes & counsellers.

18 Thy f shepheards doe sleepe, O King of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gatherethem.

19 There is no healing of thy wounde: thy plagute is grieuous: all that heare the brute of thée, shal clap the handes ouer thée: for vpon g whom hath not thy malice passed continually?

g Meaning, that there was no people, to whom ỳ Assyrians had not done hurt.

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which indure al kind of affliction and cruelte, and yet can see none ende. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and cruelte shall be at height: wherefore he exhorteth the faithful to patience by his owne example, and sheweth them a forme of praier, wherewith they should comfort them selues.

CHAP. I.

2 *A complaint against the wicked that persecute the iust.*

1 THe burden, which Habakkuk the Prophete did see.

2 O Lord, how long shal I crie, and thou wilt not heare? euen crie out vnto thée a for violence, and thou wilt not helpe!

3 Why doest thou shewe me iniquitie, and cause me to behold sorowe? for spoyling, and violence are before me: & there are t hat raise vp strife & contention.

4 Therefore the lawe is dissolued, and iudgement doeth neuer go forth: for the wicked doth b compasse about ỳ righteous: therefore c wrong iudgement proceedeth.

5 Behold among the heathen, & regard, and wonder, and marualle: for I will worke a worke in your dayes: d ye will not beleeue it, though it be tolde you.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall go vpon the breadth of the land to possesse the dwelling places, that are not theirs.

7 They are terrible and feareful: e their iudgement and their dignitie shall proceede of themselues.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the e euening: and their horsemen are many: and their horsemen shal come from farre: they shall flie as ỳ egle hasting to meate.

9 They come all to spoyle: before their faces shall be an f Eastwinde, and they shall gather the captiuitie, as the sand.

10 And they shall mocke the Kings, and the princes shall be a sporte vnto them: they shal deride euery strong holde: for they shal gather h dust, and take it.

11 Then shall they i take a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

12 Art not thou of olde, O Lord my God, mine holy one? we shall k not die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euil: thou canst not behold wickednes: wherefore doest thou looke vpon the transgressors, and holdest thy tongue when ỳ wicked deuoureth the man, that is more righteous then he?

14 And makest men as the l fishes of the sea, and as the creeping thinges, ỳ haue no ruler ouer them.

15 They take vp all with the angle: they catche it in their net, & gather it in their parne, wherof they reioyce and are glad.

16 Therefore they sacrifice vnto their m net, & burne incense vnto their parne, because by them their portion is fat and their meat plenteous.

17 Shall they therefore stretch out their net and not spare continually to slaye n the nations?

a The Prophet complaineth vnto God & bewaileth that among the Iewes is left none equitie nor brotherly loue: but in stead here of reigneth cruelte, theft, contention & strife.

b To suppresse him if any should shew him selfe zealous of Gods cause.

c Because the iudges which should redresse this excesse, are as euil as ỳ rest.

d As in times past you would not beleue gods word, so shall ye not now beleeue ỳ strange plagues which are at hand.

e They théselues shalbe your iudges in this cause, and none shal haue authoritie ouer them to controll them. *Zeph.3.3.*

f For the Iewes most feared this winde, because it destroyed their fruites.

g They shalbe innumerable in number.

h They shal cast vp mounts against it.

i The Prophet comforteth the faithful ỳ God will also destroy the Babylonians, because they shal abuse this victorie and become proud and insolent, attributing the praise hereof to their idoles.

k He assureth ỳ godly of Gods protection, shewing that the enemie can do no more then God hath appointed, & also that their sinnes required such a sharp rod.

l So that the great deuoureth the smal and the Caldeās destroyal the world.

m Meaning, that they should not.

n Meaning, that they should not.

CHAP. II.

2 *A vision, 5 Against pride, couetousnes, drunkennes and idolatrie.*

1 I Will stand vpon my a watche, and set me vpon the towre, and will looke and see what he wouldе saye vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plane vpon tables, that he may runne b that readeth it.

a I wil renounce mine own iudgement, and onely depend on God to be instructed what I shal answere them that abuse my preaching, and to be armed against all tentations.

b Write it in great letters, that he that runneth, may reade it.

c Which contained the destruction of the enemie, and the comfort of the Church: which thing though God executeonot according to mans haste affections, yet the issue of both is certeine at his time appointed.
d To trust in himself or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1. 17. galat. 3. 11. hebr. 10. 38.
e He compareth the proud, and couetous man to a drunkard that is without reason and sense, whom God will punish, & make him a laughing stocke to all the world: and this he speaketh for the comfort of the godlie, and against the Caldeans.
f Signifying, that all ‡ world shal wish the destruction of tyrants, & that by their oppression, and couetousnes they heape but vpon thē selues more heauie burdens: for the more they get, the more are they troubled.
g That is, the Medes and Persians, that should destroye the Babylonians.
h Signifying that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltie and oppression. i The stones of the house shall cry, and say that they are buylt of blood, and the wood shall answere and say the same of it selfe. k Meaning, that God will not deferre his vengeance long, but will come, and destroy all their labours, as though they were consumed with fire.
l In the destruction of the Babylonians his glory shall appeare through all the worlde. m Hee reproceth thus the King of Babylon, who as he was drunken with couetousnes and crueltie, so he prouoked others to the same, & inflamed them by his rage, and so in the end brought them to shame. n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

3 For the vision is yet for an appointed time, but at the e last it shal speake, and not lie: though it tarie, wait: for it shal surely come, and shal not stay.
4 Beholde, d he that lifteth vp himselfe, his minde is not vpright in him, but the iust shal liue by his faith.
5 Yea, in deede f proud man is as e he that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.
6 Shal not al these take vp a parable against him, and a tanting prouerbe against him, & say, Vo, he that increaseth that which is not his? f howe long? & he that ladeth himselfe with thicke clay?
7 Shal g they not rise vp suddenly, that shall bite thee? & awake, that shal stirre thee? and thou shalt be their prayes?
8 Because thou hast spoyled many nations, al the remnant of the people shall spoyle thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.
9 Vo, he that coueteth an euil couetousnes to his house, that he may set his nest on hie, to escape from the power of euill.
10 Thou h hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.
11 For the i stone shall crye out of the wall, and the beame out of the timber shal answere it.
12 Vo vnto him that buyldeth a towne with blood, and erecteth a citie by iniquitie.
13 Behold, is it not of the k Lord of hosts that the people shall labour in the very fire? the people shal euen wearie themselues for verie vanitie.
14 For the earth shal l bee filled with the knowledge of the glorie of the Lorde, as the waters couer the sea.
15 Vo vnto him that giueth his neighbour m drinke: thou iopnest thine heate, and makest him drunken also, that thou mayest see their pryuities.
16 Thou art filled with shame n for glorie: drinke thou also, & be made naked: the cup of the Lordes right hand shalbe turned vnto thee, and shamefull spuing shalbe for thy glorie.
17 For the o crueltie of Lebanon shal couer thee: so shall the people of the beasts, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto al that dwel therein.
18 What profiteth the p image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumme idoles.
19 Vo vnto him that sayth to the wood, Awake, and to the dumme stone, Rise vp, it shal teach thee: q behold, it is laid ouer with golde and siluer, and there is no breath in it.
20 But the Lorde is in his holy Temple: let all the earth keepe silence before him.

o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like crueltie shalbe executed against them.
p He sheweth that the Babylonians gods could nothing auayle them: for they were but blocks or stones, read Ierem. 10. 8.
q If thou wilt consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

CHAP. III.

a Prayer for the faythfull.

1 A Prayer of Habakkuk the Prophet for the a ignorances.
2 b O Lord, I haue heard thy voyce, and was afrayde: O Lord, reuiue thy c worke in the middes of the people, in the mids of the peres make it knowne: in wrath remember mercie.
3 God commeth from d Teman, and the holy one from mount Paran, Selah. His glorie couereth the heauens, and the earth is full of his prayse.
4 And his brightnes was as e light: e he had hornes comming out of his handes, & there was the hiding of his power.
5 Before him went the pestilence, & burning coales went forth before his feete.
6 He stood and measured the earth: he beheld e and dissolued the nations and the euerlasting mountaynes were broken, and the auncient hilles did bowe: his f wayes are euerlasting.
7 g For his iniquitie I saw the tentes of Cushan, and the curtaines of the land of Midian did tremble.
8 Was the Lord angrie against the h riuers? or was thine anger against the floodes? or was thy wrath against the sea, i thou didest ride upon thine horses? thy chariots brought saluation.
9 Thy k bow was manifestly reuealed, & the lothes of ‡ tribes were a sure worde, now as it was then. e Whereby is meant a

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.
b Thus the people were afraide when they heard Gods threatnings, & praied.
c That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.
d Teman and Paran were nere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present power, that was to the rest of the world, but was reueiled in mount Sinai to his people, Psal. 31. 16.
f Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.
g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to ‡ comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed themselues, Iudg. 7. 22.
h Meaning, that God was not angrie ‡ the waters, but that by this meanes he would destroy his enemies and deliuer his Church.
i And so diddest vse all the elements as instruments for the destruction of thine enemies.
k That is, thy power.
l For he had not onely made a couenant with Abraham, but renued it with his posteritie.

m Reade Nom. 20.11.
n He alludeth to the red sea & Iorden, which gaue passage to Gods people, & shewed signes of their obedience, as it were by lifting vp of their hands.
o As appeareth Iosh. 10.12.
p According to thy commaundement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not go forwarde.
q Signifying that there is no saluation, but by Christ. r From the top to the toe thou hast destroyed the enemies. f God destroyed his enemies both great & smal with their own weapons, though they were neuer so fierce against his Church.

Selah. thou m didest cleaue the earth with riuers.
10 The mountaines saw thee, and they trembled: the streame of the water n passed by: the deepe made a noyse, & lift vp his hand on hie.
11 The o sunne & moone stoode stil in their habitation: p at the light of thine arrowes they went, and at the bright shining of thy speares.
12 Thou trodest down the land in anger, and didest thresh the heathen in displeasure.
13 Thou wentest forth for the saluation of thy people, euen for saluation with thine q Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the r necke, Selah.
14 Thou didest f strike thorowe with his owne staues the heads of his villages: they came out as a whirlewind to scatter me: their reioicing was as to deuour the poore secretly.
15 Thou diddest walke in the sea with t thine horses vpon the heape of great waters.
16 When I s heard, my bellie trembled: my lippes shooke at the voyce: rottenes entred into my bones, and I trembled in my selfe, that I might rest in u the day of trouble: for when hee commeth vp x vnto the people, he shall destroy them.
17 For the figtree shall not flourish, neither shall fruit be in the vines: the labour of the olive shall faile, & the fields shall yeelde no meat: the sheepe shalbe cut off from the folde, & there shal be no bullocke in the stalles.
18 But I will reioyce in the Lord: I will ioy y in the God of my saluation.
19 The Lord God is my strength, he will make my feete like hindes feete, and he will make me to walke vpon mine hie places. z To the chiefe singer on Negi-nothai.

t He returneth to that which he spake in the second verse, and sheweth how he was afrayde of Gods iudgements.
u He sheweth that the faithful can neuer haue true rest, except thei feele before ȳ weight of Gods iudgements.
x That is, the enemie: but the godly shall be quier, knowing that all things shall turne to good vnto them.
y He declareth wherein standeth the comfort and ioy of the faithful, though they see neuer so great afflictions prepared.
z. The chief singer vpon the instrumẽts of musike shal haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth ȳ great iudgement of God, which was at hand, shewing ȳ their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithful he prophecied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And as the wicked should be punished for their sinnes and trãsgressions: so he exhorteth the godly to patience, and to trust to God mercy by reason of the free promes of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of the that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

9. King. 22. 1.
2. King. 21. 19.
a Not that God was angry with these dumme creatures, but because mã was so wicked for whose cause they were created, God maketh the to take part of the punishment with him.
b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplens, reade 2. King. 23. 5. Hosea. 10. 5.

1 THe worde of the Lorde, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon king of Iudah.
2 I will surely destroy all thinges from of the land, sayth the Lord.
3 I will destroye man and beast: I will destroye the a fowles of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I wil cut of man from of the land, sayeth the Lorde.
4 I wil also stretch out mine hand vpon Iudah, and vpon all the inhabitantes of Ierusalem, & I will cut of the remnant of Baal from this place, and the name of the b Chemarims with the Priestes,
5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lorde, and sweare by c Malcham,
6 And them that are turned backe from the Lord, & those that haue not sought the Lord, nor inquired for him.
7 Be stil at the presence of the Lord God: for the day of the Lord is at hande: for the Lord hath prepared a sacrifice, and hath sanctified his ghests.
8 And it shalbe in the day of the Lordes sacrifice, that I will visite the princes & the kings children, and all such as are clothed with d strange apparel.
9 In the same day also wil I visit al those that e daunce vpon the threshholde so proudly, which fill their masters houses by cruelties and deceit.
10 And in that day, sayth the Lord, there shall be a noyse, and crie from the f fishe gate, and an howling from the seconde gate, and a great destruction from the hilles.

c He alludeth to their idole Molech, which was forbidden, Leu. 20. 2. yet they called him their King and made him as a god: therefore he here noteth them that wil both say they worship God, and yet will sweare by idols, and serue them: which halting is here condemned, as Ezek. 20. 39. 2. King. 17. 33.
d Meaning, the courtiers which did imitate the strange apparel of other nations to win their fauour thereby, and to appeare glorious in the eyes of all other, read Eze. 23. 14.
e He meaneth the seruãts of the rulers which inuade other mens houses, & reioice and leape for ioy whẽ they can get any pray to please their master withal.
f Signifying ȳ al the comers of the city of Ierusalem should be full of trouble.

g This is ment of the streete of the marchants which was lower then the rest of the places about it.
h So that nothing shal escape me.
i By their prosperitie they are hardened in their wickednes.
Deut.28.30. amos.5.11.
k They that trusted in their owne strength and contemned the Prophets of God.
Iere.30.7. ioel.2.11. amos.5.18.

Ezek.7.19.

Chap.3.8.

11 Howle ye inhabitants of g the towe place: for the compane of the marchants is destroyed: all they that beare siluer, are cut of.
12 And at that time wil I search Ierusalem with h lightes, and visite the men that are frosen i in their diegges, and say in their hearts, The Loyde wil neither doe good nor doe euil.
13 Therefore their goods shalbe spoyled, and their houses waste: * they shal also build houses, but not inhabit them, and they shall plant vineyardes, but not drinke the wine thereof.
14 The great day of the Loyd is nere: it is nere, and hasteth greatly, euen the voice of the day of the Loyd: k the strong man shal crie there bitterly.
15 * That day is a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie & darknes, a day of clouds & blackness,
16 A day of the trumpet and alarme against the strong cities, and against the hye towres.
17 And I wil bring distresse vpon men, that they shal walke like blind men, because thei haue sinned against the Loyd, and their blood shall be powred out as duft, and their flesh as the dongue.
18 * Neither their siluer nor their golde shall be able to deliuer them in the daye of the Loyds wrath, but the* whole land shall be deuoured by the fire of his ielouse: for he shall make euen a speedie riddance of al them that dwel in l land.

CHAP. II.

He moueth to returne to God, 5 Prophecying destruction against the Philistims, Moabites and others.

a He exhorteth them to repentance & willeth them to descend into themselues & gather themselues together, lest they be scattered like chaffe.
b That is, which haue liued vprightly and godly, according as he prescribeth by his worde.
c He comforteth the faithful in that, God would change his punishments from them vnto the Philistims their enemies and other nations.

1 GAther a pour selues, euen gather you, O nation not worthie to be loued,
2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Loyde come vpon you, and before the day of l Loyds anger come vpon you.
3 Seeke ye the Loyde all the meeke of the earth, which b haue wrought his iudgement: seeke righteousnes, seeke lowlines, if so be that ye may be hidde in the day of the Loyds wrath.
4 For c Azzah shalbe forsaken, and Ashkelon desolate: they shal drive out Ashdod at the noone day, and Ekron shalbe rooted vp.
5 Wo vnto the inhabitants of the sea d coast: the nation of the Cherethims, the word of the Loyd is against you: O Canaan, the land of the Philistims, I wil euen destroy thee without an inhabitant.
6 And l sea coast shalbe dwellings & cotages for sheepheards and sheepefoldes.

d That is, Galilea: by these nations he meaneth the people that dwelt neere to the Iewes and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lorde appointed to be slaine.

7 And that coast shalbe for the e remnant of the house of Iudah, to feede thereupon: in the houses of Ashkelon shal they lodge toward night: for the Loyde their God shall visite them, and turne away their captiuitie.
8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and f magnified themselues against their borders.
9 Therefore, as I liue, saith the Loyde of hostes, the God of Israel, surely Moab shalbe as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettels and salt pits, and a perpetuall desolation: the residue of my folke shal spoile them, and the remnant of my people shal possesse them.
10 This shall they haue for their pride, because they haue reproched and magnified themselues against the Loyde of hostes people.
11 The Loyd wil be terrible vnto them: for he wil consume al the gods of the earth, and euery man shall worship him from his place, euen al the ples of the heathen.
12 Ye Morians also shalbe slaine by my sword with them.
13 And hee will stretch out his hand against the North, and destroy Asshur, and wil make Nineueh desolate, and waste like a wildernes.
14 And flockes shal lie in the middes of her, and all the beastes of the nations, and the h pelicane & the owle shal abide in the vpper postes of it: the voyce of byrdes shal sing in the windowes, & desolations shalbe vpon the postes: for the cedars are vncouered.
15 This is the i reioycing citie that dwelt carelesse, that saide in her heart, I am, and there is none besides me: howe is she made waste, and the lodging of the beasts! euery one that passeth by her, shal hisse and wagge his hand.

e He sheweth why God would destroy their enemies, because their country might be a resting place for his Church.
f Thesenations presumed to take from the Iewes that countrey which the Lord had giuen them.

g When he shal deliuer his people and destroy their enemies & idoles, his glorie shal shine thorowout all the world.

h Reade Isa. 34.11.
Or, hedgehog.
i Meaning, Nineueh, which reioycing so much of her strength and prosperitie, should be thus made waste and Gods people deliuered.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

1 WO to her that is filthie and polluted, to the robbing a citie.
2 She heard not the voice: she receiued not correction: she trusted not in the Loyd: she drew not nere to her God.
3 Her princes within her are as roaring *lyons: her iudges are as *wolues in the euening, which b leaue not the bones til the morow.
4 Her prophets are light, & wicked persons: her priestes haue polluted the Sanctuarie: they haue wrested the Lawe.
5 The c iust Loyde is in the mids thereof: sweereth that that can not excuse their wickednesse: for God wil not beare with their sinnes: yet that he did and sent his Prophets continually to call them to repentance, but he profited nothing.

a That is, Ierusalem.
Ezek.22.25,27. micah.3.11. Habak.1.8.
b They are so griedie that they eate vp bones and all.
c The wicked thus boasted that God was euer among them, but the Prophet answereth

d By the destruction of other nations he sheweth that the Iewes should haue learned to feare God.
e They were most earnest & ready to doe wickedly.
f Seeing ye will not repent, you shal look for my vengeaance aswel as other nations.
g Lest any should thinke then that Gods glorie should haue perished when Iudah was destroyed, he sheweth that he will publish his grace through al the world.
" *Ebre. with one shoulder, as Hos. 6.9.*
h That is, the Iewes shal come as well as the Gentiles: which is to be vnderstand vnder the time of the Gospel.
i For they the hypocrites which boasted of the Temple, which was also thy pride in time past, shalbe taken from thee.

he will do none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.
6 I haue d cut of the nations: their towres are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man and without inhabitant.
7 I said, Surely thou wilt feare me: thou wilt receiue instruction: so their dwelling should not be destroyed how soeuer I visited them, but e they rose early and corrupted all their workes.
8 Therefore f waite ye vpon me, saith the Lorde, vntill the day that I rise vp to the pray: for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shalbe deuoured with the fire of my ielousie.
9 Surely s then wil I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to serue him " with one consent.
10 From beyond the riuers of Ethiopia, the h daughter of my dispersed, praying vnto me, shall bring me an offring.
11 In that day shalt thou not be ashamed for all thy workes, wherein thou hast transgressed against me: for then I will take away out of the middes of thee them that reioice of thy pride, and

thou shalt no more be proude of mine holy Mountaine.
12 Then will I leaue in the mids of thee an humble and poore people: and they shall trust in the Name of the Lord.
13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shall be fedde, and lie downe, & none shall make thé afraide.
14 Reioyce, O daughter Zion: be ioyfull, O Israel: be glad & reioyce with all thine heart, O daughter Ierusalem.
15 The Lorde hath taken away thy k iudgements: he hath cast out thine l enemie: the King of Israel, euen the Lord is in the middes of m thee: thou shalt see no more euill.
16 In that day it shalbe said to Ierusalem, Feare thou not, O Zion: let not thine hands be faint.
17 The Lord thy God in the middes of thee is mightie: he will saue, he will reioyce ouer thee with ioy: he will quiet him selfe in n his loue: he will reioyce ouer thee with ioy.
18 After a certaine time will I gather the afflicted that were of thee, & them that bare the reproche for o it.
19 Beholde, at that time I will bruise al that afflict thee, & I will p saue her that halteth, and gather her that was cast out, and I will get them praise & fame in all the q lands of their shame.
20 At p time will I bring you again, & then will I gather you: for I wil giue you a name & a praise among al people of p earth, whé I turne back your captiuitie before your eyes, saith p Lord.

k That is, the punishment for thy sinne.
l As the Assyrians, Caldeans, Egyptians, and other nations.
m To defend thee as by thy sinnes thou hast put him away & left thy selfe naked, as Exod. 32. 25.
n Signifying, that God delitteth to shew his loue & great affection toward his Church.
o That is, them that were had in hatred and reuiled for the Church and because of their religion.
p I will deliuer the Church which now is afflicted, as Micah. 4.6.
q As among the Assyrians & Caldeans which did mocke them & put them to shame.

HAGGAI.

THE ARGVMENT.

When the time of the seuentie yeres captiuitie prophecied by Ieremiah, was expired, God raysed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stoode in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that thae plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lorde, with the promise of greater felicitie, forasmuch as the Lorde will finish the worke that he hath begonne, & send Christ whome he had promised, & by whom they should attaine to perfit ioye and glorie.

CHAP. I.

1 The time of the prophesie of Haggai. 8 An exhortation to builde the Temple againe.

1 In the secōd yere of King a Darius, in the sixt moneth, the first day of the moneth, came the worde of the Lorde (by the ministerie of the Prophet Haggai) vnto b Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, saying,
2 Thus speaketh the Lorde of hostes, saying, This people say, The time is not yet come, c that the Lordes house should be buildred.
3 Then came the word of the Lorde by the ministerie of the Prophet Haggai, saying,
4 Is it time for your selues to dwell in your d sieled houses, and this house lye waste?
5 Nowe therefore thus sayth the Lorde of

a Who was the sonne of Hystaspis, & the third King of the Persians, as some thinke.
b Because the building of the Temple began to cease by reaso that the people were discouraged by their enemies: and if these two notable men had neede to be stirred vp & admonished of their dueties, what shall we thinke of other gouernours whose doings are either against God, or very colde in his cause?

c Not that they condemned the buylding therof, but they preferred policie, and priuate profit to religion, being cōtent with smal beginnings.
d Shewing that they sought not only their necessities, but their very pleasures before of Gods honour.

of hosts, Consider your owne wayes in your hearts.
6 e Ye haue sowen much, and bring in little: ye eate, but ye haue not enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.
7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.
8 Goe f up to the mountaine, and bring wood, and build this House, and g I will be fauourable in it, and I will h be glorified, saith the Lord.
9 Ye looked for much, and loe, it came to little: and when ye brought it home, I did blowe i vpon it. And why, saith the Lord of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.
10 Therefore the heauen ouer you staied it selfe from dewe, and the earth stayed her fruit.
11 And I called for a drought vpon the lande, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.
12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest with al the remnãt of the people, heard the k voyce of the Lord their God, and the woordes of the Prophet Haggai (as l Lord their God had sent him) then the people did feare before the Lord.
13 Then spake Haggai the Lordes messenger in the Lordes message vnto the people, saying, I am with you, saith the Lord.
14 And the Lord stirred vp m the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, & did the worke in the House of the Lord of hosts their God.

CHAP. II.

He sheweth that the glorie of the second Temple shall exceede the first.

1 In the foure and twentieth day of the first moneth, in the seconde yeere of King Darius,
2 In the seuenth moneth, in n one & twentieth day of the moneth, came the word of the Lord by the ministery of the Prophet Haggai, saying,
3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,
4 Who is left among you, that saw this o House in her first glory, and how doe you see it now? Is it not in your eies, in comparison of it as nothing?
5 Yet now be of good courage, O Zerubbabel, saith the Lorde, and be of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: and be strong, all ye people of the lande, saith the Lorde, & p do it: for I am w you, saith the Lord of hostes,
6 According to the word that I couenãted with you, when ye came out of Egypt: so my Spirite shall remaine among you, feare ye not.
7 For thus saith the Lord of hosts, q Yet a litle while, and I will shake the heauens and the earth, and the sea, and the drie land:
8 And I will moue all nations, and r the desire of all nations shall come, and I will fill this House with glorie, saith the Lord of hostes.
9 The s siluer is mine, and the golde is mine, saith the Lord of hostes.
10 The glorie of this last House shall bee greater then the first, saith the Lorde of hostes: and in this place will I giue t peace, saith the Lord of hostes.
11 ¶ In the foure & twentieth day of the ninth moneth, in the second yere of Darius, came the woorde of the Lorde vnto the Prophet Haggai, saying,
12 Thus saith the Lorde of hostes, Aske now the Priests concerning the Lawe, and say,
13 If one beare u holy flesh in the skirt of his garment, & with his skirt do touche the bread, or the potage, or the wine, or oyle, or any meate, shall it be holie? And the Priestes answered & said, No.
14 Then said Haggai, If a polluted person touch any of these, shal it be vncleane? And the Priests answered, and said, It shalbe vncleane.
15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they offer here, is vncleane.
16 And now, I pray you, consider in your mindes: from this x day, and afore, euen afore a stone was laide vpon a stone in the Temple of the Lord:
17 Before these things were, y when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to drawe out fiftie vessels out of the presse, there were but twentie.
18 I smote you with blasting, and with mildewe, and with haple, in all the labours of your handes: yet you turned not to me, saith the Lord.
19 Consider, I pray you, in your minds, from z this day, & afore from the foure &

e Consider the plagues of God vpõ you for preferring your policies to his religion, & because ye seeke not him first o fall.
f Meaning, that they shuld leaue of their own cõmodities, & goe forward in the building of Gods Temple, and in the setting forth of his religion.
g That is, I will heare your praiers according to my promes, 1. King. 8. 21, 29.
h That is, my glorie shalbe set forth by you.
i And io bring it to nothing.
k This declared that God was ỹ autour of the doctrine, & that he was but the minister, as Exo. 14. 31 Iudg 7. 20. Act. 15. 28.
l Which declareth ỹ men are vnapt & dull to serue the Lord, neither can they obeye his worde or his messengers before God reforme their hearts and giue thẽ new spirits, Iohn. 6. 44.
a For the people, according as Isa. 32. 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophetes ment the spiritual Temple, the Church of Christ
b That is, go forward in building the Temple.
c He exhorteth them to patience though they see not as yet this Temple so glorious as the prophets had declared: for this should be accomplished in Christ by whom all things should be renued.
d Meaning, Christ whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches & such like.
e Therefore whẽ hi time cometh, hee can make al ỹ treasures of ỹ world to serue his purpose: but the glorie of this seconde Temple doeth not stand in material things, neyther can be built.
f Meaning, all spirituall blessings & felicitie purchased by Christ, Phil. 4. 7.
g That is, the flesche of the sacrifices: whereby he signifieth that ỹ thing, which of it self is good, cannot make an other thing so: and therefore they ought not to iustifie them selues by their sacrifices & ceremonies: but contrary he ỹ those things and good and godly.
h Consider how God did plague you with famine afore you began to build the Temple,
i That is, before the buylding was begonne.
k From the time they began to build the Temple, he promiseth that God would blesse them: & albeit as yet the fruite was not come foorth, yet in the gathering they shoulde haue plentie.

1 He exhorteth them to patience and to abide till ye harueſt came and then they ſhould ſee Gods bleſſings.
m I will make a change & renue all things in Chriſt, of whome Zerubbabel here is a figure.

twentieth day of the ninth moneth, euen
from the day that the foundation of the
Lords Temple was laid: conſider it in
your mindes.
20 Is the [l] ſeede yet in the barne? as yet
the vine, and the figtree, and the pom-
granate, and the oliue tree hath not
brought forth: from this day will I
bleſſe you.
21 And again the word of the Lord came
vnto Haggai in the foure and twetieth
day of the moneth, ſaying,
22 Speake to Zerubbabel the prince of
Iudah, and ſay, I [m] will ſhake the hea-
uens and the earth,
23 And I will ouerthowe the throne of
kingdomes, & I wil deſtroy the ſtregth
of the [n] kingdomes of the heathen, and
I wil ouerthrow the charets, and thoſe
that ride in them, and the horſe and the
riders ſhall come downe, euerie one by
the ſword of his brother.
24 In that day, ſayth the Lord of hoſtes,
will I take thee, O Zerubbabel my ſer-
uant, the ſonne of Shealtiel, ſayth the
Lord, and will make thee as a [o] ſignet:
for I haue choſen thee, ſayeth the Lorde
of hoſtes.

n Hereby he ſheweth that there ſhalbe no let or hinderace when God will make this wonderfull reſtitutiõ of his Church.
o Signifying that his dignitie ſhould be moſt excellent, which thing was accõpliſhed in chriſt.

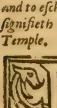
ZECHARIAH.

THE ARGVMENT.

TWo moneths after that Haggai had begonne to prophecie, Zechariah was alſo ſent of the Lord to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent vnfeynedly, and not abuſe this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faythfull ſhould haue, from death and ſinne by Chriſt. But becauſe they ſtill remayned in their wickedneſſe, and coldnes to ſet forth Gods glorie, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharpely: yet for the comfort of the repentant, he euer mixeth the promiſe of grace, that they might by this meanes be prepared to receyue Chriſt, in whome all ſhould be ſanctified to the Lorde.

CHAP. I.

2 He exhorteth the people to returne to the Lorde, and to eſchue the wickednes of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.



1 IN the eight moneth of the ſecond yere of [a] Darius, came the word of the Lord vnto [b] Zechariah, the ſonne of Berechiah, [c] ſonne of Iddo, the Prophet, ſaying,
2 The Lorde hath bene [e] ſore displeaſed with your fathers.
3 Therefore ſay thou vnto them, Thus ſayeth the Lorde of hoſtes, [d] Turne ye vnto me, ſayth the Lorde of hoſtes, and I will turne vnto you, ſayth the Lorde of hoſtes.
4 Be ye not as your fathers, vnto whom the former * Prophets haue cryed, ſaying, Thus ſayth the Lord of hoſts. Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, ſayth the Lord.
5 Your fathers, where [e] are they? and do the Prophets liue for euer?
6 But did not my words & my ſtatutes, which I commanded by my ſeruantes the Prophets, take holde of [f] your fathers? and [g] they returned, and ſayde, As the Lord of hoſtes hath determined to do vnto vs, according to our owne waies, and according to our workes, ſo hath he delt with vs.
7 Vpon the foure & twentieth day of the eleuenth moneth, which is the moneth [h] Shebat, in the ſecond yere of Darius, came the worde of the Lorde vnto Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,
8 I [i] ſaw by night, and behold [k] a man riding vpon a red horſe, & he ſtood among the mirre trees, that were in a bottom, and behind him were there [l] red horſes ſpeckled and white.
9 Then ſaid I, O my Lord, what are theſe? And [p] Angel that talked with me, ſayd vnto me, I will ſhew thee what theſe be.
10 And the man that ſtoode among the mirre trees, anſwered and ſaide, Theſe are they whom the Lord hath ſent to go through the world.
11 And they anſwered the Angell of the Lord, that ſtood among the mirre trees, and ſayde, We haue gone thorowe the world: and behold, all the world ſitteth ſtill, and is at reſt.
12 Then the [m] Angel of the Lord anſwe-

a Who was the ſonne of Hyſtaſpis.
b This was not that Zechariah, wherof is mention, 2.Chro.24.20, but had the ſame name, & is called the ſonne of Berechiah, as he was, becauſe he came of thoſe p ogenitors, as
o Ioiada or Berechiah & Iddo.
c He ſpeaketh this to feare thē with Gods iudgements that they ſhould not prouoke him as their fathers had done, whome he ſo grieuouſly puniſhed.
d Let your fruites declare, that you are Gods people and that he hath wrought in you by his Spirite and mortified you: for els man hath no power to returne to God, but God muſt conuert him, as Ierem.31.18. Iam.5.21. iſa.21,8. and 31.6. and 45.21. *Ierem.3.12 ezek.18.30.hoſ.14.2.ioel.2.12.*
e Though your fathers be dead, yet Gods iudgementes in puniſhing them ought ſtill to be before your eyes: and though the Prophets be dead, yet their doctrine remayneth for euer, 2.Pet.1.15.
f Seeing ye ſawe the force of my doctrine in puniſhing your fathers, why do not ye feare ye thretnings conteyned in the ſame and declared by my Prophets?
g As men aſtoniſhed with my iudgements, and not that they were touched wth true repentance.
h Which conteineth part of Ianuarie and part of Februarie.
i This viſion ſignifieth the reſtauration of the Church, but as yet it ſhould not appeare to mans eyes, which is here ment by ye night, by the bottome and by the mirre trees,

which are blacke, & giue a darke ſhadowe: yet he compareth God to a king, who hath his poſts & meſſengers abrode, by whō he ſtill worketh, his purpoſe and bringeth his matters to paſſe.
k Who was the chief among the reſt of the horſmen. l Theſe ſignified the diuers offices of Gods Angels by whom God ſometime puniſheth and ſometime comforteth and bringeth forth his workes in diuers ſortes. m That is, Chriſt the Mediator prayed for the ſaluation of his Church, which was now troubled when all the countreys about them were at reſt.

red

n Though for a time God defer his helpe and comfort from his Church, yet this declareth that he loueth them still mostderely, as a most merciful father his children, or an husband his wife, & when it is expedient for them, his helpe is euer ready.
o In destroying the reprobate I shewed my selfe but a little angry towarde my Church, but the enemy would haue destroyed them also, and considered not the ende of my chastisements.
p To measure out the buildings.
q The abundance shalbe so great that the places of store shall not be able to coëine these blessings that God wil sed, but shal euen breake for fulnes.
r Which signified all the enemyes of the Church, East, West, North, South.

red and said, O Lorde of hostes, howe long wilt thou be vnmerciful to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased nowe these three score and ten yeres?
13 And the Lord answered the Angel that talked with me, with good wordes and comfortable wordes.
14 So the Angel that communed with me, said vnto me, Cry thou, and speake, Thus saith the Lord of hostes, I am [n] ielous ouer Ierusalem and Zion with a great zeale,
15 And am greatly angrie against the carelesse heathen: for I was angrie but [o] a litle, and they helped forwarde the affliction.
16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercie: mine house shalbe builded in it, saith the Lord of hostes, and a line [p] shal be stretched vpon Ierusalem.
17 Crye yet, and speake, Thus saith the Lord of hostes, My cities shall yet [q] be broken with plentie: the Lord shall yet comfort Zion, and shal yet chuse Ierusalem.
18 Then lift I vp mine eyes and sawe, and beholde, [r] foure hornes.
19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are [s] hornes which haue scattered Iudah, Israel, & Ierusalem.
20 And the Lord shewed me foure [t] carpenters.
21 Then said I, What come these to do? And he answered, and said, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to frap them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to scatter it.

s These carpenters or smithes are Gods instruments, which with their mallets & hammers breake these hard and strong hornes, which would ouerthrowe the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

1 I lift vp mine eyes againe and looked, and beholde, a [a] man with a measuring line in his hand.
2 Then said I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.
3 And behold, the Angel that talked with me, went forth: and another Angel went out to meete him,
4 And said vnto him, Runne, speake to this [b] yong man, and say, [c] Ierusalem

a That is, the Angel who was Christ: for in respect of his office he is oft times called an Angel: but in respect of his eternall essence, is God and so called.
b Meaning him self Zechariah.
c Signifying the spirituall Ierusalem & Church vnder Christ, which should be extended by the Gospel through al the world, & should neede no material walles, nor trust in any worldly strength, but should be safely preserued, and dwel in peace among all their enemies.

shalbe inhabited without walles, for the multitude of men & cattel therein.
5 For I, saith the Lord, wil be vnto her a wall of [d] fire round about, and wil [e] be the glorie in the middes of her.
6 Vo, vo, come [f] forth, and flee from the land of the North, saith the Lord: for I haue scattered you in the foure [g] winds of the heauen, saith the Lord.
7 [h] Saue thy selfe, O Zion, that dwellest with the daughter of Babel.
8 For thus saith the Lord of hostes, After this [i] glorie hath he sent me vnto the nations, which spoiled you: for he that toucheth you, toucheth the [k] apple of his eye.
9 For beholde, I wil lift vp mine hande [l] vpon them: and [m] they shalbe a spoile to those that serued them, and ye shall knowe, that the Lorde of hostes hath [n] sent me.
10 Reioyce, and be glad, O daughter Zion: for lo, I come and wil dwell in the middes of thee, saith the Lord.
11 And many nations shall be ioyned to the Lord in that day, & shalbe my people: and I wil dwell in the middes of thee, and thou shalt know that the Lord of hostes hath sent me vnto thee.
12 And the Lord shal inherite Iudah his portion in the holy land, and shal chuse Ierusalem againe.
13 Let all flesh be stil before the Lord: for he is raised vp out of his holy place.

d To defend my Church, to feare the enemies, and to destroy them if they approch neere.
e In me they shall haue their ful felicitie and glory.
f He calleth to them, which partely for feare and partely for their owne ease, remained still in captiuitie, and so preferred their owne priuate commodities to the benefites of God promised in his Church.
g As it was I that scattered you, so haue I power to restore you.
h By flying from Babylon and comming to the Church.
i Seeing that God hath begun to shewe his grace among you by deliuering you, he continueth the same stil towarde you, and therefore sendeth me his Angel, and his Christ to defende you from your enemies, that they shal not hurt you, neither by the way nor at home.
k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eie, Psalm.17.8.
l Vpon the heathen your enemies.
m They shall be your seruants as you haue bene theirs.
n This must necessarily be vnderstand of Christ, who being God equal with his Father, was sent as he was Mediatour to dwel in his Church, and to gouerne them.

CHAP. III.

A prophesie of Christ and of his kingdome.

1 And he shewed me Iehoshua the [a] hie Priest, [a] standing before the Angel of the Lorde, and [b] Satan stood at his right hand to resist him.
2 And the [c] Lord said vnto Satan, The Lord reproue thee, O Satan: euen the Lord that hath chosen Ierusalem, reproue thee. Is not this a [d] brand taken out of the fire?
3 Now Iehoshua was clothed with filthie garments, and stode before the Angel.
4 And he answered and spake vnto those

a He prayed to Christ the Mediatour for the state of the Church.
b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wicke[d]nesses, Ephe.6.12.
c That is, Christ speaketh to God as the Mediator of his Church that he would rebuke Satan: and here he sheweth him selfe to be the continuall preseruer of his Church.
d Meaning, that Iehoshua was wonderfully preserued in the captiuitie, and now Satan sought to afflict & trouble him when he was doing his office.

E In respect of the glorious garments, and precious stones that the Priests did were before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.
f He sheweth of what apparel he speaketh, which is when our filthy sinnes are taken away, and we are clad with Gods mercies, which is ment of the spiritual restitutiõ.
g The Prophet prayeth, that besides the raiment the Priest might also haue tire for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, & obteyneth it. h That is, haue rule and gouernement in my Church as thy predecessours haue had.
i Whereby he meaneth to haue the whole charge and ministerie of the Church.
k That is, the Angels who represented the whole nomber of the faythfull: signifying that all the godly should willingly receyue him.
l Because they follow my worde, they are contemned in the world, and esteemed as monsters, Isa. 8. 18.
m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11. 1, ierem. 23. 5. and 33. 14, 15.
n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10.
o That is, I will make it perfect in all poyntes, as a thing wrought by the hand of God.
p Though I haue punished this lande for a time, yet I will euen now be pacified, and visite their sinnes no more.
q Ye shall then liue in peace & quietnes, that is, in the kingdome of Christ, Isa. 2. 2. micah. 4. 4. hag. 2. 10.

that stood before him, saying, Take away the [e] filthie garmentes from him. And vnto him he sayd, Behold, I haue [f] caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment.
5 And I saide, Let them [g] set a faire diademe vpon his head. So they set a faire diademe vpon his head, & clothed him with garments, & the Angel of the Lord stood by.
6 And the Angel of the Lord testified vnto Iehoshua, saying,
7 Thus sayth the Lord of hostes, If thou wilt walke in my waies, and keepe my watche, thou shalt also [h] iudge mine House, and shalt also keepe my [i] courts, and I will giue thee place amõg [k] these that stand by.
8 Heare now, O Iehoshua [l] the Priest, thou and thy fellowes that sit before thee: for they [l] are monstruous persons: but behold, I will bring forth the [m] Branche my seruant.
9 For lo the [n] stone that I haue laide before Iehoshua: vpon one stone shall be seuen eyes: behold, I will [o] cut out the graueing therof, sayth the Lord of hosts, and I will take [p] away the iniquitie of this land in one day.
10 In that day, sayth the Lord of hostes, shall ye call euery man his neighbour vnder the [q] vine, & vnder the figge tree.

CHAP. IIII.

The vision of the golden candlesticke, and the exposition thereof.

AND the Angel that talked with mee, came againe and waked me, as a man that is rapted out of his sleepe,
2 And sayde vnto me, What seest thou? and I said, I haue looked, and behold, a [a] candlestick all of golde with a bowle vpon the top of it, & his seuen lampes therin, and seuen pipes to the [b] lampes, which were vpon the top thereof.
3 And two olive trees ouer it, one vpon the right side of the bowle, & the other vpon the left side thereof.
4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?
5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I sayde, No, my Lord.
6 Then he answered and spake vnto me, saying, This is [p] word of the Lord vnto [c] Zerubbabel, saying, Neither by [d] an armie nor strength, but by my Spirite, sayth the Lord of hostes.
7 Who art thou, O [e] great mountaine, before Zerubbabel? thou shalt bee a plane, and [f] he shal bring forth [g] heade stone thereof, with shoutings, crying, Grace, grace vnto it.
8 Moreouer, the word of the Lorde came vnto me, saying,
9 The handes of Zerubbabel haue layd the foundation of this house: his handes shal also finish it, and thou shalt know that the Lord of hosts hath sent me vnto you.
10 For who hath despised the day of the [h] small things? but they shall reioyce, and shall see the stone of [i] tinne in the hande of Zerubbabel: [k] these seuen are the eyes of the Lord, which go thorowe the whole world.
11 Then answered I, and sayd vnto him, What are these two olive trees vpon the right & vpon the left side therof?
12 And I spake moreouer, and said vnto him, What be these two olive branches, which thorowe the two golden pipes emptie themselues into the golde?
13 And he answered me & said, Knowest thou not what these be? And I sayde, No, my Lord.
14 Then said he, These are the two [l] olive branches, that stande with the ruler of the whole earth.

a Which was euer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.
b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in him selfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.
c Who was a figure of Christ, and therefore this doctrine was directed to al the Church who are his body and members.
d He sheweth that Gods power only is sufficient to preserue his church, though he vse not mans helpe therunto.
e He compareth the power of the aduersaries to a great moũtaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whome the enemies dayly labour to let, in the building of his spirituall Temple, but all in vaine.
f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shal reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple.
g Meaning, the Prophet, that I am Christ sent of my father for the building, & preseruation of my spirituall Temple.
h Signifying that all were discouraged at the small and poore beginnings of the Temple.
i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly, though the worlde be agaynst him, and though his for a while be discouraged, because they see not things pleasant to the eye.
k That is, God hath seuen eyes: meaning a continuall prouidence, so that neyther Satan nor any power in the worlde can goe about or bring any thing to passe to hinder his woorke, Chap. 3. 9.
l Which were euer greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying, that God will continually mainteyne and preserue his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theues, and such as abuse the Name of God. 6 By the vision of the measure signified the bringing of Iudahs afflictions into Babylon.

1 THen I turned me, and lifted vp mine eyes, and looked, and beholde, a flying booke.
2 And he sayde vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof is twenty cubits, and the breadth thereof ten cubits.
3 Then saide he vnto me, This is the curse that goeth forth ouer the whole earth: for euery one that [b] stealeth, shal be cut of aswel on this [c] side, as on that: and euery one that [d] sweareth, shall be cut of aswell on this side, as on that.
4 I will bring it forth, saith the Loide of hostes, and it shall enter into the house of the thiefe, & into the house of him, p falsely sweareth by my Name: and it shall remaine in the mids of his house, and shall consume it, with the timber thereof, and stones thereof.
5 Then the Angel that talked with me, went forth, and said vnto me, Lift vp nowe thine eyes, and see what is this that goeth forth.
6 And I said, What is it? And he said, This is an [e] Ephah that goeth forth. He said moreouer, This is the [f] sight of them, through all the earth.
7 And beholde, there was lift vp a [g] talent of lead: and this is a [h] woman that sitteth in the middes of the Ephah.
8 And he sayd, This is [i] wicednesse, and he cast it into the middes of the Ephah, and he cast the weight of lead vpon the mouth thereof.
9 Then lift I vp mine eyes, and looked: and beholde, there came out two [k] women, and the wind was in their wings (for they had wings like the wings of a stoke) and they lift vp the Ephah betweene the earth and the heauen.
10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?
11 And he sayd vnto me, [l] To build it an house in the lande of Shinar, and it shalbe established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his worde, and casting of all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.
b That is, vseth any iniurie towarde his neighbour.
c Meaning, whersoeuer he be in the world.
d He that transgresseth the first table, and serueth not God aright, but abuseth Gods name.
e Which was a measure in dry things containing about ten pottels.
f That is, all the wickednes of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it or open it at his pleasure.
g To couer the measure.
h Which representeth iniquitie, as in the next verse.
i Signifying that Satan shoulde not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison.
k Which declared that GOD woulde execute his iudgements by the meanes of weake and infirme meanes.
l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

A Gaine, I turned and lift vp mine eyes, and looked: and beholde, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountaines of brasse.
2 In the first charet were [c] red horses, & in the second charet [d] blacke horses,
3 And in the third charet [e] white horses, and in the fourth charet, horses of [f] diuers colours, and reddish.
4 Then I answerd, and said vnto the Angell that talked with me, What are these, my Loide?
5 And the Angell answerd, and sayde vnto me, These are the [g] foure spirits of the heauen, which go forth from standing with the Loid of all the earth.
6 That with the blacke horse went forth into the land of the North, & the white went out after them, and they of diuers colours went forth towarde the [h] South countrey.
7 And the reddish went out, and required to go, and passe through the world, & he said, Go passe through the worlde. So they went thorowout the world.
8 Then cryed he vpon me, and spake vnto me, saying, Beholde, these that go toward the North countrey, haue pacified my [k] spirit in the North countrey.
9 And the word of the Loid came vnto me, saying,
10 Take of them of the captiuitie, euen of Heldai, and of Tobiah, and Iedaiah, which are come from Babel, and come p the same day, & go vnto p house [l] of Iosiah, the sonne of Zephaniah.
11 Take euen siluer, and gold, and make crownes, and set them vpon the [m] head of Iehoshua, the sonne of Iehozadak the hie Priest,
12 And speake vnto him, saying, Thus speaketh the Loid of hosts, & saith, Behold the mã whose name is [n] Bzach, & he shal grow [o] vp out of his place, & he shal [p] build the Temple of the Loid.
13 Euen he shal build the Temple of the Loid, and he shall beare the [q] glory, and shall sit and rule vpon his throne, & he shal be a Priest vpon his throne, & the counsell of peace shalbe betweene the

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute & declare his wil.
b By the brasen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath frombefore all eternitie decreed what shall come to passe, and that which neither Satan nor al the world can alter.
c Which signified the great cruelty and persecutions that Church had endured vnder diuerse enemies.
d Signifying that they had endured great afflictions vnder the Babylonians.
e These represented their state vnder Persians which restored them to libertie.
f Which signified that God woulde sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh and Babylõ, and other their enemies.
g Meaning, all the actions and motions of Gods Spirit, which according to his inchaungeable counsell he caused, that is, towarde [illegible] is, they of do[illegible] an hath no [illegible] of Tyr[illegible]
k By them sel[illegible] deliuer[illegible] invincible, [illegible] ty to [illegible] son of the sea, [illegible] ity e compasseth th[illegible] m judgements.
[illegible] a very fewe, that [illegible] th to deliuer the [illegible] emies for their [illegible] Tebusites [illegible] man.
p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: & therefore it was spiritual, and not material, Hag. 2. 10.
q Whereof Iehoshua had but a shadow.
r The two offices of the kingdome, and priesthoode shalbe so ioyned together, that they shalbe no more diseuered. both.

f Who was also called Heldai.
t He also was called Iosiah.
u That they may acknowledge their infirmitie, which looked that all things should haue beene restored incontinently: and of this their tokens, Actes.1.6.

both.
14 And the crownes shalbe to f Helem, & to Tobiah, and to Iedaiah, & to t Hen the sonne of Zephaniah, for a u memorial in the Temple of the Lorde.
15 And they that are x far of, shall come and build in the Temple of the Lorde, and ye shall knowe, that the Lorde of hostes hath sent me vnto you. And this shall come to passe, if ye will y obey the voyce of the Lorde your God.

infidelitie these two crownes shall remaine as
x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spiritual Temple.
y If ye will beleeue and remaine in the obedience of fayth,

8 And the worde of the Lorde came vnto Zechariah, saying,
9 Thus speaketh the Lord of hostes, saying, k Execute true iudgement, & shew mercie and compassion, euery man to his brother,
10 And oppresse not the widow, nor the fatherless, the stranger nor the poore, & let none of you imagine euil against his brother in your heart.
11 But they refused to hearken, & l pulled away the shoulder, and stopped their eares, that they should not heare.
12 Yea, they made their hearres as an adamant stone, lest they shoulde heare the Law and the wordes which ẏ Lord of hostes sent in his m spirit by the ministerie of the former Prophetes: therefore came a great wrath from the Lord of hostes.
13 Therefore it is come to passe, that as he cryed, and they woulde not heare, so they cried, and I would not heare, saith the Lorde of hostes.
14 But I scattered them among all the nations, whome they knewe not: thus the lande was desolate n after them, that no man passed through nor returned: for they layde ẏ pleasant lande o waste.

k He sheweth that they dyd not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that thei lacked these offices of charity, which shuld haue declared that they were godly, Mat.23.23.
l And would not cary the Lordes burden, which was sweete and easie, but would beare their own, which was heauie & grieuous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem.9.29.
m Which declareth, that they rebelled not only against the Prophets, but against the Spirit of God ẏ spake in them.
n That is, after they were caried captiue.
o By their sinnes whereby they prouoked Gods anger.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

1 AGaine in the fourth yere of King Darius, the worde of the Lorde came vnto Zechariah in the fourth daye of the nynth moneth, euen in a Chisleu.
2 For b they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lorde,
3 And to speake vnto the Priests, which were in the House of the Lord of hostes, and to ẏ Prophets, saying, Shoulde I c weep in the fift moneth, and d separate my selfe as I haue done these so many e yeres?
4 Then came the worde of the Lorde of hostes vnto me, saying,
5 Speake vnto all the people of the land, and to the f Priests, and saye, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? g doe I approue it?
6 And when ye did eat, and when ye did drinke, did ye not eate h for your selues, and drinke for your selues?
7 Should ye not heare the wordes, which the Lord i hath cryed by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

a Which conteined parte of Nouember, and parte of December.
b That is, ẏ rest of the people that remained yet in Calde, sent to ẏ Church at Ierusalem for the resolution of these questions, because these feasts were consented vpon by the agreement of ẏ whole Church, the one in the moneth that the Temple was destroyed, and the other, when Gedaliah was slaine, Iere.41.2.
c By weeping, and mourning appere what exercises they vsed in their fastings.
d That is, prepare my selfe, and visit deuoutly.
e Which was now since the tyme the Temple was ouercome, Zecharyah.4.4. and c. 8.
f For there were both of the people, which douted as touching this controuersie, whether as yet remained in Caldea, and reasoned of the chiefe points of their religion.
g For they deserued toward God because of this fast, acted of themselues: & though fasting of it selfe cause they thought it a seruice toward God, and that it is here reproued.
h Did ye not eate & drink for your commoditie & necessities and so likewise ye did abstaine according to your owne fantasies, & not after ẏ prescript of my Lawe.
i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season woulde not seruc him as he had commaunded.

k He sheweth that they dyd not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that thei lacked these offices of charity, which shuld haue declared that they were godly, Mat.23.23.
l And would not cary the Lordes burden, which was sweete and easie, but would beare their own, which was heauie & grieuous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem.9.29.
m Which declareth, that they rebelled not only against the Prophets, but against the Spirit of God ẏ spake in them.
n That is, after they were caried captiue.
o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

1 AGaine the word of ẏ Lord of hosts came to me, saying,
2 Thus sayth the Lorde of hostes, I was a iealous for Zion with great iealousie, and I was iealous for her with great wrath.
3 Thus sayth the Lorde, I will returne vnto Zion, & will dwell in the middes of Ierusalem: and Ierusalem shalbe called a b citie of trueth, and the Mountaine of the Lorde of hostes, the holy Mountaine.
4 Thus saith the Lorde of hostes, There shall yet olde c men and olde women dwell in the streetes of Ierusalem, and euery man with his staffe in his hande for very age.
5 And the streetes of the citie shalbe full of boyes & girles, playing in the streetes thereof.
6 Thus sayth ẏ Lord of hostes, Though it be d vnpossible in the eyes of the remnant

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniurie.
b Because she shalbe faythful, and loyal toward me her husband.
c Though their enemies did greatly molest and trouble them, yet God would come and dwel among them, and so preserue them so long as nature woulde suffer them to liue, & encrease their children in great abundance.
d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised though it seeme neuer so vnpossible to man, Gen.18.14. Rom.4.20.

nant of this people in these dayes, should it therefore be vnpossible in my sight, saith the Lorde of hostes?

7 Thus saith the Lorde of hostes, Beholde, I will deliver my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shal [e] dwell in the middes of Ierusalem, and they shall be my people, & I will be their God in trueth and in righteousnes.

9 Thus saith the Lorde of hostes, Let your [f] handes be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the day, that the foundation of the House of the Lord of hostes was layed, that the Temple might be builded.

10 For before these dayes there was no hire for a man nor any hire for beast, neyther was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But nowe, I wil not intreate the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede shalbe prosperous: the vine shall give her fruite, & the ground shall give her increase, and the heauens shall give their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among [g] heathē, O house of Iudah, and house of Israel, so wil I deliver you, and ye shall be a blessing: feare not, but let your handes be strong.

14 For thus saith the Lord of hostes, As I thought to punish [h] you, when your fathers prouoked mee vnto wrath, saith the Lord of hostes, & repēted not,

15 So again have I determined in these dayes [i] to do well vnto Ierusalem, & to the house of Iudah: feare ye not.

16 These are the things that ye shall do. Speake ye euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, & loue no false othe: for all these are the things that I hate, saith the Lorde.

18 And the worde of the Lorde of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, & the fast of the [k] tenth, shalbe to [l] your of Iudah ioy and gladnes, and prosperous hie feastes: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come [l] people, and the inhabitants of great cities,

21 And they that dwell in one citie, shall go to another, saying, [m] Up, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will go also.

22 Yea great people and mightie nations shall come to seeke the Lorde of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lorde of hostes, In those dayes shall ten men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Iewe, and say, We will go with you: for we haue heard, that God is with you.

Isa.2.2.micah. 4.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

1 THE burden of the word of the Lorde in the lande of [a] Hadrach: & Damascus shalbe his [b] rest: when the [c] eyes of man, euen of all the tribes of Israel shalbe toward the Lorde.

2 And Hamath also shal border [d] thereby: Tyrus also and Zidon, though they be [e] very wise.

3 For Tyrus did build her selfe a strong holde, and heaped vp siluer as the dust, and golde as the mire of the streetes.

4 Behold, the Lord will spoyle her, and he will smyte her [f] power in the Sea, & she shalbe deuoured with fire.

5 Ashkelon shal see it, and feare, and Azzah also shalbe very sore vexed, and Ekron: for her countenance shalbe ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the [g] stranger shall dwell in Ashdod, and I will cut of the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his [h] teeth: but he that remaineth, euen he shalbe for our God, and he shalbe as a prince in Iudah, but [i] Ekron shalbe as a Iebusite.

8 And I will campe about [k] mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vp on them any more: for nowe [l] haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy King commeth vnto thee:

a Whereby he meaneth Syria.
b Gods anger shall abide vpon their chiefe citie and not spare so much as that.
c When the Iewes shall conuert and repent, then God will destroy their enemyes.
d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rodde and plague.
e He secretely sheweth § cause of their destructiō, because they deceiued all other by their craft & subtiltie, which they cloked with this name of wisedome.
f Though they of Tyrus thinke them selues invincible, by reason of § sea, that compasseth the

e So that their returne shall not be in vaine: for God wil accomplish his promise, and their prosperitie shall be sure and stable.
f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.
g For God cursed your worke, so that neither man nor beast had profite of their labours.
h Reade Ezek. 18.20.
i Which declareth, that man cannot turne to God till hee change mans heart by his Spirit, and so begin to do wel, which is to pardon his sinnes and to giue him his graces.
k Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here the Propher sheweth, that if the Iewes will repent, & turne wholy to God, they shall haue no more occasion to fast, or to shewe signes of heauines: for God wil send them ioy and gladnes.
l He declareth the great zeale that God should giue the Gentiles to come to his Church and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ,

g Meaning, that all should be destroyed saue a very fewe, that should remaine as strangers.
h He promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their cruelty, and wrongs done to them.
i As the Iebusites had bene destroyed, so should Ekron and all the Philistims.
k He sheweth that Gods power onely shall be sufficient to defende his Church against all aduersaries, be they neuer so cruell or assemble their power neuer so often.
l That is, God hath now seene the great iniuries & afflictions wherewith they haue bene afflicted by their enemies,

m That is, he hath righteousnes, and saluation in him selfe for the vse and commoditie of his Church.
n Which declareth that they should not looke for such a King as should be glorious in ỳ eyes of man, but should be poore, and yet in himselfe haue al power to deliuer his: and this is ment of Christ, as Mat. 21. 5.
o No power of man or creature shalbe able to let this kingdome of Christ, & he shal peaceably gouerne them by his word.
p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knew, he ment an infinite space and compasse ouer the whole world.
q That is, from Euphrates.
r Meaning, Ierusalem or the Church, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Churche, and left it with them for the loue that he bare vnto them.
s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.
t That is, into the holy lande where the citie and the Temple are, where God will defende you.
u Meaning, the faithfull, which seemed to bee in danger of their enemies on euery side, and yet liued in hope that God woulde restore them to libertie.
x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids tyme to the captiuitie.
y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.
z He promiseth that the Iewes shall destroye their enemies and haue abundance, and excesse of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.
a The faithfull shall be preserued, and reuerenced of all, that the very enemies shall bee compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declareth of Alexander the great when he met Iadi the high Priest.

m he is iust and saued himself, poore and riding vpon an n asse, and vpon a colt the foale of an asse.
10 And I will cut of the o chariots from Ephraim, & the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, & his dominion shalbe from p sea vnto sea, and from the q River to the ende of the land.
11 r Thou also shalt be saued through the blood of thy couenant. I haue loosed thy s prisoners out of the pit wherein is no water.
12 Turne you to the t strong holde, yee u prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.
13 For Iudah haue I y bent as a bowe for mee: Ephraims bande haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sworde.
14 And the Lorde shall bee seene ouer them, and his arrowe shall goe forth as the lightning: and the Lorde God shall blowe the trumpet, and shal come forth with the whirlewindes of the South.
15 The Lord of hostes shal defende them, and they shal deuoure them, z and subdue them with sling stones, & they shall drinke, and make a noyse as thorowe wine, and they shalbe filled like bowles, and as the hornes of the altar.
16 And the Lorde their God shall deliuer them in that dape as the flocke of his people: for they shall be as the a stones of the crowne lifted vp vpon his land.
17 For howe great is his goodnes! and howe great is his beautie! corne shall make the yong men cheereful, and new wine the maydes.

CHAP. X.

1 The vanitie of idolatrie. 3 The Lord promiseth to visite and comfort the house of Israel.

1 Aske you of the a Lorde rayne in the time of the latter rayne: so shall the Lord make white cloudes, and giue you showres of rayne, and to euery one grasse in the fielde.
2 Surely b the idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue told a vaine thing: they comfort in vayne: therefore c they went away as sheepe: they were troubled, because there was no shepheard.
3 My wrath was kindled against the shepherds, and I did visit the d goates: but the Lorde of hostes will visite his flock the house of Iudah, and wil make them as e his beautifull horse in the battel.
4 Out f of him shal the corner come forth: out of him the naile, out of him the bow of battel, and out of him euery g appointer of tribute also.
5 And they shall be as the mightie men, which treade downe their enemies in the myre of the streetes in the battell, and they shal fight, because the Lorde is with them, and the riders on horses shall be confounded.
6 And I wil strengthen the house of Iudah, and I will preserue the house h of Ioseph, and I will bring them againe, for I pitie them: and they shall be as though I had not cast them of: for I am the Lorde their God, and will heare them.
7 And they of Ephraim shall be as a gyant, and their heart shal reioyce as thorow wine: yea, their children shal see it, and be glad: and their heart shal reioyce in the Lord.
8 I wil i hisse for them, and gather them: for I haue redeemed them: & they shall encrease, as they haue encreased.
9 And I wpll k sowe them among the people, and they shall remember mee in farre countreys: and they shall liue with their children and l turne again.
10 I will bring them againe also out of the land of Egypt, and gather them out of Assyrie: and I will bring them into the lande of Gilead, and Lebanon, and place shal not be found for them.

a The Prophet reproueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so became by Gods iust iudgement: therefore to auoide this plague he wileth them to turne to God, and to pray in faith to him, and so he wil giue them abundance
b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.
c That is, the Iewes went into captiuitie.
d Meaning, ỳ cruel gouernours which did oppresse the poore sheepe, Ezek. 34. 16, 17.
e He wil be merciful to his Church & cherishe them as a King or Prince doeth his best horse which shal be for his owne vse in the warre.
f Out of Iudah shal the chiefe gouernour proceede, who shalbe as a corner to vpholde ỳ buylding & as a nayle to fasten it together.
g Ouer their enemies.
h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.
i Whereby he declareth the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hisse he can call them from all places suddenly.
k Though they shal yet be scattered and seeme to be lost, yet it shalbe profitable vnto them: for there they shal come to the knowledge of my Name, which was accomplished vnder the Gospell, among whome it was first preached.
l Not that they shoulde returne into their countrey, but bee gathered and ioyned in one faith by the doctrine of the Gospell.

m He alludeth to the deliuerance of the people out of Egypt where as the Angel smote the floods and riuers.

11 And he m shall go into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the riuer shal dye vp: and the pride of Assiur shalbe cast downe, and the scepter of Egypt shal depart away.
12 And I wyll strengthen them in the Lord, and they shal walke in his Name, sayth the Lord.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

1 OPen thy doores, O a Lebanon, and the fire shal deuoure thy cedars.
2 Howle, b fiure trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, O okes of Bashan, for the c defenced forest is cut downe.
3 There is the voyce of the howling of the shepherdes: for their d glorie is destroyed: the voyce of the roaring of lyons whelpes: for the pride of Iordan is destroyed.
4 Thus sayth the Lorde my God, Feede the sheepe of the e slaughter.
5 They that possesse them, slaye them & f smite not: and they that sell them, saye, g Blessed be the Lorde: for I am riche, and their owne shepherdes spare them not.
6 Surely I will no more spare those that dwell in the land, sayth the Lord: but lo, h I will deliuer the men euery one into his neighbours hande, & into the hande of his i king: and they shall smite the lande, and out of their hands I wil not deliuer them.
7 For I fed the sheepe of slaughter, euen the k poore of the flocke, and I tooke vnto me l two staues: the one I called Beautie, & the other I called Bandes, and I fed the sheepe.
8 m Three shepherds also I cut of in one moneth, and my soule lothed n them, & their soule abhorred me.
9 Then sayd I, I wil not feede you: that that dyeth, let it dye: and that that perisheth, let it perishe: and let the remnant eate, euery one the flesche of his neighbour.
10 And I tooke my staffe, euen Beautie, and brake it, that I might disannul my couenant, which I had made with all people.
11 And it was broken in that day: and so the o poore of the sheepe that waited vpon me, knew that it was the word of the Lord.
12 And I sayd vnto them, If ye thinke it good, giue me p my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.
13 And the Lord said vnto me, Cast it vnto the q potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.
14 Then brake I mine other staffe, euen the Bandes, that I might dissolue the brotherhood betwene Iudah & Israel.
15 And the Lorde said vnto me, Take to thee yet r the instruments of a foolishe shepherd.
16 For loe, I will raise vp a shepherde in the lande, which shall not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth vp: but he shal eate the flesche of the fat, and teare their clawes in pieces.
17 O idole shepherd that leaueth the flock: the swoorde shalbe vpon his s arme, and vpon his right eye. His arme shall bee cleane dryed vp, and his right eye shall bee vtterly darkened.

a Because the Iewes thought them selues so strong by reason of this mountaine, that no enemie could come to hurt them, the Prophet sheweth ẏ when God sendeth the enemies, it shal shew it selfe ready to receiue them.
b Shewing that if the strong mẽ were destroyed, the weaker were not able to resist
c Seeing that Lebanon was destroyed which was the strongest munition, the weaker places could not think to holde out.
d That is, the renoume of Iudah and Israel should perish.
e Which being now destinate to be slaine, were deliuered as out of the lions mouth.
f Their gouernours destroy them without any remorse of conscience, or yet thinking that they do euil.
g He noteth the hypocrites, which euer haue the Name of God in their mouths, though in their life and doings they deny God, attributing their gaine to Gods blessing, which commeth of the spoyle of their brethren.
h I will cause one to destroye another.
i Their gouernours shall execute cruelties ouer them.
k That is, ẏ smal remnant, whom he thought worthy to shew mercy vnto.
l God sheweth his great benefites toward his people to conuince thẽ of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the bands of brotherly vnitie, and therefore he breaketh both the one and the other. Some read, for Bandes, Destroyers, but in the 14. verse the first reading is confirmed.
m Whereby he sheweth his care & diligence ẏ he would suffer thẽ to haue no euil rulers, because they should consider his great loue.
n Meaning the people, because they would not acknowledge these great benefites of God.
o He sheweth that the least part euer profit by Gods iudgements.
p Besides their ingratitude God accuseth them of malice and wickednes, which did not onely forget his benefites, but esteemed them as things of nought.
q Shewing that it was to litle to pay his wages, which couldе scarse suffice to make a fewe tiles for to couer the Temple.
r Signifying, that they should haue a certaine kinde of regiment, and outwarde shewe of gouernment:
s Would bewolues, & And is in health & as he doeth wisdome and iudgement by the eye: that is, the plague of God shal take away both thy strength and iudgement.

CHAP. XII.

Of the destruction & buylding agayne of Ierusalem.

1 THe burden of the word of the Lorde vpon a Israel, sayth the Lord, which stryed the heauens, & layd the foundation of the earth, and formed the spirit of man within him.
2 Behold, I will make Ierusalem a b cup of poyson vnto all the people rounde about: and also with Iudah wil he be, in the siege against Ierusalem.
3 And in that daye will I make Ierusalem an heauy stone for all people: al that lift it vp, shalbe torne, though all the people of the earth be gathered together against it.
4 In that day, sayth the Lord, I wil smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and wil smite euery horse of the people with blindnesse.
5 And the princes of Iudah shall say in their hearts, The c inhabitants of Ierusalem shalbe my strength in the Lord of hostes their God.

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, & had rather remaine in captiuitie, thẽ to returne home, when God called them.
b Ierusalem shal be defended against all her enemies: so shall God defend all Iudah also, and shall destroy the enemies.
c Euery captain, that had many vnder him afore, shal now thinke that the small power of Ierusalem shalbe sufficient to defende them against all enemies, because the Lord is among them.

d The people which are now as it were dispersed by the fields, and lye open to their enemyes, shalbe no lesse preserued by my power, then if they were vnder their Kings, (which is ment by the house of Dauid) or in their defenced cities.

6 In that day wil I make the princes of Judah like coles of fire among the wood, & like a fire brand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Jerusalem shalbe inhabited againe in her owne place, euen in Jerusalem.

7 The Lord also shall preserue the d tents of Judah, as afore time: therefore the glorie of the house of Dauid shall not boast, nor the glorie of the inhabitants of Jerusalem against Judah.

8 In that day shall the Lorde defend the inhabitants of Jerusalem, and he that is feeble amõg them, in that day shalbe as Dauid: and the house of Dauid shalbe as Gods house, and as the Angel of the Lorde before them.

9 And in that day wil I seeke to destroy all the nations that come against Jerusalem.

e They shall haue the feeling of my grace by faith, & knowe that I haue cõpassion on them.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Jerusalem the Spirit of e grace and of compassion, and they shal looke vpon me, whome they haue f pearced, and they shall lament for g him, as one mourneth for his onely sonne, and be sory for him as one is sorie for his first borne.

f That is, whom they haue continually vexed with their obstinacie, and grieued my Spirit, Iohn 19.37. where it is referred to Christs body, which here is referred to the Spirit of God.

11 In that daye shall there be a great mourning in Jerusale, as the h mourning of i Hadadrimmon in the valley of Megiddon.

g They shall turne to God by true repentance, whome before they had so grieuously offended by their ingratitude.

12 And the k land shall bewayle euerie family apart, the familie of the m house of Dauid apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

13 The familie of p house of Leui apart, and their wiues apart: the familie of q Shemei apart, and their wiues apart:

14 All the familes that o remaine, euery familie apart, and their wiues apart.

h The lamentation shall be great, as for the death of a dearlinge.

i Which was the name of a towne and place nere to Megiddo where Iosiah was slayne, 2 Chro. 35.22.

k That is, in al places where the Iewes shal remayne.

l Signifying that this mourning or repentaunce should not be a vayne ceremony: but euery one touched with his owne griefe shal lament.

m Vnder these certayne families he conteyneth al the tribes, and sheweth that both Kings & the Priests had by their sinnes perced Christ.

n Called also Simeon.

o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly against false prophets,

1 IN that day there a shalbe a fountaine opened to the house of Dauid, and to the inhabitants of Jerusalem, for sinne and for vncleanes.

2 And in that daye, saith the Lorde of hostes, I wil cut of the b names of the idoles out of the lande: and they shall no more be remembred: & I wil cause the c prophets, and the vncleane spirit to depart out of the land.

3 And when any shal yet d prophesie, his father & his mother that begate him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father & his mother p begate him, e shal thrust him through, when he prophesieth.

4 And in that day shall the prophets f be ashamed euery one of his vision, when he hath prophesied: neither shall they weare a rough garment to deceiue.

5 But he shal say, I am no g Prophet: I am an husband man: for man taught me to be an heardman from my youth vp.

6 And one shal say vnto him, What are these h wounds in thine hands? Then he shall answere, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, vpon my i shepheard, and vpon the man, that is my fellowe, saith the Lord of hostes: smite the shepheard, and the sheepe shalbe scattered: and I will turne mine hand vpon the little ones.

8 And in al the land, saith the Lord, k two parts therein shalbe cut of, and die: but the third shalbe left therein.

9 And I wil bring p third part through the fire, and will fine them as the siluer is fined, and will trie them as golde is tried: they shall cal on my Name, & I wil heare the: I wil say, It is my people, and they shall say, The Lorde is my God.

a He sheweth what shalbe the fruite of their repentance, to wit, remission of sinnes by the blood of Christ, which shalbe a continual running fountaine, and purge them frõ al vncleannes.

b He promiseth that God wil also purge them from all superstition, and that their religion shalbe pure.

c Meaning, the false Prophets & teachers, who are the corrupters of all religion, whome the Prophet here calleth vncleane spirites.

d That is, when they shal prophesie lyes, & make God, who is the authour of trueth, a cloke thereunto.

e He sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut. 13.6.9.

f God shal make them ashamed of their errors and lies & bring them to repentance, and they shall no more weare Prophets apparel to make their doctrine seme more holy.

g They shal confesse their former ignorance, and be content to labour for their liuing.

h Hereby he sheweth that though their parents and friends delt more gently with them, & put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes shoulde remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible dissipation among the people: for their gouernours & pastors should be destroyed, & the people should bee as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Mat. 26.31.

k The greatest part shal haue no porcion of these blessings, & yet they that shal enioy them, shalbe tried with great afflictions, so that it shalbe knowen that onely Gods power and his mercies do preserue them.

CHAP. XIIII.

1 Of the doctrine that shall proceede out of the Church, & of the restauration thereof.

1 BEhold, the day of b Lord commeth, and thy spoyle shalbe a deuided in the middes of thee.

2 For I will gather all nations against Jerusalem to battel, and the citie shalbe taken, and the houses spoyled, and the women defiled, and halfe of the citie shall go into captiuitie, and the residue of the people shal not be cut of from the citie.

a He armeth the godly against the great tentations, that should come, before they enioyed this prosperous estate promised vnder Christ, that whē these dangers shoulde come, they might knowe that they were warned of them afore.

b As your fathers and you haue had experience both at § red Sea and at al other times.
c By this maner of speach the Prophet sheweth Gods power and care ouer his Church, and how he wil as it were by miracle saue it.
d So that out of all the partes of the worlde they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church.
e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places where they might hide them among the mountaines.
f Reade Amos. 1.1.
g Because they did not credit the Prophets words, he turneth to God, & comforteth himself in that that he knewe that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing.
h Signifying, that there shoulde be great troubles in the Church, and that the time hereof is in the Lordes handes, yet at length (which is here ment by the euening) God would sende comfort. i That is, the spirituall graces of God, which should euer continue in most abundance. k All idolatrie and superstition shalbe abolished, and there shalbe one God, one faith, and one religion. l This new Ierusalem shalbe seene through al the world, & shall excell the first in excellencie, welth & greatnesse.

3 Then shall the Loyde goe foorth, and fight against those nations, as when b he fought in the day of battell.
4 And his feete shall stand in that day vpon the c mount of olives, which is before Ierusalem on the Eastside, and the mount of olives shall cleave in the middes thereof: towarde the East & towarde the West there shall be a very great d valley, and halfe of the mountaine shall remoue toward the North, and halfe of the mountaine towarde the South.
5 And ye shall flee vnto the e valley of the mountaines: for the valley of the mountaines shal reach vnto Azal: yea, ye shall flee like as ye fledde from the f earthquake in the dayes of Vzziah King of Iudah: and the Loyde g my God shall come, and all the Saintes with thee.
6 And in that day shall there be no cleare light, but darke.
7 And there shall be a day (it is knowen to the Loyd) h neither day nor night, but about the euening time it shall be light.
8 And in that day shall there i waters of life go out from Ierusalem, halfe of them towarde the East sea, and halfe of them toward the vttermost sea, and shalbe, both in sommer and winter.
9 And the Loyd shalbe King ouer al the earth: in p day shal there be one k Loyd, and his Name shalbe one.
10 All the lande shall bee turned l as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Benjamins gate vnto the place of the first gate, vnto the corner gate, and from the towre of Hananiel, vnto the Kings wine presses.
11 And men shall dwell in it, and there shalbe no more destruction, but Ierusalem shalbe safely inhabited.
12 And this shall be the plague, wherewith the Loyde will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.
13 But in that dape m a great tumult of the Loyd shalbe among them, and euery one shall take n the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.
14 And Iudah shall fight also against Ierusalem, & the arme of all p heathen shall be gathered rounde about, with o golde and siluer, and great abundãce of apparell.
15 Yet this shall be the plague of the horse, of the mule, of the camell and of the asse and of all the beastes that be in these tents as this p plague.
16 But it shall come to passe that euery one that is left of all p nations, which came against Ierusalem, shall go vp from yere to yere to worshippe p King the Loyd of hostes, and to keepe the feast of Tabernacles.
17 And who so will not come vp of all p families of the earth vnto Ierusalem to worshippe the King the Loyde of hostes, euen vpon them shall come no rame.
18 And if the familie of q Egypt go not vp, and come not, it shal not raine vpon them. This shall bee the plague wherewith the Lord wil smite al the heathen, that come not vp to keepe the feast of Tabernacles.
19 This shall bee the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.
20 In that day shal there be written vpon the r bridles of the horses, The holines vnto the Loyde, and the s pottes in the Loyde house shal be like the bowles before the altar.
21 Yea, euery pot in Ierusalem and Iudah shall bee holy vnto the Loyde of hostes, and all they that sacrifice, shall come & take of them and seethe therein: & in that day there shall be no more the t Canaanite in the House of the Loyde of hostes.

m God wil not onely raise vp warre without, but sedition at home to try them.
n To hurt, and oppresse him.
o The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood.
p As the men should be destroyed, vers. 12.
q By the Egyptians, which were greatest enemies to true religion, he meaneth al § Gentiles.
r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because § Lord had sanctified them.
s As precious the one as the other, because they shalbe sanctified.
t But all shalbe pure and cleane, and there shal neither be hypocrite, or any that shall corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was eyther a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproueth the Priests for their couetousnes, & for that they serued God after their owne fantasies, & not according to § prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marying of idolatrous and many wives, mus-

murmurings against God, impaciencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promes made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioye vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priestes.

1 The [a] burden of the word of the Lord to Israel by the ministerie of Malachi.

2 I haue loued you, sayeth the Lord: yet ye say, [b] Wherein hast thou loued vs? Was not Esau Iaakobs brother, saith the Lord? yet I loued Iaakob,

3 And I [c] hated Esau, and made his mountaines waste, and his heritage a wildernes for dragons.

4 Though Edom say, We are impouerished, but we will returne and builde the desolate places, yet saith the Lorde of hostes, they shall builde, but I will destroy it, and they shall call them, The border of wicednesse, and the people, with whō the Lord is angrie for euer.

5 And your eyes shall see it, and ye shall say, The Lorde wilbe magnified vpon the border of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, sayeth the Lord of hostes vnto you, [d] O Priests, that despise my Name? and ye say, [e] Wherin haue we despised thy Name?

7 Ye offer [f] vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not [g] to be regarded.

8 And if ye offer the blinde for sacrifice, it is [h] not euill: and if ye offer the lame and sicke, it is not euill: offer it nowe vnto thy prince: wil he be content with thee: or accept thy person, saith the Lord of hostes?

9 And nowe, I pray you, [i] pray before God, that he may haue mercie vpon vs: this hath bene by your meanes: wil he regard [k] your persons, saith the Lord of hostes?

10 Who is there euen among you, [l] that would shut the doores? and kindle not fire on mine altar in vaine, I haue no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the going down of the same, my Name is [m] great among the Gentiles, and in euery place incense shalbe offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is [n] polluted, and the fruite thereof, euen his meate is not to be regarded.

13 Ye sayde also, Beholde, it is a [o] weariness, and ye haue snuffed at it, saith the Lorde of hostes, and ye offered [p] which was torne, and the lame and the sicke: thus ye offered an offring: should I accept this of your hand, saith the Lord?

14 But cursed be [q] deceiuer, which hath in his flocke [r] a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I ame a great King, saith the Lorde of hostes, and my name is terrible among the heathen.

a Read Isa. 13. 1.
b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and next chose Iaakob the yonger brother of whom they came, and left Esau the elder.
c For besides that ye signes of mine hatred appeared euē when he was made seruant vnto his yonger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet euen nowe before your eyes the signes hereof are euident, in that that his countrey lieth waste, and he shall neuer returne to inhabite it, where as ye my people whō the enemie hated more then them, are by my grace and loue toward you deliuered, read e Rom. 9. 13.
d Besides the rest of the people he condemneth the Priestes chiefly, because they should haue reproued others for their hypocrisie, and obstinacy against God, and not haue hardened them by their example to greater euils.
e He noteth their grosse hypocrisie, which would not see their faultes, but most impudently couered them, and so were blinde guides.
f Ye receiue all maner offrings for your owne griedines, and do not examine whether they be according to my Lawe or no.
g Not that they said thus, but by their doings they declared no lesse.
h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly, as he hath commanded, and partly after mans fantasie, and so come not to that purenes of religion, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued.
i He derideth the Priestes who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.
k Will God consider your office and state, seeing you are so couetous, & wicked?
l Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Lawe, God wisheth that they would rather shut the doores, then to receiue such as were not perfect m God sheweth that their ingratitude, and neglect of his true seruice shalbe the cause of the calling of the Gentiles: & here the Prophet y was vnder the Lawe framed his wordes to the capacitie of the people, and by the altar and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospell, when an end should be made to all these legall ceremonies by Christes onely sacrifice.
n Both the Priestes, and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the fatte: but in the meane season they shewed not that obedience to God, which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse.
o The Priestes and people were both wearie with seruing God, and passed not what maner of sacrifice and seruice they gaue to GOD, for that which was left profitable, was thought good ynough for the Lorde.
p That is, hath habilitie to serue the Lord according to his worde, and yet will serue him according to his couetous minde.

CHAP. II.

Threatnings against the Priestes being seducers of the people.

1 And nowe, O ye [a] Priestes, this commandement is for you.

2 If ye will not heare it, not consider it in your heart, to giue glorie [b] vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, and will curse your [c] blessings: yea, I haue cursed them already, because ye do not consider it in your heart.

3 Behold, I will corrupt [d] your seede, and cast dongue vpon your faces,

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.
b To serue me according to my worde.
c That is, the abundance of Gods benefites,
d Your seede sowen shall come to no profite.

euen

e You boast of your holines, sacrifices & feasts, but they shal turne to your shame, and be as vile as dongue.
f The Priests obiected against the Prophet that he could not reprove them, but he must speake against ye priesthoode, & the office established of God by promise, but he sheweth, that ye office is nothing slandered, when these vilaines & dongue are called by their owne names.
g He sheweth what were the two conditions of the couenant made with the tribe of Leui, on Gods part, that he would giue them long life & felicitie, and on their part, that they shoulde faithfully serue him according to his word.
h I prescribed Leui a certaine law to serue me.
i He serued me and set forth my glory with all humilitie and submission.
k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord.
l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe.
m Shewing, that whosoeuer doeth not declare Gods will, is not his messenger, and Priest.
n The Prophet accuseth the ingratitude of the Iewes toward God & mã: for seeing they were all borne of one father Abrahã, & God had elected them to be his holy people, they ought neither to offend God nor their brethren.
o Whereby they had bounde themselues to God to be an holy people.
p They haue joyned themselues in marriage with them that are of another religion.
q That is, the Priestes.
r Ye cause the people to lament, because that God doeth not regarde their sacrifices, so that they seeme to sacrifice in vayne.
s This is another faulte, whereof hee accuseth them, that is, that they brake the lawes of marriage.
t As the one halfe of thy self.
u She that was joyned to thee by a solemne couenant, & by the inuocation of Gods Name.

euen the dogue of your solemne feasts, and you shalbe like unto it.
4 And ye shall knowe, that I haue sent this commãdement unto you, that my couenant, which I made with Leui, might stand, saith the Lord of hostes.
5 My couenant was with him of life and peace, and I gaue him feare, and he feared mee, and was afraide before my Name.
6 The law of truetth was in his mouth, and there was no iniquitie founde in his lippes: he walked with me in peace and equitie, and did turne many awaye from iniquitie.
7 For the Priestes lips shoulde preserue knowledge, and they shoulde seeke the Lawe at his mouth: for he is the messenger of the Lord of hostes.
8 But ye are gone out of the way: ye haue caused many to fal by the Law: ye haue broken the couenant of Leui, saieth the Lord of hostes.
9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my waies, but haue bene partial in the Law.
10 Haue we not all one father? hath not one God made vs? why doe wee transgresse euery one against his brother, & breake the couenant of our fathers?
11 Iudah hath transgressed, and an abomination is committed in Israel & in Ierusalem: for Iudah hath defiled the holines of the Lord, which he loued, and hath maried the daughter of a strange god.
12 The Lord wil cut of the man that doth this: both the master and the seruãt out of the Tabernacle of Iaakob, and him that offreth an offring unto the Lorde of hostes.
13 And this haue ye done againe, & couered the altar of the Lord with teares, with weeping and with mourning: because the offring is no more regarded, neither receiued acceptably at your hands.
14 Yet ye say, Wherin? Because the Lord hath bene witnesse betweene thee & the wife of thy youth, against whome thou hast transgressed: yet is shee thy companion, and the wife of thy couenant.

15 And did not he make one? yet had he abundance of spirite: and wherefore one? because he sought a godly seede: therfore keepe your selues in your spirit, & let none trespasse against the wife of his youth.
16 If thou hatest her, put her awaye, saieth the Lord God of Israel, yet he couereth the mutie under his garment, saieth the Lord of hostes: therfore keepe your selues in your spirite, and transgresse not.
17 Ye haue wearied the Lord with your wordes: yet ye saye, Wherein haue we wearyed him? When ye saye, euery one that doeth euill, is good in the sight of the Lord, and he delitetth in them. Or where is the God of iudgement?

x Did not God make man and woman as one flesche and not many?
y By his power and vertue he couldc haue made many women for one man.
z Such as shoulde be borne in lawful and moderate marriage wherein is no excesse of lustes.
a Conteine your selues within your boundes, and be sober in minde, & bridle your affections.
b Not that he doeth allow diuorcement, but of the two faults he sheweth, which is the lesse.
c He thinketh it sufficient to keepe his wife stil, albeit he take others, and so as it were coueteth his fault.
d Ye murmured against God, because he heard not you assoone as ye called.
e In thinking that God fauoured the wicked, & hath no respect to them that serue him.
f Thus they blaspheamed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord, Iohn Baptist, and of Christs office.

1 Behoide, I will send my messenger, and he shall prepare the way before me: and the Lord whome ye seeke, shall speedily come to his Temple: euen the messenger of the couenant whome ye desire: behold, he shal come, saieth the Lord of hostes.
2 But who may abide the daye of his comming? and who shall endure, when he appeareth? for hee is like a purging fire, and like fullers sope.
3 And he shall sit downe to tryeand fine the siluer: he shal euen fine the sonnes of Leui, and purifie them as gold and siluer, that they may bring offrings unto the Lord in rightcousnes.
4 Then shall the offerings of Iudah and Ierusalem bee acceptable unto the Lorde, as in olde time and in the yeres afore.
5 And I will come nere to you to iudgement, and I will be a swift witnesse against the sorthsayers, and against the adulterers, and against false swearers, and against those that wrongfully keep backe the hirelings wages, and vexe the widow and the fatherlesse, and oppresse the stranger, and feare not me, saieth the Lord of hostes.
6 For I am the Lord: I change not, and ye sonnes of Iaakob are not consumed.

a This is meane of Iohn Baptist, as Christ expoundeth it, Luk. 7. 27
b Meaning, Messiah, as psa. 40. 17 dan. 9. 17, 25.
c That is, Christ by whome the couenant was made & ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his Father: & is Lorde or King, because he hath the gouernment of his Church.
d He sheweth that the hypocrites which wish so much for the Lordes comming, wil not abide when he draweth nere: for he will consume them, and purge his and make the cleane
e He beginneth at ye Priests that they might be lights & shine vnto others.
f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token, that he doeth still defend them: and so his mercy toward them neuer changeth.

7 From

g Reade Zech. 1.3.
h There are none of the heathen so barbarous, that wil defraud their gods of their honor, or deale deceitfully with them.
i Whereby the seruice of God should haue bin mainteined, and the Priestes, and ỳ poore relieued.
k Not hauing respect howe much ye neede, but I wil giue you in all abundance: so that ye shal lacke place to put my blessings in.
l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites.
m The Prophet condemneth the of double blasphemie against God: first in that they said that God had no respect to them that serued him, & next that the wicked were more in his fauour then the godly.
n They are not onely preferred to honour, but also deliuered from dangers.
o After these admonitions of the Prophet some were liuely touched, & incouraged others to feare God.
p Both because the thing was strãge, that some turned to God in that great and vniuersall corruptiõ, and also that this might be an example of Gods mercies to all penitent sinners.
q When I shall restore my Church according to my promise, they shalbe as mine owne proper goods.
r That is, forgiue their sinnes, and gouerne them with my Spirite.

7 From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them: a returne vnto me, and I will returne vnto you, saith the Lorde of hostes: but ye said, Wherein shal we returne?
8 Wil a h man spoile his gods? yet haue ye spoyled me: but ye say, Wherin haue we spoyled thee? In i tithes, & offrings.
9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.
10 Bring ye all the tythes into the storehouse that there may be meat in mine house, & proue me now herewith, saith the Lord of hostes, if I wil not open the windows of heauen vnto you, & powre you out a blessing k without measure.
11 And I wil rebuke ỳ l deuourer for your sakes, and he shall not destroy the fruite of your ground, neither shal your vine be baren in the fielde, saith the Lord of hostes.
12 And al nations shall call you blessed: for ye shalbe a pleasant lande, saith the Lorde of hostes.
13 Your wordes haue bene stoute m against me, saith the Lorde: yet ye saye, What haue we spoken against thee?
14 Ye haue saide, It is in vaine to serue God: and what profit is it that we haue kept his comandement, & that we walked humbly before the Lorde of hostes?
15 Therefore we count the proud blessed: euen they that worke wickednes, are set vp, and they that tempt God, yea, they are n deliuered.
16 o Then spake they that feared ỳ Lord, euery one to his neighbour, & the Lorde hearkened and heard it, and a p booke of remembrance was written before him for them that feared the Lorde, and that thought vpon his Name.
17 And they shalbe to me, saith the Lord of hostes, in that daye q that I shall doe this, for a flocke, and I wil r spare them, as a man spareth his owne sonne that serueth him.
18 Then shal you returne, & discerne betwene the righteous and wicked, betwene him that serueth God, and him that serueth him not.

CHAP. IIII.

The day of the Lord, before the which Eliah should come.

1 For beholde, the daye commeth that shall a burne as an ouen, and all the proude, yea, and all that do wickedly, shal be stubble, and the day that cõmeth, shall burne them vp, saieth the Lorde of hostes, and shall leaue them, neither roote nor branche.
2 But vnto you that feare my Name, shall the b sunne of righteousnes arise, and health shalbe vnder his wings, and ye shall c go forth, and growe vp as fat calues.
3 And ye shall treade downe the wicked: for they shalbe dust vnder the soles of your feete in the day that I shal do this, saith the Lorde of hostes.
4 d Remember the law of Moses my seruant, which I commaunded vnto him in Horeb for al Israel with the statutes and iudgements.
5 Beholde, I will send you e Eliah the Prophet before the comming of the great and f feareful day of the Lord.
6 And he shall g turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come h and smite the earth with cursing.

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.
b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephe. 5.14, and he is called the sunne of righteousnes, because in himselfe he hath all perfection, and also the iustice of the Father dwelleth in him: whereby he regenerateth vs into righteousnes, clenseth vs from the filth of this world, and reformeth vs to the image of God.
c Ye shalbe set at liberty and increase in the ioy of the Spirit, 2.Cor.3.17.
d Because the tyme was come that the Iewes shoulde be destitute of Prophets vntil the tyme of Christ, because they shoulde with more feruent myndes desire his commyng, the Prophet exhorteth them to excercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they might cõtinue in the true religion & also be armed against al tentations.
e This Christ expoundeth of Iohn Baptist, Matth.11.13,14. who both for his zeale, and restoring of religion is aptly compared to Eliiah.
f Which as it is true for the wicked, so doth it waken the godly and cal them to repentance.
g He sheweth wherin Iohns office should stand: in the turning of men to God and ioyning the father & children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shal imbrace the faith of the true fathers, Abrahã, Izhak & Iaakob.
h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

The ende of the Prophets.

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophetes vnto the New Testament, are called APOCRYPHA, that is, bookes, which were not receiued by a common consent to be read and expounded publikely in the Church, neither yet serued to proue any point of Christian religion, saue in asmuch as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, & for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatened by his Prophetes, and so brought it to passe for the destruction of their enimies, and for the tryall of his children.

1. Esdras.

CHAP. 1.

1 *Iosias appointeth Priests, and keepeth the Passeouer. 7. Offrings for the Priestes and the people. 11. The order of the Leuites. 23. The vpright life of Iosias. 25. His death & the occasion thereof, and the lamentation for him. 24 Ioachaz appointed King. 53. The destruction of Ierusalem.*

1 AND Iosias kepte the *Passeouer to his Lord in Ierusalem, and offered the passeouer in the fourteenth day of the first moneth,

2 And appointed the Priestes according to their daily courses, being clothed with long garmentes in the Temple of the Lorde.

3 And he spake to the Leuites the holy ministers of Israel, that they shoulde sanctifie them selues to the Lorde, to set the holy Arke of the Lorde in the House, which Salomon the sonne of King Dauid had built,

4 And said, Ye shall no more beare the Arke vppon your shoulders: now therefore serue the Lorde your God, and take the charge of his people of Israel, and prepare according to your families & tribes,

5 After the writing of Dauid King of Israel, and according to the maiestie of Salomon his sonne, and stand in the temple (according to ꝑ order of ꝑ dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, & make readp the sacrifices for your brethren, & keepe the Passeouer after the Lords commandement giuen to Moyses.

7 And Iosias gaue to ꝑ people that was present, thirtie thousand lambes & kids with three thousand calues.

8 These were giuen of the Kings possessions according to the promise, to ꝑ people, and to the Priestes, and to the Leuites. Then gaue Helkias and Zacharias & Syelus the gouernours of the Temple, to the Priests for the Passeouer two thousand three, & three hundreth calues

9 Furthermore, Iechonias, and Samaias, and Nathanael his brethen, & Sabias, and 'Chelus, and 'Ioram captaines gaue to the Leuits for the Passeouer fiue thousand fiue hundreth sheepe, and seuen hundreth calues.

10 And when these things were done, ꝑ Priestes and the Leuites, stode in order, hauing vnleuened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: & thus they did in the morning.

12 And they rosted the Passeouer with fire as *appertained, and they sod their offerings with perfumes in caldrons & pottes,

13 And set it before all them that were of the people, & afterwarde they prepared for them selues, & for the Priests their brethren the sonnes of Aaron.

14 For the Priestes offred the fat vnto the euening, & the Leuites did make readie for them selues, and for the Priestes their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and Eddinus, which was of the Kinges appointment.

16 And the porters were at euerie gate,

2. King. 23. 21.
2. Chro. 35. 1

'Or, Iebiel.
'Or, Hasabias.
'Or, Iehiel.
'Or, Chorabia.

Exod. 12. 8.

Or, Iedutham.

so that it was not lawfull, that any shuld passe his ordinarie watch: for their brethren the Leuites made readie for them.

17 And in that day those things which appertened to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the altar of the Lorde according to the commaundement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Passeouer, as did Iosias, and the priestes, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eightenth yeare of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lorde, aboue euerie nation and kingdome, and grieued him with sensible things, so *the words of the Lorde stoode vp against Israel.

*Or by worshipping sensible creatures.

25 ¶ Nowe after all these actes of Iosias, it came to passe that when Pharao King of Egypt came to moue warre at Carchamis vppon Euphrates, Iosias went out against him.

2. Chr. 35. 20.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and nowe the Lorde is with me, and the Lord hasteneth me forward: departe from me, and be not against the Lorde.

28 But Iosias wouldе not turne backe his chariot from him, but prepared him selfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set him selfe in battell aray against him in the fielde of Megeddo, and the Princes came downe to King Iosias.

30 And the King saide to his seruaunts, conuay me out of the battell, for I am verie weake. And vp and by his seruaunites brought him out of the battell.

31 So he gat vppon his seconde chariot, and being come againe to Ierusalem he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophete did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the Kinges of Iudea, and euerie one of the actes that Iosias did, and his glorie, and his knowledge in the lawe of the Lorde, and the things which he did before, and the things nowe rehearsed are registred in the booke of the Kinges of Israel and Iudea.

34 Then they of the nation tooke *Joachaz the sonne of Iosias, and made him King in steade of his father Iosias, whe he was three and twentie yeare olde.

2. King. 23. 30. 2. Chro. 36. 1

35 And he reigned in Iudea and in Ierusalem three monethes: for the King of Egypt deposed him from reigning in Ierusalem.

36 He tared also the people of an hundreth talentes of siluer, and one talent of golde.

37 And the King of Egypt made Joacim his brother King of Iudea and Ierusalem.

38 And he bounde Joachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fiue yeare old was Joacim, when he reigned in Iudea and Ierusalem, and he did euill in the sight of the Lorde.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when he had bound him with a chaine of brasse, lead him away into Babylon.

41 Then Nabuchodonosor tooke of the holie vesselis of the Lorde, and carried them away, and set them in his Temple at Babylon.

42 But all his actes, & his prophanation, and his reproch are written in the booke of the Chronicles of the Kinges.

43 And Joacim his sonne reigned for him: and when he was made King, he was eightene yeare old.

44 And he raigned three monethes and tenne dayes in Ierusalem, and he did euill in the sight of the Lorde.

45 ¶ So a yeare after Nabuchodonosor sent & brought him to Babylon with the holy vesselis of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem, when he was one and twentie yeare old, and he reigned eleuen yeares.

47 And he did euill in the sight of the LORD, neither did he feare the wordes spoken * by Ieremias the Prophete from the mouthe of the Lord.

Ier. 38. 22.

48 For after that he was sworne to King Nabuchodonosor, he forsware him selfe by the name of the Lord and fell away, and hardened his necke and his heart, and transgressed the lawes of the Lorde God of Israel.

49 Also the gouernours of the people, & the

the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Jerusalem.

50 Neuertheless the God of their fathers sent his messinger to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messingers, and in the day, that the Lord spake vnto them, they mocked his prophetes.

52 So that he, being moued to anger against his people for their great wickednesse, commanded the Kings of the Chaldeans to inuade them.

53 These killed their yong men with the swoyde round about their holie Temple, neither did they spare young man, nor maiden, neither olde man, nor chylde among them.

54 But he deliuered them all into their handes, and all the holie vessels of the Lorde, both greate and small with the vessels of the Arke of God: and they tooke, and carried away the Kings treasures into Babylon.

55 And they set fire in the House of the Lord, and brake downe the walles of Jerusalem, and burnt their towers with fire.

56 They consumed also all the precious thinges thereof, and brought them to naught, and those that were left by the swoyde, he carried away into Babylon.

57 And they were seruauntes to him, and to his children till the Persians reigned, to fulfill the woyde of the Lorde by the mouth of *Jeremias,

Iere. 25. 11. & 29. 10.

58 And that the lande might inioye her Sabbathes all the time, that it was desolate, till seuentie yeares were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He sent the holie vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the Kings letters for the same.

2. Chr. 36. 22 Esra. 1. 1.

1 IN * the first yeare of the reigne of Cyrus King of the Persians, to fulfill the word of the Lorde by the mouth of Jeremias,

2 The Lord raised vp the spirite of Cyrus King of the Persians, and he made proclamation throughout all his kingdome, euen by eyrietie letters,

3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, euen the most highe Lorde, hath made me King ouer the whole worlde,

4 And he hath commanded me to build him an house in Jerusalem, which is in Judea.

5 If there be any therefore of you of his people, let the Lorde, euen his Lorde be with him, and let him go vp to Jerusalem, which is in Judea, and build the House of the Lorde of Israel: he is the Lorde which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and siluer,

7 With gifts, with horses and cattell, and other things, which shal be brought, according to the vowes into the Temple of the Lorde, which is in Jerusalem.

8 ¶ Then arose the chiefe of the families of Judea, and of the tribe of Benamin, and the Priests and Leuites, and all whose minde the Lorde had moued to go vp, and build an House to the Lorde in Jerusalem.

9 And those that were about them, helped them in all thinges with siluer and golde, horses, and cattell, and with diuers vowes of many whose minde were stirred vp.

10 Also King Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had carried out of Jerusalem, & had consecrated them in the Temple of his idols.

11 Now when Cyrus King of the Persians had brought them out, he deliuered them to Mithridates his treasurer,

12 By whome they were guien to Abassar the gouernour of Judea.

* *or, Sathabazar, or Sanabassar.*

13 Whereof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basins of siluer for the sacrifices, nine and twentie vioies, of golde thirtie, and of siluer two thousand, foure hundreth and ten, and a thousand other vessels.

14 So all the vesselles of golde and siluer, which they carried away, were fiue thousand, foure hundreth, thyee score and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Jerusalem.

16 ¶ But * in the time of Artaxerxes King of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following against them, that dwelt in Judea and Jerusalem, TO THE KING ARTAXERXES OVR LORDE,

Esra. 4. 6. * *or, Bisleemus. or, Shimshai.*

17 Thy seruauntes, Rathumus the writer of thinges that come to passe, and Semellius the secretarie, and the rest of their counsell, and the Judges which are in Coelosyria and Phenice.

18 Be it now therefore known to our Lorde the King, that the Iewes which came vppe from you, are come to vs into Jerusalem, that rebellious and wicked citie, and build the Market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and

the walles be finished, they will not onely not indure to pay tribute, but wil also resist kinges.
20 And because the things pertaining to the Temple, go forward, we thought it not meete to passe ouer such a thing,
21 But to declare it to our Lord the King, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,
22 And thou shalt finde in the Chronicles the writings concerning these thinges, and shalt know that this citie did always rebell, & did trouble both kings and cities,
23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.
24 Now therefore, O Lord the King, we declare it, that if this citie be built and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.
25 ¶ Then the King wrote againe to Rathumus, that wrote the thinges that came to passe, and to Beeltethmus, and to Samellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these thinges that followe.
26 I haue read the epistle, which ye sent to me: therefore I commaunded, that it should be sought out, and it was found, that this citie hath alwayes practised against kings,
27 And that the men thereof were giuen to rebellion and warres, and how that mightie kinges and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria, and Phenice.
28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it be taken heede that no more be done,
29 And that those wicked thinges, which should molest the King, go not forward.
30 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the things, which King Artaxerxes had written, they moued their tentes with speede to Ierusalem with horses and men in array,
31 And began to let them which built, so that the building of the Temple in Ierusalem ceassed vnto the second yeare of the reigne of Darius King of the Persians.

CHAP. III.

1. *The feast of Darius, 16. The three wise sentences.*

NOw when Darius reigned, he made a great feast to all his subiects and to all those of his owne house, and to all the Princes of Media and Persia,
2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.
3 And when they had eaten and drunke, and were satisfied, they departed, & King Darius went into his chamber, and slept, till he wakened againe.
4 ¶ In the meane time three young men of the garde, keepers of the kinges body, saide one to another.
5 Let euerie one of vs speake a sentence, and he that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the King shall giue him great gifts, and great thinges in token of victorie,
6 As to weare purple, and to drinke in golde, and to sleepe in gold, and a chariot with bridles of golde, an head tyre of fine linnen, and a chaine about his necke.
7 And he shall sit next to Darius for his wisedome, and shall be called Darius cousin.
8 Then euery man wrote his sentence and sealed it, and put it vnder the pillow of King Darius,
9 And saide, when the King rose, they would giue him the writing, and whose sentence the King and the three Princes of Persia should iudge to be wisest, to him should the victorie be giuen, as it was appointed.
10 One wrote, The wine is strongest.
11 The other wrote, The King is strongest.
12 The other wrote, Women are strongest, but trueth ouercommeth all things.
13 ¶ And when the King rose, they tooke the writings and gaue them to him, and he read them,
14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, & lieutenants, and the consuls,
15 And sate him downe in the counsel, and the writing was read before them.
16 Then he sayde, Call the young men, that they may declare their owne sentences. So they called them, and they came in.
17 Then he saide vnto them, Declare vnto vs the writings. So the first began, which had spoke of the strength of wine,
18 And saide on this manner, O ye men, how strong is wine! it deceiueth all men that drinke it.
19 It maketh the minde of the King and of the fatherlesse both one, of the bonde man & of the free man, of the poore man and of the riche man.
20 It turneth also euerie thought into ioy and gladnesse, so that one remembreth no maner of sorrow, nor dette.
21 It maketh euerie heart riche, so that one remembreth neither king nor gouernour, and causeth to speake all things by talents. *Or, pounds.
22 When men haue drunke, they haue no minde to loue either friendes or brethren, and a little after they drawe out swordes,

23 But

23 But when they are from the wine, they doe not remember what they haue done.
24 O ye men, is not wine strongest, whiche compelleth to doe such thinges? and he held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13. Of the strength of women. 34. Of the strength of trueth, which sentence is approued. 47. And his petition graunted.

1 THen the seconde which had spoken of the strength of the king, began to say,
2 O ye men, are not men strongest, which beare rule by lande and by sea, and ouer all thinges which are in them?
3 But the King is yet greater: for hée ruleth al thinges, and is Lorde of them, so that they doe all thinges which he cõmaundeth them.
4 If he bid them make warre one against another, they doe it: if he sende them out against the enemies, they goe and breake downe mountaines & walles and towers.
5 They kill and are killed, & do not passe the commandement of the King: if they ouercome, they bring all to the King, aswell the spoyles as all other thinges:
6 And those also which goe not to warre and battell, but till the earth: for when they haue sowen it again, they reape it, and bring it to the King, and compell one an other to pay tribute to the king.
7 Yet he is but one man: if he bid, kill, they kill: if he say Spare, they spare.
8 If he bid, Smite, they smite: if he bid them, Make desolate, they make desolate: if he bid Build, they build.
9 If he bid, Cut of, they cut of: if he bid, Plant, they plant.
10 So all his people and all his armies obey one man: in the meane while hee sitteth downe, he eateth, and drinketh and slepeth.
11 For these kéepe him rounde about: neither can any one go and do his owne business, neither are they disobedient vnto him.
12 O ye men, howe should not the King be strongest, seeing he is thus obeyed! So he held his tongue.
13 ¶ Then the third which had spoken of women & of the truth (this was Zorobabel) began to speake.
14 O ye men, neither the mightie King, nor many men nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?
15 Women haue borne the King, and all the people which beare rule by sea and by land.
16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.
17 They also make mens garments and make men honourable, neither can men be without women.
18 And if they haue gathered together gold and siluer, or ame goodly thing, doe they not loue a faire and beautifull woman?
19 Doe they not leaue all those thinges & gine the selues wholy vnto her, & gape, & gaze vpon her, & al men desire her more the gold or siluer, or any precious thing?
20 A man leaueth his own father which hath nourished him, and his own country, and is ioyned with his wife.
21 And for the woman he leopardeth his life, and neither remembreth father nor mother nor countrie.
22 Therefore by this ye may know that the women beare rule ouer you: doe ye not labour and trauell, and gine & bring all to the women?
23 Yea, a man taketh his sworde and goeth forth to kill and to steale, and to layle vppon the sea, and vppon riuers,
24 And he seeth a lion and goeth in darknesse, and when he hath stollen, rauished and spoyled, he bringeth it to his loue.
25 Wherefore a man loueth his own wife more then father or mother.
26 Yea, many haue runne mad for women, and haue bëene seruauntes for them.
27 Manie also haue perished and haue erred and sinned for women.
28 Nowe therefore doe you not belëeue me: is not the King great in his power? doe not all regions feare to touch him?
29 Yet I sawe him & Apame, the kinges concubine, the daughter of the famous Bartacus, sitting on the right hande of the King.
30 And she toke the crowne of the Kinges heade, and put it vppon her owne, and stroke the King with her left hande.
31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, he laughed: and if she were angrie with him, he did flatter her that he might be reconciled with her.
32 Howe then, O ye men, are not women more strong, seeing they do thus?
33 ¶ Then the King and the Princes looked one vppon another, and hee began to speake of the trueth.
34 O ye men, are not women stronger? great is the earth, and the heauen is hie, & the sunne is swift in his course: for he runneth round about heauen in one day, and runneth againe into his own place.
35 Is not he great that maketh these thinges? therefore the trueth is greater and stronger then all.
36 All the earth calleth for trueth, and the heauen blesseth it: and all thinges are shaken and tremble, neither is there any vnrull thing with it.
37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no

trueth in them, and they perish in their iniquitie.
38 But trueth doth abide, and is strong for euer, and liueth and reigneth for euer and euer.
39 With her there is no receiuing of persons nor difference: but she doeth the thinges which are iust, and abstemeth from vniust and wicked thinges, and all men fauour her workes.
40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.
41 So he ceased to speake, and then all the people cried and saide then, Trueth is great and strongest.
42 Then the King saide vnto him, Aske what thou wilt besides that which is appointed, and we will giue it thee, bycause thou arte found the wisest, & thou shalt haue libertie to sit by me, and shalt be called my cousin.
43 ¶ Then he saide to the King, Remember the vowe that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdome.
44 And to sende againe all the vessels that were taken out of Ierusalem, whiche Cyrus set aparte when he made a vowe to cut off Babylon, and vowed to to send them thither.
45 Thou also hast vowed to build the Temple, which the Idumeans burnte whē Iudea was destroyed by the Chaldeans.
46 And nowe O Lorde the king, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therfore that thou woouldest accomplishe the vowe which thou haste vowed with thine owne mouthe to doe to the King of Heauen.
47 Then King Darius rising vp kissed him, and wrote him letters to all p̄ stewards and lieutenantes, and captaines, and gouernours, that they shoulde bring on the way both him, and all that were with him, which went vp to buylde Ierusalem.
48 And he wrote letters to all the lieutenants in Coelosyria and Phenice, and to to them that were in Libanus, that they shoulde bring ceder wood from Libanus to Ierusalem, and buylde the citie with them.
49 And he wrote for all the Iewes, which went vp out of the kingdome vnto Iudea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor stewarde shoulde enter into their dores,
50 And that all the region which they kepte, should pay no tribute, and that the Idumeans should let go the villages of the Iewes which they helde.
51 And that euery yere there shoulde be giuen for the building of the Temple twentie talents vntill it were buile.
52 And to maintaine the burnt offerings vp on the altar euerie day (as they had a commaundement to offer seuentē ne) other twnie talentes euerie yeare.
53 And that all they which went from Babylon to buylde the Citie, should haue libertie, as well they as their posteritie, and all the Priestes that went away.
54 He wrote also as touching the charges, and the Priestes garment, wherein they shoulde minister.
55 And he wrote that they shoulde giue the Leuites their charges vntill the house were finished, and Ierusalem buylte.
56 Also he wrote that they shoulde giue pensions and wages to them that kept the citie.
57 And he sent away all the vessels whiche Cyrus had set aparte out of Babylon, and what soeuer Cyrus had commaunded to doe, he also commaunded to doe it, and to sende to Ierusalem.
58 And when the *yong man was gone forth, he lifte vp his face to heauen towardes Ierusalem, and gaue thankes to the King of heauen,
59 Saying, Of thee is the victorie, and of thee is wisedome, and of thee is glorie, and I am thy seruaunt.
60 Blessed be thou which hast giuen me wisedome: for vnto thee I acknowledge it, O Lorde of our fathers.
61 So he toke the letters and went out and came to Babylon, and telled all his brethren.
62 And they blessed the God of their fathers, bycause he had giuen them freedome and libertie
63 To goe vp and to builde Ierusalem, and the Temple, where his Name is renounned, and they reioyced with instruments of musicke and ioy, seuen dayes.

Or, Zorobabel.

CHAP. V.

1 The number of them that returne from the captiuitie. 42. Their vowes and sacrifices. 54. The Temple is begun to be built. 66. Their enimies would crafttilie stoyne with them.

1 After *these thinges the chiefe of the houses of their fathers were chosen after their tribes, and their wives, and their sonnes, and their daughters, and their seruauntes, and their maides, and their cattell. *Ezra 2.1.*
2 And Darius sent with thē a thousand horsemen, till they were restored to Ierusalem in safetie, and with musicall instrumentes, with tabrets and flutes.
3 And all their brethren played: thus he caused them to goe vp together with them.
4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.
5 The Priestes. The sonnes of Phinees, the

the sonne of Naron Jesus sonne of Josedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of David, of the kinred of Phares, of the tribe of Juda.

Or, Zorobabel. 6 ¶ Who spake wise wordes to Darius the king of the Persians in the second peare of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Judea, which came out of the Captivitie, where they dwelt, whome Nabuchodonosor king of Babylon had carried away into Babylon,

8 And returned unto Jerusalem and to the rest of Judea, every one into his owne citie: which came with Zorobabel, and Jesus, Nehemias, Zacharias, Reelaias, Enenius, Mardocheus, Beellsarus, Aspharatus, Reelius, Romius and Baana their guides.

Or, Sarai.

9 The number of them of the nation and their governours: the sonnes of Phares two thousand an hundreth seventie and two, the sonnes of Saphat foure hundreth, seventie and two.

Or, Areb. 10 The sonnes of ' Ares seven hundreth, fiftie and five.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourtie and five: the sonnes of Corbe seven hundreth and five: the sonnes of Bam five hundreth, fourtie and eight.

Or, Bihai. *Or, Azgad.* 13 The sonnes of ' Bibe five hundreth, twentie and three: the sonnes of ' Sadas three thousand, two hundreth, twentie and two.

14 The Sonnes of Adonikan, five hundreth, fiftie and seven: the sonnes of Bagui, two thousand, fiftie and five: the sonnes of Adinu, foure hundreth, fiftie and foure.

Or, Ater-hezecia. 15 The sonnes of ' Aterisias, ninetie and two: the sonnes of Cetian and Azotius, fiftie and seven: the sonnes of Azucan foure hundreth, thirtie and two.

16 ' The sonnes of Ananias, an hundreth and one: the sonnes of Arom, and the sonnes of Basta, three hundreth, twentie and three: the sonnes of Ariphurith, an hundreth and two.

17 The sonnes of Meterus, three thousand and five: the sonnes of ' Bethlomon, an hundreth, twentie and three.

18 They of ' Netophas, fiftie and five: they of ' Anaboth, an hundreth fifty and eight: they of Bethlamos, fourtie and two.

19 They of ' Cariathiarius, twentie and five: they of Caphiras and Beroth, seven hundreth, fourtie and three: they of ' Piras, seven hundreth,

20 They of Chadias and Ammiddioi, five hundreth, twentie and two: they of ' Cirama & Gabdes, five hundreth, twentie and one.

21 They of ¶ Macalon, an hundreth twentie and two: they of ' Betolius, fiftie and two: the sonnes of ' Nephis, an hundreth, fiftie and five,

Or, The sonns of Aramia an hundreth, the sonnes of Aromone, the sonnes of Bejai three hundreth, twentie and three. *Or, Bethlebem.* *Or, Netophah.* *Or, Anathot.* *Or, Kariathiarim.* *Or, Firah.* *Or, Aramah.* *Or, Machamos.* *Or, Bethel* *Or, Nebus.*

22 The sonnes of Calamolalus and Onius seven hundreth, twentie and five: the sonnes of Jerechus, three hundreth, fourtie and five.

23 The sonnes of ' Annaas, three thousand, three hundreth and thirtie.

Or, Sanaab.

24 The Priestes sonnes of Jeddu, the sonne of Jesus, which are counted among the sonnes of Sanassib, nine hundreth, seventie and two: the sonnes of ' Meruth, a thousand fiftie and two.

25 The sonnes of ' Phassaron, a thousand, fourtie and seven: the sonnes of ' Carme, a thousand and seventeene.

Or, Thasour. *Or, Charim.*

26 ¶ The Leuites. The sonnes of Jessue, Cadmiel, Bauui and Sum, seventie and foure.

27 ¶ The sonnes which were holie singers. The sonnes of Asaph, an hundreth fourtie and eight.

28 ¶ The Porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of ' Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sam: all were an hundreth, thirtie and nine.

Or, Talmon.

29 The ministers of the temple. The sonnes of Esau, the sonnes of Aliphia, the sonnes of Tabaoth, the sonnes of ' Ceras, the sonnes of ' Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of ' Agraba,

Or, Ceros. *Or, Suia.* *Or, Hagaba.* *Or, Acub.*

30 The sonnes of ' Acrua, the sonnes of ' Oura, the sonnes of Cetab, the sonnes of ' Agaba, the sonnes of ' Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of ' Seddur.

Or, Vta. *Or, Agab.* *Or, Sibe.* *Or, Cedur.* *Or, Rais.*

31 The sonnes of ' Airus, the sonnes of Daisan, the sonnes of Noeba, the sonns of Chaseba, the sonnes of ' Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asira, the sonnes of ' Basthai, the sonnes of Asana, the sonnes of ' Meaui, the sonnes of ' Naphisi, the sonnes of ' Acub, the sonnes of ' Acipha, the sonnes of ' Asur the sonnes of Pharacim, the sonnes of ' Balaioth.

Or, Neroda. *Or, Gazema.* *Or, Baste.* *Or, Meunim.* *Or, Naphision* *Or, Bacubiab* *Or, Acupha* *Or, Assur.* *Or, Baraloth* *Or, Mehida.*

32 The sonnes of ' Meroda, the sonnes of Coutha, the sonnes of ' Cozea, the sonnes of ' Charchus, the sonnes of Aferar, the sonnes of ' Thomoi, the sonnes of ' Nasith, the sonnes of Atipha.

Or, Charesscha. *Or, Barchus* *Or, Thomoi* *Or, Nasib.*

33 The sonnes of the seruantes of Salomon. The sonnes of ' Asaphion, the sonnes of ' Pharira the sonnes of ' Jeeli, the sonnes of Lozon, the sonnes of Jidael, the sonnes of ' Saphety.

Or, Hazophoreth. *Or, Pharuda.* *Or, Ieelah.* *Or, Siophetia*

34 The sonnes of Agia, the sonnes of ' Phachethyeth, the sonnes of ' Sabie, the sonnes of ' Saiothie, the sonnes of ' Masias, the sonnes of Sar, the sonnes of ' Addus, the sonnes of ' Subas, the sonnes of Esphera, the sonnes of Baradis, the sonnes of Sadar, the sonnes of Allom.

Or, Phacareth. *Or, Sabin.* *Or, Sparria.* *Or, Addu.* *Or, Subab.*

35 All the ministers of the Temple, & the sonnes of the seruants of Salomon, were three hundreth, seventie and two.

Or, Thelmeiah, and Thelharsa. Carathalar. and Alar.

36 These came up from ' Thermeleth and Aaddan, The

Thelersas: Caraathalat and Nalar leading them.

37 Neither could they shewe their families nor their stocke how they were of Israel, the sonnes of [a] Ladan the sonne of [b] Ban, the sonnes of [c] Nekodan, sixe hundreth fiftie and two.

38 And of the Priestes those which exercised the office of Priestes, and were not found, the sonnes of [d] Obdia, the sonnes of [e] Accos, the sonnes of Addus,* which had taken fo wife Augia, one of the daughters of [f] Berzelaius.

39 And was called after his name, & whē the description of the kined of these men had bene sought in the register, and could not be found, they were set apart from the office of Priestes.

40 For [g] Nehemias and Artharias saide to them, that they should not be partakers of the holy things, till there arose an he Priest clothed with doctrine and truetly.

41 So all they of Israell from them of twelue yere old and little children, were [h] fourtie thousand besides men seruants & women seruaunts, two thousand, thyee hundreth and sixtie.

42 Their seruaunts and handmaids were seuen thousand, thyee hundreth fourtie & seuen: the singing men and women, two hundreth, fourtie and fiue:

43 Camels, foure hundreth, thirtie and fiue: and horses, seuen hundreth, thirtie and sixe: mules, two hundreth, fourtie and fiue: beastes that bare the yoke, fiue thousand, fiue hundreth, twentie & fiue.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of ꝑ works, [i] a thousand pound in golde, and fiue thousand pound in siluer, and an hundreth priestlie garments.

46 And the Priestes and the Leuites and the people dwelt in Jerusalem and in the countrie, and the holie singers and the porters and all Israel in their [k] villages.

47 ¶ But* when the seuenth moneth was nere, and when the children of Israell were euerie one at home, they were all gathered together with one accorde into the open place of the first gate, which is toward the East.

48 Then Jesus the sonne of Josedec and his brethren the Priestes, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offrings vpon it according as it is written in the booke of Moses the man of God.

50 Whither also there were gathered against them of all nations of the lande: but they dressed the alter in his owne place, although all the nations of the land were their enimies and vexed them, and they offred sacrifices according to the reason, and burnt offrings to the Lorde, morning and euening.

51 They kept also the feast of tabernacles, as it is * ordeined in the Law, and offred sacrifices euery day, as was requisite, *Leui. 23. 34*

52 And afterward, the continuall oblations and offrings of the Sabbaths and of the new moneths & of all holie feastes.

53 ¶ And all* they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the temple of God was not yet built. *Ezra. 3. 8.*

54 They gaue also money to the masons and to the workemen, and meate & drink with gladnesse,

55 And Charets to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which should be brought by flots to the hauen of Joppe according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec, & their brethren, and the priestes and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And* laide the foundation of the house of God in the first day of the second moneth of the second yere after their returne into Judea, and Jerusalem. *Eccl. 49. 13*

58 And they appointed the Leuites from twentie yeare old ouer the workes of the Lord, and Jesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Jhadiabon with ꝑ sonnes of Joda, the sonne of Heliadun, with their sonnes, and brethren, euen all the Leuites with one accorde did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the temple of the Lord.

59 And the Priestes stoode clothed with their long garments with musical instrumentes and trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing & blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with lowd voyce songes to the praise of the Lord, because his mercie and glorie is for euer in all Israel.

62 Then all the people blewe trumpets, and cried with lowde voyce, praysing the Lord for the raysing vp of the house of the Lorde.

63 Also some of the Priestes and Leuites, & cheefe men, to wit, the Ancients which had seene the former house,

64 Came to see the building of this with weeping & great crying, & many with trumpets & ioye cried with lowd voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets so that they were heard farre off.

66 ¶ Wherefore when the enimies of the tribes of Juda and Beniamin heard it, they came to know what noise of trumpets

[a] Or, Dalaias
[b] Or, Tubia.
[c] Or, Necoda
[d] Or, Hobia.
[e] Or, Hacoz. Ezra. 2. 61.
[f] Or, Barzeleus.
[g] Or, Nehemias and Atharias.
[h] Or, fourtie and two thousand, three hundreth and sixtie.
[i] Or, esses.
[k] Or, of golde 12. thousand pound, and of siluer fiue, &c.
[l] Or, quarters Ezra. 3. 1.

pets it was,
67 And they knew that they of the captiuitie buylt the Temple to the Lorde God of Israel.
68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, sayde vnto them, Let vs buyld also with you.
69 For we obey your Lord, as you do, & sacrifice vnto him since the dayes of Asbasareth king of the Assyrians, which brought vs hither.
70 Then Zorobabel, and Jesus, and the chiefe of the families of Israel said to them, It doth not apperteine to vs, and to you to buyld an house to the Lorde our God.
71 For we alone will buyld it to the Lord God of Israel, as it becommeth vs, and as * Cyrus the king of the Persians bade vs.
72 Howbeit the people of the land made them sluggish that were in Judea, and letted them to buyld the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the buylding,
73 All the time of king Cyrus life: so that they were let from the buylding two yeere, vntill the reigne of Darius.

*Or, Ascaret, or Asacbadon.

Ezra. 4.4.

CHAP. VI.

1 *Of Aggeus and Zacharias.* 2 *The buylding of the Temple.* 3 *Sisinnes would let them.* 7 *His Epistle to Darius.* 23 *The Kings answere to the contrarie.*

1 BVT * in the second yeere of the reigne of Darius, Aggeus & Zacharias the sonne of Addo, the Prophets prophecied to the Jewes, euen vnto them that were in Judea, and Jerusalem, in the name of the Lord God of Israel, which they called " vpon.
2 Then Zorobabel sonne of Salathiel, & Jesus the sonne of Josedec stoode vp, & began to buyld the house of the Lorde, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.
3 ¶ In that time Sisinnes the gouernour of Syria, & Phenice, & Sathrabouzanes with his companions came vnto them,
4 And said vnto them, By whose commaundement buyld you this house and this buylding, and enterprise all these other things? and who are the buylders that enterprise such things?
5 But the Ancients of the Jewes had grace of the Lord after that he had visited the captiuitie,
6 That they were not letted to buyld, vntill it was signified vnto Darius of these matters, & an answer was receiued.
7 ¶ The copie of the epistle, which he did write & send to Darius, Sisinnes gouernour of Syria and of Phenice, & Sathrabouzanes, and their companions, presidents in Syria and Phenice, Sathrapes King Darius,

Ezra. 5.1. Neh. 1.

" Gre. vpon them.

8 It may please the King our maister plainly to vnderstande, that when wee came to the countrie of Judea, & entred into the citie of Jerusalem, we found in the citie of Jerusalem the ancients of the Jewes that were of the captiuitie.
9 Buylding an house to the Lord, great and newe, of hewen stones, and of great price, & the timber all readie laide vpon the walles.
10 And these workes are done with great speed, yea, and the worke hath good successe in their hands, so that it will be finished with all glorie and diligence.
11 Then we asked their ancients, saying, By whose commaundement buyld you this house, and lay the foundation of these workes?
12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demanded the names of the gouernours in writing.
13 But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth.
14 And * this house was buylt vp many yeeres ago by a king of Israel great & strong, and was finished.
15 But when our fathers, prouoking god to wrath, sinned against the Lord of Israel, which is in heauen, * he deliuered them into the hands of Nabuchodonosor King of Babylon of the Chaldeans,
16 Who brake downe the house and burnt it, and carried the people captiue to Babylon.
17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be buylt vp.
18 And the holy vessels of gold and of siluer, which Nabuchodonosor had caried out of the house at Jerusalem, & had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to "Sanabassarus ruler.
19 And a commaundement was giuen vnto him, that he should carie away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord should be buylt in this place.
20 Then the same Sanabassarus, being come hither, layde the foundations of the house of the Lord at Jerusalem, and since that time till nowe, it is in buylding, and is not finished.
21 Now therefore if it please the King, let it be sought vp in the Kings libraries concerning Cyrus.
22 And if it be found that the buylding of the house of the Lord at Jerusalem hath beene done by the consent of king Cyrus, and if it seeme good to the lord our King, let him make vs answere concerning these things.
23 Then king Darius commanded to search in the Kings libraries, that were in Babylon, and there was found in

1. King. 6.2

2 King. 24.2

"Or, Sheshbazar.

Ecbatane, which is a tower in the region of Media, a place where such thynges were layde vp for memorie.
24 In the first yere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Ierusalem to be buylded, where they did sacrifice with the continuall fire.
25 Of the which the height should be of thrée score cubites, the breadth of thrée score cubites with thrée rowes of hewen stones, and one rowe of newe wood of that countrey, and that the costs should be payd out of ye house of king Cyrus.
26 And that the holie vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should be restored to the house, which is in Ierusalem, and set in ye place where they were afore.
27 Also he commaunded that Sisinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, & those which were constitute captaines in Syria & Phenice, should take heede to refraine from that place, and to suffer Zorobabell the seruaunt of the Lord, and gouernour of Iudea, and the elders of the Iewes to buyld that house of the Lord in that place.
28 And I also haue commanded to buyld it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished,
29 And that some part of the tribute of Coelosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rams, and lambes:
30 Also corne, and salt, and wine, and oyle continually euery yere without faile, as the Priests, which are in Ierusalem shall testifie to be spent euery day,
31 That offrings may be made to the hie God for the king, & his children, & that they may pray for their liues.
32 Furthermore he commaunded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and he be hanged thereon, and that his goods should be the kings.
33 And therfore let the Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hand to hinder or do euill to that house of the Lord which is in Ierusalem.
Ezra.6.12. 34 * I Darius the king haue ordeined that it should be diligently executed according to these thinges.

CHAP. VII.

1 Sisinnes and his companions follow the kings commandement, and helpe the Iewes to buyld the Temple. 5 The time that it was buylt. 10 They keepe the Passeouer.

1 Then Sisinnes the * gouernour of Coelosyria and Phenice, & Sathrabouzanes, and their companions, obeying king Darius commandements,
Ezra.6.13.
2 Assisted diligently the holy works, working with the ancients and gouernours of the Sanctuarie.
3 And the holy workes prospered by Aggeus & Zacharias the Prophets which prophecied.
4 So they finished all thinges by the commandement of the Lord God of Israel, & with the consent of Cyrus & Darius, & Artaxerxes kings of the Persians.
5 Thus the holy house was finished in the thrée and twentieth day of the moneth Adar in the sixt yere of Darius king of the Persians.
6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the thinges written in the booke of Moyses.
7 And they offered for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rams, four hundreth lambes,
8 And twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.
9 And the Priestes and the Leuites stoode according to their kindreds clothed with long robes in the workes of the Lorde God of Israel, according to the booke of Moyses, and also the porters in euery gate.
10 And the children of Israel offred the Passeouer together with them of the captiuitie, in the fourtenth day of ye first moneth after that the Priestes and Leuites were sanctified.
11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.
12 And they offred the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for them selues.
13 Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselues from the abhominations of the people of the land, and sought the Lord.
14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,
15 Because he had turned the counsell of the king of the Assyrians towardes them to strengthen their handes in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission, giuen by Artaxerxes. 29 Esdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

1 And

1 AND after these things when Artaxerxes king of the Persians reigned, Esdras the sonne of [a] Sarias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of [b] Ezias, the sonne of [c] Meremoth, the sonne of [d] Zaraias, the sonne of [e] Saman, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the son of Aaron was the hie Priest.

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moses, giue by p̃ lord God of Israel.

4 Also the king gaue him great honour, and he found grace in his sight in all his requestes.

5 With him also there departed some of p̃ children of Israel, and of the Priestes & Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple unto Jerusalem,

6 In the seuenth yere of the reigne of Artaxerxes, and in the fift moneth: this was the seuenth yere of the king (for they went out of Babylon in the first day of the first moneth,

7 And came to Jerusalem according as the Lord gaue them spede in their iourney)

8 For Esdras had gotten great knowledge, so that he would let nothing passe that was in the law of the Lord, & in the commandements, & he taught al Israel all the ordinances and iudgements.

9 So the commission written by king Artaxerxes was giuen Esdras the Priest & reader of the Lawe of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Lawe of the Lord, Salutation.

11 For as much as I consider things with pity, I haue commanded that they that will and desire of the nation of the Jewes, and of the Priestes and Leuites, which are in our kingdome, should goe with thee into Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friendes the counsellers,

13 That they may visite the things that are in Judea and Jerusalem diligently, as it is contained in the law of the Lord,

14 And carie the gifres to the Lord of Israel in Jerusalem, which I and my friends haue vowed: also all the golde and siluer, which shall be found in the countrie of Babylon appertaining to the Lord in Jerusalem,

15 With that which is giuen of the people to the temple of the Lord their God, that it might be brought to Jerusalem, as well siluer as golde, for bullies, and rams, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lorde vpon the altar of the Lorde their God, which is in Jerusalem.

17 And whatsoeuer thou and thy brethre wil doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the lord, which are giuen thee for the vse of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other things so euer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

20 And I also king Artaxerxes haue cõmanded the treasurers of Syria and Phenice, that what so euer Esdras, the Priest and reader of the Lawe of the hiest God, shall send for, they should giue it him with all spede, euen to the summe of an hundreth talents of siluer,

21 And likewise vnto an hundreth coros of come, and an hundreth pieces of wine and other things in abundance.

22 Let all things be done to the hiest God according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the king & of his sonnes.

23 Also to you it is commanded, that of none of the Priestes or Leuites, or holie singers, or porters or ministers of the Temple, or of the worknie of this Temple, no tribute nor tare be taken, nor that any haue power to tare them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, & teach those which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the king, be diligently punished, either with death, or other punishment, either with penalte of money, or banishment.

26 ¶ Then Esdras the scribe saide, Blessed be the only Lord God of my fathers, which hath put this in the heart of the king to glorifie his House which is in Jerusalem,

27 And hath honoured me before p̃ king, and the counsellers, and all his friends and gouernours.

28 ¶ Therfore I was incouraged by the helpe of the Lord my God, and gathered men of Israel to go up with me. Ezra. 8. 1.

29 These are the guides after their families and order of dignities, which came up with me out of Babylon in p̃ reigne of Artaxerxes the king.

30 Of the sonnes of Phenice, Gerson, of the sonnes of Ithamar, Gamael, of the sonnes of Daud, Lettus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted and hundreth and fiftie men.

32 Of the sonnes of [f] of Salomon, Abelias the sonne of Zacharias, and with him two hundreth men.

33 Of the sonnes of Aathoe, Sechenias the

[a] or, Azarias
[b] Or, Merajoth.
[c] Or, Sama.
[d] Or, Azi.
[e] Or, Hattus.
[f] Or, Pahath Moab, Elioenai.

the sonne of [a]Iezelias, and with him thrée hundreth men: of the sonnes of Adin, [b]Obeth sonne of Ionathas, and with him two hundreth and fiftie men.

[a] Or, Iezieli. [b] Or, Obed.

34 Of the sonnes of Elam, [c]Iesias sonne of Gotholias, & with him seuentie men.

[c] Or, Iesaias.

35 Of the sonnes of Saphatias, Zarias son of [d]Machael, & w̃ him seuentie men.

[d] Or, Michael

36 Of the sonnes of Ioab, [e]Badias sonne of Iezelus, and with him two hundreth and twelue men.

[e] Or, Obadiah sonne of Iechiel.

37 Of the sonnes of [f]Bani, Assalimyth sonne of Iosaphias, and with him an hundreth and thrée score men.

[f] Or, Baniab. Esolomith.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie & eight men.

39 Of the sonnes of [g]Astath, Iohannes sonne of Acatan, and with him an hundreth and tenne.

[g] Or, Asgad.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, [h]Ieuel, [i]Maias, & with them seuentie men: of the sonnes of [k]Bagouthi sonne of Iscacourus, and with him seuentie men.

Iohanan son of Eccethan [h] Or, Iebel. [i] Or, Semaias [k] Or, Bagoi, Vri, sonne of Ishacuri.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there thrée dayes, and numbred them.

Exra. 8. 15.

42 But when I had found there none of the Priestes nor Leuites,

43 I sent to Eleazar, and beholde, there came [l]Maalinan, and Alnathan, and Samaian, and [m]Iozibon, and Nathan, Eimatan, Zacharian, and [n]Mosollamon the chief, and best learned.

[l] Or, Masma, Alnathan. [m] Or, Iorib, Elnathan, Zacharie, & Mosollam.

44 And I bade them to goe to Daddeus the captaine, which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought unto vs by p̃ mightie hand of our Lord learned men of the sonnes of [o]Moli, the sonne of Leui, the sonne of Israel, to wit, [p]Eisebebian and his sonnes, and his brethren being eightéene.

[o] Or, Seredia.

47 And Asebia, and [q]Annon, and Oaian his brethrẽ of the sonnes of [r]Canaineus with their sonnes, twentie persons.

[q] Or, Anom, Iesaus. [r] Or, Canaaneen.

48 And of the ministers of the Temple, which Dauid gaue, & those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth and twentie, of whom all p̃ names were registred.

49 ¶ And * there I proclaimed a fast for the pong men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattel.

Exra. 8. 21.

50 For I was ashamed to aske the King footmen or horsemen, or conduct for safegard against our enimies,

51 Because we had saide to the King, that the power of our lord should be with the p̃ sought him, to direct thẽ in all things.

52 Wherefore we prayed our Lord againe, according to these things, whome we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priestes, twelue men, to wit, [s]Esebyias and Assanias, and with them tenne of their brethren.

[s] Or, Serebias.

54 And I weighed them the siluer & the gold, & the holie vessels of p̃ House of our Lord, which the King & his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them, five hundreth & fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of gold,

56 And twentie golden bassins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I saide to them, You are also holie to the Lord, and the vessels are holie, & the gold, and the siluer is a vowe to the Lord of our fathers.

58 Watch and keepe them, till that you giue them to the heades of the families of the Priestes, and Leuites, & captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priestes and Leuites toke the siluer and golde, and the vessels, and carried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flowde Thera, in the twelueth day of the first moneth, and came to Ierusalem, according to the mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enimies. So we came to Ierusalem.

61 And thrée dayes being past there, in the fourth day p̃ siluer that was weighed, and the golde was deliuered into the House of our Lorde to [t]Marmoth the Priest, the sonne of Iouri,

[t] Or, Marimoth the son of Iori of Varie.

62 And with him to Eleazar the sonne of Phinées: & there were with them, Iozabad the sonne of Iesus, and [u]Moeth sonne of Sabbanus. Leuites: all was deliuered them by number and weight.

[u] Or, Noedia, sonnes son of Bannus.

63 And all the weight of them was written that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lorde God of Israel, euen twelue bulles for all Israel, rammes foure score and sixteene,

65 Lambes thrée score and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of p̃ king to the kings stewards, & to p̃ gouernours of Coelosyria & Phenice who honoured the people, and the Temple of God.

67 ¶ * When these things were done, the gouernors came to me, saying, The people of Israel, the Princes & the Priests, and the Leuites haue not separated from them the strange people of the land.

Exra. 9. 1.

68 Nor the pollutions of the Gentiles, to wit, of the Canaanites, & Cheetites, & Pherezites,

rites, and Jebusites, and Moabites, and Aegyptians, and Idumeans.

69 For they haue dwelt w̃ their daughters, both they and their sonnes, & the holie seede is mixed with the strange people of the land, and the gouernours and rulers haue been partakers of this wickednes from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holie garment, & I pulled the heare of my head, & of my beard, and sat mée downe sorrowfull and verie sad.

71 Then also all they that were moued with the worde of the Lord God of Israel, came to mée whiles I weept for the iniquitie, but I sat verie sad til the euening sacrifice.

72 Then I rose from the fast with my clothes torne, & the holie garment, and bowed my knees & stretched forth mine hands to the Lord,

Esra.9.6. 73 And said, O Lord, I am ashamed, & confounded before thy face.

74 For our sinnes are increased aboue our heades, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers we with our brethren, with our kings and Priests haue bene giuen vp to the kings of the earth, to the sworde and to captiuitie, and for a prey with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lord, that there should be left vs a roote, and name in the place of thine holinesse!

78 And that thou shouldest reuealc to vs a light in the house of the Lord our God, and giue vs meat in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meat,

80 And that they should honour ye Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall we say, hauing these things? for we haue transgressed thy commaundements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

Deut.7.1. 82 *Beause the land, which ye go to inherite, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore now ye shall not ioyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may be made strong, & eat the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, & for our great sinnes: yet, Lord, thou hast borne our sinnes,

86 And hast giuen vs such a roote: but we againe haue turned backe to transgresse thy Law, and to mixe vs with the vncleanness of the people of the land.

87 Wiltest thou not be angrie with vs to destroy vs, to that thou shouldest neither leaue vs roote nor seede nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Beholde, we are now before thée with our iniquities, neither can we indure before thée for these things.

90 ¶ And *as Esdras prayed & confessed Esra.10.1. and wept, & lay vpon the ground before the temple, a verie great multitude was gathered vnto him out of Ierusalem of men and women, and yong children: for there was great lamentatio among the multitude.

91 Then Iechonias the sonne of *Ieel of the sonnes of Israel, crying out said, O Esdras, we haue sinned against the Lord God: we haue taken in mariage strange women of the nations of the land. *Or Ieiel,

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are straungers, with their children.

93 If it séeme good to thée, and to all them that obey the law of the Lord, rise vp and put it in execution.

94 For to thée doeth it apperteine, & we are with thée to make thée strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would do thus: and they sware.

CHAP. IX.

7 After Esdras had read the law for the strange wiues, 10 They promise to put them away.

1 THen* Esdras rose from the court of Esra.10.6. the Temple, and went to the chamber of Ioannan the sonne of Eliasib,

2 And being lodged there, he did fast no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they houlde be gathered to Ierusalem,

4 And that all they which should not méte there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattel confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within thrée daps into Ierusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broad place.

place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose & said to them, Ye haue sinned: for ye haue married strange wives, so that ye haue augmented the sinnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And do his will, and separate your selues from the people of the land, and from the strange wives.

10 Then all the multitude cryed out and said with a loude voice, We will do so as thou hast said.

11 But because the multitude is great, & the time is winter, so that we can not stand without, & the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, & all they which haue strange wives of our families, tarrie:

13 And let the Priestes and iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Asaels sonne, & Ezecias sonne of *Thecan were appointed concerning these things, & Mosollam & Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certeine men, chiefe of their families, all by name: and they sate together in ỳ first day of the tenth moneth to examin this matter.

17 And they made an ende of the things pertaining to them that had married strange wives in the first day of the first moneth.

18 And there were found of the Priests, which had married strange wives,

19 Of the sonnes of Iesus, the sonne of Iosedec, and of his brethren, *Mathelas, and Eleazar, and Ioribus, and *Ionadan.

20 Who also gaue their hands to cast out their wives, & offered a ram for their reconciliation in their purgation.

21 And of the sonnes of Emmer, *Ananias, & Zabdeus, & Canes, & Sameius, & Hieriel, & Azarias.

22 And of the sonnes of *Phaisit, Ellionas, Masias, Eliasiacus, & Nathanael & *Geidelus, and Talias.

23 And of the Leuites, *Iozabadus, & Semis, and Colius, who was called *Calitas, and Patheus, and Goudas, and Ionas.

24 Of the holy singers, *Eliazurus, Baccherus.

25 Of the porters, *Salumus, and Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, *Hiermas, & Eddias, & Melchias, & Maclus, & Eleazar, and Alibias, and *Banaias.

27 Of the sonnes of *Ela, Matthanias, Zacharias, & *Hierielas, & Hieremoth, and Medias.

28 And of the sonnes of *Zamoth, Eliadas, Eliasimus, Othonias, Iarimoth, & *Sabatus, & Sardeus.

29 Of the sonnes of *Bebai, Ioannes, and Ananias, and *Iosabad, and Ematheas.

30 Of ỳ sonnes of *Mani, Olamus, Maluchus, Iedaias, Iasubus, Iasael, & Ieremoth.

31 And of the sonnes of *Addi, Naathus, Moosias, Laccumus, and Naidus, and Mathanias, and *Seschel, & Balmus, and Manasseas.

32 And of the sonnes of Annas, Elionas, and Aseas, & Melchias, & Sabbeus, & Simon a Chosamite.

33 And of the sonnes of *Asom, Mameus, and Matthias, & Bannaias, Elphalat, and Manasses, & Semei.

34 And of the sonnes of *Maani, Ieremias, Momdis, Omairus, Iuel, Mamai, and Pachias, and Amos, Carabasion and Enaibus, and Mammuranaius, Eliasis, Banus, Eliali, Samus, Selemias, Nathanias, and of the sonnes of Ozoias, Sesis, Esril, Azaelus, Samatas, Sambus, Iosiphus.

35 And of the sonnes of Ethna, Masitias, Zabadias, Ethes, Iuel, Banaias.

36 All these married strange wives, & put them away with their children.

37 And the Priests and the Leuits dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

38 ¶ *Then al the multitude assembled together with one consent into the broade place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, & reader, that he should bring the Lawe of Moyses, which had beene giuen by the Lord God of Israel.

40 Then brought Esdras the chief Priest the Law to all the multitude, both man and woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Esdras the Priest & reader of the Law, stoode vpon a pulpit of wood that was prepared,

43 And there stoode by him *Matgathias, Sammus, Ananias, Azarias, Oarias, Ezecias, Balasamus at his right hand,

44 And at his left hãd *Phaldaius, & Sail, Melchias, Nothalaphus, Habarias.

45 Then Esdras tooke the booke of the Law before the multitude (for he sat honourably before them all)

46 And they all stoode vpright when he rpounded the Lawe, & Esdras blessed the Lord the most hie God, the most mightie God of hosties,

47 And

*or, Iabazias or, Thecua.

*or, Ma-sias.
*or, Iedaliah.

*or, Anani, and Zabiah.
*or, Phalur, Elionai, Masasias, Ismael.
*or, Olridel, and Alasa.
*or, Iosabad, Semei.
*or, Galias, Pathias, Iobadias.
*or, Eliasib, and Bacur.
*or, Sallum.
*or, Remas.
*or, Banadias.
*or, Elam
*or, Iebie.

*or, Ieremoth & Helias.
*or, Zaibone, Eliadas, Eliasib.
*or, Sabad, and Sardai.
*or, Bebe.
*or, Iosabat, and Emab.
*or, Bani, Olam, Malluch, Iedaia, Iasub.
*or, Addin, Naatus, Laccum, Banaias.
*or, Bezelel, Bainus, Manasses.
*or, Hasam.
*or, Mathmar, Matathias.
*or, Ban, Ieremias, Moadi, Eniram.

Nehem. 8. 1.

*or, Mattithias.

*or, Pedaias.

47 And the whole multitude cried, Amen.

48 Then Jesus and * Anus, and Sarabias, and Adinus, and Jacobus, Sabataias, Antanias, Maianias and Calitas, Azarias, and Hozabdus, and Amaias, and Bistas the Leuites lift vp their hands, & fell downe on the ground, and worshipped the Lord,

49 And taught the Lawe of the Loyde, and stoode also earnestly vpon the reading.

50 Then said * Aththarates to Esdras the chiefe Priest and reader, and to the Leuites, that taught the multitude in all things, This day is holie vnto the Lord, and all haue wept in hearing of the Lawe.

51 Go therefore and eate the fat meates, and drinke the swerte drinkes, and send presents to them that haue not.

52 For this day is holie to the Lord, and be not sorie: for the Lord God will glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holie to the Lord: be not sad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue presents to them that had not, and to make good cheere.

55 For they were yet filled with ye words wherewith they were instructed, when they were assembled together.

*Or, Bani.

*Or, Nehemias.

II. Esdras.

CHAP. I.

8 *The people is reproued for their vnfaithfulnes.*
30 *God will haue an other people, if these will not be reformed.*

1 THE second booke of ye Prophete Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadamias, ye sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinées, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marmoth, the sonne of Arna, the sonne of Ozias, the sonne of Bouth, the sonne of Abisei, the sonne of Phinées, the sonne of Eleasar.

3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in ye land of Medes, in the reigne of Artaxerxes King of Persia.

4 * And the word of the Lord came vnto me, saying,

5 Go, and shewe my people their sinnes, & their children their wickednes, which they haue committed against me, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.

8 Pull thou off then the heare of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long shall I forbeare them, vnto whome I haue done so much good?

10 * I slaye Kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe,

11 All the nations haue I destroyed before them: * I haue destroyed the Cail, the people of ye two countries Tyrus & Sidon, and haue slaine all their enimies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 * I haue led you thorowe the Sea, and haue giuen you a sure * way, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.

14 * I gaue you light in a piller of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

15 Thus saith the Almightie Loyde, The quailes * were a token vnto you: I gaue you tentes for safegard, wherin ye murmured:

16 And ye triumphed not in my Name for the destruction of your enimies, but ye yet murmure still.

17 Where are the benefites that I haue done for you? when ye were hungrie in the wildernes, did ye not crie vnto me?

18 Saying, Why hast thou brought vs into this wildernes to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wildernes.

19 I had pitie vpon your mourninges, & gaue you Manna to eate: * so ye did eate Angels foode.

20 * When ye were thirstie, did I not cleaue the stone, and waters did flowe out to satisfie you? from the heare I couered you with the leaues of the trees,

21 And I gaue you fatte countries: I cast out the Canaanites, the Phereseites, and Philistims before you: * what shall I do more for you, saith the Lord?

22 Thus saith the almightie Loyde, * When ye were in the wildernes at the bitter waters, being a thirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the water swette.

24 What shal I do vnto thee, O Jacob? ye

Exo. 7. 1.

Esai. 58. 1.

Exod. 14. 28

Nom. 21. 24 Iosu. 8. 12.

Exod. 14. 29 *Or, sheere.* Exod. 3. 10. & 4. 14.

Exod. 13. 21.

Exod. 16. 13 Psal. 104. 40

Nomb. 14. 3

Wisd. 16. 20

Nom. 20. 11 Wisd. 11. 4.

Esa. 5. 4.

Exod. 15. 23

* Iuda

Exod. 32.8. * Iuda wouldest not obey: I will turne me to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.
25 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercy of me, I will not haue pitie vpon you.
Esa. 1.15. 26 * When ye call vpon me, I will not heare you: for ye haue defiled your handes with blood, and your feete are swift to commit murther,
27 Although ye haue not forsaken me, but your owne selues, saith the Lord.
28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, & as a nurse her yong babes,
29 That ye would be my people, as I am your God, & that ye would be my children, as I am your Father?
Mat. 23.37. 30 * I gathered you together as an henne gathereth her chickens vnder her wings: but now what shal I do vnto you? I will cast you out from my sight.
Esa. 1.13. 31 * When you bring gifts vnto me, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsake.
32 I sent vnto you my seruants the Prophetes, whom ye haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.
33 Thus saith the almightie Lord, Your house shall be desolate: I will cast you out as the winde doth the stubble.
34 Your children shall not haue generation: for they haue despised my commandement, and done the thing, that I hate, before me.
35 Your houses will I giue vnto a people to come, who shall beleeue me though they heare me not, and they vnto whom I neuer shewed miracle, shall doe the things that I command them.
36 Though they see no Prophetes, yet shall they hate their iniquities.
37 ¶ I will declare thy grace that I will do for ye people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eies, yet in hart they beleeue the things that I say.
38 Nowe therefore brother, behold what great glorie, and see the people that come from the East.
39 Vnto whome I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Michaeas, Ioel, Abdias, Ionas,
40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which
Malach. 3.1 is called also the *messenger of the lord.)

CHAP. II.

The Synagogue findeth fault with her owne children. 18. The Gentiles are called.

1 THus saith the Lord, I brought this people out of bondage: I gaue them also my commandements by my seruants ye Prophetes, whom they would not heare, but despised my counsels.
2 The mother that bare them, saith vnto them, Go you away, O children: for I am a widow and forsaken.
3 I brought you vp with gladnes, but with sorowe and heauines haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.
4 But what shal I now do vnto you? I am a widow and forsaken: go ye, O my children, and aske mercie of the Lord.
5 And thee, O Father, I call for a witnes for the mother of these children, which would not keepe my couenant,
6 That thou bring them to confusion, & their mother to a spoyle, that their kindred be not continued.
7 Let their names be scattered among the heathen: let them be put out of ye earth, for they haue despised my couenant.
8 Woe vnto thee, Assur: for thou hidest the vnrightеous in thee: O wicked people, remember* what I did vnto Sodom Gen. 19.24.
and Gomorrha.
9 Whose land is mired with cloudes of pitch and heapes of ashes: so will I do vnto them, that heare me not, saith the almightie Lord.
10 Thus saith the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Ierusalē, which I would haue giuen vnto Israel.
11 And I will get me glorie by them, and giue them the euerlasting tabernacles, which I had prepared for those.
12 They shall haue at will the tree of life, smelling of oyntment: they shall neither labour nor be weary.
13 Go ye, and ye shall receiue it: pray that the time, which is long, may be shortened: the kingdome is alreadie prepared for you: watch.
14 Take heauen & earth to witnes: for I haue abolished the euill, and created the good: for I liue, saith the Lord.
15 Mother, embrace thy children, & bring them vp with gladnes: make their feete as fast as a piller: for I haue chosen thee, saith the Lord.
16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowne my Name in Israel.
17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.
18 I wil send thee my seruants Esaie and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites,
19 And as many fountaines, flowing with milke and honie, and seuen mightie mountaines, whereupon there grow roses and lilies, wherebp I will fill thy children with ioy.
20 Execute iustice for the widowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.
21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creple,

creeple, and let the blind come into the
light of my cleernesse.
22 Keepe the olde and the yong that are
within thy walles.
Tobi. 17. 18 19. 23* Wheresoeuer thou findest the deade,
take them and burie them, & I wil giue
thee the first parte in my resurrection.
24 Abide still, O my people, and rest:
for thy quietnesse shall come.
25 Nourishe thy children, O thou good
nurse: stablishe their feete.
26 None of the seruantes that I haue
giuen thee, shall perish: for I will seeke
them from among thy number.
27 Be not weare: for when the day of
trouble and heauinesse commeth, other
shall weepe and be sorowfull, but thou
shalt be merie and haue abounddance.
28 The heathen shall enuie thee, and shal
doe nothing against thee, sayth the
Lorde.
29 Mine hands shall couer thee, so that
thy children shall not see hell.
30 Be ioyfull, O thou mother, with thy
children: for I will deliuer thee, sayth the
Lord.
31 Remember thy children that sleepe:
for I will bring them out of the sides of
the earth, and will shewe mercie vnto
them: For I am merciful, sayth the Lord
Almightie.
32 Embrace thy children, vntill I come
and shewe mercie vnto them: for my
fountaines runne ouer, and my grace
shall not fayle.
33 I Esdras receiued a charge of the
Lorde vppon the mount Horeb, that I
shoulde goe vnto them of Israell, but
when I came to them, they cast me of,
and despised the commandement of the
Lord.
34 And therefore I say vnto you, O ye
heathen, that heare and vnderstande,
Wayte for your shepehearde, who shall
giue you euerlasting rest: for he is neere
at hande, that shall come in the ende of
the worlde.
35 Be readie to the reward of the king-
dome: for the euerlasting light shall shine
vpon you for euermore.
36 Flee the shadowe of this worlde: re-
ceiue the ioy of your glorie: I testifie my
Sauiour openly.
37 Receiue the gifte that is giuen you,
and be glad, giuing thankes vnto him,
that hath called you to ꝑ heauenly king-
dome,
38 Arise, and stande vp, and beholde the
number of those that are sealed for the
feast of the Lorde,
39 Which are departed from the shadow
of the world, and haue receiued glorious
garmentes of the Lord.
40 Take thy number, O Sion, and shut
up them that are clothed in white, which
haue fulfilled the lawe of the Lord.
41 The number of thy children whome
thou longest for, is fulfilled: beseech the
power of the Lorde, that thy people
which haue beene called from the begin-
ning, may be sanctified.
42 *I Esdras sawe vppon mount Si-
on a great people whome I coulde not *Reuel. 7. 9.
number, and they all prayseed the Lorde
with songes.
43 And in the middes of them there was
a yong man higher in stature then them
all, & vpon euery one of their heads hee
set crownes, and was higher then the
others, which I muche marualed
at.
44 So I asked the Angel, and said, Who
are these, my Lord?
45 Who answered, and saide vnto mee,
These be they, that haue put of the mor-
tall clothing, and haue put on the im-
mortall, and haue confessed the name of
God: now are they crowned, and receiue
the palmes.
46 Then saide I vnto the Angel, What
yong man is it, that setteth crownes on
them, & giueth them the palmes in their
handes?
47 And he answered, and said vnto mee,
It is the Sonne of God, whome they
haue confessed in the worlde. Then be-
gan I greatly to commende them, that
had stand so strongly for the Name of
the Lorde.
48 Then the Angel saide vnto me, Go
thy way, and tell my people, what, and
howe great wonders of the Lorde God
thou hast seene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited 31. Esdras maueileth that God suffereth the Babilonians to haue ruled ouer his people, which yet are sinners also.

1 IN the thirtieth yeare after the fall of
the citie, as I was at Babylon, I lay
troubled vppon my bed, & my thou-
ghtes came vp to mine hearte,
2 Bycause I sawe the desolation of Si-
on, and the wealth of them that dweite
at Babylon.
3 So my spirit was sore moued, so that
I began to speake fearefull words to the
most high, and saide,
4 O Lorde, Lorde, thou spakest at the
beginning whē thou alone plantedst the
earth, and gauest commaundement vnto
the people,
5 * And a bodie vnto Adam, without *Gene. 2. 7.
soule, who was also the workemanship
of thine hands, and hast breathed in him
the breath of life, so that he liued before
thee.
6 And leddest him into Paradise, whi-
ch thy right hande had planted, or
euer the earth *brought forth. *Or, went forwarde
7 Euen then thou gauest him commun-
dement to loue thy way: but he trans-
gressed it, and immediatly thou ap-
pointedst death to him and his genera-
tion, of whome came nations, tribes,
people, and kinreds out of num-
ber.

8 *And euerie people walked after their
Gene.6.12 owne will, and did wonderfull thinges
before thee, and despised thy commaun-
dements.
Gene.7.10. 9 *But at the time appointed thou
broughtest the floode vppon those that
dwelte in the worlde, and destroyedst
them.
10 So that by the floode, that came to e-
uery one of them, which came by death
vnto Adam.
11 Yet thou lefest one, euen* Noe, with his
1.Pet.3.20 housholde, of whome came all righteous
men.
12 And when they that dwelt vppon the
earth, began to multiplie, and the num-
ber of the children, people, and many na-
tions were increased, they began to bee
more vngodly then the first.
13 Nowe when they lived wickedly be-
fore thee, *thou diddest choose thee a man
Genes.12.1 from among them, whose name was
*Abraham.
Gene.17.5. 14 Whome thou louedst, and vnto whō
onely thou shewedst thy will,
15 And madest an euerlasting couenaunt
with him, promising him that thou
wouldest neuer forsake his seede.
Gen.21.2.3. 16 *And vnto him thou gauest Isaac* vn-
Gen.25.25. to Isaac also thou gauest Jacob & E-
26. sau,* and diddest choose Jacob, and cast of
Malac.1.2.3 Esau, & so Jacob became a great mul-
Rom.9.13. titude.
17 And when thou leddest his seede out
Exod.19.1. of Egypt,* thou broughtest them vp to
Deut.4.10. mount Sina,
18 And inclinedst the heauens and bow-
edst downe the earth, and diddest mone
the grounde, and cause the deepthes
to shake, and diddest astonishe the
worlde.
19 And thy glorie went thorowe foure
gates of fire, with earthquakes, winde
and colde, that thou mightest giue the
Lawe vnto the seede of Jacob, and that
which the generation of Israel should
diligently obserue.
20 Yet tookest thou not away from them
the wicked hearte, that thy lawe might
bring forth frute in them.
Gene.3.6. 21 For* Adam first having a wicked
hearte, was ouercome & vanquished,
and all they that are borne of him.
22 Thus remained weakenesse ioyned
with the lawe in the hearte of the peo-
ple, with § wickednes of the roote: so that
the good departed away, and the euill a-
bode still.
1.Sa.16.13. 23 So the times passed away, and
2.Sa.5.1 & the yeares were brought to an end, * till
7.5.13. thou did raise thee vp a seruant cal-
led Dauid.
24 *Whome thou commaundest to
buylde a Citie vnto thy Name, to call
vppon thee therein with incense & sa-
crifice.
25 When this was done many yeares,
the inhabitantes forsoke thee,
26 Following the wayes of Adam and
all his generation: for they also had a
wicked hearte.
27 Therefore thou gauest thy Citie ouer
into the handes of thine enemies.
28 But doe they that dwell at Babylon,
any better: that they shoulde haue the
dominion of Sion?
29 For when I came thither, and saw
their wicked deedes without number
(for this is the thirtieth yeare that
I see manye trespassing) I was dis-
couraged.
30 For I sawe, how thou sufferedst them
that sinne, and sparedst the wicked do-
ers, whereas thou hast destroyed thine
owne people, and preserued thine e-
nemies, and thou hast not shewed
it.
31 I can not perceiue howe this com-
meth to passe. Are the deedes of Ba-
bylon better then they of Sion?
32 Or is there any other people that
knoweth thee besides Israel? or what
generation hath so beleeued thy testi-
monies, as Jacob?
33 And yet their reward appeareth not,
and their labour hath no frute: for I
haue gone here and there thorowe out
the heathen, and I see them florishe,
and thinke not vppon thy commaunde-
mentes.
34 Weigh thou therefore our wickednes
nowe in the balance, and theirs also that
dwell in the worlde, and no mention
of thee shall be found but in Israel.
35 Or when is it that they that dwell on
the earth, haue not sinned in thy sight?
Or what people hath so kept thy com-
maundementes?
36 Thou shalt surely finde that Israel
by name hath kept thy precepts, but not
the heathen.

CHAP. IIII.

2 The Angel reproueth Esdras, by cause he seemed to enter into the profound iudgements of God.

1 AND the Angel that was sent vn-
to me, whose name was Vriel, an-
swered,
2 And saide, thine hearte hath taken too
much vpō it in this world, & thou think-
est to comprehende the wayes of the
Hiest.
3 Then saide I, Yea, my LORD. And
he answered me, and saide, I am sente
to shewe thee three wayes, and to set
forth thee similitudes before thee,
4 Whereof if thou canst declare me one,
I will shewe thee also the way, that
thou desirest to see, and I will shewe
thee from whence the wicked hearte
commeth.
5 And I saide, Tell on, my Lorde. Then
saide he vnto me, Goe thy way: weigh
me the weight of the fire, or measure me
the blast of the winde, or call me again
the day that is past.
6 Then answered I, and said, What man
is borne, that can doe that, which thou
requirest

requireſt me, concerning theſe thinges?
7 And he ſaide vnto me, If I ſhould aſke
thee how deepe dwellinges are in the
middes of the ſea, or how great ſpringes
are in the beginning of the depth, or how
great ſpringes are in the ſtretching out of
the heauen, or which are the borders of
Paradiſe,
8 Peradueniure thou wouldeſt ſay vnto
me, I neuer went downe to the deepe,
nor yet to ye hell, neither did I euer climb
vp to heauen.
9 But now haue I asked thee but of fire
and winde, & of the day, whereby thou
hadſt paſſed, and from the which thinges
thou canst not be ſeparated, and yet
canst thou giue me none anſwere of
them.
10 He ſaid more ouer vnto me, Thine own
thinges, and ſuch as are growen vp with
thee, canst thou not know:
11 How ſhould thy veſſell then be able to
comprehend the wayes of the Hieſt, and
now outwardly in the corrupt worlde,
to vnderſtand the corruption, that is e-
uident in my ſight?
12 Then ſaid I vnto him, It were better
that we were not at all, then that we
ſhould liue in wickedneſſe, and to ſuffer,
and not to know wherefore.
13 And he anſwered me, and ſaid, * I came
to a forest in the plane where the trees
helde a counſell,
14 And ſaid, Come, let vs go fight againſt
the ſea, that it may giue place to vs, and
that we may make vs more woodes.
15 Likewiſe the floudes of the ſea tooke
counſell & ſaid, Come, let vs go vp & fight
againſt the trees of the wood, that we
may get another countrie for vs.
16 But the purpoſe of the wood was vain:
for the fire came and conſumed it.
17 Likewiſe alſo the purpoſe of the floodes
of the ſea: for the ſand ſtoode vp and ſtop-
ped them.
18 If thou were iudge betwéen theſe two,
whome wouldeſt thou iuſtifie? or whom
wouldeſt thou condemne?
19 I anſwered and ſaid, Verily it is a fo-
liſh purpoſe, that they both haue deui-
ſed: for the ground is appointed for the
wood, & the ſea hath his place to beare
his floodes.
20 Then anſwered he me, and ſaid, Thou
haſt giuen a right iudgement: but why
iudgeſt thou not thy ſelfe alſo?
21 For like as the ground is appointed
for the wood, and the ſea for his floodes,
ſo * they that dwell vpon the earth, can
vnderſtand nothing, but that which is
vpon earth: and they that are in the hea-
uens, the thinges that are aboue the
height of the heauens.
22 Then anſwered I, and ſaid, I beſeech
thee, O Lorde, let vnderſtanding be gi-
uen me.
23 For I did not purpoſe to inquire of
thine hie thinges, but of ſuche as we daily
meddle with all, namely wherefore Iſ-
rael is made a reproche to the heathen,
& for what cauſe the people, whom thou
haſt loued, is giuen ouer to wicked nati-
ons, and why the Lawe of our fathers
is abolished, and the written ceremonies
are come to none effect,
24 Why we are tolled too and fro though
the world as the grashoppers, and our
life is a verie feare, & we are not thought
worthie to obtaine mercie.
25 But what will he doe to his Name,
which is called vpon ouer vs? Of theſe
thinges haue I asked the queſtion.
26 Then anſwered he me, and ſaide, The
more thou ſearcheſt, the more thou ſhalt
marueil: for the worlde haſteth fall to
paſſe away,
27 And cannot comprehend the thinges,
that are promised to the righteous in
time to come: for this world is ful of vn-
righteouſneſſe and weakeneſſe.
28 But to declare thee the things whereof
thou aſkeſt, the euill is ſowen, but the de-
ſtruction thereof is not yet come.
29 If the euill now that is ſowen, be not
turned vpside downe, and if the place
where the euill is ſowen, paſſe not away,
then cannot the thing come, that is ſow-
en with good.
30 For the corne of euill ſéede hath béene
ſowen in the heart of Adam from the be-
ginning, and how much vngodlineſſe
hath he brought vp vnto this time? And
how much ſhall he bring forth vntill the
harueſt come?
31 Ponder with thy ſelfe, how much fruit
of wickedneſſe the corne of euil ſeed bring-
eth forth,
32 And when the ſtalkes ſhall be cutte
downe, which are without number, how
great an harueſt muſt be prepared.
33 Then I anſwered, and ſaid, How, and
when ſhall theſe thinges come to paſſe?
wherefore are our yeares few and
euil?
34 And he anſwered me, ſaying, Haſte not
to be aboue the moſt high: for thou la-
boureſt in vain to be aboue him, though
thou indeuour neuer ſo much.
35 Did not the ſoules alſo of the righte-
ous aſke queſtion of theſe things in their
chambers, ſaying, How long ſhal I thus
hope? and when commeth the fruite of
my barne and our wages?
36 And vppon this Jeremiel the Archan-
gel anſwered, and ſaide. When the num-
ber of the ſeedes is filled in you: for he
hath weighed the worlde in the bal-
lance.
37 The meaſure of the times is meaſured:
the ages are counted by number, & they
ſhal not be moued or ſhaken, til the mea-
ſure thereof be fulfilled.
38 Then anſwered I, and ſaide, O Lorde,
Lord, we are all euen full of ſinne,
39 And for our ſake peradueture the har-
ueſt of the righteous is not fulfilled, be-
cauſe of the ſinne of them that dwell vp-
pon earth.
40 So he anſwered me, and ſaid, So, and
aſke a woman with child, when ſhe hath

Bbb.ij. fulfilled

Iude. 9.8
2. Chro. 25.
18.

Iſai. 55.8.9
Iob. 3.31.60
2. Cor. 2.13.
14.

filled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the necessitie of the trauel, so do these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shalbe shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meete therefore,

45 Shewe me whether there be more to come then is past, or more thinges past, then are to come.

46 What is past, I know, but what is to come, I know not.

47 And he saide vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stode, & behold, a hote burning oven passed before me: & when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.

49 After this there passed before me a watrie cloude, and sent downe much rayne with a storme: & when the stormie rayne was past, the droppes came after.

50 Then said he vnto me, Consider with thy selfe, as the rayne is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the droppes and the smoke were much.

51 Then I prayed, and said, May I liue, thinkest thou vntill that time? Or what shall come to passe in those dayes?

52 He answered me, and said, Of the tokens whereof thou asketi me, I can tell thee a parte: but I am not sent to shewe thee of thy life: for I do not know it.

CHAP. V.

1 In the latter times trueth shall be hid, 6 Vnrighteousnesse and all wickednesse shall reigne in the worlde. 2 3 Israel is reiected, & God deliuereth them. 35 God doeth all things in season.

1 NEuertheleſſe concerning the tokens, beholde, the times shall come, that they which dwell vpon earth, shalbe taken in a great number, and the way of the trueth shalbe hid, and the land shalbe baren from faith,

Mat. 24. 11. 2 And * iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

3 And it shall come to passe, that one shall set in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the thirde trumpet, that the sunne shall soudenly shine againe in the night, and the Moone three times a day.

5 Blood shal droppe out of the wood, and the stone shal giue his voice, and the people shall be moued.

6 And he shall rule, of whome they hope not that dwell vpō earth, and the foules shall change place.

7 And the sea of Sodom shal cast out fish, and make a noyse in the night, which many shall not knowe, but they shall all heare the voyce thereof.

8 There shalbe a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and menstruous women shall beare monsters.

9 And salt waters shall be found in the sweete, and all friendes shall fight one against another: then shall wit hide it self, and vnderstanding departe into his secrete chamber.

10 It shalbe sought of many, and yet not be found: then shall vnrighteousnesse and voluptuousnes haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorowe thee? And it shall say, No.

12 At the same time shall men hope, but not obteine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seuen dayes, thou shalt heare yet greater thinges then these.

14 ¶ Then I awaked, and a feareſulnesse went thorow all my bodie, & my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted me, and set me vp vppon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou beene? And why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forsake vs not, as the shepeheard that leaueth his flock in the handes of the cruell wolues.

19 Then saide I vnto him, Go thy wayes from me, and come not nere me: & when he heard it, he went from me.

20 And I fasted seuen dayes, mourning & weeping, as Vriel the Angel had commanded me.

21 And after seuen dayes the thoughtes of mine heart were verie grieuous vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most high againe,

23 And saide, O Loyde, Loyde: of euerie forest of the earth, & of all the trees thereof thou hast chosen thee one onely vineyarde.

24 And of all landes of the woylde thou hast chosen thee one pitte, and of all the flowres of the ground thou hast chosen thee one lilie.

25 And of all the depths of the sea thou hast filled thee one riuer, and of all buil-

ded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the soules that are created, thou hast named thee one doue, and of al the cattell that are made, thou hast appointed thee one hepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a lawe, that is proued of all.

28 And nowe O Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, & hast scattred thy onely people among many.

29 They tread them downe, which haue withstand the promises, and beleeue not thy testimonies.

30 And if thou diddest so much hate thy people, they shoulde haue beene punished with thine owne handes.

31 ¶ Nowe when I had spoken these wordes, The Angel that came to me the night afore, was sent vnto me.

32 And saide vnto me, Heare me, and I will teach thee, and harken that I may instruct thee further.

33 And I said, Speake on, my Lord, The saide he vnto me, Thou arte sore vexed & troubled for Israels sake. Louest thou them better, then he doeth that made them?

34 And I saide, No Lorde: but of verie sorowe haue I spoken: for my raines paine me euerie houre, while I labour to comprehend the way of the most high, and to seeke out parte of his iudgement.

35 And he said vnto me, thou canst not. And I saide, Wherefore, Lorde, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Jacob, & the griefe of the stocke of Israel.

36 And he saide vnto me, Number vnto me the thinges that are not yet come, or gather me the drops that are scatred, or make me ꝑ wathered flowers greene again.

37 Open me the places that are closed, and bring me forth the winds that are shut vp therein: shewe me the image of a voyce, and then will I declare thee the thing, that thou askest and labourest to knowe.

38 And I sayde, O Lorde, Lorde, who can knowe these thinges, but he that hath not his dwelling with men?

39 But I that am ignorant, howe can I speake of these thinges, wherof thou askest me?

40 Then saide he vnto me, Like as thou canst doe none of these thinges, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I saide, Behold, O Lorde, the last thinges are present vnto thee, & what shall they doe that haue beene before me, or we that be nowe, or they that shall come after vs?

42 And he saide vnto me, I will compare my iudgement vnto a ring: as there is no slackenes of the last, so is there no swifnesse of the first.

43 Then I answered, and said, Couldest thou not make at once those that haue beene, those that are nowe, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then answered he me. The creature, saide he, can not preuent the creator, neither can the worlde hold them at once, that shall be created therein.

45 And I said as thou hast taught thy seruaunt, that thou, which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it nowe also contene all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth teene at once.

47 And I saide, Surely she can not, but by distance of time.

48 Then saide he vnto me, So haue I deuided ꝑ number of the earth by times when seede is sowen vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and saide, Seeing thou hast nowe shewed me the way, I will proceede to speake before thee: for our mother whome thou hast told me is yong, draweth she neere vnto age?

51 He answered mee, and saide, Aske a woman that traueileth, and she will tell thee.

52 Say vnto her, Wherefore are not they (whō thou hast now brought forth) like those that were before thee, but lesse of stature?

53 And she shall answere thee, Some were borne in the floure of youth, others were borne in the time of age, wher the wombe fayled.

54 Consider nowe thy selfe, howe that ye are lesse of stature, then those that were before you,

55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be olde, and haue passed ouer the strength of youth.

56 Then saide I, Lorde I beseech thee, if I haue founde fauour in thy sight, shew thy seruaunt, by whome doest thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all thinges in his secrete counsell, and is authour thereof, and hath created them for his children. 25. The felicitie of the age to come.

1 AND he saide vnto me, In the beginning wher the round world was made, and before the borders of the worlde were set and before the winds blewe one against an other:
2 Before the noyse of thunders sounded, before the bright lightening did shine forth, before the foundations of Paradise were layde:
3 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:
4 Before the heights of the aire were lifted vp, before the measures of the heauens were named, before the chimnies in Sion were hote:
5 Before the present yeares were sought out, and before the affections of them that nowe sinne, were turned away, and they that haue laied vp the treasure of faith, were sealed,
6 Then I did purpose these thinges, and they were made by me alone, and by none other: by me also they shall be ended, and by none other.
7 Then answered I, and saide, What shall be the diuision of times? or when shall be the ende of the first, and the beginning of it that followeth?
8 And he saide vnto me, From Abrahã vnto Isaac, when Iacob & Esau were borne of him, *Iacobs hand holde first the hele of Esau.
Ge. 25. 26.
9 For Esau is the ende of this worlde, & Iacob is ꝑ beginning of it that followeth.
10 The hand of man is betwixe the hele and the hand. Other thing, Esdras, aske thou not.
11 ¶ I answered then, and said, O Lord, Lorde, if I haue founde fauour in thy sight,
12 I beseech thée, make an ende to shewe thy seruaunt the tokens, whereof thou shewedst me parte the last night.
13 So he aunswered me, and said, Stand vp vpon thy feete, and heare a mightie sounding voyce.
14 There shall come as an earthquake, but the place where thou standest, shall not be moued.
15 And therefore when he speaketh, bée not afraid: for of the ende shall be the word, and of the foundation of the earth shall it be vnderstand.
16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth that it muste bée changed at the ende.
17 And when I had heardeit, I stood vp vpon my feete, & harkened, and behold, there was a voyce that spake, and the sounde of it was like the sounde of many waters.
18 And it said, Beholde, the days come, that I will come & inquire of them, that dwell vppon the earth,
19 And when I begin to inquire of them who by their vnrighteousnesse haue hurte others, and when the affliction of Sion shall be fulfilled,
20 And the world that shal vanish away, shall be sealed, then will I shewe these signes: the bookes shall be opened before the heauen, and they shall see all it together.
21 And the children of a peare olde shall speake with their voyces: the women with childe shall bring forth vnturnely children of thée or foure monethes old, and they shall liue that are rapsed vp.
22 Then soudenly shall the sowen places appeare as the vnsowen, and the full storehouses shall soudenly bee founde emptie.
23 And the trumpete shall sounde, and all they that heare it, shall be soudenly afrayed.
24 At that times shall friendes fighte with friendes, as with enemies, & the earth shall feare with them: the springes of the welles shall stand still, and in thyée houres they shall not runne.
25 Whosoeuer remaineth from all these thinges that I haue tolde thée, shall be saued and see my saluation, and the end of pour worlde.
26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitantes shall be changed, and turned to an other meaning.
27 For euill shall be put out, and deceipt shall be quenched,
28 But faith shall flourishe: corruption shall be ouercome, and the trueth which hath bœne so long without fruite, shall come forth.
29 ¶ And when he talked with me, behold, I looked a little vppon him before whome I stode.
30 And these wordes saide he vnto me, I am come to shewe thée the time of the night to come.
31 If thou wilt pray againe, and fast seuen days more, I wil tel thée more thinges, and greater then these, whiche I haue heardeinthe day.
32 For thy voyce is heardeforethe Highest: surely the mightie hath sene thy right eous dealing: he hath sene also thy chastitie, which thou hast kepte since thy youth.
33 Therefore hath he sent me to shewe thée all these thinges, and to say vnto thée, Be of good comfort, and feare not,
34 And hast not in the baine consideration of the first times, nor make hast to the latter times.
35 And after this I wept again & fasted seuen days in like manner, that I might fulfil the thyée weekes, which he had appointed me.
36 And in the eight night was mine hart vexed within me againe, and I began to speake before the most high.
37 For my spirite was greatly set on fire, and my soule was in distresse,

38 And

38 And I saide, O Lord, thou hadst ordeyned in the first creation (euen the first
Gen.1.1. day) and commaundedst * that the heauen and the earth should be made, and the worke followed thy worde.
39 And then was there the spirite, and the darknes was on euerie side with silence: there was no mans voyce as yet created of thee.
40 Then cõmandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.
41 Vppon the second day thou createdst the heauenly ayre, and commandedst it, that going betwéene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.
42 Vpon the third day thou cõmandedst, that the waters should be gathered together in the seuenth parte of the earth: fire partes diddest thou drie, and kept them to the intent p of these there should be that should serue thee, béeing sowen of God and tilled.
43 Assone as thy worde went forth, the worke was incontinently made.
44 For immediately great & innumerable fruite did spring vp, & many diuerse pleasures for the rast, and flowres of vnchangeable colour, and odours of a most wonderfull smel, and these thinges were created the third day.
Gen.1.14. 45 * Vpon the fourth day thou createdst the light of the sunne, and of the Moone, and the order of the starres,
Ge.1.14.15. 46 And gauest them a charge, to do * seruice euen vnto man that was for to be made.
Deut.4.19.
47 And vppon the fifte day thou sayddest vnto the seuenth part * where the wa-
Gen.1.20. ters were gathered, that it should bring forth beastes, as foules and fishes: and it was so.
48 For the doumbe waters, and without life brought forth liuing thinges at the commaundement of GOD, that the nations might praise thy wonderous workes.
49 Then diddest thou prepare two liuing thinges: the one thou calledst * Behemoth, and the other thou calledst Leuiathan,
*Or, Enoch.
50 And diddest separate the one from the other: for the seuenth part, where the water was gathered, could not hold e them.
51 Vnto Behemoth thou gauest one part, which was dried vp the thirde day, that he should dwel in the same place, wherein are a thousand hilles.
52 But vnto Leuiathan thou gauest the seuenth parte, that is wet, & hast prepared him to deuoure what thou wilt, and when thou wilt.
53 Vpon the sixte day thou gauest commaundement vnto the earth, that before thee it should bring forth beastes, cattel and creepings thinges.
54 And besides this Adam, whom thou madest Lord ouer all the workes whiche thou hast created, of him come we all, and the people also, whom thou hast chosen.
55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.
56 As for the other people, whiche also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a droppe that falleth from a vessell.
57 And now, O Lord, behold these heathe, which haue bene reputed as nothing, haue begun to be lordes ouer vs, and to deuour vs.
58 And we thy people (whome thou hast called the first borne, the onely begotten, & thy feruent louer) are giuen into their handes.
59 If the worlde then be created for our sakes, why haue we not the inheritance thereof in possession? or how long shall we suffer these thinges?

CHAP. VII.

5 *Without tribulation none can come to felicite.* 12 *God aduertiseth all in time.* 28 *The comming and death of Christ.* 32 *The resurrection and last iudgement.* 43 *After the which all corruption shall ceasse.* 48 *All fell in Adam.* 59 *The true life.* 62 *The mercies and goodnesse of God.*

1 AND whē I had made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nightes afore.
2 And he saide vnto me, Vp, Esdras, and heare the wordes that I am come to tell thee.
3 And I saide, speake on, my Lord. Then saide he vnto me, The sea is set in a wyde place: that it might be deepe and great,
4 But presuppose that the entrance thereof were narrow, and like the riuers,
5 Who could go into the sea to looke vpon it, and to rule it? If he went not thorowe the narrow, how could he come into the broade?
6 There is also another thing: a citie is builded and set vpon a broade fielde, and is full of all good thinges:
7 The entrauance thereof is narrow and in a daungerous place to fall, that there is fire at the right hand, and a deepe water at the left,
8 And there is but one path betwixt the, euen betweene the fire and the water, so that there could but one man go there.
9 If this citie were giuen to a man for an inheritance, if he neuer went thorowe the perill before it, how could he receiue his inheritance?
10 And I saide, It is so, Lorde, Then said he, So is the portion of Israell.
11 Surely for their sakes haue I made the world: & when Adam transgressed my statutes, then came this thing to passe.
12 Then were the entrances of the world made narrow, full of sorrow & trauaile:

they are but few and euill, and full of perils, and very painefull.
13 For the entrances of the foure worlde were wide and sure, and brought vnmortall fruite.
14 If then they that are liuing, labour not to enter by these straight and brittle thinges, they cannot atteine to those thinges that are hid.
15 Why then disquietest thou thy selfe, seeing thou art corruptible? And why art thou moued, seeing thou art mortall?
16 And why hast thou not considered in thy minde the thinges to come, rather then them that are present?
Deut.8.1. 17 Then said I, O Lord, Lord, * seeing thou hast ordeined in thy Law, that the righteous should inherite these thinges, and that the vngodly should perishe,
18 Should the righteous suffer straightnesse in hoping for large thinges? yet they that haue liued vngodly & suffered straightnes, shal not see the large things.
19 Then he saide vnto me, There is no iudge more iust then God, and there is none more wise then the most Hygh.
20 For many perishe in this life, because they despise the lawe of God that is appointed.
21 For God hath diligently admonished such as came, so oft as they came, what they should do to haue life, & what they should obserue, to auoide punishment.
22 Nevertheleste, they were not obedient vnto him, but spake against him, & imagined vaine thinges,
23 And deceiued them selues by their wicked deedes, and denied the power of the moste Hyghe, and regarded not his wayes.
24 But they despised his law, and refused his promises: they haue vnfaithfully broken his ordinaunces, & haue not performed his workes.
25 And therefore, Esdras, vnto the empte are emptie things, and to the full, full thinges.
26 Beholde the time shall come, that these tokes which I haue told thee, shal come to passe, and the bride shall appeare, and she shall come forth, and be seene that now is vnder the earth.
27 And whosoeuer shal escape these euils, he shall see my wonders.
28 For my sonne Iesus shal appeare with those that be with him, and they that remaine, shall reioyce within foure hundreth yeres.
29 After these same yeares shall my sonne Christ dye, and all men that haue life,
30 And the world shal be turned into the olde silence for seuen dayes, as in the fore iudgementes, so that no man shall remaine.
31 But after seuen dayes, the worlde that is yet a sleepe, shall be raised vp: and that shall die, that is corrupt.
32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therin in silence, & the secrete places shall deliuer the soules that were committed vnto them.
33 And the most Hygh shall appeare vpon the seate of iudgement, and miseries shal vanish away, & long suffering shall haue an end.
34 Iustice onely shall continue: the trueth shall remaine, and faith shall be strong.
35 The worke shal follow, and the reward shal be shewed: the good deedes shall be of force, and vnrighteousnesse shall beare no more rule.
36 Then saide I, * Abraham prayed first for the Sodomites, and Moyses for the fathers that sinned in the wildernesse, Gen.18.23. Exod.32.3. 11.
37 And they that came after him, for Israel in the time of Achaz, and Samuell,
38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, 2.Sam.24. 17.
39 * And Elias for those p̃ receiued raine, and for the dead that he might liue, 2.Chro.6.14 1.King.17.
40 And * Ezechias for the people in the time of Sennacherib, and diuers others for many. 21.& 18.42 45. 2.Kin.19.15
41 Euen so now, seeing vice is increased, and wickednes abounded, & the righteous haue prayed for the vngodly, wherfore shall not the same effect followe also now?
42 Then he answered me, and saide, This present life is not the end: of times honour is reteined in it: therfore haue they prayed for the weake.
43 But the day of iudgement shall be the end of this worlde, & the beginning of the immortalitie to come, wherin all corruption shall ceasse.
44 Intemperancie shall passe away: infidelitie shalbe cutte of: righteousnes shall growe vp, and the veritie shall spring vp.
45 Then shall no man bee able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.
46 I answered then, and said, this is my first & last saying, that it had beene better not to haue giuen the earth to Adam, or when it was giue him, to haue kept him that he should not haue sinned.
47 For what profite is it for men in this present life to be in heauinesse, and after death to feare punishment?
48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redounded vnto vs that come of thee. Rom.5.18.
49 For what profite is it vnto vs, if there be promised an immortall life, when we doe the workes that bring death?
50 And that an euerlasting hope should be promised vs, seeing that we betide our selues to deadly vanitie?
51 And that there should be appointed vs dwellings of health & safetie, if we haue liued wickedly?
52 And that the glorie of the moste Hygh should be kept to defend them which haue lead a patient life, if we haue walked in the wicked wayes?
53 And that an eternal Paradise should be shewed,

shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For we haue beene conuersant in vnpleasant places)

55 And that the faces of them, which haue abstained, should shine more then starres, if our faces be blacker then darknes?

56 For while we lived, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the maner of the battel, which man, that is borne in the earth, shal fight,

58 That if he be ouercome, he should suffer as thou hast said: but if he get the victorie, he should receiue the thing that I said.

Deu. 30.19 59 For this is the life, whereof Moyses spake vnto the people, while he lived, saying, *Chuse thee life that thou maist liue.

60 Neuertheleſse, they beléeued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauines should not so be to their destruction, as ioy should come vnto them, to whome saluation is perswaded.

62 I answered then and said, I know, Lord, that the most high is called merciful, in that he hath mercie vpon them, which are not yet come to that world,

63 And that he hath pitie on those that walke in his Lawe,

Rom. 2. 4. 64 And that *he is pacient: for he long suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as néedeth,

66 And that he is of great mercie: for he ouercommeth in mercie those that are present, and that are past, & them which are to come.

67 For if he were not aboundant in his mercies, the world could not continue, nor they that haue the possession therof.

68 He pardoneth also: for if he gaue not of his goodnes that they, which haue done euil, might be releued from their wickednes, the ten thousand part of men should not remaine alive.

69 And if he, being iudge, forgaue not those that be healed with his word, and tooke away the multitude of sinnes,

70 There should peradventure be verie fewe left in an vnnumerable multitude.

CHAP. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayer for him and for his people. 39 The promise of saluation to the iust. 55 The destruction of the vniust.

1 AND he answered mée, saying, The Most High made this world for many, but the world to come for fewe.

2 I will tell thée a similitude, O Esdras. As when thou askest the earth, it shal say vnto thée, that it giueth much earthly matter to make pots, but litle dust that gold commeth of, so is it with the worke of this world.

3 *There be many created, but fewe shal be saued. Mat. 20.16

4 Then answered I, & said, Then swallow vp the wit, O my soule, & deuour vnderstanding.

5 For thou hast promised to heare, & thou wilt prophesie: for thou hast no longer space, but the life giuen thée.

6 O Lord, if thou suffer not thy seruant, that wee may entreat thée, that thou maist giue seede vnto our heart, & prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can set him selfe for man?

7 For thou art alone, and we all are one workman ship of thine hands, as thou hast said.

8 For when the bodie is facioned now in the wombe, & thou hast giuen it members, thy creature is preserued by fire & water, and the worke, created by thée, doth suffer nine monethes the creature, which is facioned in it.

9 But the thing that conteineth, & that which is conteined, shal both be preserued, and when time is come, the womb, being preserued, deliereth the things that grewe in it.

10 For thou hast commanded the members, euen the breasts to giue milk vnto the fruit appointed to the breasts,

11 That the thing that is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousnes, nurturest it in thy Lawe, & reformest it with thy iudgement.

13 Thou slayest it as thy creature, & giuest it life as thy worke.

14 Being then that thou destroyest him, which with so great labours is facioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preserued.

15 Now therefore, O Lord, I will speake (as touching men in generall thou shalt rather prouide) but concerning thy people, for whose sake I am sorie,

16 And for thine inheritance for whose cause I mourne: for Israel, for whome I am wofull, and for Jacob, for whose sake I am grieued.

17 For them will I pray before thée, as well for my selfe, as for them: for I sée our faultes that dwell in the land.

18 ¶But I haue heard the sudden comming of the iudge, which is to come.

19 Therefore heare my voice, & understād my words, which I will speake before thée. The beginning of the words of Esdras, before he was taken vp.

20 O Lord, that liest for euer, which beholdest from aboue that which is aboue and in the aire,

31 Whose throne is inestimable, and his glorie incomprehensible, before whome the host of the Angels stand with trembling,
32 Whose keeping is turned in winde & fire, whose word is true, & sayings stedfast, whose commandement is strong, & gouernement terrible,
33 Whose looke dryeth vp the deyths, and wrath maketh the mountenes to melt awap as the thing beareth witnesse.
34 Heare the prayer of thy seruaunt, & receiue into thine eares the petition of thy creature.
35 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.
36 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.
37 Haue not respect vnto ꝑ wicked deeds of men, rather then to them that haue thy testimonies in afflictions.
38 Thinke not vpon those that haue walked fainedlp before thee, but remember them that reuerence thy will.
39 Let it not be thy will to destroy them, which haue liued like beastes, but looke vpon them that haue clearely taught thy lawe.
40 Take not displeasure with them, which appeare worse then beasts, but loue thē, that alwap put their trust in thy righteousnes and glorie.
41 For we and our fathers haue all the same sickness: but because of vs that are sinners, thou shalt be called mercifull.
42 If therefore thou wilt haue mercie vpon vs, thou shalt be called mercifull towardes vs which haue no workes of righteousnes.
43 For the righteous, which haue laid vp many good workes, let them receiue the reward of their owne deedes.
34 But what is man, that thou shouldst take displeasure at him? or what is this mortall generation, that thou shouldest be so grieued towards it?
2.Ring.8.46 6.Chr.6.36 35 * For verily there is no man among them that be borne, but he hath done wickedly, nor any that doeth confesse thee, which hath not done amisse.
36 For in this, O Lord, thy righteousnes & thy goodnes shalbe praised, if thou be merciful vnto them, which haue not the substance of good workes.
37 ¶ Then answered he mee, & said, Some things hast thou spoken aright, & according vnto thy words it shalbe.
38 For I will not verily consider ꝑ works of them, before the death, before the iudgement, before destruction:
Gen.4.4. 39 But * I will reioyce in ꝑ waps of the righteous, & I will remember the pilgrimage, the saluation & the reward that they shall haue.
40 Like as I haue spoken nowe, so shall it come to passe.
41 For as the husbandman soweth much seede vpon the ground, & planteth many trees, and yet alwap the thing that is sown, commeth not vp in time, neyther yet doth all that is planted, take roote: so neyther shall they all that are brought into the world, be saued.
42 I answered then and said, if I haue found grace, let mee speake.
43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:
44 So perisheth man, which is created with thine hands, and thou art called his paterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.
45 Be not wroth with vs, O Lord, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be merciful vnto thy creature.
46 Then answered he mee, and said, The thinges present are for the present, and the thinges to come for such as bee to come.
47 For thou art farre of that thou shouldest loue thy creature aboue mee: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.
48 In this also thou art marueilous before the Highest,
49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthie to boast thy selfe greatly among the righteous.
50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.
51 But learne thou for thy selfe, and seeke out the glorie for such as be like thee.
52 For vnto you is Paradise opened: the tree of life is planted: the time to come is prepared, plentiousnesse made readie: the citie is buylded, and rest is prepared, perfit goodnes and absolute wisedome.
53 The roote of euil is sealed vp frō you: the weakenes and moth is destroyed from you, and into hell flieth corruption to be forgotten.
54 Sorrowes are vanished awap, and in the end is shewed the treasure of immortalitie.
55 Therefore aske thou no more questions concerning the multitude of them that perish.
56 For when they had libertie, they despised the most High: they contemned his Lawe & forsoke his wayes.
57 Moreouer, they haue troden downe his righteous,
58 * Saying in their heart, that there was no God, though they knewe that they should dye. Psa.14.1.& 53.1.
59 For as the thing that I haue spoken of, is made readie for you: so is thirst and paine prepared for them: for God would not that man should perithe;

60 But

60 But they after they were created, haue defiled the Name of him that made thē, and are vnthankfull vnto him, which prepared life for them.
61 Therefore my iudgement is nowe at hand.
62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and saide,
63 Behold nowe, O Lorde: thou hast shewed me the many wonders, which thou art determined to do in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning & an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

1 HE answered me then, & saide, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue tolde thee before,
2 Then shalt thou vnderstand, that it is the time wherein the most High will begynne to visite the world which he made.
3 Therefore when there shall be seene * an earthquake in the world, and an vpsoze of the people,
4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen frō the beginning.
5 For as all that is made in the world, hath a beginning and an end, and the end is manifest,
6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.
7 And euery one that shal escape safe, and shall be delivered by his workes, and by the faith wherein ye haue beleeued,
8 Shall be preserued from the said perils and shall see my saluation in my lande, & within my borders: for I haue kept me holy from the world.
9 Then shall they haue pitie of them selues, which now haue abused my ways: and they that haue cast them out despitefully, shall dwell in paines.
10 For such as in their life haue receiued benefites, and haue not knowne me,
11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leasure of amendment, & would not vnderstand but despised it,
12 They must be taught it after death by paine.
13 And therefore be thou no more careful, to knowe howe the vngodly shall be punished, but inquire howe the righteous shall be saued, and whose the world is, and for whome it is, and when.
14 Then answered I, and said,
15 I haue afore said that which I say now and will speake it hereafter, that there be many more of them which perish, then of them that shall be * saued,

Matt. 24. 7.

Chap. 8. 3.
Mat. 20. 16

16 As the flood is greater then a drop.
17 And he answered me, saying, As the field is, so is also the seede: as the flowers be, so are the colours also: such as the workman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.
18 Surely when I prepared the worlde, which was not yet made for them to dwell in that nowe liue, no man spake against me.
19 For then euery one obeyed, but nowe the maners of them that are created in this world, that is made, are corrupted by a perpetuall seede, and by a lawe, whereout they can not rid them selues.
20 So I considered the world, and behold, there was perill, bicause of the deuises, that were sprung vp into it.
21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, & a plant out of a great people.
22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, & my plant, which I haue diessed with great labour.
23 ¶ Neuertheless, if thou will cease seuen days nio (but ye shalt not fast in the,
24 But shalt goe into a faire field, where no house is builded, & shalt eate onely of the flowers of the field, and eat no flesh, nor drinke wine, but the flowers only,
25 And pray vnto the most High continually) then will I come, & talke with thee.
26 So I went my way, as he had commanded me, into the field, which is called Ardath, & there I sate among the flowers, & did eate of the herbs of the field, and the meat of the same satisfied me.
27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within me, as afore,
28 I opened my mouth, and beganne to talke before the most High, and to say,
29 O Lord, when thou wouldest shew thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in ye wilderness, in a place where no mā dwelleth, in a barren place, when they came out of Egypt,
30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my wordes, thou seede of Jacob.
31 For beholde, I sowe my Lawe in you, that it may bring forth fruite in you, & that ye may be honoured by it for euer.
32 But our fathers, which receiued the Lawe, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.
33 * For they that receiued it, perished because they kept not the thing that was sowen in them.
34 And lo, it is a custome when the ground receiueth seede, or the sea a ship, or a vessel meate & drinke, if that perish wherein a thing is sowen, or wherein any thing is put,
35 Likewise the thing that is sowen, or is put therein, and the things that are

Exod. 19. 5.
& 24. 7.
Deut. 4. 13.

Exod. 32. 28

receiued,

receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.
36 For we that haue receiued the Lawe, perish in sinne, and our heart also which receiued it.
37 But the Lawe perisheth not, but remaineth in his force.
38 ¶ And when I spake these things in mine heart, I looked about me, and vpon the right side* I sawe a woman, whiche mourned sore, and lamented with a loude voyce, and was greeued in heart, and rent her clothes, and she had ashes vpon her head.
39 Then I left my thoughtes, wherein I was occupied, and turned me vnto her,
40 And saide vnto her, Wherefore weepest thou? why art thou so sore in mind?
41 And she said vnto me, Syr, let me alone, that I may bewaile my self, and increase sorowe: for I am sore vexed in my mind, and brought very lowe.
42 Then I saide vnto her, What aplieth thee? tell me.
43 And she saide vnto me, I thy seruant haue bene barren, and haue had no childe, hauing an husband thirtie yeres.
44 And euery houre, and euery day these thirtie yeres I pray to the most High day and night.
45 And after thirtie yeres, God heard me thine handmaide, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almightie.
46 And I nourished him with great trauell.
47 So when he grewe vp, and came to take a wife, I made a feast.

Chap. 10. 44

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

1 BVt when my sonne went into his chamber, he fell downe, and dyed.
2 Then we all ouerthrewe the lightes, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.
3 And when they had all left of to comfort me, and that I should be quiet, then I rose vp by night, & fled, and am come into this field as thou seest,
4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and fast, vntill I dye.
5 Then left I my purpose wherein I was, and spake to her angerly, and saide,
6 Thou foolish woman aboue all other, seest thou not our heaunes, and what commeth vnto vs?
7 For Sion our mother is all woful and is sore afflicted, & mourneth extremely.
8 Seeing we be all now in heaunes, and make our mone (for we be all sorowful) art thou sore for one sonne?
9 Demande the earth, and she shall tell thee p it is she which ought to mourne for the fall of so many p grow vpon her.
10 For from the beginning all men are borne of her, & other shal come, & behold, they walke almost all into destruction, & the multitude of them shalbe destroyed.
11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sore but for one?
12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my wombe, which I brought forth with heaunes, and bare with sorowes,
13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)
14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruit vnto mã, euen to him that laboured her.
15 Howe therefore withhold thy sorowe in thy selfe, and beare constantly that which commeth vnto thee?
16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.
17 Go thy way then into the citie to thine husband.
18 ¶ Then she said vnto me, I will not, I wil not go into p citie, but here wil I dy.
19 So I continued to speake more with her, and said,
20 Do not so, but be counselled: for howe many falles hath Sion? Be of good cõfort because of the sorowe of Ierusalem.
21 For thou seest that our Sanctuarie is laid waste: our aultar is broken downe: our Temple is destroyed:
22 Our psalterion sainteth, and the song ceaseth, & our mirth is vanished away, and the light of our candelstick is quenched, and the Ark of our couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our childre are put to shame, and our Priestes are burnt, and our Leuites are caried into captiuitie, and our virgines are defiled, and our wines rauished, and our righteous men spoyled, and our childre destroyed, & our yong men are brought in bondage, and our strong men are become weake,
23 And which is the greatest of all, Sion the seale hath lost her worship: for the is deliuered into the handes of them that hate vs:
24 And therefore shake off thy great heaunes, and put away the multitude of sorowes, that the Almightie may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.
25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraide of her and muised what it might be.

26 And

26 And behold, immediatly she cast out a great voice, verie fearfull, so that ꝑ earth shooke at the noyse of the woman.
27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie buylded, & a place was shewed from the ground and foundation. Then was I afrayd, and cryed with a loud voice, and sayd,
Chap. 4. I. 28 Where is Uriel ꝑ Angel *which came to mee at the first? for he hath caused mee to come into many and deepe considerations, & mine ende is turned into corruption, & my prayer to reproche.
29 And as I was speaking these words, behold, he came vnto mee, and looked vppon mee.
30 And lo, I lay as one dead, and mine vnderstanding was altered, & he tooke mee by the right hand and comforted mee, and set mee vppon my feete, and said vnto mee,
31 What aileth thee? and why is thy vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorry?
Chap. 5. 20. 32 And I said, Because thou hast forsaken me, and I haue done *according vnto thy words: I went into the field, and there haue I seene things, & see that I am not able to expresse.
33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.
34 Then said I, Speake vnto mee, my Lord, and forsake mee not, lest I dye vnthought vnfashnesse.
35 For I haue seene that I knewe not, & heare that I do not know.
36 Or is my vnderstanding deceiued, or doth my minde, being hautie, erre?
37 Now therfore I beseech thee that thou wilt shewe thy seruant of this wonder.
38 Then he answered me, & said, Heare mee, and I will informe thee, & tell thee wherefore thou art afrayd: for the most High hath reuealed many secrete things vnto thee.
39 He hath seene thy good purpose, that thou art sorie continually for thy people, and makest great lamentation for Sion.
40 This therfore is the vnderstanding of the vision, which appeared vnto thee a little while ago.
41 Thou sawest a woman mourning, and thou begannest to comfort her:
42 But now feelst thou the likenes of the woman no more, but there apeared vnto thee a citie buylded.
43 And where as shee told thee of ꝑ death of her sonne, this is the solution,
44 This woman, which thou sawest, shee is Sion: and where as shee tolde thee (euen shee which thou seest now as a citie buylded)
45 And as touching that shee said vnto thee, that shee was baren thirtie yeares, this was concerning that, there was euen thirtie yeares wherein there was no offring offred in her.
46 But after thirtie yeares, Salomon buylt the citie, and offred offrings: then bare the baren a sonne.
47 And where as thee told thee, that shee nourished him, with labour, that was ꝑ inhabiting of Ierusalem.
48 But where as thee tolde thee that her sonne, as his chaunce was, dyed when shee came into her chamber, that is the fall that is come to Ierusalem.
49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these thinges which haue chanced these are to be opened vnto thee.
50 For now the most high seeth that thou art sorie in thy minde, and because thou suffrest with all thine heart for her, hee shewed thee the clearenes of her glorie, & the fairenes of her beautie.
51 And therefore I bad thee remaine in the field where no house was buylt.
52 For I knew that the most high would shewe these things vnto thee.
53 Therfore I commanded thee to go into the field, where no foundation not buylding is.
54 For the worke of mans buylding can not stand in that place where the citie of the most High should be shewed.
55 And therefore feare not, neither let thine heart be afraid, but go in, and see the beautie and greatnesse of the buylding as much as thou art able to see with thine eyes.
56 And after this shalt thou heare, as much as thine eares may comprehend.
57 For thou art blessed above many, and art called with the moste High among the few.
58 But to morowe at night thou shalt remaine here,
59 And the most High shall shewe thee visions of high things, which the most High will do vnto them that dwel vpon earth, in the last dayes. So I slept the same night and another, as he had commanded mee.

CHAP. XI.

1 *The vision of an egle comming foorth of the Sea, and of her feathers,* 37 *Of a lyon comming out of the forest.*

1 THen sawe I a dreame, and beholde, there came vp from the sea an egle, which had twelue feathered wings and three heads.
2 And I sawe, and behold, shee spred her wings ouer all the earth, and all the windes of the ayre blew on her, & gathered them selues.
3 And I beheld, and out of her feathers grewe out other contrarie feathers, and they became litle feathers and small.
4 But her heads remained still, & the head in the middes was greater then the other heads, yet rested it with them.
5 Moreouer, I sawe that the egle flewe with his feathers & reigned vpon earth, and

and ouer them that dwelt therein.
6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.
7 I sawe also that the egle stode vp vpon her clawes, and spake to her feathers, saying,
8 Watch not altogether: sleepe euery one in his owne place, & watch vp course.
9 But let the heads be preserued for the last.
10 Nevertheless, I sawe that the voice went not out of her heads, but from the midder of her bodie.
11 Then I numbyed her cōtrary feathers, and behold, there were eight of them.
12 And I looked, and behold vppon the right side there arose one feather, & reigned ouer all the earth.
13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the nert stode vp, and reigned: it continued a long time.
14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.
15 Then there came a voyce vnto it, and said,
16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,
17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.
18 Then arose the third & reigned as the other afore, & it appeared no more also.
19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.
20 Then I looked, & behold in processe of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.
21 For some of them were set vp, but ruled not.
22 After this I looked and beholde, the twelue feathers appeared no more, nor the two wings.
23 And there was no more vpō the egles bodie, but two heads that rested, & fire wings.
24 Then sawe I also that two wings deuided them selues from the fire, and remained vnder the head, that was vpon the right side: for the foure continued in their place.
25 So I looked, & behold, the vnderwings thought to set vp them selues, & to haue the rule.
26 Then was there one set vp, but shortly it appeared no more.
27 And the second were sooner gone then the first.
28 Then I beheld, and lo, the two that remained, thought also in them selues to reigne.
29 And when they so thought, beholde, there awaked one of the heads that were at rest, which was in the midder: for that was greater then the two.
30 And then I sawe, that the two heads were ioyned therewith.
31 And behold, the head was turned with them, that were with it, & did eat vp the two vnderwings p̄ would haue reigned.
32 But this head put the whole earth in feare, & bare rule in it, ouer all those that dwelt vpon earth with much labour, & it had the gouernance of p̄ world, more then all the wings that had beene.
33 After this I looked, & behold, the head that was in the midder, suddenly appeared no more, as did the wings.
34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.
35 And I beheld, and lo the head vpon the right side deuoured that was vpon the left side.
36 ¶ Then I heard a voyce which said vnto me, looke before thee, and consider the thing that thou seest.
37 So I sawe, & behold as it were a lyon that roareth, running hastily out of the wood: & I sawe that he sent out a mans voyce vnto the egle, & spake, & said,
38 Heare thou, I will talke with thee, & the most High shall say vnto thee,
39 Art not thou that of the foure beasts remanedst, whome I made to reigne in my world, that by them the end of times might come,
40 And the fourth is come, & hath ouercome al the beasts that were past, & hath power ouer the world with great fearfulnes, & ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?
41 For thou hast not iudged the earth with trueth.
42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyars, & destroyed the dwellings of them that brought forth fruite, and hast cast downe the walles of such as did thee no harme,
43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mighte.
44 The most High also hath looked vpon the proude times, and behold, they are ended, and their abhominations are fulfilled.
45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine bodie,
46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that thee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

1 AND when the lyon spake these words to the egle, I sawe,

2 And

2 And beholde, the head that had the vp-
per hand, appeared no more, neither did
the foure wings appeare any more, that
came to it, and set vp them selues to
reigne, whose kingdome was small and
full of vpyoyes.
3 And I sawe, and beholde, they appea-
red no more, and the whole bodie of the
egle was burnt, so that the earth was in
great feare. Then I awaked out of the
trouble and trance of my mind, & from
the great feare, and saide vnto my spirit,
4 Io, this hast thou done vnto me in that
thou searchest out the ways of the most
Hygh.
5 Io, yet am I wearie in my minde, and
very weake in my spirit, & little strength
is there in me, for the great feare that I
received this night.
6 Therefore now I will beseech the most
Hygh that he will comfort me vnto the
end.
7 And I said, O Lorde, Lorde, If I haue
found grace before thy sight, and if I am
justified with thee before many other,
and if my prayer in dede be come vp be-
fore thy face,
8 Comfort me, and shew me thy seruant,
the interpretation and difference of this
horrible sight, that thou maist perfectly
comfort my soule,
9 Seeing thou hast iudged me worthy to
shewe me the last times.
10 ¶ Then he saide vnto me, This is the
interpretation of this vision,
11 The egle, whome thou sawest come vp
frō the sea, is the * kingdome which was
seene in the vision of thy brother Daniel.
12 But it was not expounded vnto him:
therefore now I declare it vnto thee.
13 Behold, the dayes come, that there shal
rise vp a kingdome vpon the earth, and
it shall be feared aboue all kingdomes
that were before it.
14 In it shall twelue Kings reigne one af-
ter an other,
15 Whereof ye second shall begin to reigne,
and shal haue more time then the twelue.
16 And this do the twelue wings signifie,
which thou sawest.
17 As for the voyce that thou heardest
speake, & that thou sawest not go out frō
the heades, but from the middes of the
body thereof, this is the interpretation,
18 That after the time of that kingdome
there shall arise great strife, and it shall
be in danger to fall, but it shall not then
fall, but shal be restored againe to his be-
ginning.
19 Concerning the eight vnderwings,
which ye sawest hang vnto her wings,
this is the interpretation,
20 In him shall arise eight Kings, whose
time shall be but small, and their peres
swift, and two of them shall perish.
21 But when the middle time commeth,
there shall be foure kept a time, whiles
his time beginneth to come. ye it may be
ended, but two shall be kept vnto ye end.
22 And whereas thou sawest three heads
resting, this is the interpretation,
23 In his last dayes shall the mosse
Hygh raise vp three kingdomes, & shall
call againe many things into them, and
they shall haue the dominion of ye earth,
24 And of those that dwell therein, with
much griefe aboue all those that were be-
fore them: therefore are they called the
heads of the egle.
25 For they shall accomplish his wicked-
nes, and shall finish his last end.
26 And whereas thou sawest that ye great
head appeared no more, it signifieth that
one of them shall die vpon his bed, & yet
with paine.
27 For the two that remaine, the sword
shall deuour them.
28 For the sword of the one shall deuoure
the other: but at the last shall he fall by
the sword him selfe.
29 And whereas thou sawest two vnder-
wings, that went off toward the head,
which was on the right side, this is the
interpretation,
30 These are they whome the most Hygh
hath preserued for their end, whose king
dome is little, and full of trouble, as thou
sawest.
31 And the lyon whom thou sawest rising
vp out of the wood and roaring, & spea-
king vnto the egle, and rebuking her for
her vnrighteousnesse with all the words
that thou hast heard,
32 This is the wind which the most high
hath kept for them, and for their wicked-
nes vnto the end, and he shall reprone
them, and cast before them their spoyles.
33 For he shal set them alive in the iudge-
ment, and shall rebuke them and correct
them.
34 For he will deliuer the residue of my
people by affliction, which are preserued
vpon my borders, and he shal make them
ioyfull, vntill the comming of the day of
iudgement, whereof I haue spoken vnto
thee from the beginning.
35 This is the dreame that thou sawest,
and these are the interpretations.
36 Thou onely hast beene meete to knowe
this secret of the most Hygh.
37 Therefore write all these things that
thou hast seene, in a booke & hide them,
38 And teach them the wise of the people,
whose hearts thou knowest may com-
prehend and keepe these secrets.
39 But waite thou here yet seuen dayes
mor, that it may be shewed thee what so
euer it pleaseth the most Hygh to declare
vnto thee: and with ye he went his way.
40 And when al the people perceiued, that
the seuen dayes were past, & I not come
againe into the citie, they gathered them
altogether, from the least vnto the most,
and came vnto me, and spake vnto me,
saying,
41 What haue we offended thee? or what
euil haue we done against thee, that thou
forsakest vs, & sittest in this place?
42 For of all the people thou only art left
vs as a grape of the vine, and as a can-
dle

Dan. 7. 7.

dle in a darke place, and as an hauen or ship preserued from the tempest.
43 Are not the euils which are come vnto vs sufficient?
44 If thou then forsake vs, howe much better had it ben for vs, that we had ben burnt also as Sion was burnt?
45 For we are no better then they that died there: and they wept with a loude voice. Then answered I them, and saide,
46 Be of good comfort, O Israel, and be not heauie, thou house of Iacob.
47 For the most High hath pon in remẽbrance, and the Almightie hath not forgotten pon in temptation.
48 As for me I haue not forsaken pon, nether am I departed from pon, but am come into this place to pray for the desolatiõ of Sion, that I might sẽke merie for the low estate of pour Sanctuarie.
49 And nowe goe pour way home euerie man, and after these dapes will I come vnto pon.
50 So the people went their way into the citie, as I commanded them:
51 But I remained still in the fielde seuen dapes, as he had commaunded me, and did eate only of the flowers of the field, and had my meat of the yeards in those dapes.

CHAP. XIII.

The vision of a winde comming foorth of the sea, 3 Which became a man. 5 His propertie & power against his enmies. 21 The declaration of this vision.

1 AND after the seuen dapes I dreamed a dreame by night.
2 And beholde, there arose a winde from the sea, and it moued all the waues therof.
3 And I looked, and beholde, there was a mightie man with the thousandes of heauen: and when he turned his countenance to looke, all the things trembled that were sẽne vnder him.
4 And when the voyce went out of his mouth, all they burned that heard his voice, as the earth faileth when it fẽleth the fire.
5 After these things I sawe, and behold, there was gathered together a multitude of men out of number, from the foure winds of ꝑ heauen, to fight against the man that came out from the sea.
6 And I looked, and beholde, he graued him selfe a great mountaine, and flewe vp vpon it.
7 But I would haue sẽne the countrey or place whereout the hill was graueu, and I could not.
8 I sawe after these things, and behold, al they which came to fight against him, were sore afraid, & yet they durst fight.
9 Neuertheles, when he sawe the fierenes of the multitude that came, he lifted not vp his hand: for he helde no sword nor any instrument of warre,
10 But only as I sawe, he sent out of his mouth, as it had bene a blast of fire, and out of his lips the winde of the flame, & out of his tong he cast out sparkes and stonnes.
11 And they were all mixt together, euen this blast of fire, the winde of the flame, and the great stonne, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp al, so that of the innumerable multitude there was nothing sẽne, but only dust, and smell of smoke. When I sawe this, I was afraide.
12 ¶ Afterwarde sawe I the same man come downe from the mountaine, and calling vnto him an other peaceable multitude.
13 And there came many vnto him, some with ioyful countenance, and some with sad: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and said,
14 Thou hast shewed thy seruant these wonders from the beginning, and hast coũted me worthy to receiue my praier.
15 Shewe me now therefore the interpretation of this dreame.
16 For thus I consider in mine vnderstanding, wo vnto them that shall be left in those dapes, and much more wo vnto them that are not left behinde.
17 For they that were not left, were in heauines.
18 Nowe vnderstand I the things that are laide vp in the latter dapes, which shall come both vnto them, and to those that are left behinde.
19 Therefore are they come into great perils and many necessities, as these dreames declare.
20 Yet is it easier, that he that is in danger, should fall into these, and foresee the things to come hereafter, then to passe away as a cloud out of the world.
21 ¶ Then answered he me, and said, The interpretation of the vision will I shew thee, and I will open to thee the thing that thou hast required.
22 Whereas thou hast spoken of them that are left behind, this is the interpretation.
23 He that shall beare the danger in that time, he shall keepe him selfe. They that be fallen into danger, are such as haue works & faith toward the most mightie.
24 Knowe therefore, that they which be left behinde, are more blessed then they that be dead.
25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the middes of the sea,
26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behinde.
27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and stonne,
28 And that he neither helde sword nor weapon, but that by his fierenes he destroyed

destroyed the whole multitude, ꝑ came to fight against him, this is the interpretation,

29 Beholde, the dayes come that the most high will begynne to deliuer them that are vppon the earth:

30 And he shall astonishe the hearts of them that dwell vpon the earth.

31 And one shall prepare to fight against an other, citie against citie, and place against place, * and nation, against nation, and realme against realme.

Mat. 24.7.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my sonne bee reuealed, whome thou sawest goe vp as a man.

33 And when all the people heare his voyce, euerie man shall in their own land leaue the battell that they haue one against an other.

34 And an innumerable multitude shall be gathered as one, as they that be willing to come, and to fight against him.

35 But he shall stande vppon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared & builded, as thou sawest the hil graueu forth without any handes.

37 And this my sonne shall rebuke the wicked inuentions of those nations, whiche for their wicked life are fallen into ꝑ tempest.

38 And into tourmentes like to flame, whereby they shall be tormented: and without any labour will he destroy them, euen by the lawe, whiche is compared vnto the fire.

39 And whereas thou sawest that he gathered an other peaceable people vnto him,

40 Those are ꝑ ten tribes which were carried away captiues out of their owne lande, * in the time of Oseas the king, whome Salmanasar the king of the Assyrians tooke captiue, and carried them beyond the riuer: so were they brought into an other land.

2. Kin. 17. 3.

41 But they tooke this counsell to themselues, that they would leaue the multitude of the heathen, and goe forth into a further countrie, where neuer mankinde dwelt,

42 That they might there kéepe their statutes, which they neuer kept in their owne lande.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most high then shewed them signes, * and stayed the springes of the floude till they were passed ouer.

Exod. 14. 21 to Iu. 3. 15. 16.

45 For thorowe the countrie there was a great iourney, euen of a peare and an halfe, and the same region is called * Arsareth.

*Or, Arareth.

46 Then dwelt they there vntill the latter time: and when they come forth again,

47 The most high shall hold still ꝑ springes of the riuer again, that they may goe thorowe: therefore sawest thou the multitude peaceable.

48 But they that bee leftе behinde of thy people, are those that be found within my borders.

49 Howe when he destroyed the multitude of the nations that are gathered together, he shal defende the people that remaine,

50 And then shal he shew great wonders vnto them.

51 Then saide I, O Loide, Loide, shewe me this, wherefore haue I seene the man commyng vp from the middes of the sea?

52 And he saide vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vppon earth see my Sonne, nor those that be with him, but in the time of that day.

53 This is the interpretation of ꝑ dreame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne lawe, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thée the rewardes with the most high: and after three other dayes I will speake other thinges vnto thée, and will declare the great and wonderous thinges.

57 Then went I forth vnto the fielde, glorifying and praysing the most Highe for the wonders which he did in time.

58 Which he gouerneth, and such things as come in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 Howe God appeared to Moyses in the bushe. 10. All thinges decline to age. 15. The latter times worse then the former. 29. The ingratitude of Israel. 35. The resurrection & iudgement.

1 VPon the thirde day I sat vnder an oke, and beholde, there came forth a voyce vnto me out of the bushe, & saide, Esdras, Esdras.

2 And I saide, Here am I, Loide, & stoode vp vpon my feete.

3 Then saide he vnto me, * In the bush I reuealed my selfe, & spake vnto Moyses, when my people serued in Egypt:

Exod. 3. 2. 8.

4 And I sent him, and led my people out of Egypt, and brought him vppon the mount Sinai, and I held him with me a long season,

5 And I told him many wonders, and shewed him the secretes of the times, & the end, & commaunded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And nowe I say vnto thée, that thou lay vp in thine heart the signes ꝑ I haue

shewed, and the dreames that thou hast sene, and the interpretations which thou hast heard.
8 For thou shalt be taken away from all, and thou shalt remaine hence forth with my counsell, and with suche as be like thee, vntill the times be ended.
9 For the worlde hath lost his youth, and the times begunne to wax olde.
10 For the world is diuided into twelue partes, and teme partes of it are gone alreadie, and halfe of the tenth parte.
11 And there remaineth that which is after the halfe of the tenth parte.
12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and nowe renounce the corruption.
13 Let goe from thee mortall thoughtes: cast away from thee the burdens of me, and put off now the weake nature,
14 And set aside ye most greuous thoughtes, and hast thee to departe from these times.
15 For greater euill then those, whiche thou hast sene nowe, shall they committe.
16 The weaker that the worlde is by reason of age, the more shall the euils be increased vpon them that dwell therein.
17 For the trueth is fledde farre away, & lies are at hand: for nowe hasteth the vision to come, that thou hast sene.
18 ¶ Then answered I, and saide before thee,
19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall be borne afterwarde, who shall admonishe them?
20 Thus the worlde is set in darkenesse, and they that dwell therein, are without light.
21 For thy lawe is burnt, therefore no man knoweth the thinges that are done of thee, or the workes that shall be done.
22 But if I haue founde grace before thee, sende the holy Ghost into me, and I will write all that hath bene done in the worlde, since the beginning, whiche was written in thy lawe, that men may finde the path, and that they which will liue in the latters dayes, may liue.
23 And he answered me, saying, Go, and gather the people, and say vnto them, that they seeke thee not for fourtie dayes,
24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are readie to write swiftly,
25 And come hither, and I will light a candle of vnderstanding in thine heart, which shal not be put out till the thinges be performed which thou shalt begin to write.
26 And then shalt thou declare some thinges openly vnto the perfecte men, and some thinges shalt thou shewe secretely vnto the wise: to morrow this houre shalt thou begiune to write.
27 Then went I forth, as he commanded me, and gathered all the people together, and saide,
28 Heare these wordes, O Israel, *Gene. 47.4.*
29 *Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,
30 And receiued the lawe of life, * which they kepte not, which ye also haue transgressed after them. *Act. 7. 53.*
31 Then was the land, euen the lande of Sion, parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kepte the wayes which the most high commanded you.
32 And for so much as he is a righteous Iudge, he toke fro you in time the thing that he had giuen you.
33 And nowe are ye here, and your brethren among you.
34 Therefore, if so be that ye will subdue your owne vnderstanding, and reforme your hearte, ye shall be kept alive, and after death shall ye obtene mercie.
35 For after death, shall the iudgement come, when we shall liue againe: and then shall the names of the righteous be manifest, and the workes of the vngodly shall be declared.
36 Let no man therefore come nowe vnto me, nor seeke me these fourtie dayes.
37 So I toke the fiue men, as he commanded me, & we went into the field, and remained there.
38 The next day, beholde, a voyce called me, saying, Esdras, * open thy mouth, & drinke that I giue thee to drinke. *Exe. 3. 2.*
39 Then opened I my mouth, and behold he reached me a full cuppe, which was full as it were with water: but the colour of it was like fire.
40 And I toke it, and dranke, and when I had dronke it, mine heart had vnderstanding, and wisedome grewe in my breast: for my spirit was strengthened in memorie.
41 And my mouth was opened, & shutte no more.
42 The most high gaue vnderstanding vnto the fiue men, that they wrote the high thinges of the night, whiche they vnderstood not.
43 But in the night, they did eate bread, but I spake by day, and helde not my tongue by night.
44 In fourtie dayes they wrote two hundreth and foure bookes.
45 And when the fourtie days were fulfilled, the moste highe spake, saying, The first that thou hast written, publish openly, that the worthie & vnworthie may reade it.
46 But keepe the seuentie last, that thou maist giue them to the wise among thy people.
47 For in them is the viene of vnderstanding, and the fountene of wisedome, and the riuer of knowledge: and I did so.

CHAP.

CHAP. XV.

The prophesie of Esdras is certeine. 5 The euils that shall come on the worlde. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition. 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

1 BEhold, speake thou in the eares of my people the words of prophesie, which I will put in thy mouth, saith the Lord,
2 And cause them to be written in a letter: for they are faithfull and true.
3 Feare not the imaginatiõs against thee: let not the vnfaithfulnesse of the speakers trouble thee, that spake against thee.
4 For euerie vnfaithful shal die in his vnfaithfulnesse.
5 Behoide, saith the Lorde, I will bring plagues vpon all the world, the swoorde, famine, death, and destruction:
6 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.
7 Therefore, saith the Lord, I will hold my tongue no more for their wickednesse, (they doe vngodlie) neither will I suffer them in the thinges, p they do wickedly.
Reue. 6. 10. & 19. 2. 8 Behoide, * the innocent and righteous blood crieth vnto me, and the soules of the iust crie continually.
9 I wil surely auenge them, saith the Lord, & receiue vnto me all the innocent blood from among them,
10 Behoide, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,
11 But I will bring thē out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.
12 Egypt shall mourne, and the foundations thereof shalle smitte with the plague and punishment, that God shall bring vpon it.
13 The plowmen that till the ground, shal mourne: for their sēdes shall faile thorough the blasting and haile, and by an horrible starre.
14 Woe to the worlde, and to them that dwell therein.
15 For the swoorde, and their destruction draweth neere, and one people shall stand vp to fight against another with swoords in their handes.
16 For there shalbe sedition among men, & one shall inuade another: they shall not regarde their king, and the Princes shall measure their doings by their power.
17 A man shall desire to go into a citie, and shall not be able.
18 Because of their pride the cities shal be troubled, the houses shalbe afraide, and men shall feare.
19 A man shall haue no pitie vppon his neighbour, but shal destroy their houses with the swoorde, and their goods shall be spoyled for lacke of bread, and because of great trouble.
20 Behold, saith God, I call together all the Kings of the earth to reuerence me, which are from the 'East, and from the South, from the East, & from Libanus, to take vppon them, and to repay the thinges that they haue done to them. 'Or, West.
21 As they do pet this day vnto my chosen, so will I do also, and recompense thē in their bosome: thus saith the Lord God,
22 My right hand shall not spare the sinners neither shall the swoorde cease from them, that shead innocent blood vppon earth.
23 The fire is gone out from his wrath, & hath consumed the foundations of the earth, and the sinners like the straw, that is kindled.
24 Woe to them that sinne, and keepe not my commandements, saith the Lorde.
25 I will not spare thē: depart, O childre, from the power: defile not my sanctuarie.
26 For the Lorde knoweth all them that sinne against him, and therfore deliuereth he them vnto death and destruction.
27 For now are the plagues come vpon the worlde, and ye shal remaine in them: for God will not deliuer you, because ye haue sinned against him.
28 Behoide, an horrible vision commeth from the East,
29 Where generations of dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the winde vpon the earth, that all they which heare them, may feare and tremble.
30 Euen the Carmaniãs raging in wrath shal go forth as the boyes of the forest, & shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.
31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.
32 Then these shalbe troubled, & keepe silence by their power, and shall flee.
33 From the land of the Assyrians shall the enemie besiege them, and consume some of them, and in their hoste shall be feare and dread, and strife among their kinges.
34 Behoide cloudes from the East, and from the North, vnto the South, and they are verie horrible to looke vpon, full of wrath and storme.
35 They shal smite one vpon another: and they shal smite downe a great multitude of starres vpon the earth, euen their own starre, & the bloud shalbe from the swoorde vnto the belly,
36 And the dongue of man vnto the Cames litter.
37 And there shalbe great fearefulnes, and trembling vppon earth, and they that see the wrath, shalbe afraid, and a trembling shall come vpon them.
38 And then there shall come greate

stormes from the South, and from the North, and part from the West.
39 And from the East shall windes arise and shall open it with the cloude, which he raised vp in wrath, and the starre, raised to feare the East & West winde, shalbe destroyed.
40 And the great and mightie cloudes shalbe lift vppe, full of wrath, and the starre, that they may make all the earth afraide, and them that dwel therein, and that they may powre out ouer euerie hie place, and lifted vp, an horrible constellation,
41 As fire and hayle, and flying swordes, and many waters, that all fields may be full, & all riuers with the aboundance of great waters.
42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the medowes, and their corne.
43 And they shal go with a streight course vnto Babylon, and make it afraide.
44 They shall come to her, and besiege her, and shall powre forth the constellation, and all the wroth against her: then shall the dust and smoke goe vp into the heauen, and all they that be about her, shall bewayle her.
45 And they that remaine vnder her, shall do seruice vnto them, that haue put her in feare.
46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,
47 Wo vnto thée, O wretch, because thou hast made thy selfe like vnto her, & hast deckt thy daughters in whoredom, that they might please & glorie in thy louers, which haue alway desired to committe whoredome with thée.
48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,
49 I wil send plagues vpon thée, widowhead, pouertie, and famine, & the sword, & pestilence, to waste thine houses with destruction and death.
50 And the glorie of thy power shalbe dried vp, as a flowre when the heate riseth, that is sent vpon thée.
51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie & the louers shall not be able to receiue thée.
52 Would I thus hate thée, saith the Lord,
53 If thou haddest not alway slaine my chosen, erakting the stroke of thine hands and saide ouer their death, when thou wast drunken,
54 Set forth the beautie of thy countenance:
55 The rewarde of thy whoredome shalbe in thy bosome: therefore shalt thou receiue a rewarde.
56 As thou hast done vnto my chosen, saith the Lord, so will God do vnto thée, & will deliuer thée vnto the plague.
57 And thy children shall die of hunger, & thou shalt fall by the swoide, & thy cities shalbe broken downe, & all thy men shall fall by the sword in the fielde.
58 And they that be in the mountains shal dye of hunger, & eate their owne flesh, and drinke their owne blood for want of bread and thirst of water.
59 And thou, as vnhappie, shalt come thorow the sea, and receiue plagues agame.
60 In the passage they shall cast downe the slame citie, and shal rote out one part of thy lande, and consume the portion of thy glorie, and shal returne to her that was destroyed.
61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalt be to thée as fire.
62 And they shall destroy thée, & thy cities, thy land, and thy mountains: all thy woodes and all thy fruitefull trees shall they burne with fire.
63 Thy children shall they carrie away capting, and shall spoyle thy substance, & marre the beautie of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, and Egypt and Syria.* 18. 38 *Of the euils that shall come vpon the worlde, with admonition how to gouerne themselues in afflictions.* 54 *To acknowledge their sinnes, and to commit themselues to the Lord.* 55 *Whose mightie prouidence and iustice is to be reuerenced.*

WO to thée, Babylon and Asia: woe to thée, Egypt and Syria.
2 Girde your selues with sacke & haire clothe, and mourne pour children, & be sorie for your destruction is at hand.
3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?
4 Plagues are sent vnto you, & who can driue them away?
5 May any man driue away an hungrie lyon in the woode? or quench the fire in stubble when it hath once begonne to burne? may one turne againe the arrow that is shot of a strong archer?
6 The mightie Lorde sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?
7 He shal cast lightenings, and who shall not feare? he shal thunder, and who shal not be afraide?
8 The Lord shall threaten, and who shall not vtterly be broken in pieces at his presence? the earth quaketh and the foundation thereof: the seas ariseth vp with waues from the deepe, and the waters therof are troubled, and the fishes therof, before the Lorde and the glorie of his power.
9 For strong is his right hand that bendeth the bow: his arrows that he shoteth, are sharpe, and shall not misse, when they beginne to be shot into the ends of the worlde.
10 Beholde, the plagues are sent, and shall not

not turne againe untill they come upon earth.
11 The fire is kindled and shal not be put out, till it consume the foundations of the earth.
12 As an arrow, which is shot of a mightie archer, returneth not backward, so the plagues that shall be sent uppon earth, shall not turne againe.
13 Wo is me, wo is me: who will deliuer me in those dayes?
14 The beginning of sorrowes and greate mourning: the beginning of famine, and great death, the beginning of warres, & the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these thinges, when the plagues come?
15 Behold, famine and plague, and trouble, and anguish are sente as scourges for amendement.
16 But for all these thinges they will not turne from their wickednesse, nor be alwayes mindfull of the scourges.
17 Behold, victaile shalbe so good cheape uppon earth, that they shall thinke them selues to be in good ease: but then shall the euils bud forth uppon earth, euen the sworde, the famine and greate confusion
18 For many of them that dwell uppon earth, shall perishe with famine, and the other that escape the famine, shall the sworde destroye.
19 And the deade shall bee cast out as dongue, & there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.
20 There shall be no man left to till the earth, and to sowe it: the trees shal give fruit, but who shall gather them?
21 The grape shall be ripe, but who shall tread them? for all places shall be desolate, so that one man shall desire to see an other, or heare his voyce.
22 For of one Citie there shall be ten left, and two of the fielde, which shall hide themselues in the thicke woodes, and in clefts of rockes.
23 As when there remaine three or foure olives in the place where olives growe, or among other trees,
24 Or as when a vineyarde is gathered, there are left some grapes of them that diligently sought thorowe the vineyard:
25 So in those dayes there shall be three or foure left by them that search their houses with the sworde.
26 And the earth shall be left waste, and the fields thereof shall waxe olde, & her wayes and all her pathes shall growe ful of thornes, bycause no man shal travell there through
27 The virgines shall mourne, having no bridegromes: the women shall make lamentation, having no husbandes: their doughters shall mourne having no helpers.
28 In the warres shal their bridegromes be destroyed, and their husbandes shall perishe with famine.
29 But, ye seruantes of the Lord, heare these thinges and marke them.
30 Beholde the worde of the Lorde, receiue it: beleeue not the gods of whome the Lorde speaketh: beholde the plagues drawe neere, and are not slacke.
31 As a travelling woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come upo her bodie, and when the child commeth to the birth, they tarie not a whit.
32 So shal not the plagues be slacke to come uppon the earth, & the worlde shall mourne, and sorrowe shall come upon it on euerie side.
33 O my people heare my worde: make you readie to the battell, and in the troubles be euen as straungers upon earth.
34 He that selleth, let him be as he that fleeth his way: and he that byeth, as one that will lose.
35 Who so occupieth marchandise, as he that winneth not: and he that buildeth, as he that shall not dwell therein:
36 He that soweth as one that shall not reape: he that cutteth the vine, as hee that shall not gather the grapes:
37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.
38 Therefore they that labour, labour in vaine.
39 For strangers shal reape their fruits, and people their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie and famine shall they get their children.
40 And they that occupie their marchandise with couetousnes, the more they decke their cities, their houses, their possessions, and their owne persons,
41 So much more, will I be angrie against them for their sinnes, saith the Lorde.
42 As a whore enuieth an honest and vertuous woman,
43 So shall righteousnes hate iniquitie, when she deckeeth her selfe, and shall accuse her openly, when he shall come that shall bridle the authour of all sinne upon earth.
44 And therefore be ye not like thereunto, nor the workes thereof, for ere it be long, iniquitie shall be taken away out of the earth, and righteousnes shall reigne among you.
45 Let not the sinner say, that he hath not sinned: for coles of fire shall burne upon his head, which saith, I haue not sinned before the Lorde God and his glorie.
46 Beholde, the Lorde * knoweth all the workes of men, their imaginations, their thoughtes and their hearte. *Luk. 16.15.*
47 * For as sone as he saide, Let the earth bee made, it was made, let the Heauen bee made, and it was created. *Genes. 1.1.*
48 By his words were the starres established

Psal. 147.4. blished, and he knoweth the number of them.
49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it contemeth.
50 He hath shut the sea in the middes of the waters, and with his word hath he hanged the earth vppon the waters.
51 He spreadeth out the heauen like a bawte: vppon the waters hath he founded it.
52 In the deserte hath he made springes of water, and pooles vppon the toppe of the mountaines, to powre out floods from the high rockes to water the earth.
53 He made man, and put his hearte in the middes of the bodie, and gaue him breath, life, and vnderstanding.
54 And the spirite of the Almightie God, which made all thinges, and hath searched all the hid thinges, in the secretes of the earth,
55 He knoweth your inuentions, and what ye imagine in your hearte when ye sinne and woulde hide your sinnes.
56 Therefore hath the Loyde searched and sought out all your workes, and wil put you all to shame.
57 And when your sinnes are brought forth before men, ye shal be confounded, and your owne sinnes shall stande as your accusers in the day.
58 What wil ye doe, or howe will ye hide your sinnes before God and his Angels?
59 Beholde, God him selfe is the Judge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shal God leade you forth, & deliuer you from all trouble.
60 For behold, the heat of a great multitude is kindled against you, and they shall take away certeine of you, and shall slay you for meate to the idols.
61 And they that consent vnto them, shall be had in derision, and in reproch, and troden vnder foote.
62 For in euerie place and Citie that are nere, there shall bee greate insurrection against those that feare the Loyde.
63 They shall be like madde men: they shall spare none: they shall spoyle, and waste such as yet feare the Loyde.
64 For they then shall waste and spoyle their goods, and cast them out of their houses.
65 Then shall the triall of my chosen appeare, as the golde is tried by the fire.
66 Yeare, O ye my beloued, saith the Loyd, Behold, the dayes of trouble are at hand, but I will deliuer you from them: be not ye afraide: doubt not, for GOD is your captaine.
67 Whosoe keepeth my commandementes and precepts saith the Loyde God, let not your sinnes weigh you downe, & let not your iniquities lifte them selues vppe.
68 Woe vnto them that are bound with their sins & couered with their iniquities as a fielde is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

TOBIT.

CHAP. I.

2 *Tobits parentage.3. His godlines.6. His equitie.8. His charitie and prosperitie.23. He fleeth, & his goods are confiscate.25. And after, restored.*

1 THE booke of the words of Tobit sonne of Tobiel, the sonne of Anaiel, the sonne of Aduel, the sonne of Gabael, of the seede of Asael, and of the tribe of Nephthalim,
2 Who in the time of *Enemessar king of the Assyrians was * ledde away captiue out of Thisbe, which is at the right hande of that citie, which is called properly Nephthalim, in Galilee aboue Aser.
3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many thinges liberally to the brethren, which were of my nation, & came with me to Ninue into the land of the Assyrians.
4 And when I was in mine owne countrie in the land of Israel, being but yong, all the tribe of Nephthalem my father fell from the house of Ierusalem, whiche was chosen out of al the tribes of Israel, that all the tribes shoulde sacrifice there, where the Temple of the tabernacle of the most Highe was consecrated, and built vp for all ages.
5 * Howe all the tribes, which fell from God, yea, and my father Nephthalims house offered to the heifar called Baal. 1.Kin.12.30.
6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem, at the feastes *bringing the first fruits, and the tenth of he fled frō idols.
the ashes, with that whiche was first shorne, & offered them at the altar to the Priestes the children of Aaron. Exo.22.29. deut.12.6.
7 The first tenth parte I gaue to the Priestes the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I solde, and came and bestowed it euerie yeare at Ierusalem.
8 The thirde tenth part I gaue vnto them to

Tobias being captaine amongest the Assyrians, did not leaue the way of truth.

*Or, Salmanasar.

2.King.17.3

Tobias was mercifull.

to whome it was méete, as Debora my fathers mother had commanded me: for my father left me as a pupill.

9 ¶ Furthermore when I was come to ye age of a man, I married Anna of mine owne kinred, & of her I begate Tobias.

He marieth to wife Anna, which beareth him Tobiah. *Nom.36.7*

10 ¶ But when I wasledde captive to Ninive, all my brethren, and those which were of my kinred, did eate of *the bread of the Gentiles.

Gen.43.32.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

13 Therefore the most high gaue me grace and fauour before Enemessar, so that I was his purueyor.

He found grace in the sight of Salmanasar.

14 ¶ And I went into Media, and I deliuered tenne talents of siluer to Gabael the *brother of Gabrias in the lande of Media.

*Or, sonne.
Or, in Rages, a citie of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stede: whose state, because it was troubled, I could not go into Media.

16 ¶ But in the time of Enemessar, I gaue many almes to my brethren, & gaue my bread to them which were hungrie,

Or, Salmanasar.

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about ye walles of Nineue, I buried him.

The charitie of Tobias.

18 And if the king Sennacherib had slaine any, when he was * come and fledde from Iudea, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the king.

3.King.19.35 36. Isai.37.36. 37. eccl9.48.14

19 Therefore when a certeine Niniuite had accused me to the king, because I did burie them, I hid my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

1.mac.7.41. 2.mac.8.19

Tobit fleeth from the face of Sennacherib.

20 Then all my goodes were spoyled, neither was there any thing left me beside my wife Anna, and my sonne Tobias.

21 Neuertheless * within fiue and fiftie dayes, two of his sonnes killed him, and they fledde into the mountenes of Ararath, and Sarchedonus his sonne reigned in his stede, who appointed ouer his fathers accomptes, and ouer all his domesticall affaires Achiacharus my brother Anaels sonne.

2.King.19.37. 2.chr.32.21

22 And when Achiacharus had made a request for me, I came againe to Ninive: now Achiacharus was cuphearer and keeper of the signet, and steward, and ouersawe the accomptes: so Sarchedonus appointed him ouer vnto him, and he was my brothers sonne.

Tobit returneth.

CHAP. II.

1 *Tobit calleth the faithfull to his table.* 3 *He leaueth the feast to burie the dead.* 10 *How he became blinde.* 13 *His wife laboureth for her liuing.* 14 *She reproacheth him bitterly.*

NOw when I was come home againe, and my wife Anna was restored vnto me, with my sonne Tobias, in the feast of Pentecost, which is the holie feast of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eate.

2 And when I saw abundance of meate, I said to my sonne, Go, and bring what poore man so euer thou shalt finde of our brethren which doeth remember God, & loe I will tarrie for thee.

Tobit doeth bid to dinner those which feare God.

3 But he came againe, and saide, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, & brought him into mine house vntill the going downe of the sunne.

Tobit, leauing his ghestes, taketh vp the dead bodie into his house to burie it.

5 Then I returned and washed, and ate my meate in heauinesse,

6 Remembring that prophesie of *Amos, which had saide, Your solemne feastes shalbe turned into mourning, and your ioyes into wailing.

Amos 8.10

7 Wherefore I wept, and after the going downe of the sunne I went and made a graue and buried him.

8 But my neighbours mocked me, and said, Doeth he not feare, to dye for this cause, who * fled away, and yet, loe, he buryeth the dead againe.

Tobit is rebuked of his neighbours. *Chap.1.19.*

9 The same night also when I returned from the burial, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And I knew not that sparrowes were in the wall, and as mine eyes were open, the sparowes cast down warme dongue into mine eyes, and a whitenesse came in mine eyes, and I went to the Physicians, but they helped me not. Moreouer Achiacharus did nourish me, vntill I went vnto Helemais.

He is made blinde for an example of patiencie to his posteritie.

11 And my wife Anna did take womens workes to doe.

The wife of Tobit laboureth for her liuing.

12 And when she had sent them home to the owners, they paied the wages, and gaue a kid.

13 Which when it was at mine house, & began to bleat, I saide vnto her. From whence is this kid? is it not stolen? render it to the owners: * for it is not lawful to eate any thing that is stolen.

The innocencie of Tobit. *Deut.22.1*

14 But she saide, It was giuen for a gifte more then the wages: but I did not believe, and bade her to render it to the owners, & I did blush because of her. Furthermore she said, * Where are thine alms, and thy righteousnesse? beholde, they all now appeare in thee.

Iob.2.9.

CHAP. III.

3 *The prayer of Tobit.* 7 *Sarra Raguels daughter, and the things that came vnto her.* 12 *Her prayer heard.* 19 *The Angel Raphael sent.*

1 THen I, being sorrowfull, did weepe, &
2 in my sorrowe prayed, saying,

O Lord, thou art iust, & all thy workes, and all thy waies are mercie and truth, & thou iudgest truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my sinnes or mine ignorances or my fathers, which have sinned before thee.

4 For they haue not obeyed thy cõmaundementes: wherefore thou hast delivered vs * for a spoyle, and vnto captivitie, and to death, and for a prouerbe of reproche to all them among whom we are dispersed, and now thou hast many and iust causes,

Deu. 28. 15. 37.

*Or, thy iudgementes are many, & true.

5 To do with me according to my sinnes, & my fathers, because we haue not kept thy commaundements, neither haue walked in trueth before thee.

6 Now therefore deale with me as seemeth best vnto thee, and commaunde thy spirite to be taken from me, that I may be dissolued, and become earth: for it is better for me to dye then to liue, because I haue heard false reproches, and am verie sorowfull: commaund therefore that I may be dissolued out of this distresse, and go into the euerlasting place: turne not thy face away from me.

Sarra is checked of her fathers maides.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maides,

8 Because she had bene maried to seuen husbandes, whome Asmodeus the euill spirite had killed, before that they had ben with her. Doest then not know, said they, that thou hast strangled thine husbandes? thou hast had seuen husbandes, neither wast thou named after any of them.

*Or, when she beate them for their faultes they sayde.

9 Wherefore doest thou beate vs for thee? if they be dead, go thy wayes hence to them, that we may neuer see of thee either sonne or daughter.

10 When she heard these things, she was verie sorowfull, so that she thought to haue strangled her selfe. And she saide, I am the onely daughter of my father, and if I doe this, I shall slaunder him, and shal bring his age to the grauе with sorowe.

Sarra prayeth, and fasteth that she may be delivered from shame.

11 Then she prayed toward the windowe and said blessed art thou, O Lorde my God, and thine holie and glorious name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And now O Lord, I set mine eyes, and my face towardes thee,

13 And say, Take me out of the earth, that I may heare no more any reproche.

The innocencie of Sarra. Her chastitie

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captivitie: I am the onely daughter of my father, neither hath he any manchilde to be his heire, neither a nye neere "kinsman or childe borne of him, to whome I may keepe my selfe for a wife: my seuen husbands are now dead, and why should I liue? But if it please not thee that I should die, commaund to looke on me, and to pitie me that I do no more heare reproche.

*Greek, neere brother.

16 So the prayers of the both were heard before the maiestie of the great God.

The prayers of Tobit, & Sarra are heard both at a time.

17 And Raphael was sent to heale them both, that is, to take away the wyteneesse of Tobits eyes, and to giue Sarra the daughter of Raguell for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, & Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Preceptes and exhortations of Tobit to his sonne.

Chap. 1. 14

1 IN that day Tobit remembred * the siluer which he had delivered to Gabael in Rages a citie of Media,

2 And saide with him selfe, I haue wished to dye death: wherefore do I not call for my sonne Tobias that I may admonish him before I die?

Tobits exhortation to his sonne, when he thought he should dye.

3 And when he had called him, he saide, My sonne, after that I am dead burie me, and despise not thy mother, but * honour her all the daies of thy life, and do that which shall please her, and anger her not.

The mother is to be reuerenced. Exod. 20. 12

4 Remember, my sonne how many dangers thy sustained when thou wast in her wombe,

5 And when she dieth, burie her by me in the same graue.

ecclus. 7. 17

God must be in our hearts.

6 My sonne, set our Lorde God alwayes before thine eyes, & let not thy will be set to sinne or to transgresse the commaundements of God. Do vprightly all thy life long, and followe not the wayes of vnrighteousnesse: for if thou deale truly, thy doinges shall prosperously succede be thee, and to all them which liue iustly.

Almes. Pro. 3. 9 eccl. 4. 1. & 14. 13. Luke. 14. 13.

7 Giue * almes, of thy substance: and when thou gieest almes, let not thine eye be enuious, neither turne thy face from any poore, lest that God turne his face from thee.

8 * Giue almes according to thy substance: if thou haue but a little, be not afraide to giue a litle almes

Eccl. 35. 10

9 For thou lapest vp a good store for thy selfe against the day of necessitie.

10 * Because that almes doeth deliver from death, and suffreth not to come into darkenesse.

Eccle. 29. 13

11 For almes is a good gift before the most High to all them which vse it.

Aduoutrie. 1. Thes. 4. 3

12 Beware of all * whoredome, my sonne, and chéeflip take a wife of the seede of thy fathers, and take not a straunge woman to wife which is not of thy fathers stock: for we are the children of the Prophets. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne that they married wives of their owne kinred, and were blessed in their children & their seede shall in-

inherite the land.

13 Now therfore, my sonne, loue thy bre-
thren, and despise not in thine heart thy
brethren, the sonnes & daughters of thy
people in not taking a wife of them: for
in pride is destruction, and much trou-
ble, and in fiercenes is scarcetie, & great
pouertie: for fiercenes is the mother
of famine.

Pride.

*or, vnprofi-
tablenes.

14 Let not the wages of any man, which
hath wrought for thee, tarie with thee,
but giue him it out of hand: for if thou
serue God, he will also pay thee: be cir-
cumspect, my sonne, in all thinges that
thou doest, and be well instructed in all
thy conuersation.

wages of an
hired ser-
uant.
Leuit 19.13.
Deut.24.14
15.

15 * Do that to no man which thou ha-
test: drinke no wine to make thee drun-
ken, neither let drunkennes go with thee
in thy iourney.

Mat.7.12.
Luk.6.31.

16 *Giue of thy bread to the hungrie, and
of thy garments to them that are na-
ked, & * of all thine abundãce giue almes
and let not thine eye be enuious, when
thou giuest almes.

Luk.14.13.
The hungrie
Mat.6.3.

17 *Powre out thy bread on the buriall
of the iust, but giue nothing to the
wicked.

*or, be liberal
to the iust,
euen to their
death.

18 Aske counsell alway of the wise, & des-
pise not any counsel that is profitable.

Counsell.

19 Blesse thy Lord God alway, and desire
of him that thy ways may be made
streight, and that all thy purposes, and
counsels may prosper: for euery nation
hath not counsell: but the Lord giueth al
good things, and he humbleth whom he
will, as he will: now therfore, my sonne,
remember my commaundements, nei-
ther let them at any time be put out of
thy mind.

God is to
blessed.

Cap.1.14.

20 * Furthermore I signifie this vnto thee,
that I delivered ten talents to Gabael
the sonne of Gabrias at Rages in
Media.

Pouertie
with the
feare of God

21 And feare not, my sonne, for as much
as we are made poore: for thou hast ma-
ny things, if thou feare God, & flie from
all sinne, and do that thing which is ac-
ceptable vnto him.

CHAP. V.

1 *Tobias sent to Rages. 5 He meeteth with the Angel Raphael, which did conduct him.*

1 TObias then answered, & said, Fa-
ther, I will do all thinges which
thou hast commanded mee.

2 But how can I receiue the siluer, see-
ing I know him not?

Tobias sent
by his fa-
ther to Ra-
ges, seeketh
a compani-
on, & mee-
teth with
Raphael,
whome he
bringeth to
his father.

3 Then he gaue him the handwriting, &
said vnto him, Seeke thee a man, which
may go with thee, whiles I yet liue, and
I will giue him wages, and go and re-
ceiue the money.

4 Therefore when he was gone to seeke a
man, he found Raphael the Angel.

5 But he knewe not, and said vnto him,
May I go with thee into the lande of
Media? and knowest thou those pla-
ces well?

6 To whome the Angel said, I will go vn-
to thee: for I haue remained with our bro-
ther Gabael.

7 Then Tobias said to him, Tarie for me,
till I tell my father.

8 Then he said vnto him, Go, & tarie not:
so he went in and said to his father, Be-
hold, I haue found one which will go
with mee. Then he said, Call him vnto
mee, that I may knowe of what tribe
he is, and whether he be faithfull to go
with thee.

9 So he called him, and he came in, & they
saluted one another.

10 Then Tobit said vnto him, Brother,
shewe mee of what tribe and familie
thou art.

11 To whome he said, Doest thou seeke a
stocke or familie, or an hired man to go
with thy sonne? Then Tobit said vnto
him, I would knowe, brother, thy kin-
dred and thy familie.

12 Then he said, I am of the kindred of A-
zarias and Ananias the great, & of thy
brethren.

13 Then Tobit said, * Thou art welcome
brother: be not now angrie with mee,
because I haue inquired to knowe thy
kindred, and thy familie: for thou art my
brother of an honest and good stock: for
I knewe Ananias, & Jonathas, sonnes
of that great Samaias: for wee went
together to Jerusalem to worship, and
offred the first borne, and the tenthes of
the fruites, and they were not deceiued
with the errour of our brethren: my
brother, thou art of a great stocke.

*or, thou com
mest happily

14 But tell mee, What wages shall I
giue thee? wilt thou a great a day and
things necessarie, as to mine own sonne?

15 Yea, moreouer if he returne safe, I will
adde something to the wages.

16 So they agreed. Then said he to To-
bias, Prepare thy selfe for the iourney,
and go you on Gods name. And when
his sonne had prepared all things for
the iourney, his father said, Go thou
with this man, and God which dwel-
leth in heauen, prosper your iourney, &
the Angel of God keepe you companie.
So they went forth both and depar-
ted, and the dogge of the young man
with them.

Tobias go-
eth forth,
the Angel
keping him
company.

17 But * Anna his mother wept, & said
to Tobit, Why hast thou sent away our
sonne? is he not the staffe of our hand
to minister vnto vs?

His mother
weepeth.
Chap.10.4.

18 Would to God we had not laid mo-
ney vpon money, but that it had beene
cast away in respect of our sonne.

19 For that which God hath giuen vs to
liue with, doth suffice vs.

20 Then said Tobit, Be not carefull my
sister: he shall returne in safetie, & thine
eyes shall see him.

21 For the good Angel doeth keepe him
companie, and his iourney shalbe pros-
perous, and he shall returne safe.

22 Then shee made an end of wee-
ping.

CHAP. VI.

1 Tobias deliuered from the fish. 8 Raphael sheweth him certeine medicines. 10 He conducteth him toward Sarra.

1 AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

2 And when the yong man went to wash him selfe, a fish leaped out of the riuer, & would haue deuoured him.

Tobias inuaded of a fish, is deliuered by the Angel.

3 Then the Angel said vnto him, Take the fish. And the yong man tooke the fish, and drewe it to land.

4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commaunded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man said to the Angel, Brother Azarias, what auayleth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a diuell or an euill spirite trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.

8 As for the gall, anoint a man that hath whiteness in his eyes, and he shalbe healed.

9 ¶ And when they were come nére to Rages,

10 The Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I will speake for her, that thée may be giuen thée for a wife.

11 For to thée doth * the right of her pertenue, séeing thou alone art the remnant of her kinred,

Num. 27. 8. & 36. 8.

12 And the maide is faire and wise: nowe therefore heare mée, and I will speake to her father, that we may make the marriage when we are returned from Rages: for I knowe that Raguel cannot marrie her to another according to the lawe of Moses: els he should deserue death, because the right doeth rather appertem to thée then to any other mã.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maide hath bene giuen to seuen men, who all dyed in the marriage chamber:

14 And I am the onely begotten sonne of my father, and I am afraid, least I go into her, and dye as the other before: for a wicked spirite loueth her, which hurtetth no bodie, but those which come in to her: wherefore I also feare, least I dye, and bring my fathers and my mothers life because of mée to the grave with sorowe: for they haue no other sonne to burie them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy father gaue thée, that thou shouldst marrie a wife of thine owne kined? Wherefore heare mée, O my brother: for thée shalbe thy wife, neither be thou carefull of the euill spirite: for this same night shal thée be giuen thée in mariage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fishe,

17 Which if the spirite do smell, he will flée away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pitie on you, and saue you: feare not, for thée is appointed vnto thée from the beginning, and thou shalt keepe her, & thée shall go with thée: moreouer I suppose that thée shall beare thée children: nowe when Tobias had heard these things, he loued her, and his heart was effectually iopned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

1 AND when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, & after they had saluted one another, thée brought them into the house.

Raphael & Tobias com to Raguel.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you my brethren? To whome they said, that they were of the tribe of Nephthalim, & of the captiues that dwelt at Nineue.

4 Then he said to them, Do ye knowe Tobit our kinsman? and they said, Wée knowe him. Then said hée, Is hée in good health?

5 And they said, He is both aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, & said vnto him, Thou art the sonne of an honest & good man: but when he had heard that Tobit was blind, he was sorowfull and wept,

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a cradie minde, & after that they had killed a ram of the flocke, they set much meat on the table. Then said Tobias to Raphael, Brother Azarias, put forth those thinges whereof thou spakest in the way, that this business may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, & Raguel said to Tobias, Eat, and drinke, and make merrie.

10 For it is meet that thou shouldst marrie my daughter: neuertheleſſe, I will declare vnto thée the truth.

11 I haue giuen my daughter in marriage to seuen men, who dyed that night which

which they came in vnto her: nevertheles, be thou of a good courage and merrie. But Tobias said, I will eat nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel said then, I Marrie her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, & she came to her father, and he tooke her by the hande, and gaue her for wife to Tobias, saying, Beholde, take her after the * Lawe of Moyses, and lead her away to thy father: and he blessed them,

Raguel giueth his daughter Sarra to Tobias.

Num. 36.6.

14 And called his wife Edna, and he took a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, & saide vnto her, Sister, prepare an other chamber, and bring her vnthither.

17 Which when she had done, as he had bidden her, she brought her thither: then Sarr. wept, and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lorde of heauen and earth gaue thée ioy for this thy sorrowe: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel blesseth the Lord.

1 AND when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembred the wordes of Raphael, and tooke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

Tobias followeth Raphaels counsel, as Chap. 6.7.

3 The which smell when the euill spirite had smelled, he fled into † vtmost partes of Egypt, whom the Angel bound.

† Or, vpmost.

4 And after that they were both shut in, Tobias rose out of the bedde, and saide, Sister, arise and let vs pray, that GOD would haue pitie on vs.

Tobias praier.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thée, and all thy creatures.

6 Thou madest Adam, and gauest him * Eua his wife for an helpe, and stay: of them came mankinde: thou hast said, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto him selfe.

Gen. 2.7. 18.22.

7 And nowe, O Lord, I take not this my sister for fornicatiõ, but vprightly: therefore graunt me mercy, that we may become aged together.

8 And he said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

Raguel, thinking Tobias was dead, made a graue for him.

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of the maides, and let them see whether he be aliue: if not, that I may burie him, and none knowe it.

13 So the maide opened the doore, and went in, and found them both asleepe.

14 And came forth, and tolde them that he was aliue.

15 Then Raguel praysed God, and said, O God, thou art worthy to be praysed with all pure, and holy prayse: therefore let thy Saintes prayse thée with all thy creatures, and let all thine Angels and thine elect prayse thée for euer.

Raguel praiseth God for Tobias.

16 Thou art to be praysed, O Lorde: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealte with vs according to great mercy.

17 Thou art to be praysed, because thou hast had mercy of two that were the onely begotten children of their fathers: graunt them mercy, O Lorde, and finishe their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast fourteene dayes.

20 For Raguel had saide vnto him by an oath, that he should not depart, before that the fourteene days of the marriage were expired,

Raguel giueth half of his goods toward the marriage of his daughter to Tobias.

21 And then he should take the halfe of his goodes, and returne in safetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

1 THen Tobias called Raphael, and saide vnto him,

2 Brother Azarias, take with thée a seruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tarrie long, he will be very sorrie.

Tobits care for his son. The Angel goeth on Tobias message.

5 So Raphael went out & came to Gabael, & gaue him the handwriting, who brought forth bagges which were sealed vp, and gaue them to him.

6 And in the morning they went forth, both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

1 NOwe Tobit his father counted euery day, and when the days of the iourney

ney were expired, and they came not,

The father and mother are in heaninesse for Tobias tarying.

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very sorie.

4 Then his wife saide vnto him, My sonne is dead, seeing he tarrieth: and she began to bewaile him, and said,

Chap. 5. 17.

5 Nowe* I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: be not carefull, for he is safe.

7 But she said, Holde my peace, and deceiue me not: my sonne is dead: and she went out euery day by the way, which they went, neither did she eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias, vntill the fourteene dayes of the wedding were expired, which Raguel had sworne, that he should tarie there. Then Tobias saide to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in lawe said vnto him, Tarie with me, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

Raguel giueth Tobias, and his wife leaue to depart.

10 The Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money,

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before my dy.

Sarra is instructed by her parents.

12 And he saide to his daughter, Honour thy father, and thy mother in lawe whiche are nowe thy parents, that I may heare good report of thee, and he kissed them. Edna also saide to Tobias, The Lorde of heauen restore thee, my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lorde. Beholde nowe, I commit to thee my daughter, as a pledge: do not intreat her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 Howe he was receiued. 10 His father hath his sight restored and praiseth the Lord.

1 After these things Tobias went his way, praising God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael saide to Tobias, Thou knowest brother, how thou diddest leaue thy father.

The Angels counsell to Tobias.

3 Let vs haste before thy wife, and prepare the house.

4 And take in thy hand the gall of the fish. So they went their way, and the dogge followed them.

5 Nowe Anna sate in the way looking for her sonne,

6 Whome when she sawe comming, she said to his father, Behold, thy sonne cõmeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoynt his eyes with the gall, and being pricked therewith, he shal rub & make the whitenes to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the neck of her sonne, and said vnto him, Seeing I haue seen thee my sonne, from hence forth I am content to dye, & they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenes pilled away from the corners of his eyes, & when he sawe his sonne, he fell vpon his necke,

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for euer, & blessed be all thine holy Angels.

15 For thou hast scourged me, & hast had pitie on me: for beholde, I see my sonne Tobias: and his sonne being glad went in, and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and praysing God to the gate of Nineue: & they which sawe him goe, marueiled, because he had receiued his sight.

17 But Tobit testified before them all that God had had pitie on him. And when he came neere to Sarra his daughter in lawe, he blessed her, saying, Thou art welcome daughter: God be blessed, whiche hath brought thee vnto vs, and blessed be thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him, 5 The which he would recompense. 11 15 Raphael declareth that he is an Angel sent from God.

1 Then Tobit called his sonne Tobias, & said vnto him, Prouide, my sonne, wages, for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not grieue me to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safety, and hath made whole my wife, and hath brought me the money, & hath likewise healed thee.

4 Then the old man said, It is due vnto him.

5 So he called the Angel, and saide vnto him, Take halfe of all ye haue brought, and

and go away in safetie.
6 But he tooke them both apart, and said vnto them, Praise God, & confesse him, and giue him the glorie, and praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalt his name, & to shewe forth his euident workes with honour: therefore be not wearie to confesse him.
7 It is good to keepe close the secretes of a King, but it is honourable to reuerence the workes of God: do that which is good, & no euill shall touch you.
8 Prayer is good with fasting, & almes, and righteousnes. A little with righteousnes is better then much with vnrighteousnes: it is better to giue almes then to lay vp golde.
9 For almes doth deliver from death, and doth purge all sinne. Those which exercise almes and righteousnes, shalbe filled with life.
10 But they that sinne, are enimies to their owne life.
11 Surely I will keepe close nothing from you: nevertheles, I said it was good to keepe close the secrete of a King, but that it was honourable to reuerence the workes of God.
12 Now therefore when thou didst pray, and Sarra thy daughter in lawe, I did bring to memorie your prayer before the Holie one: and when thou didst burie the dead, I was with thee likewise.
13 And when thou wast not grieued to rise vp, & leaue thy dinner to burie the dead, thy good deede was not hid from me: but I was with thee.
14 And now God hath sent mee to heale thee, & Sarra thy daughter in lawe.
15 I am Raphael one of the seuen holie Angels, which present the prayers of the Saincts, and which go forth before his holie maiestie.
16 Then they were both troubled, & fell vpon their face: for they feared.
17 But he said vnto them, Feare not, for it shall go well with you: praise God therefore.
18 For I came not of mine owne pleasure, but by the goodwill of your God: wherefore praise him in all ages.
19 All these dayes I did appeare vnto you, but I did neither eat nor drink, but you sawe it in vision.
20 Now therefore giue God thanks: for I go vp to him that sent mee: but write all things which are done in a booke.
21 And when they rose, they sawe him no more.
22 Then they confessed the great & wonderfull workes of God, and how the Angel of the Lord had appeared to them.

He that wil be acceptable to God, must be proued with tentation.

Gen. 18. 8. & 19. 3. Iudg. 13. 16

CHAP. XIII.

A thanksgiuing of Tobit, who exhorteth all to praise the Lord.

1 THen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, and blessed be his kingdome.
2 *For he doth scourge, and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can auoyde his hande.
3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.
4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God and our father for euer.
5 He hath scourged vs for our iniquities, and will haue mercie againe, & will gather vs out of all nations, among whom we are scattered.
6 If you turne to him with your whole heart, and with your whole mind, and deale vprightly before him, then wil he turne vnto you, and will not hide his face from you, but ye shall see what he will do with you: therfore confesse him with your whole mouth, and praise the Lord of righteousnes, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinfull nation. O ye sinners, turne and do iustice before him: who can tell if he will receiue you to mercie, and haue pitie on you?
7 I will extoll my God, and my soule shal praise the King of heauen, and shall reioyce in his greatnes.
8 Let all men speake, and let all praise him for his righteousnes.
9 O Ierusalem the holie citie, he will scourge thee for thy children's workes, but he will haue pitie againe on the sonnes of righteous men.
10 Giue praise to the Lord duely, and praise the euerlasting King, that his tabernacle may be buylded in thee againe with ioy: and let him make ioyful there in thee those that are captiues, and loue in thee for euer those that be miserable.
11 Many nations shall come from farre to the name of the Lord God, with gifts in their hands, euen gifts to the King of heauen: all generations shal praise thee, and giue signes of ioy.
12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.
13 Reioyce and be glad for the children of the iust: for they shalbe gathered, & shall blesse the Lord of the iust.
14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy sourges: for they shall reioyce for thee, when they shall see all thy glorie, and shall reioyce for euer.
15 Let my soule blesse God the great King.
16 For Ierusalem shalbe buylt vp with sapphires, and emerodes, & thy walles with precious stones, and thy towers, and

Deu. 32. 39. 1. sam. 2. 6. wisd. 16. 13.

and the bulwarkes with pure golde.
17 And the stretes of Ierusalem shalbe paued with Beral, & Carbuncle, and stones of Ophir.
18 And all her stretes shall say, 'Hallelujah, and they shall praise him, saying: Blessed be God which hath extolled it for euer.

'or, Souphir.
'or, praise ye the Lord.
'That is, Ierusalem.

CHAP. XIIII.

4 Lessons of Tobit to his sonne. 5 He prophesieth the destruction of Nineue. 7 And the restoring of Ierusalem and the Temple. 11 The death of Tobit, and his wife. 14 Tobias age and death.

1 SO Tobit made an ende of praising God.
2 And he was eight and fiftie yere old, when he lost his sight, which was restored to him after eyght yere, and he gane almes, and he continued to feare ÿ Lord God, and to praise him.
3 And when he was verie aged, he called his sonne, and sire of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am readie to depart out of this life.)
4 Go into Media, my sonne: for I believe that those things which Ionas the Prophet spake of Nineue, that it shalbe destroyed, and for a time peace shall rather be in Media, and that our brethren shalbe scattered in the earth from that good land, and Ierusalem shalbe desolate, & the house of God in it shall be burned, & shalbe desolate for a time.
5 Yet againe God * will haue pitie on them, & bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, and build vp Ierusalem gloriously, & the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.
6 And all nations shall turne, and feare the Lord God truely, and shall burie their idols.

Esra. 3. 8. & 6. 14.

7 So shall all nations praise the Lord, and his people shall confesse God, & the Lord shall exalt his people, & all those which loue the Lord in trueth and iustice, shall reioyce, and those also which shew mercie to our brethren.
8 And nowe, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.
9 But keepe thou the Lawe, & the commandements, and shewe thy selfe merciful & iust, that it may go well with thée.
10 And burie mée honestly, and thy mother with mée: but tarry no longer at Nineue. Remember, my sonne, howe Aman handled Achiacharus ÿ brought him vp, howe out of light he brought him into darknesse, and how he rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darknes. Manasses gane almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.
11 Wherefore nowe, my sonne, consider what almes doeth, and how righteousnes doth deliuer. When he had saide these things, 'he gaue vp the ghost in the bed, being an hundred and eight & fiftie yéere olde, and he buried him honourably.

'or, his soule failed him in the bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.
13 Where he became olde with honour, & he buried his father and mother in law honourably, and he inherited their substance, & Tobits his father.
14 And he dyed at Ecbatane in Media, being an hundreth and seuen and twentie yere olde.
15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor & Assuerus, & before his death he reioyced for Nineue.

IVDETH.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 He threateneth them that would not help him.

1 IN the twelfth yéere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane.
2 And built in Ecbatane the walles round about, of hewen stone, thrée cubites broad, & fiue cubites long, & made ÿ height of the wall seuentie cubits, & the breadth thereof fiftie cubites,
3 And made the towres thereof in the gates of it, of an hundreth cubites, & the breadth thereof in the foundation thrée score cubites,
4 And made the gates thereof, euen gates that were lifted vp on high, seuentie cubites, and the breadth of them fourtie cubites, for the going forth of his mightie armies, and for the setting in arap of his footemen.)
5 Euen in those dayes, King Nabuchodonosor made warre with king Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then

6 Then came vnto him al they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hydaspes, and the countrie of Arioch, the king of the Elymeans, and very many nations assembled them selues to the battell of the sonnes of Cheiod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, & to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast.

8 And to the people, that are in Carmel, and Galaad, and the hier Galile, and the great field of Esdrelain,

9 And to all that were in Samaria, and the cities thereof, and beyond Jorden vnto Jerusalem, and Betane, and Chelus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Vnto one come to Tanis, and Memphis, and to all the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandements of Nabuchodonosor king of the Assyrians, neither would they come vnto him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angrie with all his countrey, and sware by his throne and kingdome that he would surely be auenged vpon all those coasts of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, & all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell array with his power against King Arpharad in the seuenteenth yere, and he preuailed in his battell: for he ouerthrewe all the power of Arpharad, and all his horsemen, and all his chariets.

14 And he wan his cities, and came vnto Ecbatane, and tooke the towers, & spoyled the stretes thereof, and turned the beautie thereof into shame.

15 He tooke also Arpharad in the mountaines of Ragau, & smote him through with his dartes, and destroyed him vterly that day.

16 So he returned afterward to Nineue, both he and all his companie with a very great multitude of men of warre, and there he passed the time, and banketed, both he and his armie, an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commanded presumptuously that al people should be brought in subiection.
6 And to destroy those that disobeyed him. 15 *The preparation of Olofernes armie.* 23 *The conquest of his enemies.*

1 AND in the eighteenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should auenge him self on all the earth, as he had spoken.

2 So he called vnto him all his officers & all his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of ye Assyrians called Olofernes his chiefe captaine, & which was next vnto him and said vnto him,

5 Thus saith the great king, the lorde of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men ye trust in their owne strength, of footemen, an hundreth and twentie thousand, & the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrie, because they disobeyed my commandement.

7 And ye shalt declare vnto them, ye they prepare for me the land and the water: for I will goe forth in my wrath against them, & will couer the whole face of the earth with the feet of mine armie, and I wil gaue them as a spoyle vnto them,

8 So that their wounded shall fill their valleys, and their riuers, and the flood shall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the vtmost parts of all the earth.

10 Thou therfore shalt depart hence, and take vp for me all their countrie: and if they yelde vnto thee, thou shalt reserue them for me vntil the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them where so euer thou goest.

12 For as I liue, and the power of my kingdome, what so euer I haue spoken, that will I do by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to do them.

14 ¶ Then Olofernes went forth from ye presence of his lord, & called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battell, as his lord had commanded him, vnto an hundreth and twentie thousand, and twelue thousand archers on horseback,

16 And he set them in array according to ye manner of setting a great armye in array.

17 And

17 And he tooke camels and asses for their burdens, a very great number, & shéepe, and oxen, and goates without number for their prouision,
18 And vitaile for euery man of the army, and very much gold and siluer out of the Kings house.
19 Then he went forth and al his power, to go before in the voyage of King Nabuchodonosor, and to couer all the face of the earth Westward, with their chariots, and horsemen, and chosen footmen.
20 A great multitude also of sundrie sorts came with them like grashoppers, and like the gravell of the earth: for the multitude was without number.
21 And they went forth of Nineue thrée dayes iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is at the left hand of the vpper Cilicia.
22 Then he tooke all his armie, his footemen and horsemen, and charets, & went from thence into the mountaines,
23 And he destroyed Phud and Lud, and spoyled al the children of Rasses, and the children of Ismael, which were toward the wildernes at the South of the Chelians.
24 Then he went ouer Euphrates, and went through Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the sea.
25 And he tooke the borders of Cilicia, & destroyed all that resisted him, and came to the borders of Japheth, which were toward the South and ouer against Arabia.
26 He compassed also all the children of Madian, & burnt vp their tabernacles, and spoyled their lodges.
27 Then he went downe into the countrey of Damascus, in the time of wheat harvest and burnt vp all their fields, and destroyed their flocks and their beards: he robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sword.
28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods that Nabuchodonosor might only be worshipped.

1 SO they sent ambassadors to him with messages of peace, saying,
2 Beholde, we are the seruants of Nabuchodonosor the great King: we lye downe before thée: vse vs as shal be good in thy sight.
3 Behold, our houses and all our places, and all our fields of wheate, and our flockes, and our heards, and all our lodges and tabernacles lye before thy face: vse them as it pleaseth thée.
4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thée.
5 ¶ So the men came to Olofernes, and declared vnto them after this maner.
6 Then came he downe toward the sea coast, both he and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.
7 So they and all the countrey round about receiued them, with crownes, with dances, and with timbrels.
8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should cal vpon him as God.
9 Also he came against Esdraelon, néere vnto Judea, ouer against the great strait of Judea,
10 And he pitched betwéene Geba, and a citie of the Scythians, and there he tarried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraide and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie them selues. 9 They cried to the Lord, and humbled them selues before him.

1 NOwe the children of Israel that dwelt in Judea, heard all that Olofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to naught.
2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lorde their God.
3 For they were newly returned from a captiuitie, and of late all the people was assembled in Judea, and the vessels and the altar of the house had bene sanctified because of the pollution.
4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem,
5 And tooke all the tops of the hie mountains, and walled the villages that were in them, and put in vitailes for the prouision of warre: for their fields were of late reaped.
6 Also Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomesham, which is ouer against Esdraelon toward the open countrey néere to Dothaim,
7 Exhorting them to kéepe the passages of

of the mountaines: for by them there was an entrie into Judea, and it was easie to let them that woulde come vp, bycause the passage was streite for two men at the most.

8 And the children of Israel did as Joacim the hie Priestle had commaunded them with the Ancients of all the people of Israel, which dwelt at Ierusalem.

9 Then cried euerie man of Israel to God with great feruencie, & their soules with greate affection.

10 Both they and their wiues, and their children, and their cattell, and euerie stranger, and hireling, and their bought seruantes put sackecloth vppon their loynes.

11 Thus euerie man and woman, & the children, and the inhabitantes of Ierusalem fell before the Temple, & sprinckled ashes vppon their heades, and spred out their sacke cloth before the face of the Lorde: also they put sackecloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoyle, and their cities of their inheritance to destruction, and the Sanctuarie to pollution and reproche, and vnto derision to the heathen.

13 So God heardе their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuarie of the Lorde almightie.

14 And Joacim the hie Priest, and all the Priestes that stode before the Lord, and ministred vnto the Lord, had their loines girt with sackecloth, and offered the continuall burnt offering, with prayers and the free giftes of the people,

15 And had ashes on their mitters, and cried vnto the Lord with all their power for grace, and that he woulde looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the manner of the Israelites.

1 THen was it declared to Olofernes the cheefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shutte the passages of the mountaines, and had walled all the toppes of the hie hilles, & had laied impedimentes in the champion countrie.

2 Wherewith he was verie angrie, and called all the Princes of Moab, and the captaines of Ammon, and al the gouernours of the Sea coast.

3 And he saide vnto them, Shewe me, O ye sonnes of Canaan, who is this people that dwelleth in the mountaines? & what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is rayled among them ouer their armie.

4 And why haue they determined not to come to meete me more then all the inhabitantes of the West?

5 ¶ Then saide Achior the captaine of all the sonnes of Ammon, Let my Lorde heare the worde of the mouth of his seruaunt, and I will declare vnto thee the truth concerning this people that dwel in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruaunt. *Cha.11.7.9.*

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they woulde not followe the Gods of their fathers, whiche were in the land of Chaldea. *Gene.11.13.*

8 But they went out of the way of their Ancestors, and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their Gods, and they fled into Mesopotamia, and sojourned there manie dayes.

9 Then * their God commaunded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelte, and were increased with golde and siluer, and with verie much cattell. *Gene. 12.1.*

10 But when a famine couered all the lande of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their image.

11 * Therefore the King of Egypt rose vp against them, and vsed deceipte against them, and brought them lowe with labouring in bricke, & made them slaues. *Exo.1.8.*

12 Then they cried vnto their God, and he smote all the lande of Egypte with incurable plagues: so the * Egyptians cast them out of their sight. *Exo.12.37. 38.*

13 And * God dried the red sea in their presence, *Exo.14.21.*

14 And * brought them into mount Sina and Cades barne, and cast forth all that dwelt in the wilderniesse. *Exod.19.1.*

15 So they dwelt in the lande of the Amorites, and they destroyed by their strength al them of Esebon, and passing ouer Jordan, they inherited all the mountaines. *Iohn.12.*

16 And they * cast forth before them the Chanaanites, and the Pheresites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelte in that countrie many dayes.

17 And whiles they sinned not before their God, they prospered, bycause the GOD that hated iniquitie, was with them. *Iud.2.11. & 3.8.*

18 But * when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderfull sorte, * and were ledde captiues *2.King.25.8. 11.*

tines into a land that was not theirs: and the Temple of their God was cast to the grounde, and their cities were taken by the enimies.

19 But * nowe they are turned to their God, and are come vp from the scattering wherein they were scattered and haue possessed Ierusalem, where their Temple is, and dwell in the mountenes whiche were desolate.

Esra. 1. 1. 3.

20 Nowe therefore, my Loide and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my loide passe by, leaste their Loide defende them, and their God bee for them, and we become a reproch before all the worlde.

22 ¶ And when Achior had finished these sayings, al the people standing round about the tent murmured: and the cheife men of Olofernes, & all they that dwelt by the sea side and in Moab, spake that they shoulde kill him.

23 For, say they, we feare not to meete the children of Israel: for loe it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O loide Olofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God, whome Achior confessed. 14. Achior is deliuered into the handes of them of Bethulia, 18 The Bethulians crie vnto the Lorde.

1 AND when the tumult of ye men that were about the counsell, was ceassed, Olofernes, the cheife captaine of the armie of Assur, saide vnto Achior before al the people of the straungers, & before all the children of Moab, and of them that were hired, of Ephraim,

2 Because thou hast prophesied among vs to day, and haste saide that the people of Ierusalem is able to fight, by cause their God will defende them: and who is GOD but Nabuchodonosor?

Cha. 55. 21.

3 He will sende his power, and will destroy them from the face of the earth, & their God shall not deliuer them: but we his seruauntes will destroye them as one man: for they are not able to sustaine the power of our horses.

4 For we will tread them vnder feete with them, and their mountains shall be drunken with their blonde, and their feeldes shall be filled with their deade bodies, and their footesteppes shall not bee able to stande before vs: but they shall vtterly perishe.

5 The King Nabuchodonosor, loide of all the earth hath saide, euen he hath saide, None of my woordes shall bee in vaine.

6 And thou Achior an hireling of Ammon, bycause thou hast spoken these words in the day of thine iniquitie thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the ysson of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slaine when I shall put them to flight.

8 And my seruaunts shall carrie thee into the mountames, and they shall leaue thee at one of the hie cities: but thou shalt not perishe, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy minde, that they shall not be taken, let not thy countenaunce fall: I haue spoken it, and none of my woordes shall be in vaine.

10 Then commaunded Olofernes them concerning Achior, that they shoulde bring him to Bethulia, and deliuer him into the handes of the children of Israel.

11 So his seruauntes tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into ye mountains, and came into the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the toppe of the mountaine, they tooke their armour, and went forth of the citie vnto the toppe of the mountaine, euen all the throwers with slinges, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their loide.

14 Then the Israelites came down from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernour of their citie,

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniell, and Charmis the sonne of Melchiel.

16 And they called together all the Auncientes of the citie, and all their youth ranne together, and their women to the assemblie: and they set Achior in the middes of all the people. Then Ozias asked him of that whiche was done.

17 And he aunswered and declared vnto them the woordes of the counsell of Olofernes, and all the woordes that he had spoken in the middes of the Princes of Assur, and what soeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped

shipped God, & cried vnto God saying,
19 O Lord God of heauen, beholde their pride, and haue mercie on the baseneſſe of our people, and beholde this day the face of thoſe that are ſanctified vnto thee.
20 Then they comforted Achior, & praiſed him greatly.
21 And Ozias tooke out of the assembly into his houſe, and made a feast to the elders, and they called on the God of Iſrael all that night for helpe.

CHAP. VII.

1 *Olofernes doth beſiege Bethulia. 8 The counſel of the Idumeans and other againſt the Iſraelites. 23 The Bethulians murmur againſt their gouernours for lacke of water.*

1 THe next day, Olofernes commaunded all his armie, and all his people, which were come to take his parte, that they ſhould remoue their campes againſt Bethulia, and that they ſhould take all the ſtreites of the hill, and to make warre againſt the children of Iſrael.
2 Then their ſtrong men remoued their campes in that day, and the armie of the men of warre was an hundreth thouſand & ſeuentie footemen, & twelue thouſand horſemen, beſide the baggage and other men that were a foote among them, a verie great multitude.
3 And they camped in the plaine nere vnto Bethulia, by the fountene, & they ſpred abroade toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer againſt Eſdraelom.
4 Now the children of Iſrael, when they ſawe the multitude, were greatly troubled, and ſaide euerie one to his neighbour, Now will they ſhut vppe all the whole earth: for neither the hie mountaines nor the vallies, nor the hilles are able to abide their burden.
5 Then euerie one tooke his weapons of warre, and burning fiers in their towres, they remained & watched all that night.
6 But in the ſeconde day, Olofernes brought forth all his horſemen in the ſight of the children of Iſrael, which were in Bethulia,
7 And viewed the paſſages vp to their citie, and came to the fountenes of their waters, and tooke them, and ſet garisons of men of warre ouer them, and remoued toward his people.
8 Then came vnto him all the chiefe of the children of Eſau, and all the gouernours of the people of Moab, and all the captenes of the ſea coaſt, and ſaide,
9 Let our captene now heare a word, leaſt an inconuenience come in thine armie.
10 For this people of the children of Iſrael do not truſt in their ſpeares, but in the height of the mountenes, wherein they dwell, because it is not eaſie to come vp to the toppes of their mountenes.
11 Now therefore, my Lord, fight not againſt them in battell array, and there ſhall not ſo much as one man of thy people perithe.
12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe ſtill the water of the countrie, that commeth forth at the foote of the mountene.
13 For all the inhabitantes of Bethulia haue their water thereof: ſo ſhall thirſt kill them, & they ſhall giue vp their citie: and we and our people will go vp to the toppes of the mountens that are nere, and will campe vpon them, and watche, that none go out of the citie.
14 So they and their wiues, & their children ſhalbe conſumed with famine, and before the ſword come againſt them, they ſhalbe ouerthrown in the ſtreetes where they dwell.
15 Thus ſhalt thou render them an euill reward, because they rebelled and obeyed not thy perſon peaceably.
16 And theſe wordes pleaſed Olofernes and all his ſouldiers, and he appointed to doe as they had ſpoken.
17 So the campe of the children of Ammon departed, and with them fiue thouſand of the Aſſyrians, and they pitched in the valley, and tooke the waters, and the fountenes of the waters of the children of Iſrael.
18 Then the children of Eſau went vp with the children of Ammon, and camped in the mountenes ouer againſt Dothaim, and they ſent ſome of them ſelues toward the South, & toward the Eaſt, ouer againſt Kebel, which is nere vnto Chuſi, that is vppon the riuer Mochmur: and the reſt of the armie of the Aſſyrians camped in the fielde, and conered the whole land: for their tentes and their baggage were pitched in a wonderfull great place.
19 Then the children of Iſrael cried vnto the Lord their God, because their heart fapled: for all their enimies had compaſſed them about, and there was no way to eſcape out from among them.
20 Thus all the compaine of Aſſur remained about them, both their footemen, chariots and horſemen, foure and thirtie dayes: ſo that euen all the places of their waters fapled all the inhabitants of Bethulia.
21 And the ciſternes were emptie, and they had not water inough to drinke for one day: for they gaue them to drinke by meaſure.
22 Therefore their children ſwonned, and their wiues & yong men failed for thirſt, and fell downe in the ſtreetes of the citie, and by the paſſages of the gates, & there was no ſtrength in them.
23 Then all the people aſſembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cried with a lowd voyce, and ſaide before

all the elders.

24 The Lord iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required in peace of the children of Assur.

Exod.5.21.

25 For now we haue no helper: but God hath solde vs into their handes, that we should be ouerwhelmed downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoyle to the people of Holofernes, and to all his armie.

27 For it is better for vs to be made a spoyle vnto them, then to dye for thirst: for we will be his seruants that we may liue, and not see the death of our infantes before our eyes, nor our wiues, nor our children to dye.

28 We take to witnesse against you the heauen and the earth, and our God and Lord of our fathers, which punisheth vs, according to our sinnes, and the sinnes of our fathers, ẏ he lay not these thinges to our charge.

29 Then there was a great crye of all with one consent in the middes of the assemblie, and they cried vnto the Lorde God with a lowde voyce.

30 Then saide Ozias to them, Brethren, be of good courage: let vs waite yet fiue dayes, in the whiche space the Lorde our God may turne his mercie toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will do according to your worde.

32 So he separated the people, euerie one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were verie lowe brought in the citie.

CHAP. VIII.

The parentage, life and conuersation of Iudeth. 11 She rebuketh the faintnesse of the gouernours. 12 She sheweth that they should not tempt God, but waite vpon him for succour. 33 Her enterprise against the enimies.

2 NOw at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Elm, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kined, who died in the barely harueſt.

3 For as he was diligent ouer them that bound sheaues in the fielde, the heate came vpon his head, and he fell vpon his bed, and dyed in the citie of Bethulia, and they buried him with his fathers in the field betweene Dothaim & Balamo.

4 So Iudeth was in her house a widowe three yeares and foure moneths.

5 And she made her a tent vpon her house, and put on sackcloth on her loynes, and and ware her widowes apparell.

6 And she fasted all the dayes of her widowhode, saue the day before the Sabbath and the Sabbathes, and the day before the newe Moones, and in the feastes and solemne dayes of the houſe of Israel.

7 She was also of a goodly countenaunce and verie beautifull to beholde: and her husband Manasses had left her golde & siluer, and men seruants, and maide seruants, and cattell, & possessions, where she remained.

8 And there was none that could bring an euill reporte of her: for she feared God greatly.

9 Now when she heard the euill words of the people against ẏ gouernour, because they fainted for lacke of waters (for Iudeth had heard all the wordes that Ozias had spoken vnto them, and that he had * sworne vnto the to deliuer the citie vnto the Assyrians within fiue dayes)

Chap.7.26. 3.

10 Then she sent her maide, that had the gouernment of all thinges that she had, to call Ozias and Chabris and Charimus the Ancientes of the citie.

11 And they came vnto her, and she saide vnto them, Heare me ye gouernours of the whabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this oth which ye made and pronounced betweene God and you, and hath promised to deliuer the citie to the enimies, vnlesse within these daies the Lord turne to helpe you.

12 And nowe who are you that haue tempted God this day, & set your selues in the place of God among the children of men?

13 So now you seeke the Lord almightie, but you shall neuer know any thing.

14 For you cannot finde out the deapth of the heart of man, neither can ye perceiue the thinges that he thinketh: then how can you search out God, that hath made all these thinges, and know his minde, or comprehend his purpose? Nay my brethren, provoke not the Lord our God to anger.

15 For if he will not helpe vs within these fiue dayes, he hath power to defend vs when he will, euen euerie day, or to destroy vs before our enimies.

16 Do not you therefore binde the counsels of the Lord our God: for God is not as man, that he may be threatened, neither as the sonne of man, to be brought to indgement.

17 Therefore let vs waite for saluation of him, and cal vpon him to helpe vs, and he will heare our voyce, if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor familie, nor people,

nor

not citie among vs whiche worship the Gods made with handes, as hath bene afore time.

19 For * the whiche cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

Iud. 2. 11. & 4. 1. & 6. 1.

20 But we knowe none other God: therefore we trust that he will not despise vs, nor any of our lynage.

21 Neither when we shall be taken, shall Iudea be so famous: for our Sanctuarie shall be spoyled and he will require the prophanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the countrie, and the desolation of our inheritaunce will he turne vppon our heads among the Gentiles, wheresoeuer we shall be in bondage, and we shal be an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed vp fauour, but the Lorde our God shall turne it to dishonour.

24 Nowe therefore, O brethren, let vs shewe an example to our brethren, bycause their heartes depende vppon vs, and the Sanctuarie, and the house, and the altar rest vppon vs.

25 Moreouer, let vs giue thankes to the Lorde our God, which trieth vs euen as he did our fathers.

26 Remember what thinges he did to *Abraham, and howe he tried Isaac, & all ye did, * to Iacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother.

Gene. 22. 1. Gene. 28. 7

27 For he hath not tried vs as he tried them to the examination of their hearts, neither doth he take vengeaunce on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then saide Ozias to her, All that thou hast spoken, hast thou spoken with a good hearte, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuice of thyne hearte is good.

30 But the people were verie thirstie, and compelled vs to doe vnto them, as wee haue spoken, and haue brought vs to an othe which we may not transgresse.

31 Therefore nowe pray for vs, bycause thou arte an holie woman, that the Lord may sende vs rayne to fill our cisternes, and that we may faint no more.

32 Then saide Iudeth vnto them, Heare me, and I will doe a thyng, which shall be declared in all generations, to ye children of our nation.

33 You shall stand this night in the gate, and I will goe forth with mine handmaide: and within the dayes that yee haue promised to deliuer ye citie to our enemies, the Lorde will visite Israel by mine hande.

34 But inquire not you of mine acte: for I will not declare it vnto you, till the thinges be finished that I doe.

35 Then saide Ozias and the Princes vnto her, Goe in peace, and the Lorde God be before thee to take vengeance on our enemies.

36 So they returned from the tente, and went to their wardes.

CHAP. IX.

Iudeth humbleth her selfe before the Lorde, and maketh her prayers for the deliuerance of her people. 7. Against the pride of the Assyrians. 11. God is the helpe of the humble.

1 THen Iudeth fell vppon her face, and put ashes vpon her head, and put off the sackcloth wherewith shee was clothed. And about the time that the incense of that euening was offered in Ierusalem in the house of the Lorde, Iudeth cried with a lowde voyce, and said,

2 O Lorde God of my father * Simeon, to whome thou gauest a sworde to take vengeaunce of the straungers which opened the wombe of the maide, and defiled her, and discouered the thigh with shame, and polluted ye womb to reproch, (for thou haddest commaunded that it shoulde not be so,

Ge. 34. 2. 25

3 Yet they did thinges for the which thou gauest their Princes to the slaughter, for they were deceiued and washed their beds with bloud) and hast stricken the seruantes with the gouernours, and the gouernours vppon their thrones,

4 And hast giuen their wives for a prey, and their daughters to be captiues, and all their spoyles for a bootie to the children that thou loudest: which were moued with thy zeale, and abhorred the pollution of their blonde, and called vppon thee for aide, O God, O my God, heare me also a widowe.

5 For thou hast wrought the things afore, and these, and the thinges that shall be after, and thou considerest the things that are present, and the thinges that are to come.

6 For the thinges which thou doest purpose, are present, and say, Beholde, we are here: for all thy wayes are readie, and thy iudgementes are foreknowen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glorie in the strength of their footemen: they trust in swerde, speare, and bowe, and sling, and doe not knowe that thou art the Lord that breakest the battels: the Lorde is thy name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious name resteth, and to cast downe with weapons the hornes of the altar.

9 Beholde their pride, and sende thy wrath vppon their heades, giue into mine hande, which am a widowe, the

strength that I haue conceiued.

Iudg.4.21. & 5.26.

10 * Smite by the deceipte of my lippes the seruaunt with the Prince, and the Prince with the seruaunte: abate their height by the hande of a woman.

Iudg.7.2. 2.chro.14.11 & 16.8.& 20.6.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lorde, arte the helpe of the humble and little ones, the defender of the weake, & the protector of them that are forsaken, and the Sauiour of them that are without hope.

12 Surely, surely thou art the GOD of my father, and the God of the inheritaunce of Israel, the Lorde of Heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me words and craft, and a wound, and a stroke against them that enterprise cruell thinges against thy conuenaunt, and against thine holy Howse, and against the toppe of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all thy tribes, that they may knowe that thou arte the GOD of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

Iudeth decketh her self, and goeth forth of the citie. 11. She is taken of the watch of the Assyrians and brought to Olofernes.

1 NOW after she had ceased to crie vnto the God of Israel, and had made an ende of all these words,

2 She rose where she had fallen downe, and called her maide, and went downe into the house, in the whiche shee abode in the Sabbath dayes and in the feast dayes,

3 And putting away ꝑ sackecloth wherewith she was clad, & putting off ꝑ garments of her widowhood, she washed her bodie with water, and anointed it with much ointment, and dressed the haire of her heade, and put attire vppon it, and put on her garmets of gladnesse, wherewith she was clad during ꝑ life of Manasses her husband,

4 And she put slippers on her feete, and put on bracelets, and sleeues, and rings, & earinges, and all her ornamentes, and she decked her selfe brauely to allure the eyes of all men that should see her.

5 Then she gaue her maide a bottell of wine, and a potte of oyle, and filled a scrippe with flowre, & with drie figges, and with fine breade: so she lapped vp all these things to getherand layed them vppon her.

6 Thus they went forth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancientes of the citie, Chabris and Charmis.

7 And when they sawe her, that her face was chaunged, and that her garment was chaunged, they marvelled greatly at her wonderfull beautie, and saide vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplishe thyne enterprises to the glorie of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped GOD.

9 And shee saide vnto them, Commaunde the gates of the Citie to bee opened vnto me, that I may go forth to accomplishe the thinges whiche you haue spoken to me. So they commaunded the young men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, she and her maide with her, and the men of the Citie looked after her, vntill shee was gone downe the mountaine, and till shee had passed the valley, and coulde see her no more.

11 Thus they went streight forth in the valley, and the first watch of the Assyrianes met her,

12 And tooke her, and asked her, Of what people arte thou? and whence commest thou? and whither goest thou? And shee saide, I am a woman of the Hebrewes, and am fledde from them, for they shall be giuen you to bee consumed.

13 And I come before Olofernes, the chiefe captaine of your armie, to declare him true thinges, and I will shew before him the way wherebye he shall go and winne al the mountaines, without loosing the bodie or life of any of his men.

14 Now when the men heard her words, and beheld her countenaunce, they wondred greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lorde: nowe therefore come to his tent, and some of vs shal conduct thee vntill they haue deliuered thee into his handes.

16 And when thou standest before him, be not afraid in thine heart, but shewe vnto him according as thou hast to say, and he will intreate thee well.

17 Then they chose out of them an hundreth men, & prepared a chariot for her and her maide, and brought her to the tent of Olofernes.

18 Then there was running to and fro, throughout the campe: for her comming was bruited among the tentes: & they came and stoode rounde about her: for she stoode without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marvelled at her beautie, & wondered at the children of Israel because of her: and euerie one said vnto his neigh-

neighbour, Who would despise this people, that haue among them suche women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Holofernes garde went out, and all his seruaunts, and they brought her into the tent.

21 Now Holofernes rested vppon his bed vnder a canopie, which was wouen with purple and golde and emerandes, & precious stones.

22 So they shewed him of her, & he came forth vnto the entrie of his tent, & they carried lampes of siluer before him.

23 And when Judeth was come before him and his seruaunts, they all marvelled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruaunts tooke her vp.

CHAP. XI.

1 Holofernes comforteth Judeth, 3 And asketh the cause of her comming. 5 She deceiueth him by her faire wordes.

1 THen saide Holofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwelleth in the mountenes, had not despised me, I wold not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegarde: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thée, but intreate thée well, as they doe the seruaunts of King Nabuchodonosor my lord.

5 Then Judeth saide vnto him, Receiue the wordes of thy seruaunt, and suffer thine handmaide to speake in thy presence, and I will declare no lye to my lord this night.

6 And if thou wilt followe the words of thine hand maide, God will bring the thing perfectly to passe by thée, and my lord shall not fayle of his purpose.

7 As Nabuchodonosor king of all the earth liueth, & as his power is of force, who hath sent thée to reforme all persons, not onely men shall be made subiect to him by thée, but also the beastes of the fields & the cattell, and the foules of the heauen shal liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisdome & of thy prudent spirite, & it is declared thorough the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre marueloys.

Chap. 5. 5. 9 Now * as concerning the matter which Achior did speake in thy counsell, we haue heardde his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thée.

10 Therefore, O lord and gouernour, reiect not his word, but set it in thine hart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore least my lord should be frustrate, and voide of his purpose, and that death may fall vpon them, and that they may be taken in their sinne, whiles they prouoke their God to anger, which is so oft times as they doe that which is not beseeming,

12 (For because their victaile faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all thinges p God had forbidden them to eate by his lawes:

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle, which they had reserued & sanctified for the Priests that serue in Jerusalem before the face of our God: the which thinges it is not lawfull for any of the people to touche with their handes.

14 Moreouer they haue sent to Jerusalé, because they also that dwell there, haue done the like, suche as should bring them licence from the Senate)

15 Now when they shal bring them word, they will doe it, & they shalbe giuen thée to be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thée, whereof al the earth shall wonder, and whosoeuer shall heare it

17 For thy seruaunt feareth God, and worshipperth the God of heauen day and night, and now let me remaine with thée, my lord, and let thy seruaunt go out in the night into the valley, and I will pray vnto God, that he may reueale vnto me when they shall commit their sinnes,

18 And I will come and shewe it vnto thée: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thée.

19 And I will leade thée through the middes of Judea, vntil thou come before Jerusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as shepe that haue no shepheard, and a dogge shall not barke with his mouth against thée: for these thinges haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shew thée.

20 ¶ Then her wordes pleased Holofernes, and all his seruaunts, and they marueled at her wisedome, and saide,

21 There is not such a woman in all the world, both for beautie of face, and wise-

dome of wordes.

*Or, hath done well.

22 Likewise Olofernes saide vnto her, God hath done this, to send thee before the people that strength might be in our handes, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and witte in thy wordes: surely if thou do as thou haste spoken, thy God shalbe my God, & thou shalt dwell in the house of Nabuchodonosor, and shalt be renowmed throughout the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meate of the Gentiles. 5 She maketh herre-quest that she might go out by night to pray. 11 Olofernes causeth her to come to the banket.

1 THen he commanded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

Gen.43.32. dan.1.8. 106.1,11.

2 But Iudeth saide, * I may not eate of them, least there should be an offence, but I can suffice my selfe with the thinges that I haue brought.

3 Then Olofernes saide vnto her, If the thinges that thou hast, should faile, how should we gine thee the like? for there is none with vs of thy nation.

4 Then saide Iudeth vnto him, As thy soule liueth, my Lorde, thine handmaide shall not spend those things that I haue, before the Lord worke by mine hand the thinges that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and she slept vntill midnight, and rose at the morning watch,

6 And sent to Olofernes, saying, Let my lorde commande that thine handmaide may go forth vnto prayer.

7 Then Olofernes commanded his garde that they should not stay her: thus she abode in the campe three dayes, and went out in the night into the valley of Bethulia, & washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the erectiõ of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruantes onely, and called none of them to the banket, that had the affaires in hand.

11 Then saide he to Bagoas the Eunuche who had charge ouer all that he had, Go & perswade this Hebrue woman, which is with thee, that she come vnto vs, & eat, and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, & not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and saide, Let not this faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs iopfully, and to be intreated as one of the daughters of the children of Assur, which remain in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shalbe my iop vnto the day of my death.

15 So she arose and trimmed her with garmentes, and with all the ornaments of women, and her maide went, and spread forth her skinnes on the ground ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirite was moued, and he desired greatly her compaine: for he had wayted for the time to deceiue her, from the day that he had seene her.

17 Then said Olofernes vnto her, Drinke now, and be merrie with vs.

18 So Iudeth saide, I drinke now, my lorde, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the thinges, that her maide had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then he had dronken at any time in one day since he was borne.

CHAP. XIII.

1 Iudeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 She returneth to Bethulia, and reioyceth her people.

1 NOw when the euening was come, his seruantes made haste to departe, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lorde, and they went to their beddes: * for they were all wearie, because the feast had bõene long.

Eccl9. 31. 20.15.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bedde: for he was filled with wine.

3 ¶ Now Iudeth had commanded her maide to stand without her chamber, & to wayte for her comming forth, as she did daily: for she said, she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, saide in her heart, O Lord God of all power, behold at this present the

works of mine hands for the exaltation of Ierusalem.
5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.
6 Then shée came to the post of the bedde which was at Olofernes head, & tooke downe his sauchin from thence,
7 And approched to the bed, & tooke holde of the haire of his head, & said. Strengthen mée, O Lorde God of Israel this day.
8 And shée smote twise vpon his necke with all her might, and shée tooke away his head from him,
9 And rolled his bodie downe from the bed, and pulled downe the canopie from the pillers, and anon after shée went forth, and gaue Olophernes head to her maide,
10 And shée put it in her scrippe of meat: so they twaine went together according to their custome vnto prayer, & prealsing thyrough the tentes, went about by that valley, and went by the mountaine of Bethulia, & came to the gates therof.
11 ¶ Then said Iudeth a farre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.
12 Now when the men of her citie heard her voyce, they made haste to go down to the gate of their citie, and they called the Elders of the citie.
13 And they ran all together both small & great: for it was aboue their expectation, that shée should come. So they opened the gate, and receiued her, and made a fire for a light, and stode round about them twaine.
14 Then shée said to them with a lowde voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enimies by mine hands this night.
15 So shée tooke the head out of the scripp & shewed it, & said vnto them, Behold ꝑ head of Olofernes, the chiefe capteine of the armie of Assur, & behold the canopie, Wherein he did lie in his drunkennesse, & the Lord hath smitten him by the hand of a woman.
16 As the Lord liueth, who hath kept mée in my way that I went, my countenace hath deceiued him to his destruction, & he hath not committed sinne with mée by any pollution or vilanie.
17 Then all the people were wonderfully astonished, and bowed them selues, and worshipped God, and said with one accorde, Blessed be thou, O our God, which hast this day brought to naught the enimies of thy people.
18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, & blessed be the Lord God, which hath created the heauens & the earth, which hath directed thée to the cutting off of the head of the chiefe of our enimies.
19 Surely this thine hope shall neuer departe out of the hearts of men: for they shall remember the power of God for euer.
20 And God turne these things to thée for a perpetuall praise, and visite thée ꝓ good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, So be it.

CHAP. XIIII.

1 *Iudeth causeth to hang vp the head of Olofernes.* 10 *Achior toyneth him selfe to the people of God.* 11 *The Israelites go out against the Assyrians.*

1 THen said Iudeth vnto them, Heare mée also, my brethren, and take this head, & hang it vpon the hiest place of your walles. 2. Mach. 8. 35.
2 And so soone as the morning shall appeare, & the sunne shal come forth vpon the earth, take you euery one his weapons, and go forth euery valiant man out of the citie, and set you a capteine ouer thé, as though you would go down into the fielde, toward the watche of the Assyrians, but go not downe.
3 Then they shall take their armour, and shall go into their campe, and raise vp ꝑ capteines of the armie of Assur, & they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.
4 So you and all that inhabite the coasts of Israel, shal pursue them, & ouerthrow them as they go.
5 But before you do these things, call mée Achior the Ammonite, that he may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.
6 Then they called Achior out of ꝑ house of Ozias, and when he was come and sawe the head of Olofernes in a certeine mans hand in the assemble of the people, he fell downe on his face, & his spirite failed.
7 But when they had taken him vp, hée fell at Iudeths feete, & reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shalbe astonished.
8 Now therefore tell mée all the things, that thou hast done in these days. Then Iudeth declared vnto him in ꝑ middes of the people all that shée had done, from the day that shée went forth, untill that houre shée spake vnto them.
9 And when shée had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnesse thyrough their citie.

10 And Achior, seeing al thinges that God had done for Israel, beleeued in God vnfaynedly, and circumcised the foreskin of his flesh, and was ioyned vnto ꝑ house of Israel vnto this day.

11 Assoone as ꝑ morning arose, they hãged the head of Holofernes out at the wall, & euery man toke his weapons, & they went forth by bandes vnto the straites of the mountaine.

12 But when the Assyrians sawe them, they sent to their captains, which went to the gouernours and chiefe captains, and to all their rulers.

13 So they came to Holofernes tent, and said to him that had the charge of al his thinges, Waken our Lord: for the slaues haue bene bolde to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Judeth.

15 But because none answered, he opened it, and went into the chamber, & founde him cast vpon the floore, and his head was taken from him.

16 Therefore he cryed with a loud voyce, with weeping and mourning, and a mightie cry, and rent his garments.

17 After, he went into the tent of Judeth where shee vsed to remaine, and found her not: then he leaped out to the people and cryed,

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Holofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye, and a very great noise throughout the campe.

CHAP. XV.

1 The Assyrians are afraide and flie. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Iudeth, and to praise God for her.

1 And when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpõ them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine & of the mountaines.

3 They also that had camped in ꝑ mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, & to Bebai, and Chobai, and Chola, and to all the coastes of Israel, suche as should declare vnto them the thinges that were done, and that all should rushe forth vpon their enimies to destroye them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Chobai: likewise also they that came frõ Ierusalem, and from all the mountains: for men had tolde them what thinges were don in the campe of their enimies, and they that were in Galaad & in Galile chased them with a great slaughter vntill they came to Damascus, & to the coastes thereof.

6 And the residu that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them, & were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was verie great.

8 Then Ioacim the hie Priest, & the ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glorie of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these thinges by thine hand: thou hast done much good to Israel, and God is pleased therwith: blessed be thou of the almightie Lorde for euermore: and all the people said, So be it.

11 And the people spoyled the campe the space of thirtie dayes, and they gaue vnto Judeth Holofernes tent, and all his siluer and beds, and basins, and all his stuffe, and shee toke it, and laid it on her mules, and made readie her charets, & laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a daunse among them for her, and shee toke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with Oliues, and her that was with her, & shee went before the people in the daunse, leading all the women: and all the men of Israel followed in their armour with crowns, and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 Shee offereth to the Lord Holofernes stuffe. 23 Her continencie, life and death. 25 All Israel lamenteth her.

1 Then Judeth began this confession in all Israel, and all the people sang this song with a loude voyce.

2 And Judeth said, Beginne vnto my GOD with timbrels: sing vnto my Lord with

with cymbals: tune vnto him a psalme: exalt his praise, and call vpon his name.
3 For God breaketh the battels, & pitched his campe in the middes of the people, and delivered me out of the hand of the persecuters.
4 Assur came from the mountaines forth of the North: he came with thousands in his armie, * Whose multitude hath shut vp the riuers, and their horsemen have couered the valleys.
5 He saide that he would burne vp my borders, and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, & my virgins a spoyle.
6 But the almightie Lorde hath brought them to naught by the hand of a woman.
7 For the mightie did not fall by ye yong men, neither did the sonnes of Titan smite him, nor the hye giants inuade him, but Judeth the daughter of Merari did discomfite him by the beautie of her countenance.
8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and annointed her face with ointment, and bound vp her haire in a coife, & tooke a linnen garment to deceiue him.
9 Her slippers rauished his eyes: her beautie tooke his minde prisoner, and ye sauchin passed through his necke.
10 The Persians were astonished at her boldnes, and the Medes were troubled with her hardinesse.
11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voyce, and turned backe.
12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battell of the Lord.
13 I will sing vnto the Lorde a song and praise, O Lorde, thou art great and glorious, marueious & inuincible in power.
14 Let all thy creatures serue thee: * for thou hast spoken, and they were made: thou hast sent thy spirite, and he made them vp: and there is none that can resiste thy voyce.
15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like ware: yet thou art mercifull to them that feare thee.
16 For all sacrifice is too little for a swete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.
17 Wo to the nations that rise vp against my kinred: the Lord almightie will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesche, and they shall feele them and weepe for euer.
18 ¶ After, when they went vnto Ierusalem, they worshipped ye Lord, & assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifres.
19 Judeth also offered all the stuffe of Holofernes, which the people had giuen her, and gaue the canopie which she had taken off his bed, for an oblation to the Lord.
20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of three monethes, and Judeth remained with them.
21 After this time, euery one returned to his owne inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrie.
22 And many desired her, but none had her companie all the dayes of her life after that Manasses her husband was dead, and was gathered to ' his people.
23 But she increased more and more in honour, and waxed old in her husbands house, being an hundreth and fiue yere olde, and made her maide free: so the dyed in Bethulia, and they buried her in the graue of her husband Manasses.
24 And * the house of Israel lamented her seuen dayes, and before the dyed, she did distribute her goods to all them that were nerest of kinred to Manasses her husband, and to them that were the nerest of her kinred.
25 And there was none that made the children of Israel any more afraid in the dayes of Judeth, nor a long time after her death.

Che.1.11.15

Gen.1.24. Psal.33.9.

' Or, her people.

Ger.50.10

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations.

Which followe the tenth Chapter.

4 Then Mardocheus saide, God hath done these things.
5 For I remember a dreame, which I sawe concerning these matters, and there was nothing therof omitted.
6 A little fountaine which became a flood, and was a light, and as the Sunne, and as much water, this flood was Esther whom ye King married, & made Queene.
7 And the two dragons are I & Aman.
8 And the people are they that are assembled to destroy the name of the Iewes.
9 And my people is Israel, which cried to God,

God, and are saued: for the Lorde hath saued his people, and the Lorde hath deliuered vs from all these euils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.
10 Therefore hath he made two lots, one for the people of God, and an other for all the Gentiles.
11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.
12 So God remembred his owne people, and iustified his inheritance.
13 Therefore those days shal be vnto them in the moneth Adar the fourteenth, and fifteenth day of the same moneth, with an assembly and ioy, and with gladnes before God, according to the generations for euer among his people.

CHAP. XI.

1 IN the fourth yere of the reigne of Ptolomeus and Cleopatra Dositheus, who said he was a Priest and Leuite, and Ptolomeus his sonne, that brought the former letters of * Phurai, which they said Dosmachus the sonne of Ptolomeus, which was at Ierusalem interpreted,
2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Mardocheus the sonne of Iaxus, the sonne of Semei, the sonne of Cis of the tribe of Benianin had a dreame,
3 A Iewe dwelling in the citie of Sulis, a noble man, that bare office in the kings court.
4 He was also one of the captiuitie which Nabuchodonosor the King of Babylon brought from Ierusalem w̃ Iechonias.
5 And this was his dreame, Behold a noise of a tempest with thunders, and earthquakes, and vproye in the land.
6 Behold two great dragons came forth readie to fight one against an other.
7 Their crie was great, wherebp all the heathen were readp to fight against the rightreous people.
8 And the same dap was full of darknes and obscuritie, and trouble, and anguish: pea, aduersitie, and great affliction was vpon the earth.
9 For then the rightreous fearing their afflictions, were amased, and being readie to die, cryed vnto God.
10 And while they were crying, the little well grew into a great riuer, and flowed ouer with great waters.
11 The light and the Sunne rose vp, and the lowlp were exalted, and deuoured p̃ glorious.
12 Nowe when Mardocheus had sene this dreame, he awoke and rose vp and thought in his heart vntill the night, what God would do, and so he desired to knowe all the matter.

CHAP. XII.

1 AT the same time dwelt Mardocheus in the kings court with Bagathas, and Thara, the kings Eunuches & keepers of the palace.
2 * But when he heard their purpose, & their imaginations, he perceiued that they went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof. *Esther. 2. 21. & 6. 2.*
3 Then caused the King to examine the two Eunuches with torments, & when they had confessed it, they were put to death.
4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.
5 So the King commanded that Mardocheus should remain in the court, and for the aduertisement, he gaue him a reward.
6 But Aman the sonne of Amadathus the Agagite, which was in great honor and reputation with the king, went about to hurt Mardocheus and his people, because of the two Eunuches of the king that were put to death.

CHAP. XIII.

1 *The copie of the letters of Artaxerxes against the Iewes.* 8 *The prayer of Mardocheus.*
1 THe copie of the letters was this, The great king Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces. *Ioseph. antiq. l. 11. chap. 6.*
2 When I was made Lorde ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe bp the reason of my power, but purposed with equitie alwap and gentlenes to gouerne my subiectes, & wholp to set them in a peaceable life, and therebp to bring my kingdome vnto tranquiltie, that men might safelp go throwe on euerp side, and to reuue peace againe, which all men desire.
3 Nowe when I asked my counsellers howe these thyngs might be brought to passe, one that was conuersant with vs, of excellent wisedome, and constant in good will, and shewed hym selfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,
4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrarie to all people, and haue alwapes despised the commandements of kings, and so that this generall empire, that we haue begonne, can not be gouerned without offence.
5 Seeing now we perceiue, that this people alone are altogether contrarie vnto euerp man, vsing strange and other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdom should not come to good estate,
6 Therefore haue we commanded, that all thep that are appointed in writing vnto pou bp Aman (which is ordeined ouer

ouer the affaires, and is as our seconde father shall all with their wives & children be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared ꝑ fourteenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thrust downe into the hel, to the intent that after this time our affaires may be without troubles, & well gouerned in all pointes.

8 Then Mardocheus thought vpon all the workes, and of the Loyde, and made his prayer vnto him,

9 Saying, O Loyde, Loyde, the King almightie, (for al things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen & earth, and al the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, & thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bowe downe to prouide Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue kist the sole of his fete.

14 But I did it, because I would not preferre the honour of a man aboue the glorie of God, & would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine howe they may bring vs to naught, yea, they would destroy the inheritance, that hath bene thine from ꝑ beginning.

16 Despise not the portion, which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be merciful vnto thy portion: turne our sorrowe into ioy, that we may liue, O Lord, & praise thy name: shut not ꝑ mouthes of them that praise thee.

18 All Israel in like manner cryed moste earnestly vnto the Lord, because ꝑ death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

1 QVene Esther also, being in danger of death, resorted vnto the Lord,

2 And laid away her glorious apparell, and put on the garmentes of sighing, and mourning. In stede of precious ointment, thee scattered ashes, and bongue vppon her head: and thee humbled her bodie greatly with fasting, and all the places of her ioy filled thee with the haire that she pluckt of.

3 And thee prayed vnto the Lord God of Israel, saying, O my Loyde, thou onely art our King: help mee desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in ꝑ kinred of my father, that thou, O Lord, tookest Israel from among all people, & our fathers from their predecessours for a perpetuall inheritance, and thou hast performed that which thou didst promise them.

6 Now Lord, we haue sinned before thee: therfore hast thou giuen vs into ꝑ hands of our enemies.

7 Because we worshipped their gods, O Lord, thou art righteous.

8 Neuertheleste it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idols,

9 That they will abolishe the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quench the glorie of thy temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, & to magnifie a fleshly King for euer.

11 O Loyde, giue not thy Scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie: but turne their deuise vpon them selues, and make him an example, that hath begone the same against vs.

12 Thinke vpon vs, O Lord, & shewe thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, & Lord of all power.

13 Giue me an eloquent speche in my mouth before the Lyon: turne his heart to hate our enemie, to destroy him, & all such as consent vnto him.

14 But deliuer vs with thine hande, and helpe me that am solitarie, which haue no defence but onely thee.

15 Thou knowest all thing, O Lord: thou knowest, that I hate the glorie of the vnrighteous, & that I abhorre the bed of ꝑ vncircumcised, & of all the heathen.

16 Thou knowest my necessitie: for I hate this toke of my preeminence, which I beare vpon mine head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor dronke the wine of the drink offerings,

18 And that I thine handmaide haue no ioy since the day that I was brought hither vntill this day, but in thee, O Loyde God of Abraham.

19 O thou mightie God aboue all, heare the voice of them, that haue none other hope, and deliuer vs out of the hand of

the wicked, and deliuer mée out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to go in to the King and make intercession for her people.
9 And shee performeth his request.

1 MArdocheus also bade Esther to go in vnto the King, & pray for her people and for her countrey.
2 Remember, saith he, the dayes of thy lowe estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.
3 Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.
4 And vpon the third day, when shée had ended her praper, shée layd away the mourning garmentes, and put on her glorious apparel,
5 And deckt her selfe goodly, after that she had called vpon God, which is the beholder and sauiour of all things, & tooke two handmaides with her.
6 Vpon the one shée leaned her selfe, as one that was tender.
7 And the other followed her, & bare the traine of her vesture.
8 The shine of her beautie made her face rose coloured: and her face was cheareful and amiable, but her heart was sorrowfull for great feare.
9 Then she went in thorowe all p̃ dores, and stoode before the King, and the King sate vpon his royal throne, and was clothed in his goodly aray, all glittering w̃ gold and precious stones, and he was verie terrible.
10 Then he lift vp his face, that shone with maiestie, and looked fiercely vppon her: therefore the Quéene fell downe, & was pale and faint, and leaned her selfe vpon the head of the maide, that went with her.
11 Nevertheleſſe, God turned the Kings minde, that he was gentle, who béing carefull, leaped out of his throne, & tooke her in his armes, till shée came to her selfe againe: and comforted her with loving words, and said,
12 Esther, what is the matter? I am thy brother, be of good cheare,
13 Thou shalt not dye: for our commandement toucheth the commons, and not thée: Come nere.
14 And so he held vp his golden scepter, & laid it vpon her necke,
15 And kissed her, and said, Talke with mée.
16 Then said shée, I sawe thée, O Lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie.
17 For wonderfull art thou, O Lord, and thy face is full of grace.
18 And as shée was thus speaking vnto him, she fel downe againe for faintnes.
19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

1 THe great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth & seuen & twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation. *Ioseph. antiq. 11. cha. 6*
2 There be many, that through the goodnes of Princes, and honour giuen vnto them, become verie proude,
3 And indeuour not only to hurt our subiects, but not content to liue in wealth, do also imagine destruction against those that do them good,
4 And take not onely all thankfulnesse away from men, but in pride and presumption, as they that be vnmindfull of benefits, they thinke to escape the vengeance of God, that seeth all things, and is contrarie to euill.
5 And oft times many, which be set in office, and vnto whome their friends causes are committed, by vaine entisemétes do wrapp them in calamities, that can not be remedied: for they make them partakers of innocent bloud,
6 And deceitfully abuse the simplicitie, and gentlenesse of Princes with lying tales.
7 This may be proued not onely by olde histories, but also by those thinges that are before our eyes, and are wickedly committed of such pestilences as are not worthie to beare rule.
8 Therefore we must take héede hereafter that we may make the kingdome peaceable for all men, what chaunge so euer shal come,
9 And discerne the thinges that are before our eyes, to withstand them with gentlenes.
10 For Aman, a Macedonian, the sonne of Amadathus, being in deed a stranger from the Persians blood, and farre from our goodnes, was receiued of vs,
11 And hath proued the friendship that we beare toward all nations, so that hée was called our father, and was honoured of euery man, as p̃ next person vnto the King.
12 But he could not vse him selfe soberly in this great dignitie, but went about to deprive vs of the kingdome, and of our life.
13 With manifolde deceipt also hath hée desired to destroy Mardocheus our preserver, which hath done vs good in all thinges, and innocent Esther the partaker of our kingdome, with all her nation.
14 For his mind was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdom of the Persians vnto them of Macedonia,

15 But

15 But we finde that the Iewes (which were accused of this most wicked man that they might be destroyed) are no rebellious doers, but vse most iust lawes,
16 And that they be the children of the most high and almightie and euerliuing God, by whom the kingdome hath bene preserued vnto vs, and our progenitors in very good order.
17 Wherefore ye shall doe well, if ye doe not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
18 For he that inuented them, hangeth at Sulis before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deseruing.
19 Therefore ye shall publish the copie of this letter in all places, that the Iewes may freely liue after their owne lawes.
20 And ye shall aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppressed them.
21 For almightie God hath turned to ioy the day, wherein the chosen people should haue perished.
22 Moreouer, amōg other solemne days ye shal keepe this day with al gladnes.
23 That both now and in time to come, this day may be a remembrance of deliuerance for vs, and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.
24 Therefore al cities & countries that do not this, shal horribly be destroyed with sword & fire, and shal not only not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

The Wisedome of Salomon.

CHAP. I.

1 Howe we ought to search and inquire after God. 2 Who be those that find him. 5 The holy Ghoste. 8 11 We ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteousnes and vnrighteousnes.

1 Loue * righteousnes, ye
that be Iudges of the
earth: thinke reuerently of the Lord, and seeke
him in simplicitie of
2 heart.
* For he will be found
of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.
3 For wicked thoughtes separate from God: and his power, when it is tried, reproueth the vnwise,
4 Because wisedome can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.
5 For the holy * Spirite of discipline fleeth from deceit, and withdraweth him selfe from the thoughtes that are without vnderstanding, and is rebuked wyth wickednes commeth.
6 For the spirite of wisedome * is louing, and will not absolue him that blasphemeth with his lyppes: for GOD is a witnesse of his reines, & a true beholder of his heart, & an hearer of the tongue.
7 For the Spirite of the Lord filleth all the world: and the same that maintaineth all thinges, hath knowledge of the voyce.
8 Therefore he that speaketh vnrighteous things, can not be hid: neither shall the iudgement of reproch let him escape.
9 For inquisition shall be made for the thoughts of the vngodly, and the sound of his wordes shall come vnto God for the correction of his iniquities.

1. King. 3. 3. Isa. 56. 1.
Deut. 4. 29. 2. Chro. 15. 4.
Iere. 4. 22.
Gala. 5. 11.

10 For the eare of gealousie heareth all things, and the noyse of the grudgings shall not be hid.
11 Therefore beware of murmuring, which profiteth nothing, and refrayne your tongue from slander: for there is no word so secret, that shall goe for naught, and the mouth that speaketh lyes, slayeth the soule.
12 Seeke not death in the errour of your life: * destroy not your selues thorowe the workes of your owne hands. Deut. 4. 23.
13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing. Ezek. 18. 23. & 33. 11.
14 For he created all thinges, that they might haue their being: and the generations of the world are preserued, and there is no poyson of destruction in them, and the kingdome of hell is not vpon earth.
15 For righteousnes is immortall, but vnrighteousnes bringeth death.
16 And the vngodly call a it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthy to be partakers thereof. a To wit, death.

CHAP. II.

The imaginations and desires of the wicked, and their counsell against the faithfull.

1 For the vngodly say, as they falsly imagine with the selues, * Our life is
short and tedious: and in the death
of a man there is no recouerie, neither
was any knowne that hath returned fro
the graue.
2 For we are borne at aduenture, and we shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrels, and the words as a sparke rapsed out of our heart,

Iob. 7. 1. & 17. 1. matt. 22. 23 1. cor. 15. 32.

3 Which

3 Which being extinguished, the body is turned into ashes, and the spirite vanisheth as the soft ayre.
4 Our life shall passe away as the trace of a cloud, and come to naught as the mist that is driuen away with p̃ beames of the Sunne, and cast downe with the heat thereof. Our name also shall be forgotten in time, and no man shal haue our workes in remembrance.
5 * For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.
6 * Come therefore, and let vs enioy the pleasures, that are present, & let vs cheerefully vse the creatures as in youth.
7 Let vs fill our selues with costly wine and ointments, and let not the flowre of life passe by vs.
8 Let vs crown our selues with rose buds afore they be withered.
9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in every place: for that is our portion, and this is our lot.
10 Let vs oppresse the poore, that is righteous: let vs not spare the widowe, nor reuerence the white haires of the aged, that have liued many yeares.
11 Let our strength be the law of vnrightousnesse: for the thing that is feeble, is reproued as vnprofitable.
12 Therfore let vs defraud the righteous: for he is not for our profite, and he is cõtrarie to our doings: he checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.
13 He maketh his boast to haue the knowledge of God: and he calleth him self the sonne of the Lord.
14 He is made * to reproue our thoughts.
15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of an other fashion.
16 He counteth vs as bastardes, and he withdrawetH him selfe from our wayes as from filthynes: he commendeth greatly the latter end of the iust, and boasteth that God is his father.
17 Let vs see then if his wordes be true: let vs proue what end he shall haue.
18 For if the righteous man be the * sonne of God, he wil help him, and deliuer him from the hands of his enemies.
19 Let vs * examine him with rebukes & torments, that we may know his meknes, and proue his patience.
20 Let vs condemne him vnto a shamefull death: for he shall be preserued as he him selfe saith.
21 Such things do they imagine, and goe astray: for their owne wickednes hath blinded them.
22 And they do not vnderstand the mysteries of God, neither hope for the reward of rightousnes, nor can discerne the honour of the soules that are faultles.
23 For God created mã without corruptiõn, and made him after the * image of his owne likeness.
24 * Neuertheless, thorowe enuie of the diuel came death into the world: and they that hold of his side, proue it.

2. Chro. 29. 35. chap. 5. 9.
Isai. 22. 13. & 56. 12. 1. cor. 15. 32.
Joh. 7. 7. ephe. 5. 13. Isai. 53. 3.
Psal. 22. 8. 9 matt. 27. 43
Iere. 11. 19.
Gen. 1. 27. & 2. 7. & 5. 1. ecclesi. 17. 2. 3.
Gen. 3. 1. 2.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

1 BVt the * soules of the righteous are in the hand of God, and no torment shall touch them.
2 * In the sight of the vnwise they appeared to dye, and their end was thought grieuous,
3 And their departing from vs, destruction, but they are in peace.
4 And though they suffer paine before men, yet is * their hope full of immortalitie.
5 They are punished, but in fewe things, yet in many things shall they be wel rewarded: * for God proueth them, and findeth them meete for him selfe.
6 He trieth them as p̃ gold in the fornace, and receueth them as a perfect fruit offering.
7 * And in the time of their visitation they shall shine, and runne thorowe as the sparkes among the stubble.
8 * They shal iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.
9 They that trust in him, shall vnderstand the trueth, and the faithfull shal remaine with him in loue: for grace and mercy is among his Saints, and he regarderth his elect.
10 * But the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.
11 Who so despiseth wisedome and discipline, is miserable, & their hope is vaine, and their labours are foolish, and their workes vnprofitable:
12 Their wives are vndiscrete, and their children wicked: their offering is cursed.
13 Therfore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: * she shall haue fruit in the visitation of the soules,
14 And p̃ Eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.
15 For glorious is the fruite of good labours, and the roote of wisedome shall neuer vade away.
16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shal be rooted out.
17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.
18 If they die hastily, they haue no hope, neither comfort in the day of triall.

Deut. 33. 3.
Chap. 5. 4.
Rom. 8. 24. 2 cor. 5. 1. 1. pet. 1. 13.
Exod. 16. 4. deut. 8. 2.
Mat. 13. 43
Matt. 19. 28 1. cor. 6. 2.
Matt. 25. 41
Isai. 56. 5.

19 For

19 For horrible is the ende of the wicked generation.

CHAP. IIII.

Of vertue & the commoditie thereof. 10. The death of the righteous, and the condemnation of the vnfaithfull.

1 BEtter is barrennesse with vertue: for the memorial therof is vnmortall: for it is knowen with God & with men.
2 When it is present, men take example thereat, and if it go away, yet they desire it: it is alway crowned & triumpheth, and winneth the battell and p̃ vndefiled rewardes.
3 But p̃ multitude of the vngodly whiche abound in children, is vnprofitable: and the bastarde plantes shall take no deepe rote, nor lay any fast foundation.
4 For thoughe they budde forth in the branches for a time, * yet they shall be shaken with the winde: for they stande not fast, and through the vehemencie of the winde they shall be rooted out. Mat. 7. 19.
5 For the vnperfecte branches shall be broken, and their fruit shall be vnprofitable & sowre to eate, and meete for nothing.
6 For all the children that are borne of p̃ wicked bed, shall be witnes of the wickednes against their parents when they be asked.
7 But though the righteous be preuented with death, yet shall he be in rest.
8 For p̃ honorable age is not that which is of long time, neither that whiche is measured by the number of yeres.
9 But wisedom is the gray haire, and an vndefiled life is the old age.
10 * He pleased God, and was beloued of him, so that where as he lued among sinners, he translated him. Gene. 5. 24. Heb. 11. 5.
11 He was taken away, lest wickednesse shoulde alter his vnderstanding, or deceit beguile his minde.
12 For wickednesse by bewitching obscureth the thinges that are good, & the vnstedfastnesse of concupiscence peruerteth the simple minde.
13 Though he was soone dead, yet fulfilled he much time.
14 For his soule pleased God: therefore hasted he to take him away from wickednes.
15 Yet the people see & vnderstande it not, and consider no such thinges in their hartes, howe that grace and mercie is vpon his Saintes, and his prouidence ouer the elect.
16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is soone brought to an end, the long life of the vnrighteous.
17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lorde hath preserued him in safetie.
18 They see him and dispise him, but the Lorde will laugh them to scorne,
19 So that they shall fal hereafter without honour, and shall haue a shame among the dead for euermore: for without any voyce shall he hurlt them & cast them downe, and shake them from the foundations, so that they shall be vtterly wasted, and they shall be in sorowe, & their memorial shall perishe.
20 So they being afraide, shall remember their sinnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 *The constancies of the righteous, before their persecuters. 14. The hope of the vnfaithfull is vaine. 15. The blessednes of the Saintes and godlie.*

1 THen shall the righteous stande in great boldnes before the face of such as haue tormented him, and taken away his labours.
2 When they see him, they shall be vexed with horrible feare, and shall be amazed for his wonderfull deliuerance.
3 And shal change their minds, and sigh for greefe of minde, and say within themselues, This is he whome we sometime had in derision, and in a parable of reproch.
4 * We fooles thought his life madnesse, and his end without honour. Chap. 3. 2.
5 How is he counted among the children of God, and his portion is among the Saintes.
6 Therefore we haue erred from the way of truethe, and the light of righteousnes hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.
7 We haue wearied our selues in p̃ way of wickednesse and destruction, and we haue gone through daungerous wayes: but we haue not knowen the way of the Lorde.
8 What hath pride profited vs? or what profite hath the pomp of riches brought vs?
9 All those thinges are* passed away like a shadow, and as a post that passeth by: 1. Cho. 29. 15 chap. 2. 5.
10 As a ship that passeth ouer p̃ waues of the water, which, when it is gone by, the trace therof can not be found, neither the path of it in the floodes.
11 Or as* a bird that flieth thorow in the aire, & no man can see any token of her passage, but onely heare the noyse of her winges, beating the light winde, parting the aire thorowe the vehemencie of her going, & flieth on shaking her winges, whereas afterwarde no token of her way can be founde: Pro. 30. 19.
12 Or as when an arow is shot at a mark, it parteth the aire, which immediatly commeth together again, so that a man can not know where it went thorowe.
13 Euen so we, assoone as we were borne, we began to drawe to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse. Iob. 8. 9. Psal. 1. 4. & 143. 4. Pro. 10. 25. & 11. 7. Ioan. 3. 10. 11.
14 For* the hope of p̃ vngodly is like the dust that is blowen away with the wind,

and like a thinne some that is scattered abroade with the stormie, and as the smoke which is dispersed with the winde, and as the remembrauncе of him passeth, that tarieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, and the most High hath care of them.

16 Therefore shal they receiue a glorious kingdome, and a beautifull crowne of the Lordes hande: for with his righte hande shall he couer them, and with his arme shall he defende them.

17 He shall take his zelosie for armour, and shall arme the creatures to bereuenged of the enemies.

18 He shall put on righteousnesse for a breastplate, and take true iudgement in stede of an helmet.

19 He will take holinesse for an inuincible shielde.

20 He will sharpen his fierce wrath for a sworde, and the worlde shall fight with him against the vnwise.

21 Then shal p̃ thunderbolts go streight out of the lightenings, and shall flee to the marke as out of the bent bowe of the cloudes, & out of his anger that throweth stones, shall thicke hayle bee cast, and the water of the sea shall bee wroth against them, and the floods shall mightily ouerflowe.

22 And a mightie winde shall stande vp against them, & like a storme shall scatter them abroade. Thus iniquitie shall bring all the earth to a wildernesse, and wickednesse shall ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kinges, Princes, and Iudges, which are also exhorted to search wisedome.

1 HEare therefore, O ye Kinges, and vnderstande: learne, ye that be iudges of the endes of the earth.

2 Giue eare, ye that rule the multitudes and glorie in the multitude of people.

3 For the rule * is giuen you of the Lord, and power by the most Highe, which wil trie your workes, and search out your imaginations. Rom.13.2.

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the lawe, nor walked after the will of God,

5 Horribly and sondenly wil he appeare vnto you: for an harde iudgement shall they haue that beare rule.

6 For he that is most lowe, is worthie mercie, but the mightie shal be mightily tormented. Deu.10.17. 2.cho.19.7. iob.34.19. eccle.35.12 10.act.10. 34.rom.2.11 gal.2.6.eph. 6.9.colos.3. 25.2.Pet.1. 17.

7 For he that is Lorde ouer all, will spare no * person, neither shall he feare any greatnesse: for he hath made the small & greate, and careth for all alike,

8 But for the mightie abideth the sorer triall.

9 Vnto you therefore, O ye tyrantes, do I speake, that ye may learne wisedome, and not goe amisse.

10 For they that keepe holinesse holily, shall be holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delight vpon my wordes and desire them, and ye shall be instructed.

12 Wisdome shineth and neuer fadeth away, & is easily sene of them that loue her, and founde of such as seeke her,

13 She preuenteth them that desire her, that she may first shewe her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no greate trauell: for he shall finde her sitting at his doores.

15 To thinke vppon her then is perfecte vnderstanding: and whoso watcheth for her, shall be sone without care.

16 For she goeth about, seeking suche as are meete for her, and sheweth her selfe cherefully vnto them in the wayes, and meeteth them in euerie thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is keeping of her lawes: and the keeping of the lawes the assurance of immortalitie:

19 And immortalitie maketh vs neere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight be then in thrones, and scepters, O Kinges of the people, honour wisedom, ỹ ye may reigne for euer.

22 Now I will tell you what wisedome is, and whence it commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her nativitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consuming enuie: for suche a man shall not be partaker of wisedome.

24 But the multitude of the wise is the preseruation of the worlde, and a wise King is the stay of the people.

25 Be therefore instructed by my words, and ye shall haue profite.

CHAP. VII.

Wisedome ought to be preferred aboue all thinges.

1 I AM selfe am also mortall and a man like al other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to be flesh in tenne monethes: Iob.10.10.13 I was * brought together into bloud of the seed of man, and by the pleasure that commeth with sleepe.

3 And when I was borne, I receiued the common aire, and fell vppon the earth, which is of like nature, crying and weeping at the firste as all the other doe.

4 I was nourished in swadling clothes, and with cares.

5 For

5 For there is no King that had any other beginning of birth.
Iob.2.21. 6 All men then haue one entrance vnto
1.Tim.6.7. life, and a like going out.
7 Wherefore I prayed, and vnderstanding was giuen me: I called, and the spirit of wisedome came vnto me.
8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.
Iob.28.15 9 * Neither did I cõpare precious stones vnto her: for all gold is but a little grauell in respect of her, and siluer shall be counted but clay before her.
10 I loued her aboue health and beautie, & purposed to take her for my light: for her light cannot be quenched.
1.Kin.3.13. 11 All * good things therefore came to me
Matt.6.33. together with her, & innumerable riches vnto my hands.
12 So I was glad in all: for wisdome was the author thereof, and I knew not that she was the mother of these things.
13 And I learned vnfeignedly, and communicated without enuie, and I do not hide her riches.
14 For there is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.
15 God hath graunted me to speake according to my minde, and to iudge worthilie of the thinges, that are giuen me: for he is the leader vnto wisedome, and the directer of the wise.
16 For in his hand are both we and our words, and all wisedome, and the knowledge of the workes.
17 For he hath giuen me the true knowledge of the things that are, so p̃ I know how the world was made, and the powers of the elements,
19 The beginning and the end, and the middes of the times: how the times alter, and the change of the seasons,
19 The course of the yeare, the situation of the starres,
20 The nature of liuing thinges, and the furiousnesse of beasts, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of roots.
21 And all things both secrete and known do I know: for wisedome the worker of all thinges, hath taught me it.
22 For in her is the spirit of vnderstanding, which is holie, the only begotten, manifold, subtill, moueable, cleare, vndefiled, euident, not hurtful, louing the good, sharpe, which can not be letted, doing good,
23 Courteous, stable, sure, without care, hauing all power, ouerlookinge all things, & passing through all, intellectuall, pure and subtil spirits.
24 For wisedome is nimbler then all nimble thinges: she goeth thorow and attaineth to all things, because of her pureness.
25 For she is the breath of the power of God, and a pure influence that floweth fro m the glorie of the Almightie: therefore can no defiled thing come vnto her.
26 For * she is the brightnesse of the euer- Heb.1.2.
lasting light, the vndefiled mirrour of the maiestie of God, and the image of his goodnesse.
27 And being one, she can do all thinges, and remaining in her selfe, renueth all, & according to the ages she entreth into the holie soules, and maketh them the friendes of God and prophetes.
28 For God loueth none, if he dwell not with wisedome.
29 For she is more beautiful then p̃ sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.
30 For night cõmeth vpon it, but wicked- nesse can not ouercome wisdome.

CHAP. VIII.

The effectes of wisedome.

1 SHe also reacheth from one end to another mightily, and comely doth she order all thinges.
2 I haue loued her, & sought her from my youth: I desired to marry her, such loue had I vnto her beautie.
3 In that she is conversant with God, it commendeth her nobilitie: yea, the Lord of all thinges loueth her.
4 For she is the schoolemistres of all knowledge of God, and the chooser out of his workes.
5 If riches be a possession to be desired in this life, what is richer then wisedome, that worketh all thinges?
6 For if prudencie worketh, what is it among all thinges, that worketh better then she?
7 If a man loue righteousnes, her labours are vertuous: for she reacheth sobernes and prudencie, righteousnesse & strength, which are the moste profitable thinges that men can haue in this life.
8 If a man desire great experience, she can can tell the thinges that are past, and discerne thinges to come: she knoweth the subtilties of wordes, and the solutions of dark sentences: she foreseeth the signes and wonders, or euer they come to passe, & the successe of seasons and times.
9 Therefore I purposed to take her vnto my companie, knowing that she would counsell me good things, and comfort me in cares and griefes.
10 For her sake shall I haue glorie among the multitude, and honour among the Elders though I be young.
11 I shall be found of sharpe iudgement, so that I shalbe marueiled in the sight of great men.
12 Wh̃ I hold my tongue, they shal abide my leasure: when I speake, they shall heare diligently, & if I talke much, they shall lay their handes vpon their mouth.
13 Moreouer, by her I shall obteine immortalitie, and leaue an euerlasting memorie all among them that come after me.

14 I shall gouerne the people, and the na-
tions shall be subdued vnto me.
15 Horrible tyrants shall be afraide when
they heare me: among the multitude I
shalbe counted good, & mightie in battell.
16 When I come home, I shall rest with
her: for her companie hath no bitternes,
and her fellowship hath no tediousnesse,
but mirth and ioy.
17 Now when I considered these thinges
by my selfe, and pondred them in mine
heart, how that to be ioyned vnto wise-
dome is immortalitie,
18 And great pleasure is in her friendship,
and that in the workes of her hands are
infinite riches, and that in the exercise of
talking with her is prudencie, and glo-
rie by communing with her, I went a-
bout, seeking how I might take her vn-
to me.
19 For I was a wittie childe, and was of
a good spirite.
20 Yea, rather being good, I came to an
vndefiled bodie.
21 Neuertheless, when I perceiued that
I could not inioy her, except God gaue
her (and that was a point of wisedome
also, to know whose gift it was) I went
vnto the Lord, and besought him, & with
my whole heart I saide,

CHAP. IX.

A prayer of Salomon to obteine wisedome.

1 O God of Fathers, and Lorde of mer-
cie, which hast made al things with
thy worde,
2 And ordeined man through thy wise-
dome, that he should haue * dominion o-
uer the creatures which thou hast made,
3 And gouerne the worlde according to e-
quitie & righteousnes, and execute iudge-
ment with an vpright heart,
4 Giue * me that wisedome, which sitteth
by thy throne, and put me not out from
among thy children.
5 For I thy * seruant, and sonne of thyne
handmaide, am a feeble person, and of a
short time, and yet lesse in the vnderstan-
ding of iudgement and the lawes.
6 And though a man be neuer so perfect
among the children of men, yet if thy
wisedome be not with him, he shalbe no-
thing regarded.
7 * Thou hast chosen me to be a King of
thy people, and the iudge of thy sonnes
and daughters.
8 Thou hast commaunded me to builde a
temple vpon thyne holie Mount, and an
altar in the citie, wherin thou dwellest, a
likenes of thyne holie Tabernacle, which
thou hast prepared from the beginning,
9 And thy * wisedome with thee, which
knoweth thy workes, which also was
when thou madest the worlde, & which
knew what was acceptable in thy sight,
and right in thy commandements.
10 Send her out of thyne holie heauens, &
send her from the throne of thy maiestie
that she may be with me, & labour, that
I may know what is acceptable in thy
sight.
11 For she knoweth and vnderstandeth all
thinges, and she shall leade me soberly in
my workes, & preserue me by her glorie.
12 So shall my workes be acceptable, and
then shall I gouerne thy people righte-
ously, & be mete for my fathers throne.
13 For * what man is he that can knowe
the counsell of God? or who can thinke
what the will of God is?
14 For the thoughts of mortall men are
fearful, & our forecalles are vncerteine,
15 Because a corruptible bodie is heauie
vnto the soule, and the earthly mansion
keepeth down the mind p is full of cares.
16 And hardly can we discerne the things
that are vpon earth, and with great la-
bour finde we out the thinges which are
before vs: who can then seeke out the
thinges that are in heauen?
17 Who can knowe thy counsell, except
thou giue him wisdome, & send thine ho-
lie Spirite from aboue?
18 For so the ways of them which are vp-
on earth, are reformed, & men are taught
the thinges that are pleasant vnto thee, &
are preserued through wisedome.

CHAP. X.

The deliueraunce of the righteous and destruction of the enimies commeth through wisdome.

1 SHe preserued the first father of p world,
that was formed, and kept him when
he was created alone, and brought him
out of his offence,
2 And * gaue him power to rule al things,
3 * But the vnrighteous in his wrath de-
parted from her, and perished by killing
his brother in his furie.
4 For Whose cause the * earth was ouer-
flowen, but wisdome preserued it again,
gouerning the iust man by a litle wood.
5 Moreouer, * whe the nations were ioy-
ned in their malicious confederacies, she
knew the righteous, and preserued him
faultlesse vnto God, & kept him sure, be-
cause she loued him tenderly as a sonne.
6 She preserued the righteous, * when the
vngodly perished, when he fled from the
fire that fell downe vpon the fiue cities.
7 Of whose wickednes the wast land that
smoketh, yet giueth testimony, and the
trees that beare fruite that neuer com-
meth to ripenes: and for a remembrance
of the vnfaithfull soule, there standeth a
piller of salte.
8 For all such as regarded not wisedome,
had not onely this hurt, that they knew
not the things which were good, but also
left behinde them vnto men a memoriall
of their foolishnesse, so that in the things
wherin they sinned, they can not lie hid.
9 But wisedome deliuered them, that ser-
ued her.
10 * When the righteous fled because of
his brothers wrath, she led him the right
way, shewed him the kingdome of God,
gaue him knowledge of holie thin-
ges,

Gen.11.28
1.King.3.9
Psal.116.16.
1.Chro.28.5
2.chro.1.9.
Prou.8.22
Iob.1.1.2.3.
10.
Isai.40.13.
rom.11.34.
1.Cor.2.16
Gen.2.20
Gen.4.8.
Gen.7.21
Gen.11.13.
& 12.1.
* Or, kept him strong in his tender loue toward his sonne.
Gen.19.16
Gen.28.5

ges, made him rich in his labours, and made his paines profitable.

11 Against the couetousnesse of suche as defrauded him, the stoode by him and made him rich.

12 She saued him from the enimies, and defended him from them, that lape in waite, & the gaue him ꝑ price in a mightie battell, that he might knowe that ꝑ feare of God is stronger thē al things.

Gene.37.28 & 39.7. Eccl.7.10.

13 * When the righteous was solde, shē forsoke him not, but deliuered him from sinne: she went downe with him into the dongeon,

14 And failed him not in the bandes, till he had brought him the scepter of the realme, & power against those that oppressed him, and them that had accused him, she declared to be liers, and gaue him perpetuall glorie.

Exo.1.10. & 12.42.

15 * She deliuered the rightcous people and faultles seed from the nations that oppressed them.

16 She entred into the soule of the seruaunt of the Lorde, and stoode* by him in wonders and signes against the terrible kings.

Exo.5.1.

17 She gaue the Saintes the reward of their labours, and led them forth a merueious way: on the day time she was a shadow vnto them, and a light of starres in the night.

18 * She brought thē thorow the red sea, & carried them through the great water:

Exod.14.21 22. psal.78.13.

19 But the drowned their enimies, and brought thē out of the bottome of ꝑ deep.

20 So the rightcous tooke the spoyles of the vngodly, * and praysed thine holy Name, O Lorde, and magnified thy victorious hande with one accorde.

Exo.15.1.

21 For wisedome openeth the mouth of the dumme, and maketh the tongues of babes eloquent.

CHAP. XI.

1 *The miracles done for Israel.13. The vengeance of sinners.28. The greate power & mercie of God.*

1 SHe prospered their works in the handes of thine holy Prophet.

Exo.16.1.

2 * They went through the wildernesse that was not inhabited, & pitched their tents in places where there lay no way.

Exo.17.10. 11.

3 * They stood against their enimies, and were auenged of their aduersaries.

Nom.20.11.

4 * When they were thirstie, they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enimies were punished, by the same were the Israelites helped in their neede.

6 For in stede of a fountaine of running water, the enimies were troubled at the corrupt bloode, which was to rebuke the commaundement of the killing of the children, but thou gauest vnto thine own abouindance of water vnlooked for,

7 Declaring by ꝑ thirst that was at that time * how thou haddest punished thine aduersaries.

Exod.7.20.

8 For when they were tried and chastised with mercie, they knewe howe the vngodly were iudged & punished in wrath.

9 For these hast thou exhorted as a father, & proued them: but thou hast condemned ꝑ other as a righteous King, when thou diddest examine them.

10 Whether they were absent or present, their punishment was alike: for their greefe was double with mourning, and the remembrance of thinges past.

11 For whē they perceiued that through their tormentes good came vnto them, they felt the Lorde.

12 And seeing the thinges that came to passe, at the laste they wondered at him who afore they had cast out, denied and derided: for they had another thirst then the rest.

13 Because of the foolish deuices of their wickednes wherewith they were deceiued, & worshipped * serpentes, that had not the vse of reason, & vile beastes, thou sendest a multitud of vnreasonable beastes vpon them for a vengance, that they might know, that wherewith a man sinneth, by ꝑ same also shall he be punished.

Chap.12.24 rom.1.23.

14 For vnto thine almightie hande, that made the world of* naught, it was not vnpossible to sende among them a multitude* of beares, or fierce Lions,

Gene.1.2. hebr.11.3. Leu.26.22. ierem.8.16. 17. chap.16.1.

15 Or furious beastes newely created, and vnknowen, which should breath out blasts of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lightenings out of their eyes.

16 Which might not onely destroye them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bēne cast downe with one winde, being persecuted by thy vengeaunce, and scattred abrode through ꝑ power of thy spirite: but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine armie?

19 For as the small thing that the balance weigheth, so is the worlde before thee, and as a drop of the morning dewe, that falleth downe vppon the earth.

20 But thou hast mercie vpō all: for thou hast power of all thinges, and makest as though thou sawest not the sins of men, because they should amend.

21 For thou louest all thinges that are, & hatest none of them whome thou hast made: for thou wouldest haue created nothing that thou haddest hated.

22 And how might any thing endure, if it were not thy will? or howe could any thing be preserued, except it were called of thee?

23 But thou sparest al: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 *The mercie of God toward sinners.14. The works of God are vnreproueable.19. God giueth leasure to repent.*

1 For thine incorruptible spirite is in all thinges.
2 Therefore thou chastnest them measurably that goe wrong, and warnest thē by putting them in remembrance of the thinges wherein they haue offended, that leaning wickednesse, they may beleue in thee, O Lorde.
Deu. 9. 3. 12 20. & 18. 9. 3 *As for those old inhabitantes of the holy lande, thou diddest hate them.
4 For they committed abominable workes, as sorceries and wicked sacrifices,
5 And slaying of their own children with out mercie, and eating of the bowels of mans flesh in banketing, where the raging Priestes shed abominable bloode.
6 And the fathers were the cheefe murtherers of the soules, destitute of all helpe, whome thou wouldest destroy by the handes of our fathers,
7 That the lande whiche thou louest aboue all other, might be a meete dwelling for the children of God.
Exo. 33. 2. deu. 2. 22. 8 * Neuertheleſſe thou sparedst them also, as men, & sendedst ye forerunners of thine hoste, euen hornets to destroy them by little and little,
9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beastes, or with one rough woorde to destroy them together.
10 But in punishing them by little and little, thou gauest them space to repent, knowing well, that it was an vnrighteous nation & wicked of nature, and that their thought could neuer be altred
11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, bycause thou fearedst any man.
Rom. 9. 22. 12 For who dare say, * What hast thou done? or who dare stande against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stande against thee to reuenge the wicked men?
13 For there is none other God but thou, * that careſt for all thinges, that thou maist declare howe that thy iudgement is not vnright.
1. Pet. 5. 7.
14 There dare neither King nor tyrant in thy sight require accountes of them whome thou hast punished.
15 For so much then as thou art righteous thy selfe, thou ordereſt all thinges rightrouslyy, * thinking it not agreeable to thy power to condemne him, ye hath not deserued to be punished.
Iob. 10. 3.
16 For thy power is the beginning of righteousnes, and bycause thou art Lord of all thinges, it causeth thee to spare all thinges.
17 When men thinke thee not to be of a perfect power, thou declareſt thy power, and reproueſt the boldnes of the wise.
18 But thou ruling the power, iudgest with equitie, & gouernest vs with great fauour: for thou maist shewe thy power when thou wilt.
19 By such workes now hast thou taught thy people, that a man shoulde bee iust and louing, and hast made thy children to be of a good hope: for thou greuest repentaunce to sinners.
20 For if thou hast punished the enemies of thy children, that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse.
21 With howe great circumspection wilt thou punishe thine owne children, vnto whose fathers thou hast swoune & made couenaunttes of good promises?
22 So when thou doest chasten vs, thou punishest our enemies a thousande times more, to the intente that when we iudge, we shoulde diligently consider thy goodnesse, and when we are iudged, we should hope for mercie.
23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.
24 *For they went astray verie farre in the wayes of errour, and esteemed the beastes, which their enemies despised, for gods, being abused after the maniere of children, that haue none vnderstanding. Chap. 11. 16. rom. 1. 23.
25 Therefore hast thou sent this punishment that they should be in derision as children without reason.
26 But they that wil not be reformed by those scornefull rebukes, shall feele the worthie punishment of God.
27 For in those things whē they suffred, they disdained: but in these whome they counted godlie, when they sawe themselues punished by thē, they all acknowledged the true God who afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

1 *All thinges be vaine except the knowledge of God. 10. Idolaters and idols are mocked.*

1 Verely al men are baine by nature, and are ignorant of God, * and could not knowe him that is, by the good thinges that are seene, neither consider by the workes, the worke maister. Rom. 1. 19.
2 *But they thought the fire, or ye wind, or the swifte aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world, and gods. Deu. 4. 19. & 17. 3.
3 Though they had such pleasure in their beautie that they thought them gods, yet shoulde they haue knowen, howe much more excellent hee is that made them: for the first author of beautie hath created these thinges.
4 Or if they meruelled at the power, and operation of them, yet shoulde they haue perceiued thereby, howe much he that made these thinges, is mightier.
5 For by the greatnesse of their beautie, & of

of the creatures, the Creator being compared with them, may be considered.
6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peradventure do erre.
Rom.1.18. 7 For * they go about by his workes to seeke him, and are perswaded by the sight, because the thinges are beautifull that are seene.
8 Howbeit they are not to be excused.
9 For if they can know so much, that they can discerne the world, why doe they not rather finde out the Lord thereof?
10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens handes, gold, and siluer, & the thing that is inuented by arte, and the similitude of beasties, or any vaine stone that hath bene made by the hand of antiquitie.
Isai.44.12 & c.10.5 11 * Or as when a carpenter cutteth down a tree meete for the worke, and pareth of all the barke thereof cunningly, and by arte maketh a vessel profitable for the vse of life.
12 And the thinges that are cut off frō his worke, he bestoweth to dresse his meate to fill him selfe,
13 And that which is left of these things, which is profitable for nothing (for it is a crooked peece of wood & full of knobs) he carueth it diligently at his leasure, & according as he is expert in cunning, he gueth it a proportion, and facioneth it after the similitude of a man.
14 Or maketh it like some vile beast, & straketh it ouer with redd, and painteth it, & couereth euerie spot that is in it.
15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, & maketh it fast with pion,
16 Prouiding so for it, least it fall: for he knoweth that it can not helpe it selfe, because it is an image, which hath neede of helpe.
17 Then he prayeth for his goods, and for his marriage, and for children: he is not ashamed to speake vnto it, that hath no life.
18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe p̄ hath no experience at all.
19 And for his iourney, him p̄ is not able to go, & for gaine, and worke, & successe of his affaires he requireth furtherance of him that hath no maner of power.

CHAP. XIIII.

1 *The detestation and abomination of images,* 8 *A curse of them, & of him that maketh them.* 14 *Whereof idolatrie proceeded.* 23 *What euils come of idolatrie.*

1 AGaine, another man purposing to saile, & intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the ship p̄ carrieth him.
2 For as for * it couetousnesse of money hath found it out, & the craftsman made it by cunning.
*Or, the shippe.
3 But thy prouidence, O Father, gouerneth it * for thou hast made a wap, euen in the sea, and a sure path among the waues, Exod.14.22
4 Declaring therby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.
5 Neuertheleſſe thou wouldest not, that the workes of thy wisedome should be vaine, and therfore do men commit their liues to a small peece of wood, and passe ouer the stormie sea in a ship, & are saued.
6 * For in the old time also when the proud giantes perished, he hope of the worlde went into a ship which was gouerned by thine hand, and so left seede of generation vnto the world. Gen.6.4. & 7.10.
7 For blessed is the tree whereby righteousnes commeth.
8 But that is cursed that is made with hands, * both it, & he p̄ made it: the because he made it, & it being a corruptible thing, because it was called god. psal.115.8. baruc.6.3.
9 * For the vngodly, and his vngodlines are both like hated of God: so truely the worke and he that made it, shalbe punished together. Psal.7.5
10 Therefore shall there be a visitation for the idols of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise. Ierem.10.8. habak.2.18.
11 For the inuenting of idols was the beginning of whoredome, and the finding of them is the corruption of life.
12 For they were not from the beginning, neither shall they continue forever.
13 The vaine glorie of men brought them into the world: therefore shall they come shortly to an end.
14 When a father mourned grieuously for his sonne p̄ was taken away sodenly, he made an image for him that was once dead, whom now he worshipped as a god, and ordeined to his seruants ceremonies and sacrifices.
15 Thus by proces of time this wicked custome preuailed, & was kept as a law, and idols were worshipped by the commandement of tyrants.
16 As for those that were so farre of that men might not worship them presently, they did counterfet the vlisage that was farre of, and made a gorgious image of a king, whome they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.
17 Againe the ambition of the craftesman thrust forward the ignorant to increase the superstition.
18 For he peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.
19 And so thorow the beautie of the worke the multitude was allured, and so toke him now for a god, which a litle afore was but honoured as a man.
20 And this was p̄ deceiuing of mans life,

when men, being in seruitude, through calamitie and tyrannie ascribed vnto stones & stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for thē that they erred in ꝑ knowledge of God: but whereas they lived in great warres of ignorance, those so great plagues called they peace.

Deut.18.10 Iere.7.9. & 19.4. 22 For either * they slew their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites,

23 And so kept neither life nor marriage cleane: but either one slewe another by treason, or else vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theft and deceipt, corruption, vnfaithfulnesse, tumultes, periurie,

25 Disquieting of good men, vnthankfulnesse, defiling of soules, changing of birth, disorder in marriage, adulterie and vncleannesse.

26 For the worshipping of idols ꝑ ought not to be named, is the beginning & the cause and the end of all euill.

27 For eyther they be mad when they be merie, or prophesie lyes, or liue vngodly, or else lightly forsweare themselues.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, addicting themselues vnto idols, & because they sweare vnrustly to deceiue, and despise holinesse.

30 For it is not the power of them by whom they sweare, but the vengeance of them ꝑ sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praysing the mercie of God, by whose grace they serue not idols.

1 BVt thou, O our God, art gratious and true, long suffering, and gouernest all thinges by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousnesse, and to know thy power is the root of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stireth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthie to haue such thinges to trust to, and they that make them, and they that desire them, & they that worship them.

Rom.9.20. 7 The * potter also trimpereth soft earth, & facioneth euerie vessel with labour to our vse: but of the same clay he maketh both the vessels, that serue to cleane vses, & the contrarie likewise: but wherto euerie vessell serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen he, whiche a little afore was made of earth himselfe, and within a little while after goeth thither againe whence he was taken, * when he shall make account for the loane of his life. Luke.12.20

9 Notwithstanding he careth not for the labour he taketh, nor ꝑ his life is short, but he striueth with the goldsmiths, and siluersmiths, & counterfeiteth the coppersmiths, and taketh it for an honour to make deceiuable thinges.

10 His heart is ashes, & his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth him selfe to offend aboue all other.

14 All the enmyes of thy people, ꝑ holde them in subiection, are most vnwise, and more miserable then the very foeles.

15 For they iudge all the idols of the nations to be gods, which neither haue eyesight to see, nor noses to smell, nor eares to heare, nor fingers of handes to grope, and their fete are slow to go.

16 For man made them, and he that hath but a borowed spirit, facioned them: but no man cā make a god like vnto himself.

17 For seeing he is but mortall himselfe, it is but mortall that he maketh with vnrighteous handes: he himselfe is better then they whome he worshippeth: for he lived, but they neuer lived.

18 Yea, they worshipped beasts also, which are their most enmyes, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to be desired in respect of other beastes: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 *The benefites done vnto the faithfull.*

1 THerefore by such thinges they are worthily punished and * tormented by the multitude of beastes. Chap.11.18. nomb.11.31.

2 In stead of the which punishment thou hast ben fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen quaples,

3 To the intent that they that desired meat, by the things which were shewed & sent among them, might turne away their necessarie desire, & that they, which had

had suffered penurie for a space, should
also feele a newe taste.
4 For it was requisite, that they which
vsed tyrannie, should fall into extreme
penurie, and that to these only it should
be shewed, how their enemies were tor-
mented.
Numb.21.6 1.cor.10.6. 5 *When the cruell fiercenes of the
beasts came vpo them, & they were hurt
with the stings of cruel serpents,
6 Thy wrath endured not perpetually,
but they were troubled for a litle season,
*The signe of the brasen serpent. that they might be reformed, hauing a
*signe of salvation, to remember ye com-
mandement of thy lawe.
7 For he that turned toward it, was not
healed by the thing that he sawe, but by
thee, O Sauiour of all.
8 So in this thou shewedst our enimies,
that it is thou, which deliuerest from all
euill.
Exod.8.24. & 10.4. reuelat.9.7. 9 *For the byting of grashoppers and
flyes killed them, and there was no re-
medie found for their life: for they were
worthie to be punished by such.
10 But the teeth of the venemous dra-
gons could not ouercome thy children:
for thy mercie came to helpe them, and
healed them.
11 For they were pricked, because they
should remember thy wordes, and were
speedily healed, least they should fall in-
to so deepe forgetfulnes, that they coulde
not be called back by thy benefite.
12 For neither herbe nor plaister healed
them, but thy worde, O Lorde, whiche
healeth all thinges.
Deu.32.39 1.sam.2.6. iob.13.2. 13 For thou hast the power of life & death,
* and leadest down vnto the gates of hel,
and bringest vp againe.
14 A man in deede by his wickednesse
may slaye another: but when the spirite
is gone forth, it turneth not againe, nei-
ther can he call againe the soule that is
taken away.
15 But it is not possible to escape thine
hand.
Exod.9.23. 16 *For the vngodly that would not know
thee, were punished by the strength of
thine arme, with strange raine and with
haile, and were pursued with tempest,
that they coulde not auoide, and were
consumed with fire.
17 For it was a wonderous thing that
fire might doe more then water, whiche
quencheth all thinges: but the worlde is
the auenger of the righteous.
18 For sometime was the fire so tame, that
the beasts, whiche were sent against the
vngodly, burnt not: and that, because
they should see and know, that they were
persecuted with the punishment of
God.
19 And sometime burnt the fire in the
middes of the water aboue the power of
fire that it might destroy the generation
of the vnruul land.
Exod.16.14 numb.11.7. Psal.78.25. 20 *In the steade whereof thou hast fed
thine owne people with Angels foode, &
sent them breade readie from heauen
without their labour, which had a- Iohn 6.31.
boundance of all pleasures in it and was
meete for all tastes.
21 For thy sustenance declared thy swet-
nesse vnto thy children, which serued to
the appetite of him, that tooke it, and
was meete to that that euerie man
would.
22 Moreouer the *snowe and yce abode Exod.9.23.
the fire and melted not, that they might
knowe, that the fire burning in the haile,
and sparkeling in the raine, destroyed the
fruite of the enimies.
23 Againe it forgate his owne strength,
that the righteous might be nourished.
24 For the creature that seruedth thee
which art the maker, is fierce in punish-
ing the vnrighteous: but it is easie to
do good vnto such as put their trust in
thee.
25 Therefore was it changed at the same
time vnto al fashions to serue thy grace,
which nourisheth all things, according
to the desire of them that had neede
thereof,
26 That thy children whom thou louest,
O Lorde, might knowe, * that it is not Deut 8.3.
the increase of fruites that feedeth mat.4.4.
men, but that it is thy word, which pre-
serueth them that trust in thee.
27 For that which could not be destroyed
with the fire, being onely warmed a litle
with the sunne beames, melted,
28 That it might bee knowne that wee
ought to preuent the sunne rising to giue
thanks vnto thee, and to salute thee be-
fore the day spring.
29 For the hope of the vnthankefull shall
melt as the winter yce, and flowe away
as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

1 FOr thy iudgements are great, & can-
not be expressed: therefore mando
erre, that will not be reformed.
2 For when the vnrighteous thought to
haue thine holy people in subiection,
they were bounde with the bandes of
darknesse, and long night, and being
shut vp vnder the roofe, did lie there to
escape the euerlasting prouidence.
3 And while they thought to bee hid in
their darke sinnes, they were scattered a-
broade in the darke couering of forget-
fulnesse, fearing horribly and troubled
with visions.
4 For the denne that hid them, kept
them not from feare: but the soundes
that were about them, troubled them,
and terrible visions & sorowfull sightes
did appeare.
5 No power of the fire might giue light,
neither might the cleare flames of the
starrs lighten the horrible night.
6 For there appeared vnto them suely
a sudden fire, verie dreadfull: so that bei-
ng afraide of this vision, which they
could not see, they thought the thinges,
which they sawe, to be worse.
*That is, the mightie vision.
7 *And the illusions of the magicall Exod.7.12.
arres & 8.7.

ries were brought downe, and it was a most shamefull reproche for the boasting of their knowledge.

8 For they that promised to drive away feare and trouble from the sicke person, were sicke for feare, and worthie to bee laughed at.

9 And though no fearefull thing did feare them, yet were they afraide at the beastes which passed by them, and at the hyssing of the serpents: so that they dyed for feare, and saide, they sawe not the aire, which by no meanes can be avoyded.

10 For it is a fearefull thing, when malice is condemned by her owne testimone: & a conscience that is touched, doth euer forecast cruell things.

11 For feare is nothing els, but a betraying of the succours, which reson offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing that tormenteth him, great.

13 But they that did endure ȳ night that was intollerable, and that came out of ȳ dungeon of hel, which is insupportable, kept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometime they swoned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fell downe, hee was kept and shut in prison, but without chaines.

16 For whether he was an husbandman, or a sheepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he couldе not auoyde:

17 (For with one chaine of darknes were they all bound) whether it were an hyssing winde, or a sweete song of ȳ birdes among the chicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noyse of cruell beasts, that roared, or the sound that answereth againe in the hollowe mountaines: these fearfull things made them to swoone.

19 For all the worlde shined with cleare light, and no man was hindered in his labour.

20 Onely vpon them there fell an heauie night, an image of that darknesse that was to come vpō them: yea, they were vnto them selues more grieuous than darknesse.

or, Echo.

CHAP. XVIII.

1 The fyrie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lorde smote the Egyptians. 20 The sinne of the people in the wildernes. 21 Aaron stoode betweene the liuing and the dead with his censer.

1 But ȳ Saintes had a very great light, whose voyce because they heard, & sawe not ȳ figure of them, they thought them blessed, because they also had not suffered the like. *Exod.10.23 or, the Egyptians.*

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 *Therefore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and madest the sunne that it hurted not them in their honourable journey. *Exod.13.21 & 14.24 psal.78.14. & 105.39.*

4 But they were worthie to be deprived of the light, and to be kept in darknesse, which had kept thy children shut vp, by whome the vncorrupt light of ȳ lawe should be given to ȳ worlde.

5 *Where as they thought to slay the babes of ȳ Saints, by one childe that was cast out, and preserued to reproue them, thou hast taken away ȳ multitude of their children and destroyd them all together in ȳ mightie water. *Exod.1*

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credite, might bee of good chere.

7 Thus thy *people receiued ȳ health of ȳ righteous, but ȳ enimies were destroyed. *Exod.14.24*

8 For as thou hast punished ȳ enimies, so hast thou glorified vs whome thou hast called.

9 For ȳ righteous children of ȳ good men offred secretly, and made a lawe of righteousnesse by one consent, that ȳ Saintes shoulde receiue good and euil in like maner, and that ȳ fathers shoulde first sing praises.

10 But a disagreeing voice was heard of ȳ enimies, and there was a lamentable noyse for ȳ children that were bewailed.

11 For ȳ *maister and ȳ seruant were punished with like punishement, and ȳ common people suffred alike with ȳ king. *Exod.11.5.*

12 So they altogether had innumerable ȳ dead with one kinde of death: neyther were ȳ liuing sufficient to burie them: for in ȳ twinckling of an eye ȳ noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because of ȳ inchantments, confessed this people to be ȳ children of God, in ȳ destruction of ȳ first borne.

14 For while all thynges were in quiet silence, and ȳ night was in ȳ middes of her swift course,

15 Thine almightie worde leapt downe from heauen out of ȳ royal throne, as a fierce man of warre in ȳ middes of ȳ land ȳ was destroyed,

16 And brought thine vnfeigned commandement as a sharpe swoorde, & stoode vp, and filled all thynges with death, and being come downe to ȳ earth, it reached vnto ȳ heauens.

17 Then

17 Then the sight of the fearefull dreames
vered them suddenly, & fearefulnes came
vpon them vnawares.
18 Then lay there one here, another there
halfe dead, and shewed the cause of his
death.
19 For the visions that vered them, shew-
ed them these thinges afore: so that they
were not ignorant, wherefore they pe-
rished.
20 Now tentation of death touched the
righteous also, and * among the multi-
tude in ỳ wilderness there was a plague,
but the wrath indured not long.
Nom.16.46
21 For the blamelesse man made hast, and
defended them, and toke the weapons
of his ministration, even prayer, and the
reconciliation by the perfume, & set him-
selfe against the wrath, and so brought
the miserie to an end, declaring that he
was thy seruant.
22 For he overcame not the multitude
with bodily power, nor with force of
weapons, but with the word he subdued
him that punished, alleadging the others
and couenant made vnto the fathers.
23 For when the dead were fallen downe
by heapes one vpon another, he stode
in the middes, and cut of the wrath, and
parted it from comming to the liuing.
Exo.28.17. 24 * For in the long garment was all the
ornament, and in the foure rowes of the
stones was ỳ glorie of the fathers graue
w̃ thy maiestie in ỳ diademe of his head.
25 Vnto these the destroyer gaue place, &
was afraide of the: for it was sufficient,
that they had tasted thy wrath.

CHAP. XIX.

1 The death of the Egyptians, & the great ioy of the Hebrues, 11 The meate that was giuen at the desire of the people. 17 All the elements serue to the will of God.

1 AS for the vngodlie, the wrath came
vpon them without mercie vnto the
end: for he knew what should come
vnto them,
2 That they (when they had consented to
let them go, and had sent them out with
diligence would repent, & pursue them.
3 For while yet sorrow was before them,
and they lamented by the graues of the
dead, they deuised another foolishnes, so
that they persecuted them in their flee-
ing, whom they had cast out afore with
praier.
4 For the destinie, wherof they were wor-
thy, brought them to this end, and cau-
sed them to forget the thinges that had
come to passe, that they might accom-
plish the punishment, which remained
ỳ tormentes,
5 Vnto that thy people might tric a mar-
uelous passage, & that these might finde
a strange death.
6 For euerie creature in his kind was fa-
cioned of newe, & serued in their owne
offices inuyned them, that thy children
might be kept without hurt,
7 For the cloud ouershadowed their tents,
and the dyre earth appeared, where a-
fore was water: so that in the red sea
there was a way without impediment,
and the great deepe became a greene
fielde.
8 Through the which all the people went
that were defended with thine hand, see-
ing thy wonderous marueils.
9 For they *ieyed like horses, and leaped
like lambs, praysing thee, O Lord, which
haddest deliuered them.
*Or, were fedde.
10 For they were yet mindefull of those
thinges which were done in the lande
where they dwelt, how the grounde
brought forth flies in stede of cattell, &
how the riuer scrauled with the multi-
tude of frogges in stede of fishes.
11 * But at the last they sawe a newe ge-
neration of birdes, when they were
inuited with lust, and desired delicate
meates.
Exo.16.13. numb.11.32.
12 * For the quaples came forth of the
sea vnto them for comfort, but punish-
ments came vpõ the sinners not with-
out signes ỳ were giuen by great thun-
dringes: for they suffred worthily accor-
ding to their wickednesse, because they
shewed a cruell hatred towarde strain-
gers.
Chap.16.1
*Or, Egyptians.
13 For the one sorte would not receiue
them when they were present, because
they knewe them not: the other sorte
brought the straingers into bondage
that had done them good.
14 Beside all these thinges some would not
suffer, that any regarde should be had of
them: for they handled the straingers
despitefully.
15 Others that had receiued them with
great banketting, and admitted them to
be partakers of the same lawes, did af-
flict them with great labours.
16 Therfore they were stricke with blind-
nesse, as in old time certeine were at the
dores of the * righteous, so that euerie
one being compassed with darknesse,
sought the entrance of his dore.
Gene.19.11.
17 Thus the elementes agreed among
them selues in this change, as when one
tune is changed vpon an instrument of
musicke, and the melodie stil remaineth,
which may easily be perceiued by the
sight of the thinges ỳ are come to passe.
18 For the things of the earth were chan-
ged into thinges of the water, and the
thing that did swimme, went vpon the
ground.
19 The fire had power in the water con-
trarie vnto his owne vertue, & the wa-
ter forgate his owne kinde to quench.
20 Again, the flames did not hurt the flesh
of the corruptible beastes that walked
therein, neither melted they that which
semed to be a pee, & was of a nature ỳ
wold melt, & yet was an immortal meat.
a He meaneth Man looke. Exo. 16.14.15. & num.11.9.
21 For in all things, O Lorde, thou hast
magnified and glorified thy people, and
hast not despised to assist them in euerie
time and place,

THE

THE WISDOME OF IESVS THE sonne of Sirach, called *Ecclesiasticus*.

This Argument was found in a certaine Greeke copie.

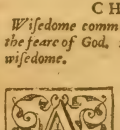
THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophetes. Nowe his grandfather, as he him selfe witnesseth, was a man of great diligence, and wised ome among the Hebrues, who did not only gather the graue sentences of wise men, that had bene before him, but he him selfe also spake many full of great knowledge and wisdome. So this first Iesus dyed, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISEDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisedome to allure the reader to reade this booke with more great desire, and to cõsider it more diligently. Therefore this booke conteineth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and auncient, euen of men that were approued of God, and certaine prayers, and songs of the authour him selfe: moreouer, what benefites the Lorde had bestowed vpon his people, and what plagues he had heaped vpon their enimies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wisdome of Iesus the sonne of Sirach.

WHere as many, and great things haue bene giuen vs by the Law, and the Prophetes, & by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisedome, whereby the readers ought not onely to become learned themselues, but also may be able by the diligent studie there of to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen him selfe to the reading of the Lawe, and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, hee purposed also to write some thyng pertening to learning and wisedom, to ꝑ intent ꝑ they which were desirous to learne, & would giue themselues to these things, might profit much more in liuing according to ꝑ law. Wherefore, I erhort you to receiue it louingly, & to reade it with diligence, and to take it in good worth, though we seeme to some in some thinges not able to attein to ꝑ interpretatio of such words as are hard to to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in them selues then when they are translated into another tongue, and not onely these things, but other things also, as the Law it selfe, & the Prophets, and other books haue no smal difference when they are spoken in their own language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder King Euergetes, & continued there, I found a copie full of great learning, & I thought it necessarie, to bestowe my diligence, and trauaile to interpyete this booke. So for a certeine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, & are desirous to learne, might apple themselues vnto good maners, and liue according to the lawe.

CHAP. I.

1 *Wisedome commeth of God.* 11 *A prayse of the feare of God.* 29 *The meanes to come by wisedom.*

1 
ALL wisdome* commeth of the Lord, [and hath ben euer with him] and is with him for euer.

2 Who can number the sand of the sea, and the dropps of the raine, & the dayes of the world? [who can measure] the height of heauen, the bredth of the earth, & the depth?

3 Who can finde the wisedome [of God which hath beene before all thinges?]

4 Wisedome hath bene created before all thyngs, & the vnderstanding of prudence from euerlasting.

5 [The word of God most highe is the fountaine of wisedome, and the euerlasting commandementes are the entrance vnto her.]

6 * Vnto whome hath the root of wisedome ben declared? or who hath knowen her wise counsels?

7 [Vnto whome hath the doctrine of wisdome beene discouered and shewed? and who hath vnderstoode the manifolde entrance vnto her?]

8 There is one wise, [euen the most high creator of all thinges, the almightie, the King of power] and verie terrible, which sitteth vpon his throne.

9 He is the Lord ꝑ hath created her [through the holie Ghost:] he hath seene her, numbred her, [and measured her.]

10 He

1. *Kin.* 3. 9. & 4. 29 That whiche is marked with these two markes [] is read in the Latin copies and not in the Greeke.

Rom. 11. 34

works, and vpon all flesche, according to
his gift, and giueth her aboundantly
vnto them that loue him.
11 The feare of the Lorde is glorie, and
gladnesse, and reioycing and a ioyfull
crowne.
12 The feare of the Lorde maketh a merry
heart, and giueth gladnesse, and ioy and
long life.
13 Who so feareth the Lord, it shal go well
with him at the last, and he shall find fa-
uour in the day of his death.
14 [The loue of God is honourable wise-
dome, and vnto whom it appeareth in a
vision, they loue it for the vision, and for
the knowledge of the great works ther-
of.]
Psa.111.10. Pro.9.10. Iob.28.28.
15 *The feare of the Lord is the beginning
of wisedome, and was made with the
faithfull in the wombe: [the goeth with
the chosen women, and is knowen with
the rightеous and faithfull.
16 The feare of the Lord is an holy know-
ledge.
17 Holinesse shall preserue, and iustifie the
heart, and giueth mirth and gladnesse.
18 Who so feareth the Lord, shall prosper,
and in the day of his ende, her shalbee
blessed.]
19 She hath built her euerlasting founda-
tions with men, and is giuen to be with
their seede.
20 To feare God is the fulnesse of wise-
dome, and filleth men with her fruites.
21 She filleth their whole house with [all]
things desireable, and the garners with
the things, that the bringeth foorth, and
both twaine are giftes of God.
22 The feare of the Lorde is the crown of
wisedome, and giueth peace and per-
fit health: he hath seene her and numbred
her.
Or, wisedom.
23 *She rayneth downe knowledge, and
vnderstanding of wisedome, and hath
brought vnto honor, them that possesse
her.
24 The feare of the Lorde is the roote of
wisedome, & her branches are long life.
25 [In the treasures of wisedome is vn-
derstanding, & holy knowledge, but wise-
dome is abhorred of sinners.]
26 The feare of ye Lord driueth out sinne:
and when thee is present, thee driueth a-
way anger.
27 ¶ For wicked anger cannot be iustified:
for his rashnes in his anger shalbe his
destruction.
28 A patient man will suffer for a time, &
then shall he haue the reward of ioy.
29 He will hide his wordes for a time, and
many mennes lippes shall speake of his
wisedome.
30 In the treasures of wisedome are the
secretes of knowledge, but the sinner ab-
horreth the worship of God.
31 If thou desire wisedom, kéepe the com-
mandements, and the Lord shal giue her
vnto thee. [& will fill her treasures.]
32 For the feare of the Lord is wisedome
and mekenes.
33 Be not disobedient to the feare of the
Lorde, and come not vnto him with a
double heart.
34 ¶ Be not an hypocrite that men should
speake of thee, but take heede what thou
speakest.
35 Exalt not thy selfe, least thou fall and
bring thy soule to dishonour, and so God
discouer thy secretes, and cast thee down
in the middes of the congregation, be-
cause thou wouldest not receiue the true
feare of God, and thine heart is full of
deceite.

CHAP. II.

*1 He exhorteth the seruaunts of God to righte-
ousnes, loue, vnderstanding, & patience. 11 To
trust in the Lorde. 13 A curse vppon them
that are fainthearted and impacient.*

1 My sonne, if thou wilt come into the
seruice of God, [stand fast in righ-
teousnes and feare, &] prepare thy
soule to tentation.
2 Settle thine heart, and be pacient: [bow
downe thine eare, and receiue the words
of vnderstanding,] and shrinke not a-
way when thou art assayled, [but waite
vpon God paciently.]
3 Joyne thy selfe vnto him, and departe
not away, that thou mayst be encreased
at thy last ende.
4 Whatsoeuer commeth vnto thée, receiue
it paciently, and be pacient in the change
of thine affliction.
Wisedome. 3.6. Pro.17.3.
5 *For as gold [and siluer are] tryed in the
fire, euen so are men acceptable in ye fur-
nace of aduersitie.
6 Beléeue in God, and he will helpe thée:
order thy way aright, and trust in him:
[holde fast his feare, and growe olde
therein.]
7 Ye that feare the Lorde, waite for his
mercie: thinke not away from him, that
ye fall not.
8 Ye that feare the Lord, beléeue him, and
your reward shall not faile.
9 O ye that feare the Lorde, trust in good
thinges, and in the euerlasting ioy and
mercie.
10 [Ye that feare the Lorde, loue him, and
your hearts shalbe lightened.]
11 Consider the olde generations [of men,
ye children,] and marke them well:
*was there euer any confounded, that
put his trust in the Lord? or who hath
continued in his feare, & was forsaken?
or whome did he euer despise, that called
vpon him?
Psal.38.29
12 For God is gracious and merciful,
and forgiueth sinnes, and saueth in the
time of trouble, [and is a defender for
all them that seeke him in the truth.]
13 Wo vnto them, that haue a *fearfull
heart, [and to the wicked lippes] and to
the faint hands, and to the sinner that
goeth two *maner of wayes.
Or, double,
1.King.18.21.
14 Wo vnto him that is faint hearted, for
he beléeueth not: therefore shall he not
be

be defended.

15 Wo vnto you that haue loſt patience, [and haue forſaken the right wayes, & are turned backe into froward wayes:] for what will ye do when the Lord ſhall viſit you?

16 They that feare the Lord, will not diſ-
Iohn.14.24. obey his worde: & they that *loue him, will keepe his wayes.

17 They that feare the Lord, will ſeeke out the things that are pleaſant vnto him: and they that loue him, ſhalbe fulfilled with his lawe.

18 They that feare the Lord, will prepare their heartes, and humble their ſoules in his ſight.

19 [They that feare the Lorde, keepe his commandeuentes, and will be patient till he ſee ...

20 Saying, If we do not repent] we ſhall fall into the hands of the Lorde, and not into the hands of men.

21 Yet as his greatneſſe is, ſo is his mercie.

CHAP. III.

2 To our father and mother ought wee to giue double honour. 10 Of the bleſſing and curſe of the father and mother. 22 No man ought ouer curiouſly to ſearch out the ſecrets of God.

1 [THe children of wiſedome are the Church of the righteous, and their offpring is obedience & loue.]

2 Heare your fathers iudgement, O children, and do thereafter, that ye may be ſafe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who ſo honoureth his father, his ſinnes ſhalbe forgiuen him, [and he ſhall abſteine from them, and ſhal haue his daily deſires.]

5 And he that honoureth his mother, is like one that gatherethe treaſure.

6 Who ſo honoureth his father, ſhall haue ioye of his owne children, and when he maketh his prayer, he ſhalbe heard.

7 He that honoureth his father, ſhall haue a long life, and he that is obedient vnto the Lorde, ſhall comfort his mother.

8 He that feareth the Lord, honoureth his parents, and doth ſeruice vnto his pa-
rents, as vnto lordes.

Exod.20.12 9 *Honour thy father & mother in deede
Deut.5.16. and in worde [and in all patience.] that
Mat.15.4. thou maiſt haue * Gods bleſſing, [and
Ephe.6.2. that his bleſſing may abide with thee in
*or, the bleſſing of men. theend.]

10 For the bleſſing of the father eſtabliſheth the houſes of the children, and the mothers curſe rooteth out the foundations.

11 Reioyce not at the diſhonour of thy father: for it is not honour vnto thee, but ſhame.

12 Seeing that mans glorie commeth by his fathers honour, and the reproche of the mother is diſhonour to the children,

13 My ſonne, helpe thy father in his age, and greeue him not as long as he liueth.

14 And if his vnderſtanding faile, haue patience with him, & deſpiſe him not when thou art in thy full ſtrength.

15 For the good entreatie of thy father ſhall not be forgotten, but it ſhalbe a fortreſſe for thee againſt ſinnes, [and for thy mothers offence thou ſhalt be recompenced with good, and it ſhalbe founded for thee in righteouſnes.]

16 And in the day of trouble thou ſhalt be remembred: thy ſinnes alſo ſhall melt away as the yce in the faire weather.

17 He that forſaketh his father, ſhal come to ſhame, & he that angreth his mother, is curſed of God.

18 My ſonne, perfourme thy doynge with meekenes, ſo ſhalt thou be beloued of them that are approued.

19 The *greater thou art, the more hum- Phil.2.3.
ble thy ſelf [in all things,] and thou ſhalt finde fauour before the Lord.

20 Many are excellent and of renoume: but the ſecretes are reuealed vnto the meeke.

21 For the power of the Lorde is great, & he is honoured of the lowly.

22 *Seeke not out the things that are Pro.25.27.
too harde for thee, neither ſearche the Rom.12.3.
things rashly which are too mightie for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [& be not curious in many of his workes:] for it is not needefull for thee to ſee with thine eyes the thinges that are ſecrete.

24 Be not curious in ſuperfluous things: for many things are ſhewed vnto thee aboue the capacitie of men.

25 The reeding with ſuch hath beguiled manie, and an euill opinion hath deceiued their iudgement.

26 Thou canſt not ſee without eyes: poſſeſſe not the knowledge therefore that thou haſt not.

27 A ſtubborne heart ſhall fare euil at the laſt: and he that loueth daanger, ſhal perith therein.

28 An heart that goeth two wayes, ſhall not proſper: and he that is frowarde of heart, ſhall ſtumble therein.

29 An obſtinate heart ſhalbe laden with ſorrowes: and the wicked man ſhall heape ſinne vpon ſinne.

30 The perſuaſion of the proude is without remedie, and his ſteppes ſhalbe plucked vp: for the plant of ſinne hath taken roote in him, [and he ſhall not be eſteemed.]

31 The heart of him that hath vnderſtanding, ſhal perceiue ſecret thinges, & an attentiue eare is the deſire of a wiſe man.

32 [An heart that is wiſe & vnderſtanding, will abſteine from ſinne, & ſhal proſper in the workes of righteouſnes.]

33 Water quencheth burning fire, * and
almes Dan.4.24.

almes taketh away sinnes.
34 And he that rewarded good deeds, wil remember it afterward, and in the time of the fall, he shall finde a stay.

CHAP. IIII.

1 *Almes must be done with gentlenes.* 12 *The studie of wisedome and her fruit.* 20 *An exhortation to eschue euill, and to do good.*

1 MY sonne, defraude not the poore of his liuing, and make not the needy eyes to wayte long.
2 Make not an hungrie soule sorrowfull, neither vere a man in his necessitie.
3 Trouble not the heart that is grieued, & deferre not the gift of the needie.
4 Refuse not the prayer of one that is in trouble: turne not away thy face from the poore.
5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.
6 For if he curse thee in the bitternes of his soul, his prayer shall be heard of him that made him.
7 Be courteous vnto the companie [of poore, and humble thy soul vnto the Elder,] and bowe downe thine head to a man of worship.
8 Let it not grieue thee to bowe downe thine eare vnto the poore, [but pay thy dette,] and giue him a friendly answere.
9 ¶ Deliuer him ȳ suffereth wrong, from the hand of the oppressour, and be not faint hearted 'when thou iudgest.
10 Be as a father vnto the fatherles, and as an husband vnto their mother: so shalt thou be as the sonne of the most high: and he shall loue thee more then thy mother doth.
11 Wisedome exalteth her children, and receiueth them that seeke her, [and will goe before them in the way of righteousnesse.]
12 He that loueth her, loueth life, & they that seeke life in the morning, shall haue great ioy.
13 He that keepeth her, shall inherite glorie: for vnto whom she entereth, him the Lord will blesse.
14 They that honour her, shall be the seruants of the Holie one, and them that loue her, the Lord doth loue.
15 Who so giueth eare vnto her, shal iudge the nations, and he that goeth vnto her, shall dwell safely.
16 He that is faithfull vnto her, shal haue her in possession, and his generation shal possesse her.
17 For first she will walke with him by crooked wayes, & bring him vnto feare, and dread, and torment him with her discipline vntill she haue tried his soule, & haue proued him by her iudgements.
28 Then will she returne the streight way vnto him, and comfort him, and shewe him her secretes, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousnes.]
19 But if he goe wrong, she will forsake him, and giue him ouer into the handes of his destruction.
20 [¶ My sonne,] make much of time, & * eschue the thing that is euill,
21 And be not ashamed [to say the trueth] for thy life: for there is a a shame that bringeth sinne, and a shame that bringeth worship and fauour.
22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]
23 And keepe not backe counsell when it may do good, neither hide thy wisedome when it may be famous.
24 For by the talke is wisedome knowne, and learning by the words of the tong, [and counsell, wisedome and learning by the talking of the wise, and stedfastnes in the workes of righteousnes.]
25 In no wise speake against the worde of truth, but be ashamed of the lyes of thine owne ignorance.
26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.
27 Submit not thy selfe vnto a foolishe man, neither accept the person of the mightie.
28 Striue for the trueth vnto death, [and defend iustice for thy life,] and the Lorde God shall fight for thee [against thine enemies.]
29 Be not hastie in thy tongue, neither slacke and negligent in thy workes.
30 Be not as a lyon in thine owne house, neither beate thy seruants for thy fansie, [nor oppresse them that are vnder thee.]
31 * Let not thine hande be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 *In riches may we not put any confidence.* 7 *The vengeance of God ought to be feared, and repentance may not be deferred.*

1 TRust not vnto thy riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation.]
2 Follow not thine owne minde and thy strength to walke in the wayes of thine heart:
3 Neither say thou, [Howe haue I had strength? for who will bring me vnder for my workes? for God the auenger wil reuenge the wrong done by thee.
4 And say not, I haue sinned, and what euil hath come vnto me? for the Almightie is a patient rewarder, but he will not leaue thee vnpunished.
5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.
6 And say not, The mercy of GOD is great: he will forgiue my manifold sinnes: for mercy and wrath come from him, & his indignation commeth downe vpon sinners.
7 Make no tarrying to turne vnto the Lord, & put not off fro day to day: for suddenly

'Or, to defend him.

Rom.12.9.
1.thes.5.22.
a To be ashamed to confesse thy God, thy faith, to testifie the trueth, and to reproue sin, doth bring sinne vnto thee: the contrarie shame bringeth worship.

Matth.

Act.20.35.

denly shall the wrath of the Lorde breake forth, & in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeaunce.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

9 Bee not carried about with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Stand fast in thy sure understanding [and in the wayes and knowledge of the Lord] and have but one maner of worde, [and followe the worde of peace and righteousnes.

11 Be humble to heare the word of God, that thou maist understand it, and make a true answere with wisdome.]

12 Be swift to heare good thinges, and let thy life bee pure, and giue a pacient answere.

13 If thou hast understanding, answer thy neighbour: if not, lay thy hand vpon thy mouth, [lest thou be trapped in an vndiscreete worde, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a talebearer, and lie not in waite with thy tongue: for shame [and repentance] follow the theefe, and an euil condemnation is ouer him that is double tongued: [but he that is a backbiter, shalbe hated, enuied and confounded.]

16 Do not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the propertie of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.

1 BE not of a friend [thy neighbours] a enimie: for such shall haue an euill name, shame and reproche, & he shall be in infamie as the wicked that hath a double tongue.

2 Be not proude in the deuice of thine owne minde, least thy soule rent thee as a b bull,

3 And eate vp thy leaues, and destroy thy fruite, and so thou be left as a dry tree [in the wildernesse.]

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enimies, [and bringeth him to the portion of the vngodlie.]

5 A sweete talke multiplieth the friendes [and pacifieth them that be at variance,] & a sweete tongue increaseth much good talke.

6 Holde friendship with many, neuertheles haue but one counseler of a thousand.

7 If thou getest a friend, proue him first, & be not hastie to credite him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enimitie, & taketh parte against thee, and in contention he will declare thy shame.

10 Againe some * frend is but a companion at the table, and in the day of thyne affliction he continueth not. Cha. 37. 5

11 But in thy prosperity he wilbe as thou thy selfe, and wil vse libertie ouer thy seruants.

12 If thou be brought lowe, he will be against thee, and will hide him selfe from thy face.

13 Depart from thyne enimies, & beware of thy frends.

14 A faithful frend is a strong defence, and he that findeth such one, findeth a treasure.

15 A faithful frend ought not to be changed for any thing, and the weight [of gold and siluer] is not to be compared to the goodnesse [of his faith.]

16 A faithfull friend is the medicine of life [and immortalitie,] & they that feare the Lord, shall finde him.

17 Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdome [which shall indure] till thine olde age.

19 Go to her as one that ploweth, and soweth, and waite for her good fruites: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruites right soone.

20 How exceeding sharpe is she to the vnlearned? he that is without iudgement, will not remaine with her.

21 Vnto such one she is as a fine touchestone, and he casteth her from him without delay.

22 For they haue the name of wisdome, but there be but few that haue p̃ knowledge of her.

23 [For with them that know her, she abideth vnto the appearing of God.]

24 Giue eare my sonne: receiue my doctrine, and refuse not my counsell.

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, & beare her, & be not wearie of her bands.

27 Come vnto her with thy whole heart, & keepe her wayes with all thy power.

28 Seeke after her, and search her, and she shalbe shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, & that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundatiõ] and her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bandes are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught and if thou wilt apply thy mind, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] & if thou delight in hearing, thou

a For that is against the rule of charitie, whiche ought to loue all, and hate nothing but onely sinne.

b For as a bull teareth in peeces a yong tree with his hornes: so thou trusting in thine owne conceit, because of thy wit, thy power, or riches, shouldest destroy thy selfe.

thou shalt be wise.

35 Stande with the multitude of the elders, which are wise, & ioyne with him that is wise.

Chap.8.9. 36 *Desire to heare al godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steppes of his doores.

38 Let thy minde be vppon the ordenances of the Lorde, and be' continually *occupied in his commandementes: so shall he stablish thyne hearte, and giue thee wisedome at thyne owne desire.

'Or, earnestly. Psal.1.2.3.

CHAP. VII.

2 We must forsake euill, and yet not iustifie our selues. 23. The behaviour of the wife towarde his wife, his friende, his children, his seruants, his father and mother.

1 DO no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, & euine shall turne away from thee.

3 My sonne, sowe not vppon the forowes of vnrighteousnesse, leaste that thou reape them seuen folde.

4 Aske not of the Lorde preeminence, neither of the king the seate of honour.

5 *Iustifie not thy selfe before the Lorde: [for he knoweth thyne heart,] and boast not thy wisedome in the presence of the king.

Iob 9.2. Isa.143.2. eccle.7.18.

6 Seeke not to be made a Iudge, leaste thou be not able to take away iniquitie, and leaste thou, fearing þ person of the mightie, thoudest commit an offence against thyne vprightnesse.

luke.18.11.

7 Offende not against the multitude of a citie, and cast not thy selfe among the people.

8 *Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.

Chap.12.5.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to þ most high God, he wil accept it.

10 Be not faint harted, when thou makest thy prayer, neither slacke in giuing of alms.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all thinges] is he* that can bring down, and set vp againe.

1.Sam.2.7.

12 Sow not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any manner of lie: for the custome thereof is not good.

14 ¶ Make not many wordes when thou arte among the Elders, neither' repeate a thing in thy prayer.

Mat.6.5.7. Rom.12.12.

15 Hate not laborious *worke, neither the husbandrie, which the most Highe hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greately: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lorde:] for her grace is aboue golde.

20 ¶ *Whereas thy seruaunt worketh truely, intreat him not euill, nor the hireling þ beste wed himselfe wholy for thee.

Leuit.19.13. chap.33.32. & 34.7.

21 Let thy soule loue a good seruaunt, and defraude him not of libertie, [neither leaue him a poore man.]

22 *If thou haue cattell, looke well to them, and if they be for thy profite, keepe them with thee.

Deut.15.4.

23 *If thou haue sonnes, instructe them, and bowe their necke from their youth.

Chap.30.11.

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull towarde them.

25 ¶ Marrie thy daughter, & so shalt thou perfoyne a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

Chap.3.9. Iob.4.3.

28 Remember that thou wake borne of them, and how canst thou recompence them the thinges that they haue done for thee?

29 ¶ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, *and forsake not his seruaunts.

Deut.12.18.

31 Feare the Lorde with all thy soule, & honour þ priests, *and giue them their portion, as it is commaunded thee, the first frutes, [and purifications] and sacrifices for sinne, and the offringes of the shoulders, and the sacrifices of sanctification, and the firste frutes of the holie thinges.

Leuit.2.3. num.18.15.

32 Stretch thine hande vnto the poore that þ' blessing, [and reconciliation] may be accomplished.

33 Liberalitie pleaseth all men liuing, and *from the deade restraine it not.

'Or, liberalitie. Tob.2.21.

34 *Let not them that weepe, be without [comforte:] but mourne with suche as mourne.

& 4.17. Rom.12.15.

35 *Be not slowe to visite the sicke: for that shall make thee to be beloued.

Mat.25.36.

36 What soeuer thou takest in hande, remember the ende, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whome we haue to doe.

1 STriue not with a mightie man, leaste thou fall in to his handes.

2 *Make not bariane with a rich man, least he on þ other side weigh down thy weight: *for golde [and siluer] hath destroied many, & hath peruerted þ hartes

Mat.5.25. Chap.31.6.

of Kinges.
3 Stryne not with a man that is full of
wordes, and lay no stickes vppon his
fire.
4 Play not with a man that is vntaught,
least thy kaured be dishonoured.
Gal.6.1. 5 *Despise not a man that turneth him-
selfe away from sinne, nor cast him not
in the teeth withall, but remember
that we are all worthie blame.
Leu.19.32. 6 *Dishonour not a man in his old age:
for they were as wee whiche are not
olde.
7 Be not glad of the death of thine ene-
mie, but remeber that we must die all, [&
so enter into rope.]
Chap.6.35. 8 * Despise not the exhortation of ye [El-
ders] that be wise, but acquaint thy selfe
with their wise sentences: for of them
thou shalt learne wisedome, [& the doc-
trine of vnderstanding,] and howe to
serue great men [without complaint.]
9 Goe not from the doctrine of the El-
ders: for they haue learned it of their fa-
thers, and of them thou shalt learne vn-
derstanding, and to make answere in the
time of neede.
10 Kindle not the coles of sinners, [when
thou rebukest them,] least thou be burnt
in the fire flames [of their sinnes.]
11 Rise not vp against the man that doeth
wrong, that he lap not waste as a spie
for thy mouth.
Chap.29.4. 12 * Lend not vnto him that is mightier
then thy selfe: for if thou lendest him,
count it but lost.
13 Be not suretie aboue thy power: for if
thou be suretie thinke to pay it.
14 Goe not to lawe with the Iudge: for
they will give sentence according to his
owne honour.
Gene.17.8. 15 *Trauell not by ye way with him that
is rash, least he doe thee iniurie: for hee
followeth his owne wilfulnesse, and so
shalt thou perishe through his folie.
Prou.22.14 16 *Stryne not with him that is angrie,
and goe not with him into the wilder-
nes: for blood is as nothing in his sight,
and where there is no helpe, he will o-
uerthrowe thee.
17 Take no counsell at a foole: for he can
not keepe a thing close.
18 Do no secret thing before a stranger:
for thou canst not tell what he goeth a-
bout.
19 Open not thine hart vnto euery man,
least he be vnthankefull to thee, [and put
thee to reproofe.]

CHAP. IX.

Of iealosie. 12. An olde friendes is to be perserved before a newe. 18. Righteous men should be bidden to thy table.

1 BE not iealous ouer thy wife of thy
bosome, neither teache her by thy
meanes an euill lesson.
*Let her not haue rule ouer thee, for 2 *Give not thy life vnto a woman,
least she ouercome thy strength, [and so
thou be confounded.]
3 Meete not an harlot, least thou fall in
to her snares.
4 Vse not the companie of a woman
that is a singer, [and a dancer, neither
heare her,] least thou be taken by her
craftinesse.
5 Gaze not on a maide, that thou fall not
by that that is pretious in her.
6 * Cast not thy minde vpon harlots [in
any manner of thing,] least thou de-
stroy [both thy selfe and] thine heritage.
7 Goe not about gazing in the streates of
the citie, neither wander thou in the se-
crete places thereof.
8 * Turne away thine eyes from a beau-
tifull woman, and looke not vppon o-
thers beautie: for many * haue perished
by the beautie of women: for through it
loue is kindled as a fire.
9 [Euerie woman that is an harlot, shall
be troden vnder foote as dongue, of euer-
rie one that goeth by the way.
10 Many wondering at the beautie of
a strange woman, haue bene cast out:
for her words burne as a fire.]
11 Sit not at all with another mans wife,
[neither lie with her vpon the bed,] nor
banket with her, least thine heart incline
vnto her, and so through thy desire fall
into destruction.
12 ¶ Forsake not an olde friend: for the
newe shall not be like him: a new friend
is as new wine: whe it is old, thou shalt
drinke it with pleasure.
13 *Desire not the honour] and riches]
of a sinner: for thou knowest not what
shall be his ende.
14 Delite not in the thing that the vn-
godlie haue pleasure in, but remember
that they shall not bee founde iust vnto
their graue.
15 Keepe thee from the man that hath
power to slay: so shalt thou not doubte
the feare of death: and if thou come vn-
to him, make no fault, least he take away
thy life: remember that thou goest in the
middes of snares, and that thou walkest
vpon the towres of the citie.
16 Trye thy neighbour as neere as thou
canst, * and aske counsell of the wise.
17 * Let thy talke be with the wise, and all
thy communication in the Lawe of the
most high.
18 Let iust men eate and drinke with thee,
and let thy reioycing be in the feare of
the Lorde.
19 In the handes of the craftsmen shall
the workes be commended, and the wise
Prince of the people by his worde, [and
the worde by the wisedome of the El-
ders.]
20 A man full of words, is daungerous
in his citie, and he that is rash in his tal-
king, shall be hated.

Eccl. 7.26. Prou. 5.3. 2.sam.11.2. iud.10.17. 19.&12.16 20.
Iud.9.3. 2.sam.15.12
Chap.6.36. 38.&8.8. & 27.22. Deu.6.7.& 11.19.
*Or, the workeman is praised according to the worke.

CHAP. X.

1 *Of Kinges and Iudges. 7. Pride and couetousnesse are to be abhorred. 28. Labour is praised.*

1 A wise

1 A Wise iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.
2 As the iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.
1.Kin.12.1 13.14. 3 *An vnwise king destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prosperetb.
4 The gouernement of the earth is in the hand of the Lorde, [and all iniquitie of the nations is to be abhorred,] and when time is, he will set vp a profitable ruler ouer it.
5 In the hand of God is the prosperitie of man, and vpon the scribes will he lay his honour.
Leuit. 19.17 6 * Be not angrie for any wrong, with thy neighbour, and do nothing by iniurious practises.
7 Pride is hatefull before God and man, & by both doeth one commit iniquitie.
Iere.27.6. Dan.4. 14. 8 * Because of vnrighteous dealing and wronges and riches gotten by deceit, the kingdomes is translated from one people to another.
9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, and for his life euerie one is compelled to pull out his owne bowels.
10 [All tyrannie is of small indurance, and the disease that is hard to heale, is greuous to the Physitian.]
11 The Physician cutteth off the sore disease, & he that is to day a king, to morrow is dead.
12 Why is earth and ashes proud, seeing that when a man dieth, he is the heire of serpents, beastes and wormes?
13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.
14 For pride is the originall of sinne, and he that hath it, shall powre out abomination, till at last he be ouerthrown: therefore the Lord bringeth the persuasions [of the wicked] to dishonour, & destroyeth them in the end.
Luke.1.52. & 14.11. & 18.14. 15 The Lord hath cast downe the thrones of the [proude] princes, and set vp the meke in their stede.
1.Sam.2.7.8 16 The Lord plucketh vp the roots of the [proude] nations, and planteth the lowlie with glorie among them.
17 The Lord ouerthoweth the landes of the heathen, & destroyeth them vnto the foundacions of the earth: he causeth them to wither away, and destroyeth them, & maketh their memoriall to cease out of the earth.
18 [God destroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]
19 Pride was not created in men, neither wrath in the generation of women.
20 There is a seede of man, which is a honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they ye transgresse the commaundementes of the Lord: it is a seede that remaineth which feareth the Lord, and a faire plant, that loue him: but they are a seede without honour, that despise the Lawe, and a deceiuable seede that breake the commaundements.
21 He that is the chefe among brethren, is honourable: so are they ye feare the Lorde in his sight.
22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.
23 The feare of the Lord is the glorie aswel of the riche and the noble, as of the poore.
24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the riche that is a wicked man.
25 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.
26 *Vnto the seruaunt that is wise, shall they ye are free doe seruice: * he that hath knowledge, will not grudge when he is reformed, [& the ignorant shall not come to honour.] Pro.17.2. 2.Sam.12. 13.
27 Seeke not excuses when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of aduersitie.
28 * Better is he that laboureth & hath plentiousnesse of all thinges, then he that is gorgeous, and wanteth bread. Pro.12.9.11
29 My sonne, gett thy selfe praise by meekenesse, and esteme thy selfe as thou deserueste.
30 Who will count him iust ye sinneth against himselfe? or honour him, that dishonoureth his owne soule?
31 The poore is honoured for his knowledge [and his feare,] but the riche is had in reputation because of his goodes.
32 He that is honourable in poueretie, how much more shall he be when he is riche? and he that is vnhoured being riche, how much more will he be so when he is in poueretie?

CHAP. XI.

1 The praise of humilitie. 2 After the outwarde appearance ought we not to iudge. 7 Of rashe iudgement. 14 All things come of God. 29 All men are not to bee brought into thine house.

1 WIsdome * lifteth vp the head of him that is low, and maketh him to sit among great men. Gen.41. 40. dan.6.3.
2 Commend not a man for his beautie, neither despise a man in his vtter appearance.
3 The Bee is but small among the foules, yet doeth her fruite passe in sweetenesse.
4 Be not proude of clothing and rai-

Ecc.12.21 23. ments, * and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, [and glorious,] secrete [and vnknowen] are his workes among men.

5 Many tyrants haue sit downe vpon the earth,* and the vnskilfull hath worne the crowne.

1.Sam.15. 28. Hester.6.10. 6 Many mightie men haue bene brought to dishonour, and the honourable haue bene deliuered vnto other mens handes.

Deu.13.14. Ex.17.4.6 Iosh.7.22. Pro.18.13. 7 ¶ * Blame [no man] before thou haue inquired the matter: vnderstand first, and then reproue [righteously.]

8 * Giue no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to do with, & sit not in the iudgement of sinners.

10 My sonne, meddle not to many matters: * for if thou game much, thou shalt not be blameless, & if thou followe after it, yet shalt thou not atteine it, neither shalt thou escape, though thou flee from it.

Matt.19.22 1.Tim.6.9. Pro.10.3. 11 * There is some man that laboureth and taketh paine, and the more he laboureth, the more he wanteth.

12 Againe there is some that is slouthfull, and * hath neede of helpe: for he wanteth strength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp fro his lowe estate.

Iob.42.10 13 And he lifteth vp his head: so that many men maruele at him, [and giue honour vnto God.]

Iob.1.21. Eze.28.4 14 * Prosperitie and aduersitie, life & death, pouertie and riches come of the Lorde.

15 Wisdome and knowledge, & vnderstanding of the law are of the Lord: loue and good workes come of him.

16 Errour & darknesse are appointed for sinners, and they that exalt themselues in euill, ware olde in euill.

17 The gift of the Lord remaineth for the godlie, and his good will giueth prosperitie for euer.

18 ¶ Some man is riche by his care and niggardship, and this is the portion of his wages,

Luke.12.19. 19 In that he saith, * I haue gotten rest, & now will I eate continually of my goods, yet he considereth not, that the time draweth nere, that he must leaue all these things vnto other men, and dye himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, & remaine in thy worke vnto thine age.

21 Maruele not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lorde, suddenly to make a poore man riche.

22 The blessing of the Lord is in the wages of the godlie, & he maketh his prosperitie soone to flourish.

23 ¶ Say not, What profite and pleasure shall I haue? and what good things shal I haue hereafter?

24 Againe say not, I haue ynough, & possesse many thinges, and what euill can come to me hereafter?

Chap.18.24 25 * In thy good state remember aduersitie, & in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end his workes are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomackes that belche stinckingly.]

30 As a Partrich is taken vnder a basket, [& the Hinde is taken in the snare,] so is the heart of the proude man, which like a spye watcheth for thy fall.

31 For he lyeth in wayte and turneth good vnto euill, & in thinges worthie praise he will finde some faute.

32 Of one litle sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked thinges to bring thee into a perpetuall shame.

34 Lodge a stranger, and he will destroy thee with vnquietnes, and bring thee fro thine owne.

CHAP. XII.

Vnto whom we ought to doe good. 10 Enimies ought not to be trusted.

1 When thou wilt do good, knowe to whome thou doest it, so shalt thou be thanked for thy benefites.

Gala.6.10. 1.Tim.5.8. 2 * Do good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the moste High.

3 He can not haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, & receiue not a sinner.

5 Do well vnto him that is lowly, but giue not to the vngodlie: hold back thy bread, & giue it not vnto him, least he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, & will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not be knowen in prosperitie, neither can an enimie be vnknowen in aduersitie.

9 When a man is in wealth, it greeueth his enimies, but in heauinesse & trouble a mans verie friend will depart from him.

10 Trust neuer thine enimie: for like as an yron rusteth, so doeth his wickednesse.

11 And

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt be to him, as he that wipeth a glasse, & thou shalt knowe that all his rust hath not beene well wiped away.
12 Set him not by thée, least he destroye thée, and stand in thy place.
13 Neither set him at thy right hand, least he seeke thy rowme, and thou at the last remember my wordes, and be pricked with my sayings.
14 *Binde not two sinnes together: for there shall not one be unpunished. Chap.7.8. & 21.1.
15 Who will haue pitie of the charmer, that is stinged of the serpent? or of all such as come neere the beastes? so is it with him that keepeth companie with a wicked man, & wappeth himselfe in his sinnes.
16 For a season will he bide with thée: but if thou stumble, he tarieth not.
17 *An enemie is sweete in his lippes: hée can make many good wordes, and speake many good thinges: yea, he can weepe with his eyes, but in his heart he imagineth howe to throwe thée into the pit: and if he may find opportunitie, he will not be satisfied with bloud. Eccle.41.6,
18 If aduersitie come vpo thée, thou shalt finde him there first, and though he pretend to helpe thée, yet shall he vndermine thée: he will shake his head, and clap his handes, and will make many wordes, and disguise his countenaunce.

CHAP. XIII.

The companies of the proud and of the rich are to be eschewed. 15. The loue of God. 17. Like doe companie with their like.

1 HE* that toucheth pitch, shall be defiled with it: and he that is familiar with the proud, shal be like vnto him. Deut.7.1.
2 Burthen not thy self aboue thy power, whilest thou liuest, and companie not with one that is mightier, and richer thé thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall bee broken.
3 The rich dealeth vnrighteously, and threatenetth withall: but the poore being oppressed must intreate: if the rich haue done wrong, he must yet be intreated: but if the poore haue done it, he shall streight wayes be threatened.
4 If thou be for his profite, he vseth thée: but if thou haue nothing, he will forsake thee.
5 If thou haue any thing, he will liue with thee: [illegible] will make thée a bare man, and will not care for it.
6 If he haue vse of thee, he wil defraud thée, and will laughe at thee, and put thée in hope, and giue thée all good wordes, and say, What wanteth thou?
7 Thus will he shame thée in his meate, vntill he haue supt thee cleane vp twise or thrise, and at the last he will laugh thée to scorne: afterwarde, when hee seeth thee, he will forsake thée, and shake his heade at thée.
8 [Submit thy selfe vnto God, & waite vpon his hand.]
9 Beware that thou bee not deceiued in thine owne conceite & brought downe by thy simplenes: [be not too humble in thy wisedome.]
10 ¶ If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.
11 Please not thou vnto him, that thou be not shut out, but goe not thou farre off, least he forget thee.
12 Withdraw not thy selfe frō his speach, but beleue not his mane wordes: for with much communication will he tempt thée, and laughingly will he grope thée.
13 He is vnmerciful, and keepeth not promise: he will not spare to doe thée hurte, and to put thée in prison.
14 Beware, and take good heede: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.
15 Loue the Lorde all thy life, and call vppon him for thy saluation.
16 ¶ Euerie beast loueth his like, and euerie man loueth his neighbour.
17 All flesche will resorte to their like, and euerie man will keepe companie with such as he is himselfe.
18 Howe can the wolfe agree with the lambe? no more can the vngodly with the righteous.
19 What felowshippe hath hyena with a dogge? and what peace is betweene the rich and the poore?
20 As the wilde asse is the Lyons pray in the wildernes, so are poore men p̄ meate of the riche.
21 As the the proude hate humilitie, so doe the rich abhorre the poore.
22 If a rich man fall, his friendes, sette him vp agame: but when the poore falleth, his friends thrust him away.
23 If a riche man offende, he hath many helpers: he speaketh proude words, and yet men iustifie him, but if a poore man sayde, they rebuke him, and though he speake wisely, yet can it haue no place.
24 When the riche man speaketh, euerie man holdeth his tongue: & looke what he saith, they praysé it vnto the clouders, but if the poore man speake, they say, what felowe is this? and if he doe a misse, they will destroye him.
25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.
26 The hearte of a man changeth his countenaunce, whether it be in good or euill.
27 A cheerefull countenaunce is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

Which is a wilde beast that counterfeiteth the voyce of men, and so entiseth them out of their houses and deuoureth them.

1 *The offence of the tongue. 17. Man is but a vaine thing. 21. Happie is he that continueth in wisedome.*

Chap. 19. 6. 16. Ion 3. 2. 1 BLessed is the man * that hath not fallen by [ẽ word of] his mouth, and is not tormented with the sorowe of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lorde.

3 Riches are not comely for a nigard, and what should an enuious man doe with mone?

4 He that gathereth together from dis owne soule, heapeth together for others, that will make good cheere with his goods.

5 He that is wicked vnto him selfe, to whome will he be good? for such one can haue no pleasure in his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a rewarde of his wickednesse.

7 And if he doe any good, he doeth it, not knowing thereof, and against his wil, and at the laste he declareth his wickednes.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neiuer ynough of a portion, and his wicked malice witheredth his owne soule.

Prou. 27. 20 10 A * wicked eye enuieth the bread, and there is scarcenesse vppon his table.

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lorde his due offerings.

12 Remember that death tarrieth not, & that the a couenaunt of the graue is not shewed vnto thee.

a That is, the day of death. Chap. 4. 1. Iob. 4 7. Luke. 14. 13. 13 * Doe good vnto thy friend before thou dye, and according to thine habilite stretche out thine hande, and giue vnto.

14 Defrande not thy self of the good day, and let not the portion of the good desiers ouerpasse thee.

15 Shalt thou not leaue thy trauels vnto an other, and thy labours for the deuiding of the heritage?

16 Come and take and sanctifie thy soule: [worke thou rightcousnes before thy death:] for in the hell there is no meat to finde.

Isa. 40. 6. 1. Pet. 1. 24. Psam. 3. 10. 17 ¶ All flesh waxeth old, as a garment, and this is the condition of all times, Thou shalt die the death.

18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesche and bloode: one commeth to an ende, and an other is borne.

19 All corruptible thinges shall fail, and the worker thereof shall go withall.

20 [Euerie excellent worke shall be mortified, and he that worketh it, shall haue honour thereby.]

Psal. 1. 2. 21 * Blessed is the man that doeth meditate honest thinges by wisedome, [and exercisteth him selfe in iustice,] and he that resoneth of holy thinges by his vnderstanding.

22 Which considereth in his hearte her wayes, and vnderstandeth her secretes.

23 Goe thou after her as one that seketh her out, and lie in waite in her wayes.

24 He shall looke in at her windowes, & harken at her doores.

25 He shall abide beside her house, and fasten a stake in her walles: he shall pitche his tent besides her.

26 And he shall remaine in the lodging of good men, and shal set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate, and in her glorie shall he dwell.

CHAP. XV.

1 *The goodnes that followeth him which feareth God. 8. God reiecteth and casteth off the sinner. 11. GOD is not the authour of euill.*

1 HE that feareth the Lorde, will doe good: and he that hath the knowledge of the Lawe, will keepe it sure.

2 As an [honourable] mother shall she meete him, and she, a as his wife married of a virgine, shall receiue him.

a As a pure virgine newly married, doeth frindly intreate her husband: so shall iustice pure & vndefiled, gently entertain her louers. Iohn. 4. 10.

3 With the bread [of life] and vnderstanding shall she feede him, and giue him the * water of [wholsome] wisedome to drinke.

4 He shall assure himselfe in her, and shall not be moued, and holde him selfe fast by her, and shall not bee confounded.

5 She shall exalte him aboue his neighbours, and in the middes of the congregation shall she open his mouth: [with the spirite of wisedome, and vnderstanding shall she fill him, & cloth him with the garment of glorie.]

6 She shall cause him to inherite ioye, and the crowne of gladnes, and an euerlasting name.

7 But foolishe men will not take holde vpon her: [but such as haue vnderstanding, will meete her:] the sinners shall not see her.

8 For she is farre from pride [and deceit] and men thatlie, can not remember her: [but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that is not sente of the Lorde.

10 But if praise come of wisedome, [and be plentious in a faithfull mouth] then the Lorde will prosper it.

11 Say not thou, It is through the Lorde that I turne backe: for thou oughtest not to do the thinges that he hateth.

12 Say not thou, He hath caused me to erre:

ere: for he hath no nede of the sinful man.

13 The Lorde hateth all abomination [of errour:] and they that feare God, loue it not.

Gen.1.27. 14 * He made man from the beginning, and left him in the hand of his counsell, [and gaue him his commaundementes and preceptes.]

15 If thou wilt, thou shalt obserue the commaundements, and testific thy good will.

16 He hath set water and fire before thée: stretche out thyne hand unto which thou wilt.

Leu.21.8 17 * Before man is life and death, [good and euill:] what him liketh, shalbe giuen him.

18 For the wisedome of the Lord is great, and he is mightie in power, and beholdeth all thinges [continually.]

Psal.34.15. 16. Heb.4.13 19 * And the eyes [of the Lord] are vppon them that feare him, and he knoweth all the workes of man.

20 He hath commaunded no man to doe vngodlie, neither hath he giuen any man licence to sinne: [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 *Of vnhappie, and wicked children.* 17 *No man can hide himselfe from God.* 24 *An exhortation to the receiuing of instruction.*

1 DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better thé a thousand such, and better it is to dye without children, then to leaue behinde him vngodlie children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be wasted incontinently.

5 Many such thinges haue I séene with mine eyes, & mine eare hath heard greater thinges then these.

Chap.21.9.10 6 * In the congregation of the vngodly shall a fire be kindeled, & among vnfaithfull people shall the wrath be set on fire.

Gen.6.4. 7 * He spared not the olde giants, which were rebellious, trusting to their owne strength.

Gen.19.21. 25. 8 * Neither spared he whereas Lot dwelt, those whom he abhorred for their pride.

9 He had no pitie vppon the people that were destroyed, and puffed vp in their sinnes.

Num.14.15. 16.20. & 26.51. 10 * And so he preserued the sixe hundreth thousand footemen, that were gathered in the hardnes of their heart, in afflicting them and pitying them, in smiting them and healing them, with mercie, & with chastisement.

11 Therefore if there be one stiffenecked among the people, it is marueil if he scape vnpunished: for mercie and wrath are with him: he is mightie to forgiue, and to powre out displeasure.

12 * As his mercie is great, so is his punishment also: he iudgeth a man according to his workes. Chap.5.6.

13 The vngodly shall not escape with his spoyle, & the patience of the godly shall not be delayed.

14 He will giue place to all good deds, and euerie one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharao, that he should not know him, & that his workes should be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: he hath separated his light frō the darknes with an adamant.

17 Say not thou, I wil hide my selfe from the Lorde: for who will thinke vppon me from aboue? I shall not be knowen in so great an heape of people: for what is my soule among such an vnmure number of creatures?

18 Behold, the heauen, and the * heauen of heauens, which are for God, the depth, & the earth, and all that therein is, shalbe moued when he shall visite. 2.Pet.3.10. 1.Kin.8.27. 2.Chro.6.18

19 All the world which is created & made by his will, the mountenes also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstād worthily, [but he vnderstandeth euerie heart.]

21 And who vnderstandeth his wayes? & the stormie that no man can see? for the most part of his workes are hid.

22 Who can declare ꝑ workes of his righteousnesse? or who can abide them? for his ordinaunce is farre of, and the trying out of all things sadly.

23 He that is humble of heart, will consider these thinges: but an vnwise and erronous man casteth his mind vpon foolish thinges.

24 My sonne, hearken vnto me, & learne knowledge, and marke my words with thyne heart.

25 I will declare thée weightie doctrine, and I will instruct thée exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and parte of them hath he sundred frō the other when he first made them.

27 He hath garnished his works for euer, their beginnings so long as they shal indure, they are not hungrie nor wearie in their labours, nor cease from their offices.

28 None of them hinderth another, neither was any of them disobedient vnto his wordes.

29 After this the Lorde looked vppon the earth, and filled it with his good things.

30 With all maner of liuing beastes hath he couered the face thereof, & they returne into it again.

CHAP. XVII.

1 The creation of man, and the goodnes that God hath done vnto him. 20 Of almes. 26 And repentance.

Gen.1.27. & 5.2. wis.2.23. & 7.1.6. 1.cor.11.7. col.3.10.

1 THe* Loide hath created man of the earth, and turned him vnto it again.
2 He gaue him the number of dayes & certeine times, and gaue him power of the things that are vpon earth.
3 He clothed them with strength, as they had neede, and made them according to his image.
4 He made all flesh to feare him so that he had the dominion ouer the beastes, and fowles.

Gen.2.22. 1.cor.11.9

5 [*He created out of him an helper like vnto him selfe,] & gaue them discretion & tongue, and eyes, eares, & an heart to vnderstand, and strip he gaue them a spirite, & feuenthly he gaue them speeche to declare his workes.
6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.
7 He set his eye vpon their hearts, declaring vnto them his noble workes,
8 And gaue them occasion to reioyce perpetually in his miracles, that they should pindently declare his works, and that the electe should praise his holie Name together.
9 Besides this, he gaue them knowlegde, and gaue them the Law of life for an heritage, that they might now know that they were a mortall,
10 He made an euerlasting couenant with them, & shewed them his indgementes.
11 Their eyes saw ỳ maiestie of his glorie, & their eares heard his glorious voyce.
12 And he saide vnto them, Beware of all vnrightcous thinges. *He gaue euerie man also a commandement concerning his neighbour.

a Through their owne transgression.

Exo.20.16. 17. & 22. 23.

13 Their wayes are euer before him, & are not hid from his eyes.
14 Euerie man from his youth is ginen to euill, and their stone hearts can not become b flesh.
15 He appointed a ruler vpon euerie people, when he deuided the nations of the whole earth.
16 * And he did choose Israel, as a peculiar people to himselfe, whom he nourished with discipline as his full borne, and giueth him most louing light, and doeth not forsake him.
17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.
18 None of their vnrightcousnesse is hid from him, but all their sinnes are before the Loid.
19 And as he is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

b That is soft & gentle, for the holie Ghoft to write his lawes in. Deu.4.20. & 10.15

20 * The almes of a man is as a thing sealed vp before him, & he keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes & daughters. Chap.29.13.
21 * At the last shall he arise, and reward them, and shall repay their reward vpon their heades. Matt.25.35
22 * But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the veritie.] Act.3.19.
23 * Returne then vnto the Loid, & forsake thy sinnes: make thy prayer before his face, and take away the offence. Iere.3.12
24 Turne againe to the most High: for he will bring thee from darknesse to wholsome light: forsake thine vnrightcousnes, and hate greatly all abomination.
25 [Know the rightcousnes & iudgements of God: stande in the portion that is set forth for thee, and in the prayer of the most high God, and go in the partes of the holy world with such as be liuing & confesse God.]
26 * Who can praise the most High in the hell, as do all they that liue and confesse him? Psal.6.5 isa.38.18. 19.
27 [Abide not thou in the errour of the vngodly, but praise the Loide before death.]
28 Thankfulnes perisheth from the dead, as though he were not: but the liuing, & he that is sound of heart, praiseth the Loid, [and reioyceth in his mercie.]
29 How great is the louing kindnes of the Loid our God, and his compassion vnto such as turne vnto him in holinesse!
30 For all thinges can not be in men, because the sonne of man is not immortall, [and they take pleasure in the vanine of wickednesse.]
31 What is more cleare then the sunne? yet shall it fayle.
32 So flesh and blood that thinketh euill, [shall be reproued.]
33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The maruelous workes of God. 6,7 The miserie and wretchednes of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

1 HE that liueth for euer, * made all things together: the Loid who only is iust, and there is none other but he, [and he remaineth a victorious King for euer.] Gen.1.1
2 He ordereth the world with the power of his hand, and all thinges obey his will: for he gouerneth al thinges by his power, and deuideth the holie thinges from the prophane.
3 To who hath he giuen power to expresse his works? who wil sacke out the ground of his noble actes?
4 Who shall declare the power of his greatnes? or who will take vpon him to tell

tell out his mercie?

5 As for the wonderous workes of the Lorde, there map nothing be taken from them, neither can any thing be put unto them, neither map the ground of them be found out.

6 But when a man hath done his best, he must begin agame, and when he thinketh to come to an end, he must go agame to his labour.

7 ¶ What is man? whereto serueth he? What good or euil can he do?

Psa. 99.10. 8 *If the number of a mannes dayes be an hundrieth peere, it is much: and no man hath certeine knowledge of his death.

9 As droppes of raine are unto the sea, & as a graueil stone is in the comparison of the sande, so are a thousand yeres to the dayes euerlasting.

10 Therefore is [GOD] pacient with them, and powreth out his mercie upon them.

11 He sawe and perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he up his mercie upon them, and shewed them the wap of righteousnes.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is upon all flesche: he chasteneth, & nurtureth, and teacheth, and bringeth backe, as a shepeherd his flocke.

13 He hath mercie of them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giueest, vse no discomfortable wordes.

15 Shall not the dewe allwage the heat? so is a worde better then a gift.

16 Lo, is not a worde better then a good gifte? but a gracious man giueth them both.

17 A foole will reproche churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thée righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

1.Cor.11.31 19 *Examine thy selfe, before thou be iudged, and in the day of the visitatiō thou shalt finde mercie.

20 Humble thy selfe before thou be sicke, and whiles thou maist yet sinne, shewe thy conuersion.

21 Let nothing let thée to pay thy vowe in time, and deferre not unto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and bee not as one that tempteth the Lord.

23 Thinke upon the *wrath, that shalbe at the end, and the houre of vengeance, when he shall turne away his face.

Chap.7.17. 36.

24 * When thou hast enough, remember the time of hunger: and when thou art riche, thinke upon pouertie and nede,

Chap.11.25.

25 From the mouning untill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression he keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euerie wise man knoweth wisedom, and knowledge, and praiseth him that findeth her.

28 They that haue understanding, deale wisely in wordes: [they vnderstande the truth and righteousnes,] and powre out with modestie graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lorde alone: for a mortall man hath but a dead heart.

30 ¶ * Followe not thy lusts, but turne thée from thyne owne appetites. Rom. 6.6. & 13.14.

31 For if thou giuest thy soule her desires, it shall make thine enmies that enuie thée, to laugh thée to scorne.

32 Take not thy pleasure in great voluptuousnes, and intangle not thy selfe with such compane.

33 Become not a begger by making banquets of that that thou hast borowed, & so leaue nothing in thy purse: eis thou shouldest slanderously lie in waite for thyne owne life.

CHAP. XIX.

2 Wine and whoredome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisedome of God and man. 27. whereby thou maist know what is in man.

1 A Labouring man that is giuen to drunkennes, shall not be rich: and he that contemneth small things, shall fall by litle and litle.

2 *Wine and women leade wise men out of the way, [and put men of vnderstanding to reproche.] Gen.19.33. & 1.King.11. 1.2.4.

3 And he that companieth adulterers, shall become impudent: rottennes and wormes shall haue him to heritage, and he that is too bolde, shalbe taken away, and be made a publike example

4 * He that is hastie to giue credite, is light minded, and he that erreth, sinneth against his owne soule. Iob.22.13. 12.

5 Who so reioyceth in wickednes, shalbe punished: [he that hateth to be reformed, his life shalbe shortened, & he that abhorreth babbling of wordes, quencheth wickednes:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, & he that hateth babling, shall haue lesse euill.

7 Vnthearke not to another, that which is tolde unto thée: so thou shalt not be hindered.

8 Declare not other mens maners, neither to friend nor foe: & if thé sinne appertene not unto thée, reuele it not

9 For he will hearken unto thée, & marke thée, and when he findeth opportunitie,

he will hate thée.

Chap.22.22 & 27.17. 10 *If thou hast heard a worde [against thy neighbour, let it dye with thée, and be sure it will not burst thée.

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrowe that sticketh in ones thigh, so is a worde in a fooles heart.

Leuit.19.17 Mat.18.15 13 *Reprouе a friend lest he do euill, and if he haue done it, that he do it no more.

14 Reprouе a friend that he may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his fault: for oft times a slaunder is raised, and giue no credence to euery worde.

Iam.3.2. 16 A man falleth with his tongue, but not with his will: * and who is he, ꝑ hath not offended in his tongue?

17 Reprouе thy neighbour before thou chiseleth him, and being without anger, giue place vnto the Lawe of ꝑ most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisedome obtaineth his loue.

19 The knowledge of the commaundements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruite of immortalitie.

20 The feare of the Lord is all wisedome, and the performing of the Lawe is perfect wisedome, and the knowledge of his almightie power.

21 If a seruaunt say vnto his maister, I will not do as it pleaseth thée, though afterward he do it, he shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisedome, neither is there prudencie whereas the counsell of sinners is: but it is euen execrable malice: and the foole is voide of wisedome.

23 Ye that hath small vnderstanding, & feareth God, is better then one that hath much wisedome, and transgresseth the Lawe of the most High.

24 There is a certein subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bowe downe them selues, and are sad, whose inwarde partes burne altogether with deceit: he looketh downe with his face, and faineth him selfe deafe: yet before thou perceiue, he will be vppon thée to hurt thée.

26 And though he be so weake that he can do thée no harme, yet when he may find opportunitie, he will do euil.

27 ¶ A man may be knowen by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

Chap.21.20 & 23. 28 *A mans garmēt, & his excessiue laughter, & going, declare what person he is.

Of correction and repentance. 6. To speake & keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murther. 28 Giftes blind the eyes of the wise.

1 THere is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.

2 It is much better to reprouе, then to beare euill will: and he that acknowledgeth his faulte, shalbe preserued frō hurte.

Chap.30.20 3 As * when a gelded man through lust would defile a maide, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art reproued, to shewe repentāce: for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babling becommeth hatefull.

6 Some man holdeth his tongue, because he hath not to answere: and some keepeth silence, wayting a conuenient *time.

Eccle.3.7. Chap.32.4. 7 * A wise man will hold his tongue till he see opportunitie: but a trifler & a foole will regard no time.

8 He that vseth many wordes, shalbe abhorred, and he that taketh authoritie to him selfe, shalbe hated.

9 Some man hath oft times prosperitie in wicked things, and some time a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thée, and there is some gift, whose reward is double.

11 Some man humbleth him self for glories sake, and some by humblenes lifteth vp the head.

12 Some man byeth much for a litle price: for the which he payeth seuen times more.

Chap.6.5. 13 * A wise man with his wordes maketh him selfe to be loued, but the merie tales of fooles shalbe powred out.

14 The gift receiued of a foole, shal do thée no good, neither yet of the enuious for his importunitie: for he looketh to receiue many thinges for one: he giueth litle, and he vpbrayideth much: he openeth his mouth like a towne crier: to day he lendeth, to morrowe asketh hée againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good deedes: and they that eat my bread, speake euill of mée.

16 How oft, and of how many shall he be laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very suddē: so shal the fall of ꝑ wicked come hastily.

18 A man without grace is as a foolishe tale which is oft tolde by the mouth of the ignorant.

19 A wise

19 A wise sentence looseth grace when it
commeth out of a fooles mouth: for he
speaketh not in due season.
20 Some man sinneth not because of po-
uertie, and yet is not grieued when he is
alone.
21 Some man there is that destroyeth his
owne soule, because he is ashamed, and
for the regard of persons loseth it.
22 Some man promiseth vnto his friend
for shame, and getteth an enmie of him
for naught.
Chap. 25. 4. 23 * A lye is a wicked shame in a man: yet
is it oft in the mouth of the vnwise.
24 A theefe is better, then a man that is
accustomed to lye: but they both shall
haue destruction to heritage.
25 The conditions of liars are vnhonest,
and their shame is euer with them.
26 A wise man shall bring him selfe to ho-
nour with his words, and he that hath
vnderstanding shall please great men.
Prou. 12. 11. & 28. 19. 27 * He that tilleth his land, shall increase
his heape: [he that worketh righteous-
nesse, shall be exalted,] and he that plea-
seth great men, shall haue pardon of his
iniquitie.
Exod. 23. 8. Deut. 16. 19. 28 * Rewardes and giftes blind the eyes
of the wise, and make them dumme, that
they can not reprooue faultes.
29 Wisedome that is hid, and treasure
that is hoarded vp, what profite is in
them both?
30 Better is he that keepeth his igno-
rance secret, then a man that hideth his
wisedome.
31 The necessarie patience of him, ẏ fol-
lowetth the Lorde, is better then he that
gouerneth his life without the Lord.

CHAP. XXI.

1 *Not to continue in sinne. 5 The prayer of the
afflicted. 6 To hate to be reproued. 17 The
mouth of the wise man. 26 The thought of
the foole.*

1 MY sonne, hast thou sinned? do so no
Chap. 5. 9. Psal. 41. 5. Luke. 15. 21. more,* but pray for the fore sinnes
[that they may be forgiuen thee.]
2 Flee from sinne, as from a serpent: for if
thou commest too neere it, it will bite
thee: the teeth thereof are as the teeth
of a lyon, to slay the soules of men.
3 All iniquitie is as a two edged sworde,
the woundes whereof can not be healed.
4 Strife and iniuries waste riches: so the
house of the proud shall be desolate.
Exod. 3. 9. & 22. 23. 5 * The prayer of the poore going out of
the mouth, commeth vnto the eares of
the Lord, and iustice is done him inconti-
nently.
6 Who so hateth to be reformed, is in the
way of sinners: but he that feareth the
Lord, conuerteth in heart.
7 An eloquent talker is knowne a farre
off: but he that is wise, perceiueth when
he falleth.
8 Who so buildeth his house with other
mens money, is like one that gatheretb
stones to make his graue.
9 *The congregation of the wicked is like Chap. 16. 6.
towe wrapped together: their end is a
flame of fire to destroy them.
10 The way of sinners is made plaine
with stones, but at the end thereof is hel,
[darknesse and paines.]
11 He that keepeth the Lawe of the Lorde, 'Or, keepeth
'ruleth his owne affections thereby: and the vnder-
the increase of wisedome is the end of standing thereof.
the feare of God.
12 He that is not wise, will not suffer him
selfe to be taught: but there is some wit
that increaseth bitternesse.
13 The knowlege of the wise shall abound
like water that runneth ouer, and his
counsell is like a pure fountaine of life.
14 * The inner partes of a foole are like a Chap. 33. 5.
broken vessel: he can keepe no knowledge
whiles he liueth.
15 When a man of vnderstanding heareth
a wise word, he will commend it, and in-
crease it: but if an ignorant man heare it,
he will disallowe it, and cast it behind his
backe.
16 The talking of a foole is like a burden
in the way, but there is comelinesse in the
talke of a wise man.
17 They inquire at the mouth of the wise
man in the congregation, and they shall
ponder his words in their heart.
18 As is an house that is destroyed, so is
wisedome vnto a foole, and the know-
ledge of the vnwise is as words wth-
out order.
19 Doctrine vnto fooles is as fetters or
the feet, and like manicles vpon the right
hand.
20 * A foole lifteth vp his voyce with chap. 19. 27.
laughter, but a wise mã doth scarse smile 28.
secretly.
21 Learning is vnto a wise man a iewel of
golde, and like a bracelet vpon his right
arme.
22 A foolish mans foote is soone in [his
neighbours] house: but a man of experi-
ence is ashamed to looke in.
23 A foole will peepe in at the doore into
the house: but he that is well nurtured,
will stand without.
24 It is the point of a foolish man to har-
ken at the doore: for he that is wise, will
be grieued with such dishonour.
25 The lips of talkers will be telling such
thinges as pertaine not vnto them, but
the words of such as haue vnderstan-
ding, are weighed in the balance.
26 The heart of fooles is in their mouth:
but the mouth of ẏ wise is in their hart.
27 When the vngodly curseth Satan, he
curseth his owne soule.
28 * A backbiter defileth his owne soule, Chap. 28. 19.
and is hated where so euer he is: [but he
that keepeth his tongue, and is discrete,
shall come to honour.]

CHAP. XXII.

1 *Of the sluggard. 12 Not to speake much to
a foole. 16 A good conscience feareth not.*

a For like as the idle stone gathereth mosse and filth: so doth the slouthfull, both sicknes of body, & corruption of minde.
b For as euery man doth auoyd the filthines of doung, & shaketh it of: so ought he to auoyd the companie of idle loyterers, least he be accounted like vnto them.

1 A Slouthfull man is like a a filthy stone, which euery man mocketh at for his shame.
2 A slouthfull man is to be compared to the b dunge of oxen, & euery one that taketh it vp, will shake it out of his hand.
3 An euill nurtured sonne is the dishonor of the father: and the daughter is least to be esteemed.
4 A wise daughter is an heritage vnto her husband: but she that liueth dishonestly, is her fathers heauinesse.
5 She that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the vngodly,] but they both shall despise her.
6 A tale out of time is as musike in mourning: but wisdome knoweth the seasons of correction and doctrine.
7 Who so teacheth a foole, is as one that gleweth a potsheard together, and as he that waketh one that sleepeth, from a sound sleepe.
8 If children liue honestly, & haue wherewith, they shall put away the shame of their parents.
9 But if children be prouide, with hautinesse and foolishnesse they defile the nobilitie of their kindred.
10 Who so telleth a foole of wisedome, is as a man, which speaketh to one that is asleepe: when he hath tolde his tale, he saith, What is the matter?
11 * Weep for the dead, for he hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death. *Chap.38.16*
12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life.
13 Talke not much with a foole, and goe not to him that hath no vnderstanding: *beware of him, least it turne thee to paine, and least thou be defiled when he shaketh him selfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorowe by his foolishnesse. *Chap.12.12.*
14 What is heauier then lead? and what other name should a foole haue?
15 *Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish & vngodly man.] *Prou.27.3.*
16 As a frame of wood iopned together in a building can not be loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.
17 The hart that is confirmed by discrete wisedome, is as a faire plastering on a plaine wall.
18 As reedes that are set vp on hie, can not abide the winde, so the fearefull heart with foolish imagination can indure no feare.
19 He that hurteth the eye, bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.
20 Who so casteth a stone at the birdes, frayeth them away: and he that vpbrayideth his friend, breaketh friendship.
21 Though thou drewest a sword at thy friend, yet despaire not: for there may be a returning to fauour.
22 If thou haue opened thy mouth against thy frend, feare not: for there may be a reconciliation, so that vpbraiding or pride or disclosing of secrets or a traiterous wound doe not let: for by these things euery friend will depart.
23 Be faithfull vnto thy friend in his poauertie, that thou maiest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maiest be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is foolish, to be had in admiration.
24 As the vapour, & smoke of the chimnie goeth before the fire, so euill words, [rebukes and threatnings] go before bloodsheading.
25 I will not be ashamed to defende a friend: neither will I hide my selfe from him, though he should doe me harme: who so euer heareth it, shall beware of him.
26 Who shall set * a watch before my mouth, & a seale of wisedome before my lips, that I fall not suddenly by them, and that my tongue destroy me not? *Psal.141.3*

CHAP. XXIII.

1 *A prayer of the authour.* 13 *Of othes, blasphemie, and vnwise communication.* 16 *Of three kindes of sinnes.* 23 *Many sinnes proceede of adulterie.* 27 *Of the feare of God.*

1 O Lorde, father and gouernour of all my whole life, leaue me not to their counsel, and let me not fal by them.
2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let a their faults passe? *'Or, my lips.*
3 Least mine ignorances increase, and my sinnes abound to my destruction, & least I fall before mine aduersarie, and mine enimies reioyce ouer me, whose hope is farre from thy mercy. a That is, of the tongue and lippes.
4 O Lorde, Father and God of my life, [leaue me not in their imagination] neither giue me a prouide looke, but turne away from thy seruants a stoute minde.
5 Take from me hauie hope, and concupiscence, and reteine him in obedience, that desireth continually to serue thee.
6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruaunt ouer into an impudent minde.
7 ¶ Heare, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shal not perish through his lips, [nor be hurt by wicked workes.]
8 The sinner shall be taken by his owne lips: for the euill speaker and the prouide do offend by them.
9 * Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome p̃ naming of 34. *Exod.20.7. chap.27.15. matt.5.33.*

of the Holie one: [for thou shalt not be vnpunished for such things.]

10 For as a seruaunt which is oft punished, cannot be without some sharre, so he that sweareth, and naueth God continually, shal not be faultlesse.

11 A man that vseth much swearing, shal be filled with wickednes, and the plague shall neuer go from his house: when he shall offende, his fault shalbe vpon him, and if he knowledge not his sinne, hee maketh a double offence: & if he sweare in vaine, he shal not be innocent, but his house shalbe full of plagues.

12 There is a worde which is clothed w̃ death: God graunt that it be not found in the heritage of Jacob: but they that feare God, eschewe all such, and are not wrapped in sinne.

13 Vse not thy mouth to *ignorant rashnes: for therein is the occasion of sinne.

*or, inordinate swearing.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a fole, and wish that thou haddest not beene borne, and curse the day of thy natiuitie.

2. Sam. 16. 7

15 * The man that is accustomed to opprobrious wordes, will neuer be reformed all the dayes of his life.

16 There are two sortes [of men] that abounds in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his bodie no rest, till he haue kindled a fire.

17 (All bread is swete to a whoremonger: he will not leaue it till he perish.)

18 A man that breaketh wedlock, & thinketh thus in his heart, * Who seeth mée? I am compassed about with darknesse: the walles couer mée: no bodie seeth me: whome néede I to feare? the most Hygh will not remember my sinnes.

Isa. 29. 15

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lorde are ten thousand times brighter then the Sunne, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secrete parres.

20 He knewe all things or euer they were made, and after they be brought to passe also he looketh vpon them all.

Leuit. 20. 10. deut. 22. 22

21 * The same man shalbee punished in the streates of the citie, [and shalbe chased like a pong horsefoale,] and when he thinketh not vppon it, he shalbe taken: [thus shall he be put to shame of euery man, because he would not vnderstande the feare of the Lord.]

22 And thus shall it go also with euery wife, that leaueth her husband, and geteth inheritance by another.

Exo. 20. 14.

23 * For first he hath disobeyed the Lawe of the most Hygh, and secondly, shée hath trespassed against her owne husband, & thirdly, shée hath played the whore in adulterie, and gotten her children by another man.

24 She shalbe brought out into the congregation and examination shalbe made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shall she leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then p̃ feare of the Lorde, and that there is nothing swéeter then to take heed vnto the commaundements of the Lord.

28 It is great glorie to follow the Lord, & to be receiued of him is long life.

CHAP. XXIIII.

1 A praise of wisedome proceeding forth of the mouth of God. 6 Of her workes and place where shee resteth. 20 Shee is giuen to the children of God.

1 WIsedome shall praise her selfe, [& be honoured in God,] & reioyce in the middes of her people.

2 In the congregation of the moste Hygh shall shée open her mouth, & triumphe before his power.

3 [In the middes of her people shall shée be exalted, and wondered at in the holie assemblie.

4 In the multitude of the chosen shée shal be commended, and among such as be blessed, shée shalbe praised, and shall say,]

5 I am come out of the mouth of the moste Hygh, [first borne before all creatures.

6 I caused the light that fadeth not, to arise in the heauen,] and couered the earth as a cloude.

7 My dwelling is aboue in the height, & my throne is in the pillar of the cloude.

8 I alone haue gone round about p̃ compasse of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, & all the earth, & al people, & nations, [& with my power haue I troden downe the heartes of all, both high and lowe.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue mée a commaundement, and he that made mée, appointed mée a tabernacle, and saide, Let thy dwelling be in Jacob, and take thine inheritance in Israel, & roote thy selfe among my chosen.

12 * He created mée from the beginning, & before the worlde, and I shall neuer faile: * In the holie habitation haue I serued before him, and so was I stablished in Sion.

Prou. 8. 23. Exod. 31. 3.

13 * In the welbeloued citie gaue he mée rest, and in Jerusalem was my power.

Psal. 132. 8.

14 I tooke roote in an honourable people, euen in the portion of the Lordes inheritance.

15 I am set vp on hie like a Cedar in Libanus,

banus, and as a cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree * about the bankes, and as a rose plant in Jericho, as a faire olive tree in a pleasaunt field, and am exalted as a plane tree by the water.

17 I smelled as the cinnamum, and as a bagge of spices: I gaue a sweete odour as the best myrrh, as galbanum, & onix, and sweet storax, and perfume of incense in an house.

18 As the a terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 * As the vine haue I brought forth [fruit] of sweete sauour, & my flowres are the fruite of honour & riches.

20 I am the mother of beautifull loue, & of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whome GOD hath commanded.

21 [In mee is all grace of life and trueth: in mee is all hope of life & vertue.]

22 Come vnto mee all ye that be desirous of mee, and fill your selues with my fruites.

23 * For the remembrance of mee is sweeter then honie, and mine inheritaunce [sweeter] then y honie combe: [the remembrance of mee endureth for euermore.]

24 They that eat mee, shall haue y more hunger, and they that drinke mee, shall thirst the more.

25 Who so hearkeneth vnto mee, shall not come to confusion, and they that worke by mee, shall not offende: [they that make mee to be known, shall haue euerlasting life.]

26 All these things are the booke [of life,] and the couenant of the most high God, [and the knowledge of the trueth,] & the Laiue that Moyses [in the precepts of righteousnes] commanded for an heritage vnto the house of Jacob, [and the promises pertaining vnto Israel.]

27 Be not wearie to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almightie is but one God, & besides him there is none other Sauiour.

28 [But of David his seruaunt he ordeyned to raise vp a most mightie King that should sit in y throne of honour for euermore.]

29 He filleth all things with his wisedome, as * Phison, and as Tygris, in y time of the newe fruites.

30 He maketh the vnderstanding to aboundy like Euphrates, and as Jorden in the time of the harueste.

31 He maketh the doctrine of knowledge to appeare as the light, & ouerflowethy as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more aboundant then the sea, and her counsell is profounder then the great deepe.

34 I wisedome [haue cast out floodes:] I am as an aame of the riuer: I runne into Paradise as a water conduit.

35 I said, I will water my faire garden, and will water my pleasant ground: & lo, my ditch became a flood, & my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorough all the lower partes of the earth: I will looke vppon all such as be a sleepe, & lighten all them that trust in the Lord.]

38 I will pet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.

39 *Behold that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 *Of three things that please God, and of three which he hateth.* 7 *Of nine things that bee not to be suspect.* 15 *Of the malice of a womã.*

1 THese things reioyce mee, & by them am I beautified before God & men: *the vnitie of brethren, the loue of neighbours, a man and wife that agree together.

2 ¶ Three sortes of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proude: a rich man that is a liar, and an olde adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst y finde in thine age?

4 ¶ Oh, how pleasant a thing is it when grap headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, howe comely a thing is wisedome vnto aged men, and vnderstanding and prudencie to men of honour!

6 The crowne of old men is to haue much experience, & y feare of God is their glorie.

7 ¶ There be nine things, which I haue iudged in mine heart to be happie, and the tenth will I pronounce with my tongue: a man that while he liueth, hath top of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and y hath not fallen with his tongue, & that hath not serued such as are vnworthie of him.

9 Wel is him that findeth prudencie, & he that cannot speake in the eares of them that will heare.

10 ¶ Oh, how great is he y findeth wisedome! yet is there none aboue him, that feareth the Lord.

11 The feare of the Lord passeth all things in clearenes.

12 [Blessed is y mã, vnto whõ it is graunted to haue y feare of God.] vnto whom shal he be liked? that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [¶ The

*or, in Cades

a Terebinth is a harde tree spreade abroad with fog boughs, whereout runneth the gumme called pure turpentine, which cleanseth the stomack of putrified humors, and purifieth the eares: So the wisdom of God declared in his scriptures, spreadeth abroad her manifolde branches of knowledge & vnderstanding, to purge the inwarde eares & corruption of the soule.

John.15.1. Psal.19.10. 11. Exod.21.1. & 24.3. Leuit.4.1 & 29.9.

Gen.2.11.

Iosh.3.13.

Chap.33.16

Gen.13.1.5. Rom.12.10.

Chap.14.1. & 19.16. Iam.3.2.

14 [¶ The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]
15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:
16 Or any assault, saue the assault of them that hate, or any vengeance, saue ꝑ vengeance of the enimie.
17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an enimie.
18 * I had rather dwell w̃ a lion & dragon, then to keepe house with a wicked wife.
19 The wickednesse of a woman channgeth her face, and maketh her countenance blacke as a sacke.
20 Her husbande is sitting among his neighbours: bicause of her he sighetb sore or he beware.
21 All wickednesse is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.
22 As the climing vp of a sandie way is to the feete of the aged, so is a wife ful of words to a quiet man.
23 * Stumble not at the beautie of a woman, and desire her not for thy pleasure.
24 If a woman nourish her husband, the is angrie and impudent and full of reproch.
25 A wicked wife maketh a sorie heart, an heauie countenance, & a wounded mind, weake handes and feeble knees, and can not comfort her husband in heauinesse.
26 Of the woman came the beginning of sinne, and thyough her we all dye.
27 Giue the water no passage, [no not a little,] neither giue a wicked womã liberte to go out.
28 If she walke not in thine obedience, [she shal cõfound thee in ꝑ sight of thine enimies.] Cut her off the from thy flesh: a Giue her, and forsake her.

Or, woman. Prou. 21. 19.
Or, a beare.
Chap. 42. 12
2. sam. 11. 2. & 13. 2.
Gene. 3. 6. 1. tim. 2. 14.
a To wit, the bill of diuorcemẽt.

CHAP. XXVI.

1 *The praise of a good woman.* 5 *Of the feare of three things, and of the fourth.* 6 *Of the ielous and dronken woman.* 28 *Of two things that cause sorrowe, and of the third which moueth wrath.*

1 BLessed is the man that hath a vertuous wife: for the number of his peres shall be double.
2 An honest woman rejoyceth her husband, and she shal fill the yeres of his life with peace.
3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lorde.
4 Whether a man be rich or poore, he hath a good heart toward the Lorde, and they shall at all times haue a cheareful countenance.
5 ¶ There be three things that mine hart feareth, and my face is afraide of the fourth: treason in a citie: the assemble of the people, & false accusation: all these are heauier then death.
6 ¶ But the sorrowe & griefe of the hart is a woman that is ielous, quer an other: and she that communeth with all, is a scourge of the tongue.
7 An euill wife is as a yoke of oxen that drawe diuers wayes: he that hath her, is as though he held a scorpion.
8 A dronken woman and such as can not be tamed, is a great plague: for she can not couer her owne shame.
9 The whoredome of a woman may be knowne in the pride of her eyes, and eye lidders.
10 ¶ * If thy daughter be not shamefast, holde her straitly, least she abuse her selfe through ouermuch libertie.
11 Take heede of her ꝑ hath an vnshamefast eye: and marueil not if she trespasse against thee.
12 As one that goeth by the way, and is thirstie, so shall she open her mouth, and drinke of euery next water: by euery hedge shall she sit downe, and open her quiuer against euery arrowe.
13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.
14 A peacable woman and of a good hart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.
15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.
16 As the sunne when it arisetb in the hie places of the Lorde, so is the beautie of a good wife the ornament of her house.
17 As the cleare light is vpon the holie candlesticke, so is the beautie of the face in a ripe age.
18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant mindy.
19 [Perpetuall are the foundations that be laide vpon a strong rocke: so are the commaundements of God in the heart of an holy woman.]
20 If thy sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.
21 When thou hast gotten a fruitfull possession through all the fields, sew it with thine owne seed, trusting in thy nobilitie.
22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberalitie of their nobilitie.
23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her husband.
24 A wicked womã is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.
25 A shameles woman cõtemneth shame: but a shamefast woman will reuerence her husband.
26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuereneth the Lord.
27 A woman ꝑ honoureth her husbande, shal be iudged wise of all: but she that despiseth him, shall be blased for her pride.
28 A loude crying woman and a babbler

Chap. 42. 12.

let her be sought out to thine Away the enimies: the minde of euery man that liueth with such, shall be conuersant among the troubles of warre.

29 There be two things that grieue mine heart, and the third maketh me angrie: a man of warre that suffereth poueritie: and men of vnderstanding that are not set by: and when one departeth from righteousnes vnto sinne: the Lorde appointeth such to the sword.

30 [There be two things, which me think to be hard and perilous.] A marchant can not lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

3 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secretes of friendes are not to be vttered. 26 The wicked imagineth euill which turneth vppon him selfe.

1 BEcause of pouertie haue many sinned: and * he that seeketh to be rich, turneth his eyes aside. *1. Tim. 6. 9. prou. 23. 4.*

2 As a naple in the wall sticketh fast betweene the ioynts of the stones, so doeth sin sticke between the selling & ye buying.

3 If ye hold him not diligently in the feare of the Lord, his house shall soone be ouerthrowne.

4 As when one sifteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: * so doeth [tentation] trye mens thoughtes. *Prou. 27. 21*

6 * The fruite declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart. *Matt. 7. 17.*

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnes, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt finde stedfastnesse.]

9 The birdes resort vnto their like: so doth the trueth turne vnto them, that are practised in her.

10 As the lyon waypeth for the beast, so doth sinne vpon them that do euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the Moone.

12 If thou be among the vndiscréete, obserue the time, but hamt still the assemblie of them that are wise.

13 The talking of fooles is grieuous, and their sport is in the pleasure of sinne.

14 * The talk of him that sweareth much, maketh the haire to stand vp: & to striue with such, stoppeth the eares. *Eccl. 23. 9. 10.*

15 The strife of the proude is bloodshedding, and their scouldings are grieuous to heare.

16 * Who so discouereth secrets, loseth his credite, & findeth no friend after his will. *Eccl. 19. 10. & 22. 22.*

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secretes, thou shalt not get him againe.

18 For as a man destroyeth his enimie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for woundes, they may be bound vp againe, and an euill word may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credite.

22 * He that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone. *Prou. 10. 10.*

23 When thou art present, he will speake sweetely, and praise thy wordes: but at the last he will turne his tale, and slaunder thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lorde also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

26 Who so * diggeth a pit, shall fall therein, [& he that layeth a stone in his neighbours way, shall stumble thereon,] and he that layeth a snare for an other, shall be taken in it him selfe. *Psal. 7. 15. prou. 26. 27. eccle. 10. 8.*

27 He that worketh euill, shall be wrapped in euilles, and shall not knowe from whence they come vnto him.

28 Mockerie and reproch followe the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they dye.

30 Despite and anger are abhominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tong, and of the dangers thereof.

1 HE * that seeketh vengeance, shal find vengeance of the Lorde, and he will surely keepe his sinnes. *Deut. 32. 35 Rom. 12. 19.*

2 a Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiuen thee also, when thou prayest. *a Mã ought not to seeke vengeance.*

3 Should a man beare hatred against mã, and * desire forgiuenesse of the Lord? *Matt. 6. 14.*

4 He wil shewe no mercy to a man, which is like him selfe: and will he aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who will intreat for his sinnes?

6 Remember the end, & let enimitie passe: imagine not death and destruction to an other

other thyngh anger, but persever in the co mmaundementes.

7 Remember the commaundementes: so shalt thou not be rigorous against thy neighbour: [consider diligently the co-venant of the most Hygh, and forgyne his ignorance.

Chap.8.1. 8 *Beware of strife and thou shalt make thy sinnes fewer: for an angrie man kindleth strife.

9 And the unfullman disquieteth friends, and bringeth in false accusations among them that be at peace.

Pro.26.21. 10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is he inflamed.

11 An hastie brawling kindleth a fire, and an hastie fighting sheddeth blonde: [a tongue that beareth false witnes, bringeth death]

12 If thou blow the sparke, it shal burne: if thou spit upon it, it shall be quenched, and both these come out of the mouth.

13 ‖* Abhorre the slanderer, and double tongued: for such have destroyed many that were at peace.

‖ The tongue. Chap.21

a That is, the tongue which saith and vnsaith, or speaketh one thing, & thinketh an other. Or the tongue which speaketh neither out of the newe or old Testament, but of their own braine.

14 The a double tongue hath disquieted many, and driven them from nation to nation: strong cities hath it broke down, and overthrowen the houses of greate men: [the strength of the people hath it brought downe, and bene the decape of mightie nations.]

15 The double tongue hath cast out manie vertuous women, and robbed them of their labours.

16 Whoso hearkeneth unto it, shall never finde rest, and never dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that have perished by the edge of the sworde, but not so manie as have fallen by the tongue.

19 Well is hym that is kept from an evill tongue, & commeth not in the anger thereof, which hath not drawen in that yoke, neither hath bene bounde in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bandes of it are bands of brasse.

21 The death thereof is an evil death: yea were better then such one.

22 It shall not have rule over them that feare God, neither shall they be burnte with the flame thereof.

23 Such as forsake the Lorde, shall fall therein: and it shall burne them, and no man shall be able to quench it: it shall fall upon them as a lyon, and devour them as a leopard.

24 Hedge thy possession with thornes, and make boxes and barres for thy mouth.

25 Binde up thy silver and golde, and weigh thy wordes in a balance, & make a doore and a barre, and a sure bridle for thy mouth.

26 Beware that thou slide not by it, & so fall before him that lieth in waite, [and thy fall be incurable, even unto death.]

CHAP. XXIX.

1 *Doe lende monie, and do almes. 15. Of a faithfull man aunswering for his friend. 24. The poore mans life.*

1 HE that will shewe mercie, ‖ lendeth to his neighbour: and he that hath power over him selfe, keepeth the commaundementes.

‖ Of well doing.

2 * Lende to thy neighbour in time of his neede, and pay thou thy neighbour agame in due season.

Deut. 15.7. 8. mat.5.42. luke.6.35.

3 Keepe thy worde, and deale faithfully with him, and thou shalt always finde the thing that is necessarie to thee.

4 ‖ Manie when a thing was lent them, reckened it to be found, and grouned them that had helped them.

5 Till they receive, they kisse his handes, & for their neighbours good they humble their voyce: but when they thonside pay agame, they prolonge the terme, and give a careles answere, and make excuses by reason of the time.

6 And thoughe he be able yet giveth he scarce the halfe agame, and reckeneth the other as a thing founde: els he deceiveth him of his mone, and maketh him an enemie without a cause: he payeth him with cursing and rebuke, & giveth him evill wordes for his good deede.

7 There be many which refuse to lende because of this inconvenience, fearing to be defrauded without cause.

8 Yet have thou patience with him that humbleth him selfe, & deferre not mercie from him.

9 Helpe the poore for the commaundemenes sake, & turne not away, because of his poverte.

10 Lose thy money for thy brothers and neighbours sake and let it not rust under a stone to thy destruction.

Dani.4.24. mat.6.20. luke.11.41. & 12.33. act.10.4. & 1.tim.6.18. 19.

11 *Bestow thy treasure after the commaundement of the most Hyghe, and it shall bring thee more profite then gold.

* Or, give thine almes secretly Tob.4.8.9. 12.11.

12 * Lay up thine * almes in thy secrete chambers, and it shal keepe thee from all affliction.

13 [A mans almes is as a purse with him, and shall keepe a mans favour as the apple of the eye, and afterwarde shall it arise, and pay everie man his reward upon his heade.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is ‖ suretie for his neighbour: but he that is impudent, forsaketh him.

‖ Of suertiship.

16 Forget not the friendship of thy suretie: for he hath laied his life for thee.

a As he is a foole that is suretie for everie man: so is he vaguedly that anywise will be suretie for any man.

17 The wicked a despiseth the good deede of his suretie.

18 The wicked will not become suretie:

and he that is of an vnthankfull mind, forsaketh hun that deliuered hun.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, he will forsake hun.]

20 Suretiship hath destroyed manie a rich man, & remoued them as ꝑ waues of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man, transgressing the commaundements of the Lord, shall fall into suretiship: & he that medleth much with others mens busines, is intangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 * The cheefe thing of life is water, and bread, and clothing, and lodging to couer thy shame. *Chap.39.29*

24 ‖ The poore mans life in his owne lodge is better then delicate fare in an other mans. ‖ *Sober liuing.*

25 Be it little or much, holde thée contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou arte a stranger, thou dareſt not ope thy mouth.

27 Thou shalt lodge and feede vnthankfull men, & after shalt haue bitter words for the same, saying,

28 Come, thou stranger & prepare the table, and feede me of that thou haste readie.

29 Giue place, thou stranger, to an honourable man: my brother commeth to be lodged, and I haue neede of myne house.

30 These things are heauie to a man that hath vnderstanding, the vpbraidings of the house and the reproche of the lender.

CHAP. XXX.

1 *Of the correction of children. 14. Of the commoditie of health. 17. Death is better then a sorrowfull life. 22. Of the ioye and sorrowe of the heart.*

1 HE that loueth his sonne, * causeth him oft to feele the rodde, that hée may haue ioye of him in the ende. *Pro.13.24. & 23.13.*

2 He that chastiseth his sonne, shall haue ioye in him, and shall reioyce of him among his acquaintance.

3 He that * teacheth his sonne, greeueth the enemie, and before his friends he shal reioyce of him. *Deut.6.7.*

4 Though his father die, yet is he as though he were not deade: for he hath left one behinde him that is like him.

5 In his life he sawe him, and had ioy in him, & was not sore in his death, [neither was he ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that shulde shewe fauour vnto his friendes.

7 He that flattereth his sonne, hindereth vp his woundes, and his heart is greeued at euerie crie.

8 An vntamed horse will be stubburne, and a wanton child will be wilfull.

9 If thou bring up thy sonne delicately, he shall make the afraid, and if thou play with him, he shal bring thée to heauines.

10 Laugh not with him, lest thou be sorie with him, and lest thou gnathe thy teeth in the ende.

11 * Giue him no libertie in his youth, & winke not at his follie. *Chap.7.26.*

12 Bowe downe his necke while hée is young, and beate him on the sides while he is a childe, lest he ware stubburne, and be disobedient vnto thée, and so bring sorowe to thine heart.

13 Chastise thy child, & be diligent there in, lest his shame greeue thée.

14 ‖ ¶ Better is the poore, being whole & strong, then a rich man that is afflicted in his body. ‖ *The praise of health.*

15 Health and strength is aboue all gold, and a whole bodie aboue infinite treasure.

16 There is no riches aboue a sound bodie, & no ioye aboue the ioye of the hart.

17 Death is better then a bitter life, [and long rest,] then continuall sickenes.

18 *a* The good things that are powred on a mouth shut vp, are as messes of meate set vpon a graue.

19 What good doth the offering vnto an idole? for he can neither eate nor smel: so is he that is persecuted of the lorde, [and beareth the reward of iniquitie.]

20 He seeth with his eyes, and groneth like a gelded man, that lieth with a virgin and sigheth.

21 * Giue not ouer thy mind to heauines, and vere not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man and a mans gladnes is the prolonging of his dayes.

23 Loue thine owne soule and comforte thine heart: driue sorow farre from thée: for sorrow hath slame manie, and there is no profite therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meat and diet.

a Like as meate that is set vppon the graues of dead men is vnprofitable, for that they eat it not, euen so knowledge in him that openeth his mouth to vtter it, is vnprofitable. *Chap.41.14.*

Chap.20.3. Pro.12.25. & 15.13. & 17.22.

CHAP. XXXI.

Of couetousnes. 2. Of them that take paine to gather riches 8. The praise of a rich man without a fault 12. We ought to flee dronkenes & follow sobrietie.

1 WAking ‖ after * riches pineth away the bodie, and the care thereof driueth away slepe. ‖ *Couetousnes.* *1.Ti.6.9.10.*

2 This waking care breaketh the slepe, as a great sickenes breaketh the slepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The

4 The poore laboureth in lining poorely, & when he leaueth of, he is still poore.
5 He that loueth gold, shall not be iustified, and he that followeth corruption, shall haue inough thereof.
Chap.8.2. 6 * Many are destroyed by the reason of golde, and haue found their destruction before them.
7 It is as a stumbling blocke vnto them p sacrifice vnto it, and euerie foole is taken therewith.
Luke.6.24. 8 Blessed is the * riche which is found without blemishe, and hath not gone after golde, [not hoped in money and treasures.]
9 Who is he, and we will commend him? for wonderfull thinges hath he done among his people.
10 Who hath bene tried thereby, & found perfite? let him be an example of glorie, who might offend, & hath not offended, or do euill, and hath not done it.
11 Therefore shall his goodes be established, and the congregation shal declare his almes.
‖ Temperacie. 12 If thou sit at a costly table, ‖ open not thy mouth wide vpon it, and say not, Beholde much meate.
13 Remember that an euill eye is a shrew: and what thing created is worse then a wicked eye: for it weepeth for euery cause.
14 Stretch not thyne hand whereseuer it looketh, and thrust it not with it into the dishe.
15 Consider by thy self him that is by thee, and marke euerie thing.
16 Eate modestly that which is set before thee, & deuoure not, least thou be hated.
17 Leaue thou first for nourtures sake, & be not insatiable least thou offend.
18 When thou sittest among many, reache not thyne hand out first of all.
Chap.37.29 a This counsel only concerning the health of the body, is here alledged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperancie: for surfetting is forbidden vs. Luke.21.34. 19 * How little is sufficient for a man well taught: & thereby he beareth not in his chamber, [not feeleth any paine.]
20 A wholesome sleepe commeth of a temperate belly: he ryseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholerick diseases, and pangs of the belly are with an vnstable man.
21 If thou haste beene forcedto eate, arise, go forth, a vomet, and then take thy rest: [so thou shalt bring no sicknesse vnto thy body.]
22 ¶ My sonne, heare me, & despise me not, & at the last thou shalt finde as I haue told thee: in all thy workes be quicke, so shall there no sicknesse come vnto thee.
23 * Who so is ‖ liberall in his meate, men shal bless him: and the testimone of his honestie shall be beleeued.
24 But against him that is a nigard of his meate, the whole citie shall murmure: the testimonies of his nigardnesse shalbe sure.
25 Shew not thy valiantnes in wine: for * wine hath destroyed many.
26 The fornace proueth the edge in the tempering: so doeth wine the heartes of the proude by drunkennes.
27 * Wine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine? Psal.104.15 pro 31.4,5. 6,7.
28 Wine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine measurably drunken and in time, bringeth gladnesse, and cheerefulnes of the minde.
29 But wine drunken with excesse, maketh bitternesse of minde with brawlings and scoldinges.
30 Drunkennes increaseth the courage of a foole, till he offend: it diminisheth his strength, and maketh woundes.
31 * Rebuke not thy neighbour at the wine & despise him not in his mirth: give him no despiteful words, & presse not vpon him with contrarie words. Chap.20.1.

CHAP. XXXII.

1 *An exhortation to modestie.* 3 *Let the auncient speake.* 14 *To giue thanks after the repast.* 25 *Of the feare, faith and confidence in God.*

1 IF thou be made the master of the feast, ‖ lift not thy selfe vp, but be among thy, as one of the rest: take diligent care for them, and so sit downe. ‖ Humblenesse.
2 And when thou hast done all thy duetie, sit downe, that thou mayest be merie with them, and receiue a crowne for thy good behauiour.
3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.
4 Powre not out words, where there is no audience, * and shew not forth wisedome out of time. Eccles.3.7. chap.20.7.
5 The consent of musicians at a banket is as a signet of carbuncle set in golde.
6 And as the signet of an emerande well trimmed with golde, so is the melodie of musike in a pleasant banket.
7 [Giue eare, and be still, & for thy good behauiour thou shalt be loued.]
8 Thou that art yong, speake if nede be, & yet scarcely when thou art twise asked.
9 Comprehend much in fewe words: [in many things be as one that is ignorant:] be as one that vnderstandeth, & pet hold thy tongue.
10 If thou be among great men compare not thy selfe vnto them: and when an elder speaketh babble not much.
11 Before the * thunder goeth lightening, & before a shamefast man goeth fauour.
12 Stand vp betimes, & be not the last: but get thee home without delay.
13 And there take thy pastime, & do what thou wilt, so that thou do none euill, or vse proude words.
14 But aboue all things, giue thanks vnto him that hath made thee, & replenished thee with his goods.
15 ¶ Who so feareth the Lord, will receiue his doctrine, and they that rise early, shall finde fauour.
16 He that seeketh the Lawe, shall be filled therewith: but the hypocrite will be

offended thereat.
17 They that feare the Lorde, shall finde ye which is righteous, and shall kindle iustice as a light.
18 An vngodly man will not be reformed, but findeth out excuses according to his will.
19 A man of vnderstanding despiseth not counsel: but a lewde and prouad man is not touched with feare, euen when he hath done rashly.
20 [My sonne,] do nothing without aduisement: so shall it not repent thee after the deede.
21 Go not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is plaine.
22 And beware of thine owne children, [& take heede of them that be thine owne housholde.]
23 In euerie good worke be of a faithfull heart: for this is the keeping of the commandements.
24 Who so beleeueth in the Lord, keepeth the commandementes: and he that trusteth in the Lord, shall take no hurt.

* Or, the Law.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answer of the wise. 12 Man is in the hande of God, as the clay is in the hand of the potter. 25 Of euill seruants.

1 THere shall no euill come vnto him that ‖ feareth the Lorde: but when he is in tentation, he will deliuer him againe.
2 A wise man hateth not the lawe: but he that is an hypocrite therein, is as a ship in a storme.
3 A man of vnderstanding walketh faithfully in the Law, and the law is faithfull vnto him.
4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer.
5 The heart of the *foolishe is like a carte-wheele: and his thoughtes are like a rolling axeltree.
6 As a wilde horse neyeth vnder euerie one that sitteth vpon him, so is a stornefull friend.
7 Why doeth one day excell another, seeing that the light of the dayes of the yere come of the sunne?
8 The knowledge of the Lord hath parted them a sunder, and he hath by them disposed the times and solemne feasts.
9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.
10 And all men are of the *ground, and Adam was created out of the earth: but the Lorde hath deuided them by great knowledge, & made their ways diuerse.
11 Some of them hath he blessed & exalted, and some of them hath he sanctified, and appointed to himselfe: but some of them hath he cursed, and brought them lowe, and put them out of their estate.
12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their creator, so that he may reward them as liketh him best.
13 Against euill is good, & against death is life: so is the godly against the sinner, and the vngodly against the faithfull.
14 So in all the workes of the most High thou may see that there are euer two, one against another.
15 ¶ I am awaked vp last of all, as one that gatheredth after them in the vintage. In the blessing of the Lord I am increased, & haue filled my wine presse, like a grape gatherer.
16 * Beholde, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.
17 Heare me, O ye great men of the people, and hearken with your eares, ye rulers of the congregation.
18 Giue not thy sonne & wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, least it repent thee, and thou intreate for the same againe.
19 As long as thou liuest, and hast breath, a giue not thy selfe ouer to any person.
20 For better it is that thy children shold pray vnto thee, then ye thou shouldst looke vp to the handes of thy children.
21 In all thy workes be excellent, ye thine honour be neuer stained.
22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.
23 ¶ The fodder, the whippe & the burden belong vnto the asse: and meate, correction and worke vnto thy seruaunt.
24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shall seeke libertie.
25 The yoke and the whippe bow downe the harde necke: so tame thine euill seruaunt with the whippes, and correction.
26 Send him to labour, that he go not idle: for idlenesse bringeth much euill.
27 Set him to worke, for that belongeth vnto him: if he be not obedient, ‖ put on more heauie fetters.
28 But be not excessiue toward any, and without discretion do nothing.
29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruaunt, intreat him as thy brother: for thou hast need of him, as of thy selfe. If thou intreate him euill, and he runne away, wilt thou seeke him?

‖ The feare of God.

Chap. 21. 16

Gen. 1. 27. & 2. 7.

a That is, let no man vse thee as his seruaunt, when thou hast committed all thy goods into his hand.

‖ How slaues were ordered in olde time.

Chap. 7. 20.

Isa. 45. 9. Ro. 9. 20. 21.

Chap. 24. 39

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the needie. 27 God doeth not allowe the workes of an vnfaithfull man.

1 THe hope of a foolish man is vaine and false, ‖ and dreames make fooles to bauelings
2 Who so regardeth dreames, is like him that

‖ Dreames.

that will takeholde of a shadowe, & followe after the wind.
3 Euen so is it with the appearinges of dreames, as the likenesse of a face is before an other face.
4 Who can be cleansed by the vncleane? or what trueth can be spoken of a liar?
5 Soothsayings, witchcrafte, and dreaming is but vanitie, and a mind that is occupied with fantasies, as a woman that trauelleth.
6 Where as such visions come not of the most high to trie thee, let not thyne hearte vpon them.
7 For dreames haue deceiued many, and they haue failed that put their trust therein.
8 The Law shal be fulfilled without lies, and wisedome is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]
9 A man that is instructed, vnderstandeth much, and he that hath good experience, can talke of wisedome.
10 He that hath no experience, knoweth little, and he that erreth, is full of crafte.
11 When I wandered to and fro, I sawe many thinges, and mine vnderstanding is greater then I can expresse.
12 I was oft times in daunger of death, yet I was deliuered by these thinges.
13 ¶ The spirite of those that feare the Lorde, shall liue: for their hope is in him that can helpe them.
¶ The feare of the Lord. 14 Who so ‖ feareth the Lorde, feareth no man, neither is afraid: for he is his hope.
15 Blessed is the soule of him that feareth the Lorde: in whom putteth he his trust? who is his strength?
*Psal.33.18. 16 * For the eyes of the Lorde haue respect vnto them, þ loue him: he is their
*Psal.91.1.2. *mightie protection, and strong ground, a defence from the heat, and a shadowe for the noone day, a succour from stumbling, and an helpe from falling.
17 He lifteth vp the soule, and lightneth the eyes: he giueth health, life and blessing.
*Pro.21.17. 18 ¶ He that *giueth an offering of vnrighteous goods, offreth a mocking sacrifice, and the giftes of the vnrighteous, please not him.
19 [But the Lorde is theirs onely, that patiently abide him in the way of trueth and righteousnesse.]
20 The most high doeth not allowe the ‖ offeringes of the wicked,* neither is he pacified for sinne by the multitude of sacrifice.
¶ The offringes of the wicked and their praier. 21 Whoso bringeth an offering of þ goods of the poore, doth as one that sacrificeth the sonne before the fathers eyes
22 The breade of the needfull is the life of the poore: he that defrauderth him thereof, is a murtherer.
*Deu.24.14.15. 23 He that taketh away his neighbours liuing, slayeth him, *and he that defrauderth the labourer of his hyer, is a bloodsheader.
24 ¶ When one buyldeth, and another breaketh downe, what profite haue they then but labour?
25 When one prayeth, and another curseth, whose voyce will the Lorde heare?
26 * He that washeth himselfe because of a deade bodie, and toucheth it againe, what auaileth his washing? *Nom.19.11.12.
27 * Sois it with a man that fasteth for his sinnes, and committeth them again: who will heare his prayer? or what doth his fasting helpe him? 2.Pet.2.20.21.22.

CHAP. XXXV.

1 *Of true sacrifices.* 14. *The prayer of the fatherless, and of the widowe, and him that humbleth himselfe.*

1 Whoso keepeth the Law,* bringeth offrings ynough: he that holdeth fast the commaundementes, ‖ offereth an offering of saluation. 2.Sam.15.22 Ierem.7.3.5.6.7.
2 Yee that is thankefull to them that haue well deserued, offereth fine flowre: *and he that giueth almes, sacrificeth praise. ‖ *True sacrifices.* *Philip.4.18.
3 To departe from euill is a thankefull thyng to the Lord, and to forsake vnrighteousnes, is a reconciling vnto him.
4 * Thou shalt not appeare emptie before þ Lorde. Exo.23.15. & 34.20.
5 For all these thinges are done because of the commaundement. deut.16.16.
6 *The offring of the righteous maketh the altar fat, & the smell thereof is swete before the most high. Gene.4.4.5.
7 The sacrifice of the righteous is acceptable, and þ remembrance therof shal neuer be forgotten.
8 Giue the Lord his honour with a good and liberall eye, and diminishe not the first fruites of thine handes.
9 * In all thy gifts shew a ioyefull countenance, and dedicate thy tithes with gladnes. 2.Cor.9.7.
10 Giue vnto the most high according as he hath enriched thee, * and looke what thyne hand is able, giue with a cheareful eye. Tob.4.8.
11 For the Lord recompenseth, and will giue thee seuen times as much.
12 *Diminish nothing of thyne offering: for he will not receiue it, & abstene from wrongfull sacrifices: for the Lorde is the iudge, and regarderth no* mans person Leui.21.21.22. deut.15.21. Deut.10.17
13 Yee accepteth not the person of the poore, but he heareth the prayer of the oppressed. 2.chro.19.7 Iob.34.19. wise.6.7.
14 He despiseth not the desire of þ fatherlesse, nor the widow, when she powreth out her prayer. act.10.34. rom.2.11. gal.2.6. ephe 6.9. colo.3.29.1.pet.1.17.
15 Doeth not the teares runne down the widowes cheekes? & her crie is against him that caused them: [for from her cheekes do they goe vp vnto heauen, and the Lorde which heareth them, doth accept them.]
16 He that serueth the Lord, shall be accepted with fauour, and his praier shall reach vnto the clouddes.
17 The prayer of him that humbleth himselfe, goeth thorowe the clouds, and ceasseth

feth vnto vs? it come vnto, and will not depart till the most High hath respecte therewnto to iudge righteously, & to execute iudgement.

18 And the Lorde will not be slacke, nor the almightie will tarrie long from thē, till he hath smitten in sunder the lopnes of the vnmercifull, and auenged himselfe of p̄ heathen, till he haue taken a way the multitude of the cruell, and broken the scepter of the vnrighteous, till he giue euerie man after his workes, and reward them after their deuises, til he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 *A prayer to God in the person of all faithfull men, against those that persecute his Church.* 22. *The praise of a good woman.*

1 HAue mercie vpon vs, O Lord God of all thinges, and beholde vs, & [shew vs the light of thy mercies,]

2 And send thy feare ‖among p̄ nations, which seeke not after thee, [p̄ they may know that there is no God but thou, & that they may shewe thy wonderous workes.]

‖Against the wicked.

3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

Iere. 10. 25.

4 As thou art sanctified in vs before thē, so be thou magnified among thē before vs.

5 That they may knowe thē, as wē knowe thee: for there is none other God but onely thou, O Lorde.

6 Renue the signes, & change the wonders: shew thē glorie of thine hand and thy right arme, that they may shew forth thy wonderous actes.

7 Raise vp thine indignation, & powre out wrath: take awa the aduersarie, & smite the enemie.

8 ‖Make the time shorte: remember thine othe, that thy wonderous workes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perishe that oppresse thy people.

10 Smite in sunder the heads of the princes that be our enemies, and say, There is none other but we.

11 ‖ Gather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and that they maye shew thy wonderous workes] and inherite thou them as from the beginning.

‖ Apayer for the godly.

12 O Lorde, haue mercie vpon the people, that is called by thy name, and vppon Israel whom thou hast likened to a first borne sonne.

Exo. 4. 22.

13 Oh, be merciful vnto Ierusalem the Citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine workes, and all thy people with thy glorie.

15 Giue witnesse vnto those that thou hast possessed from the beginning, and raise vp the prophesies that haue ben shewed in thy Name.

16 Rewarde them that wayte for thē, that thy Prophetes may bē founde faithfull.

17 O Lord, heare the prayer of thy seruauntes according to the * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse] that all they which dwel vpon the earth, may knowe that thou arte the Lorde the eternall God.

Num. 6. 23.

18 ¶ The bellie deuoureth all meates, yet is one meate better then an other.

19 As the throte taste th venison, so doth a wise minde discerne false wordes.

20 A froward heart bringeth greefe, but a man of experience will resist it.

21 A woman is apt to receiue euerie man yet is one daughter beter then an other.

22 The beautie of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenesse, meekenesse, and wholsome talke, then is not her husbande like other men.

24 He that hath ‖gotten a [vertuous] woman, hath begun to get a possession: she is an helpe like vnto himselfe, & a pillar to rest vpon.

‖ The praise of a good woman.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandereth to and fro mourning.

26 Who will trust a theefe that is alway readie and wandereth from towne to towne? and likewise him that hath no rest, and lodgeth, wheresoeuer the night taketh him.

CHAP. XXXVII.

1 *How a man should knowe friendes & counsellors.* 12. *To keepe his companie that feareth God.*

1 EVerie friende saith, ‖ I am a friende vnto him also: but there is some friende, which is onely a friende in name.

‖Of friendship.

2 Remaineth there not heauinesse vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence arte thou sprong vp to couer the earth with deceipt?

4 * There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

Chap. 6. 10.

5 There is some cōpanion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend, in thy mind, & thinke vppon him in thy riches.

7 Seeke ‖no counsel at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thē.

‖Of whom we should take counsell.

8 * Euerie counseller praiseth his owne counsell; but there is some that counselleth

Chap. 1. 19. & 9. 16.

leth for him selfe.

9 Beware of the counseller, and be aduised afore *whereto thou wilt vse him: for he will counsell for himselfe, leaft he cast the lot vpon thee,

*Or, what neede he hath.

10 And say vnto thee, Thy way is good, & afterward he stand against thee, & looke what shall become of thee.

11 ¶ Aske no counsel for religion of him, that is without religion, nor of iustice, of him that hath no iustice, nor of a womã touching her of whom thee is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a bier for the sale, nor of an enuious man touching thankfulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhonest man of honestie,] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much business: hearken not vnto these in any matter of counsell.

12 But be continuall with a godlie man whome thou knowest to keepe the commaundementes of the Lord, whose mind is according to thy mind, and is sorie for thee when thou stumblest.

13 Take counsell of thyne owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more then seuen watchmen p̃ sit aboue in an high towre.

15 And aboue all thys pray to the moste High, p̃ he will direct thy way in trueth.

16 Let reason go before euerie enterprise, & counsell before euerie action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure thinges appeare good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, & hath instructed many, and yet is vnprofitable vnto himselfe.

Or, wisdome

19 Some man will be wise in wordes, & is hated, yea, he is destitute of all *foode,

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 An other is wise for him selfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisdome faile not.

23 A wise man shall be plentiously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obteine credite among his people, and his name shall be perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, & permit it not to do it.

27 For all thinges are not profitable for all men, neither hath euerie soule pleasure in euerie thing.

28 Be not ‖ gredie in all delites, and be not too hastie vpon all meates.

‖ Of temperancie. *Chap. 31. 19. 20.*

29 * For excesse of meates bringeth sicknesse, and gluttonie commeth vnto chollerickes diseases.

30 Bysurfet haue many perished: but he p̃ *dieteth himselfe, prolongeth his life.

Or, taketh heede.

CHAP. XXXVIII.

1 *A Physitian is commendable. 16 To burie the dead. 24. The wisedome of him that is learned.*

1 HOnour the ‖ Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

‖ Of physicians and physicke.

2 For of the moste High commeth healing, and he shall receiue gifte of the king.

3 The knowledge of the Physician lifteth vp his head, and in the sight of great men he shal be in admiration.

4 The Lord hath created medicines of the earth, & he that is wise, will not abhorre them.

5 * Was not the water made swete with woode, that men might know the vertue thereof?

Exod. 15. 25.

6 So he hath giuen men knowledge, that he might be glorified in his woonderous workes.

7 With such doth he heale men, & taketh away their paines.

8 Of such doth the apothecarie make a confection, & yet he cannot finish his own workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, kaple not in thy sicknesse, but * pray vnto the Lord, and he will make thee whole.

Isai. 38. 2. 5.

10 Leaue off from sinne, and order thine handes aright, and cleanse thyne heart from all wickednesse.

11 Offer swete incense, & fine flowre for a remembrauncе: make the offring fat, for thou art not the ‖ first guer.

‖ God betrowth first his benefits, & we must render a portion thereof to such vses as he appointeth. *Chap. 22. 11*

12 Then give place to the Physician: for the Lorde hath created him: let him not go from thee, for thou hast *neede of him.

Or, the custome.

13 The houre may come, p̃ their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that he would prosper that, which is giuen for ease, & their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the handes of the Physician.

16 ¶ My sonne, * powre forth teares ouer p̃ dead ‖ and begin to mourne, as if thou haddest suffered great harme thy selfe, & then couer his body according to his appointment, and neglect not his buriall.

‖ Of mourning.

17 Make a gracious lamentation, and be earnest in mourning, and vse lamentation as he is worthie, and that, a day or two, leaft thou be euill spoken of, and then comfort thy selfe for thine heauines.

18 * For of heauines commeth death, and the heauinesse of the heart breaketh the strength.

Pro. 15. 13. & 17. 22.

19 Of the affection of the heart commeth

sorowe, and the life of him that is afflicted is according to his heart.
20 Take no heaviness to heart: driue it away and remember the last end.
21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy selfe.
22 Remember his iudgement: thine also shall be likewise, vnto me yesterday, and vnto thee to day.
2. Sam. 12. 20. 23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirite is departed from him.
24 ¶ The wisdome of a learned man commeth by vsing well his vacant time: and he that ceasseth from his owne matters and labour, may come by wisedome.
25 How can he get wisedome that holdeth the plough, & he that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullockes?
26 He giueth his mind to make sorowes, & is diligent to giue the kine fodder.
27 So is it of euerie carpenter, and workmaster that laboureth night and day: and they that cut, and graue seales, & make sundrie diuersities, and giue themselues to counterfet imagerie, and watche to perfoyme the worke.
28 The smith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire drieth his flesh, & he must fight with the heate of the fornace: the noyse of the hammer is euer in his eares, and his eyes looke vnto the thing p̃ he maketh: he setteth his mind to make vp his works: therefore he watcheth to polish it perfectly.
29 So doeth the potter sit by his worke: he turneth the wheele about with his foote: he is careful alwap at his worke, & maketh his worke by number.
30 He fashioneth the clay with his arme, and with his foote he temperth the hardnesse thereof: his heart imagineth how to couer it with lead, and his diligence is to cleanse the ouen.
31 All these hope in their handes, and euerie one beslowerth his wisedome in his worke.
32 Without p̃ cities be maintained, nor inhabited, nor occupied.
33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to p̃ form of the lawe, and they are not meete for harde matters.
34 But they maintaine the state of the worlde, & their delire is concerning their worke and occupation.

CHAP. XXXIX.

1 *A wise man. 16 The workes of God. 24 Vnto the good, good thinges profit, but vnto the euill, euen good thinges are euil*

1 HE onely that applieth his minde to the lawe of the moste Hygh, and is occupied in the meditation thereof, seeketh out the ‖ wisedome of all the ancient, and exercisetb himselfe in the prophesies. ‖ Of true wisedome.
2 He keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.
3 He seeketh out the mysterie of graue sentences, and exercisetb himselfe in darke parables.
4 He shal serue among great men, and appeare before the prince: he shall trauell through straunge countries: for he hath tried the good & the euill among men.
5 He will giue his heart to resort early vnto the Lord that made him, & to pray before the moste Hygh, and will open his mouth in prayer, & pray for his sinnes.
6 When the great Lorde will, he shall be filled with the Spirite of vnderstanding, that he may powre out wise sentences, & giue thanks vnto the Lord in his prayer.
7 * He shall direct his counsell, and knowledge: so shall he meditate in his secrets. * Or, the Lord.
8 He shal shewe forth his science and learning, and reioyce in the Law & couenant of the Lorde.
9 Many shall commend his vnderstanding, and his memorie shal neuer be put out, nor depart away: but his name shall continue from generation to generation, Chap. 44. 15.
10 * The congregation shall declare his wisedome, and shew it.
11 Though he be dead, he shal leaue a greater fame then a thousand: and if he liue still, he shall get the same.
12 Yet will I speake of mo thinges: for I am full as the Moone.
13 Hearken vnto me, ye holy children, and bring forth frute, as the rose p̃ is planted by the brookes of the field,
14 And giue ye a swete smell as * incense, & bring forth flowres as the lilie: giue a smell, and sing a song of praise: blesse the Lord in all his workes. * Or, Libanus
15 Giue honour vnto his Name, & shewe forth his praise with the songes of your lippes, and with harpes, and ye shall say after this manner,
16 * All the workes of the Lord are excéeding good, and all his commandementes are done in due season. Gen. 1. 31. mar. 7. 37
17 And none may say, What is this? wherefore is that? for at time conuenient they shall all be sought out: at his commandement the water stode as an heape, and at the word of his mouth the waters gathered them selues.
18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.
19 The workes of all flesh are before him, & nothing can be hid from his eyes.
20 He seeth frō euerlasting to euerlasting, & there is nothing wonderfull vnto him.
21 A man neede not to say, What is this? wherefore is that? for he hath made all thinges for their owne vse.

22 His

22 His blessing shall runne over as the streame, and moysten the earth like a flood.
23 As he hath turned the waters into saltnesse, so shall the heathen feele his wrath.
24 As his wayes are plaine & right vnto the iust, so are they stumbling blocks to the wicked.
25 ¶ For the good, are good thinges created from the beginning, and euil thinges for the sinners.
Chap.29.23 26 * The principall thinges for the whole vse of mans life is water, fire, and yron, and salt, & meale, wheat and hony, and milke, the blood of the grape, & oyle, & clothing.
27 All these things are for good to ye godly: but to the sinners they are turned vnto euill.
28 There be spirits that are created for vengeance, which in their rigour lay on sure strokes: in the time of destruction they shewe forth their power, and accomplishe the wrath of him that made them.
Chap.40.9 10. 29 * Fire, and hayle, and famin, & death: all these are created for vengeance.
30 The teeth of wilde beastes, & the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.
31 They shalbe glad to do his commandements: and when neede is, they shalbe readie vpon earth: and when their hour is come, they shall not ouerpasse the commandement.
32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these thinges, and haue put them in writing.
Gen.1.31. 33 * All the workes of the Lord are good, & he giueth euery one in due season, and when neede is:
34 So that a man neede not to say, This is worse then that: for in due season they are all worthie praise.
35 And therefore praise the Lord vp whole heart and mouth, and blesse the name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous and prerogatiue of the feare of God.*

¶ The miseries of mans life.

1 GReat ‖ trauail is created for almen, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe, til the day that they returne to the mother of all things,
2 Namely their thoughtes, and feare of the heart, and their imagination of the things they wait for, and the day of death,
3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth & ashes:
4 From him that is clothed in blew silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.
5 Wrath and enuie, trouble, and vnquietnes, and feare of death, and rigour, and strife, and in the time of rest the feepe in the night vppon his bed, chaunge his knowledge.
6 A little or nothing is his rest, and afterwarde in sleeping he is as in a watchtowre in the day: he is troubled with ye visions of his heart, as one that runneth out of a battell.
7 And when all is safe, he awaketh, and marueileth that the feare was nothing.
8 Such things come vnto all flesh, both man and beast, but seuen fold to the vngodly:
9 Moreouer, * death and blood, & strife, & sworde, oppression, famine, destruction, and punishment. Chap.39.29 30.
10 These thinges are all created for the wicked, and for their sakes came the * flood also.
11 * All things that are of the earth, shall turne to earth again: and they that are of the * waters, shal returne into the sea. Gen.7.11. Chap.41.10 Eccle.1.7.
12 ¶ All bribes and vnrighteousnes shalbe put away: but ‖ faithfulnes shall endure for euer. ‖ Faithfulnes
13 The substance of the vngodly shalbe dryed vp like a riuer, and they shal make a sound like a great thunder in the raine.
14 When he openeth his hand, he reioyceth: but all ye transgressours shall come to naught.
15 The children of the vngodly shall not obteine many branches: for the vncleane roots are as vppon the high rocke.
16 Their tender stalke by what water soeuer it be or water banke, it shalbe pulled vp before all other herbes.
17 ¶ Friendlines is as a most plentifull garden of pleasure, and mercie endureth for euer.
18 * To labour & to be content with that a man hath, is a sweete life: but he that finderth a treasure, is aboue them both. Philip.4.12 1.Tim 6.6.
19 Children, and the buylding of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.
20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.
21 The pipe and the psalterion make a sweete noyse: but a pleasant tongue is aboue them both.
22 Thine eye desireth fauour and beautie: but a greene seed time, rather then them both.
23 A friend, and companion come together at opportunitie: but aboue them both is a wife with her husband.
24 Friends and help are good in the time of trouble, but almes shall deliuer more then them both.
25 Golde and siluer fasten the feete: but counsell is esteemed aboue them both.
26 Riches and strength lift vp the mind:

but the feare of the Lorde is aboue them both: there is no want in the feare of the Lord, and it needeth no helpe.
27 The feare of the lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.
28 ¶ My sonne, lead not a beggers life: for better it were to die then to begge.
29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth him selfe after other mens meate: but a wise man and well nourtured, will beware thereof.
30 Begging is sweete in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death. 3. Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisdome 17 Of what things man ought to bee ashamed.*

1 O ‖ Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the mã that hath nothing to vexe him, & that hath prosperitie in all thinges: yea, vnto him that is able to receiue meate. ‖ Of death.
2 O death, how acceptable is thy iudgement vnto the needefull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!
3 Feare not the iudgement of death: remember them that haue bene before thee and that come after: this is the ordinance of the Lord ouer all flesh.
4 And why wouldest thou bee against the pleasure of the most High? whether it bee ten or an hundreth, or a thousand peres, there is no defence for life against the graue.
5 ¶ The children of the vngodlie are abominable children, and so are they that keepe companie with the vngodlie.
6 The inheritance of vngodlie children shal perish, and their posterity shal haue a perpetuall shame.
7 The children complaine of an vngodlie father, because they are reproched for his sake.
8 Wo be vnto you, O ye vngodlie, which haue forsaken the Law of the most high God: for though you increase, yet shall you perish.
9 If ye be borne, ye shalbe borne to cursing: if ye die, the curse shalbe your portion:
10 * All that is of the earth, shal turne to earth again: so the vngodlie go from the curse to destruction. *Chap. 40. 11*
11 Though men mourne for their bodie, yet the wicked name of the vngodlie shalbe put out.
12 Haue regard to thy name; for that shal continue with thee aboue a thousande treasures of golde.
13 A good life hath the dayes numbred: but ‖ a good name endureth euer. ‖ A good name.
14 * My children, keepe wisedome in peace: for wisdome that is hid, and a treasure that is not seene, what profit is in them both? *Chap. 20. 29*
15 A man that hideth his foolishnes, is better then a mã that hideth his wisdom
16 Therefore beare reuerence vnto my words: for it is not good in all things to be ‖ ashamed: neyther are all things alowed as faithfull in all men. ‖ Of shamefastnes.
17 Be ashamed of whoordome before father and mother: be ashamed of lies before the prince and men of authoritie:
18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrightеousnes before a companion and friend,
19 And of theft before the place where thou dwellest, and before the trueth of God and his couenant, & to leane with thine elbowes vpon the bread, or to be reproued for giuing or taking, *Or, table.*
20 And of silence vnto them that salute thee, and to looke vpon an harlot,
22 And to turne away thy face from thy kinsman: or to take away a portion or a gifte, or to be euill minded toward another mans wife,
22 Or to solicite any mans maide, or to stand by her bed, or to reproch thy friends with words,
23 Or to vpbraide when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret wordes.
24 Thus maiest thou well be shamefast, and shalt find fauour with all men.

CHAP. XLII.

1 *The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things yea, euen the secrets of thine heart.*

1 O f these things be not thou ‖ ashamed, neither haue regarde to offend for any person: ‖ In what things we ought not to be ashamed.
2 Of the Lawe of the most High and his couenant, and of iudgement to iustifie the godlie:
3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:
4 To be diligent to keepe true balans, and weight, whether thou haue muche or litle:
5 To sell marchandise at an indifferent price, and to correct thy children diligentlie, and to beate an euill seruant to the bloud:
6 To set a good locke where an euil wife is, and to locke where many hands are:
7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out and that that is receiued againe:
8 To teache the vnlearned, and the vnwise, & the aged, that contend against the

the young: thus shalt thou be wel instructed, and approued of all men liuing.

Or, is a seeuer watch to the father 9 ¶ The daughter 'maketh the father to watch secretly, and the carefulnesse that he hath for her, taketh away his slepe in the youth, least she should passe ꝑ flower of her age: & when she hath an husband, least she should be hated:

10 In her virginitie, least she should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, least she misbehaue her selfe: and when she is married, least she continue vnfruitfull.

Chap. 26, 10 11 * If thy daughter be vnshamefast, keep her straitly, least she cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and diffame thee among the people, and bring thee to publike shame.

Chap. 25. 23 12 * Beholde not euery bodies beautie, & companie not among women.

13 For as the moth commeth out of garments: * so doth wickednes of ꝑ woman.

Gen. 3. 6.

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproch.

15 ¶ I will remember the workes of the Lorde, and declare the thing that I haue seene: by the worde of the Lorde are his workes.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his Saintes should declare all his wonderous workes, which the almightie Lord hath stablished to confirme all things by in his maiestie?

18 He seeketh out the depth, and the hart, and he knoweth their practises: for the Lorde knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

Iob. 41. 4. Isa. 29. 15. 20 * No thought may escape him, neither may any word be hid from him.

21 He hath garnished the excellent workes of his wisedome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be minished: he hath no neede of any counseller.

22 Oh, howe delectable are al his works, & to be considered euen vnto the sparkes of fire!

23 Then line all, and endure for euer: and when so euer neede is, they are all obedient.

24 They are all double, one against an other: he hath made nothing that hath any fault.

Or, stablisheth. 25 The one 'commendeth the goodnesse of the other, and who can be satisfied with beholding Gods glory.

CHAP. XLIII.

The summe of the creation of the workes of God.

1 THe high ornament || the cleare firmament, the beautie of the heauen so glorious to behold,

|| The wonderful workes of God.

2 The sunne also, a marueilous instrument, when it appeareth, declareth, at his going out, the worke of the most high.

3 At noone it burneth the countrie, and who may abide for the heate thereof?

4 The sunne burneth ꝑ mountaines three times more then he that keepeth a fornace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to run hastily.

6 * The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Gen. 1. 16.

7 * The feastes are appointed by the moone: the light thereof diminisheth vnto the end.

Exod. 12. 2.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holie one they continue in their order, and faile not in their watch.

11 ¶ * Looke vpon the rainebowe, & praise him that made it: very beautifull is it in the brightnesse thereof.

Gene. 9. 13. 14.

12 * It compasseth the heauen about with a glorious circle, and the handes of the most high haue bended it.

Isa. 40. 12.

13 ¶ Through his commandement he maketh the showe to haste, and sendeth swiftly the lightening of his iudgement.

14 Therefore he openeth his treasures, & the clouds flie forth as the foules.

15 In his power hath he strengthened ꝑ clouds, and broken the haile stones.

16 The mountaines leape at the light of him: the South wind bloweth according to his will.

17 The sound of his thunder beateth the earth: so doth the storme of the North: the whirle winde also, as birdes that fly, scattereth the showe, & the falling downe thereof is as the grashoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the toppes of pales.

20 When the cold North wind bloweth, an yce is frosen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a breastplate.

21 It deuoureth the mountaines, & burneth the wildernesse, and destroyeth that that is greene, like fire.

22 The

22 The remedie of all these is when a
cloude commeth hastily, & when a dewe
commeth vpon the heate, it refresheth it.
23 [By his word he stilleth ye winde:] by
his counsell he appeaseth the deepe, and
planteth plants therein.
24 They that saile ouer the sea, tell of the
perills thereof, & when we heare it with
our eares, we marvell thereat.
25 For there be strange, and wonderous
works diuers maner of beastes, and the
creation of whales.
26 Through him are all thinges directed
to a good end, and are stablished by his
word.
27 And when we haue spoken much, we
can not attaine vnto them : but this is
the summe of all, that he is all.
28 What power haue we to praise him :
for he is aboue all his workes ?
Psal.96.4. 29 The Lord is terrible, and very * great,
and marvellous is his power.
30 Praise the Lord, and magnifie him as
much as ye can, yet doth he farre exceed:
exalt him with all your power, and be
not weary, yet can ye not attaine vnto
it.
Iohn.1.18. 31 * Who hath seene him, that he might
Psal.106.2. tell vs ? and who can magnifie him as
he is ?
32 For there are hid yet greater thinges
then these be, & we haue seene but a fewe
of his workes.
33 For the Lord hath made al things, and
guien wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

1 LEt vs nowe commend the famous
men, and our fathers, of whome we
are begotten.
2 The Lorde hath gotten great glorie by
them, and that through his great power
from the beginning.
3 They haue borne rule in their king-
doms, and were renoumed for their po-
wer, and were wise in counsell, and de-
clared prophesies.
Exod.18.25. 4 * They gouerned the people by counsel
and by the knowledge of learning meete
for the people, in whose doctrine were
wise sentences.
5 They inuented the melodie of musicke,
and expounded the verses that were
written.
6 They were rich and mightie in power,
and liued quietly at home.
7 All these were honourable men in their
generations, and were well reported of
in their times.
8 There are of them that haue left a name
behind them, so that their praise shall be
spoken of.
9 There are some also which haue no me-
Gen.7.22. moriall, * & are perished, as though they
had neuer bene, & are become as though
they had neuer ben borne, and their chil-
dren after them.
10 But the former were mercifull men,
whose righteousnesse hath not bene for-
gotten.
11 For whose posteritie a good inheritance
is reserued, and their seede is contained
in the couenant.
12 Their stocke is conteined in the cove-
nant, and their posteritie after them.
13 Their seede shall remaine for euer, and
their praise shall neuer be taken away.
14 Their bodies are buried in peace, but
their name liueth for euermore.
15 * The people speake of their wisdome, *Chap.39.10*
& the congregation talke of their praise.
16 || * Enoch praised the Lord God: there- || Enoch.
fore was he translated for an example of *Gen.5.24.*
repentance to the generations. *hebr.11.5.*
17 || * Noe was found perfect, and in the || Noe.
time of wrath he had a reward: therefore *Gen.6.9.*
was he left as a remnant vnto ye earth, *& 7.1.*
when the flood came. *hebr.11.7.*
18 An euerlasting couenant was made
with him, that al flesh should * perish no *Gen.9.11.*
more by the flood.
19 || Abraham was a * great father of ma- || Abraham.
ny people : in glory was there none like *Gen.12.3.*
vnto him. *& 15.5. &*
20 He kept the Lawe of the most high, and *17.4.*
was in couenant with him, and he set ye
couenant * in his flesh, and in tentation *Gen.21.4.*
he was found faithfull.
21 Therefore he assured him by an * othe, *Gen.22.16.*
that he would blesse the nations in his *17.18.*
seede, and that he would multiplie him *gal.3.8.*
as the dust of ye earth, and exalt his seede
as the starres, and cause them to inherit
from sea to sea, and from the riuer vnto
the end of the world.
22 * With || Isaac did he confirme likewise *Gen.26.2.3*
for Abraham his fathers sake, the bles- || Isaac.
sing of all men, and the couenant,
23 And caused it to rest vpon the head of
|| Iacob, and ' made him selfe knowne by || Iacob.
* his blessings, and gaue him an heritage ' *Or, knewe*
and deuided his portions, * and parted *him.*
them among the twelue tribes. *Gen.27.28.*
24 And he brought out of him a || mercifull *& 28.1.*
man, which found fauour in the sight of *Gen.28.14.*
all flesh. *Iosu.18.19.*
|| Ioseph.

CHAP. XLV.

The praise of Moyses, Aaron, and Phinees.

1 AND || Moyses, the * beloued of God || Moyses.
and men, brought he forth, whose re- *Exod.11.3.*
membrance is blessed. *actes.7.22.*
2 He made him like to ye glorious Saints,
and magnified him by the feare of his e-
nemies.
3 By his wordes he caused the wonders
to cease, and he made him * glorious in *Exo.6.7.8.9*
the sight of Kinges, and gaue him com- *chapters.*
mandements for his people, and shewed
him his glorie.
4 * He sanctified him with faithfulnesse, *Nom.12.3.*
and meekenesse, and chose him out of all
men.
5 He caused him to heare his voyce, and
brought him into the darke cloude,
* and there he gaue him the commande- *Exod.19.7.*
ments

ments before his face, euen the Lawe of life, and knowledge, that he might teache Iacob the couenant, and Israel his iudgements.

6 He exalted ‖ Aaron an holy man like vnto him, euen his *brother of the tribe of Leui.

7 An euerlasting couenaunt made he with him, & gaue him the priesthood among the people, & made him blessed through his comely ornament, & clothed him with the garment of honour.

8 He put perfite ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 He compassed him about with belles of gold, & with many belles round about, *that when he went in, the sound might be heard, & might make a noyse in the sanctuarie, for a remembrauncе to the children of Israel his people,

10 And with an holie garment, with gold also, and blew silke, and purple, & diuers kindes of workes, and with a breastlap of iudgement, and with the ‖ signes of truetly,

11 And with the worke of Skarlet cunningly wrought, & with precious stones grauen like seales, & set in gold by goldsmithes worke for a memoriall, with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of gold vppon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnished, and pleasaunt to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholy consumed euery day twise continually.

15 *Moyses filled a his handes, & *annointed him with holie oyle: this was appointed vnto him by an euerlasting couenant, and to his seede, so long as the heauens should remaine that he should minister before him, and also to execute the office of the priesthood, and bless his people in his name.

16 Before all men liuing the Lorde chose him, that he should present offerings before him, and a swete sauour for a remembrauncе to make reconciliation for his people.

17 *He gaue him also his commaundements and authoritie according to the Lawes appointed, that he should teache Iacob the testimonies, & giue light vnto Israel by his Lawe.

18 *Strangers stoode vp against him, & enuied him in the wildernesse, euen the men that toke Dathans and Abirams part, and the companie of Core in furie and rage.

19 This the Lord sawe, and it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and consumed them with the fire flame.

20 *But he made Aaron more honourable, & gaue him an heritage, and parted the first fruites of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priestes did eat of the sacrifices of the Lord, which he gaue vnto him & to his seede.

22 *Else had he none heritage in the land of his people, neyther had he any portion among the people: for the Lord is the portion of his inheritance.

23 The third in glorie is ‖ *Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, and stoode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenaunt of peace made with him, that he should be the chiefe of the Sanctuarie and of his people, and that he & his posteritie should haue the dignitie of the Priesthood for euer,

25 And according to the couenaunt made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the only sonne of his sonne, & to his seede. God giue vs wisedome in our heart to iudge his people in righteousnes, that the good thinges that they haue, bee not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

1 Elias ‖ *the sonne of Nave was valiant in the warres, and was the successour of Moyses in prophesies, who according vnto his name, was a greate sauiour of the elect of God, to take vengeance of the enimies that rose vp against them, and to set Israel in their inheritance.

2 *What glorie gate he, when he lift vp his hande, and drewe out his swoorde against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lorde.

4 * Stoode not the Sunne still by his meanes, & one day was as long as two?

5 He called vnto the most high gouernour when the enimies pressed vpon him on euery side, & the mightie Lord heard him w the hailestones, & w mightie power.

6 He rushed in vpon the nations in battell, & in the *going down of Bethoron he destroyed the aduersaries, that they might knowe his weapons, and that he fought in the sight of the Lord: for he followed the Almightie.

7 *In the time of Moyses also he did a good worke: he & ‖ Caleb the sonne of Iephunna stoode against the enimie, and withheld the people from sinne, & appeased

a That was either put into his hād the booke of the Lawe written to read vnto the people, or els some sacrifice that he might offer vnto god for their offences.

‖ Aaron. Exo.4.28.

Exod.28.35

‖ Vrim and Thummim.

Deut.12.12. & 18.1.

‖ Phinees. Num.25.13. 1.Mac.2.54

‖ Iosue. Num.27.18 Deut.34.9. Ios.1.2. & 12.7.

Ios.8.26.

Ios.10.12.

* or, the Lord fauoured.

* or, spur and the mightie man.

Num.14.6. & 26.65.

‖ Caleb.

sed the wicked murmuring.

Num.26.65. Deut.1.35. 36. 8 *And of like hundreth thousand people of foote, they two were preserued to bring them into the heritage, euen into the lande that floweth with milke and honie.

Ios.14.11. 9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his old age, so that he went vp into the high places of the lande and his seede obtained it for an heritage,

10 That all the children of Israel might see, that it is good to followe the Lord.

¶Iudges. 11 Concerning the ‖ iudges, euery one by name, whose heart went not a whoring, nor departed from the Lorde, their memorie be blessed.

Chap.49.10. 12 Let * their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

‖Samuel. 1.Sam.10.1. & 16.13. 13 ¶ ‖ Samuel the Prophet of the Lorde, beloued of his Lorde, * ordained kings, & annointed the princes ouer his people.

14 By the Lawe of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfulnes, & he was knowen faithfull in his woordes & visions.

2.Sam.7.9. 10.11. 16 * He called vpon the Lorde almightie, when his enemies preassed vpon him on euery side, when he offred the sucking lambe.

17 And the Lord thundred from heauen, and made his voyce to be heard with a great noyse.

18 So he discomfited the princes of ye Tyrians, & all the rulers of the Philistims.

2.Sam.12.3. 19 * And before his long sleepe he made protestation in the sight of the Lord, and his annointed, that he tooke no substãce of any man, no, not so much as a shoe, & no man could accuse him.

2.Sam.28.18 19. 20 * After his sleepe also he told of ye Kings death, and from the earth lift vp his voyce, & prophesied that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon,

¶Nathan. 2.Sam.12.1. 1 AFter him rose vp ‖ * Nathan to prophesie in the time of Dauid.

2 For as the fat is taken away from the peace offering, so was ‖ Dauid chosen out of the children of Israel.

1.Sam.17. 34. 3 * He plaied with the lions, as ye kiddes, and with beares, as with lambes.

1.Sam.17. 49.50.51. 4 * Slew he not a giant when he was yet but yong, & tooke away the rebuke fro the people, when he lift vp his hãd with the stone in the sling, to beat downe the pride of Goliah?

5 For he called vpon the most high Lord, which gaue him strength in his right hand, to slay that mightie warriour, & that he might set vp the horne of his people againe.

2.Sam.18.7. 6 * So* he gaue him the praise of ten thousand and honoured him with * great praises, and gaue him a crowne of glorie.

*or, the people

*or, with blessings of the Lord.

2.Sam.5.7.

7 * For he destroyed the enimies on euery side, and rooted out the Philistims his aduersaries, & brake their horne in sunder vnto this day.

8 In all his workes he prayseth the Holy one, and the most high with honourable woordes, and with his whole heart he sung songs, and loued him that made him.

9 * He set singers also before the altar, and according to their tune he made sweete songs, that they might praise God daily with their songs.

1.Chro.16.4

10 He ordeined to keepe the feast dayes comely, and appointed the times perfitly, that they might praise the holy name of God, and make the temple to sounde in the morning.

11 * The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glorie in Israell.

2.Sam.12.13

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

13 ‖ * Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might build an house in his name, and prepare the Sanctuarie for euer.

‖Salomon. 1.King.4.21 24.

14 * Howe wise wast thou in thy youth, & wast filled with vnderstanding as with a flood!

1.King.4.29 30.

15 Thy minde couered the whole earth, and hath filled it with graue and darke sentences.

16 Thy name went abroad in the ples, & for thy peace thou wast beloued.

17 * The countries marueled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

1.King.4.31. 32.

18 By the name of the Lord God, which is called the God of Israel, thou hast * gathered gold as tinne, and hast had as much siluer as lead.

1.King.10. 27. 1.King.11.1.

19 * Thou didst bowe thy loynes to women, and wast ouercome by thy bodie.

20 Thou didst staine thine honour, & hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorrowe for thy folie.

21 * So the kingdome was deuided, & Ephraim began to be a rebellious kingdõ.

1 King.12.15 16.17.

22 * Neuertheleste the Lord left not off his mercie, neither was he destroyed for his workes, neither did he abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.

2.Sam.7.15

23 Thus rested Salomon with his fathers, & of his seede he left behind him ‖ Roboam, euen* the foolishnes of the people, & one that had no vnderstãding, * who turned away the people through his counsel, & ‖ Ieroboam the sonne of Nabat, * which caused Israel to sinne, & hewed Ephraim the way of sinne,

‖Roboam. *or, a most euident fiole

1 King.12.10 11.13.14.

‖ Ieroboam. 1.King.12. 28.30.

24 So that their sinnes were so much increased, that they were driuen out of the land.
25 For they sought out all wickednesse, til the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezechias and Isaias.

1 THen stoode vp || * Elias the Prophet as a fire, and his worde burnt like a lampe. || Elias. 1. King. 17. 1.
2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commaundements of the Lord.]
3 By the worde of the Lorde he shut the heauen, * and thrée times brought he the fire from heauen. 3. Kin. 18. 38 & 2. King. 1 10, 12.
4 O Elias, howe honourable art thou by thy wonderous deedes: who may make his boast to be like thée!
5 * Which hast raised vp the dead from death, and by the word of the most high out of the graue: 1. King. 17. 21, 22.
6 Which hast brought Kings vnto destruction, and the honourable from their seate:
7 Which heardest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance: 1. King. 19. 15
8 * Which diddest anoint Kings that they might || recompense, and Prophets to be thy successours: 1. King. 19. 16. 17.
9 * Which wast take vp in a whirle wind of fire, and in a charret of fire horses: || The wicknesse of Achab and Iezabel. 2. King 2. 11 Mala. 4. 5.
10 Which wast appointed * to reproue in due season, and to pacifie the wrath of the Lordes iudgement before it kindled, & to turne the harts of the fathers vnto the children, and to set vp the tribes of Iacob.
11 Blessed were they that sawe thée, and slept in loue: for a we shall liue. a That is, they that are such.
12 * When Elias was couered with the storme, || Eliseus was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection. || Eliseus.
13 Nothing could ouercome him, * & after his death his body prophesied. 2. Kin. 13. 21
14 He did wonders in his life, & in death were his workes marueilous.
15 For all this the people repented not, neither departed they from their sinnes: 2. King. 18. 31. 12.
* till they were carried away prisoners out of their lande, & were scattered throough all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid.
16 Howbeit some of them did right, and some heaped vp sinnes.
17 || * Ezekias made his citie strong, and conueyed water into the middes thereof: he digged thorowe the rocke with yron, and made fountaines for waters. || Ezekias. 2. King. 18. 2
18 * In his time came Sennacherib vp, & sent Rabsaces, and lift vp his hand against Sion, and boasted proudly. 2. Kin. 18. 13
19 Then trembled their hearts & handes, so that they sorrowed like a woman in trauell.
20 But they called vpon the Lord, which is merciful, and lift vp their handes vnto him, and immediately the holie one heard them out of heauen.
21 [He thought no more vpon their sinnes, nor geue them ouer to their enimies,] but deliuered them by the hande of Esaie.
22 * He smote the host of the Assyrians, and his Angel destroyed them. 2. Kin 19. 35 Isa 37. 36.
23 For Ezekias had done the thing that pleased the Lord, and remained stedfast in the wayes of Dauid his father, as || Esaie the great Prophet, and faithfull in his vision had commanded him. tob. 1. 21. 1. mac. 7. 41. 2 mac. 8. 19. || Isaias.
24 * In his time the Sunne went backward, and he lengthened the kings life. 2. King. 20, 10 11.
25 He sawe by an excellent spirite what should come to passe at the last, and he comforted them that were sorowfull in Sion. Isa. 38. 8.
26 He shewed what should come to passe for euer, and secrete things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

1 THe remembrance of || * Iosias is like the composition of the perfume that is made by the art of the apothecarie: it is swéete as honie in all mouthes, and as musicke at a banket of wine. || Iosias. & 23. 2. 2. chro. 34. 3
2 He behaued him selfe vprightly in the reformation of the people, and tooke away all abhominations of iniquitie:
3 He * directed his heart vnto the Lorde, and in the time of the vngodly he established religion. 2. Kin. 23. 4.
4 Al except Dauid and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Iuda forsooke the Lawe of the most high, and failed.
5 Therefore he gaue their horne vnto other, and their honor to a strange nation. 'Or, power,
6 He burnt the elect citie of the Sanctuarie, * and destroyed the streetes thereof according to the 'prophesie of || Ieremias. 2. King. 25. 9 'Or, hand. || Ieremias.
7 For they * intreated him euill, which neuertheless was a prophete, 'sanctified from his mothers womb, that he might roote out, and afflict, and destroy, & that he might also build vp, and plant. Ierem. 38. 6. Ierem. 1. 5.
8 || * Ezechiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubins. || Ezechiel. Ezek. 13. 15.
9 * For he made mention of the enimies vnder the figure of the raine, and directed them that were right. Ezek. 13. 9. & c. & 38. 16 & c.
10 ¶ * And let the bones of the twelue Prophets flourish out of their place, and let their memorie be blessed: for they comforted Iacob, and deliuered them by assured hope. Chap. 36. 12.
11 ¶ * Howe shall we praise || Zorobadel, which || Zorobabel.

which was as a ring on the right hand!
12 So was ‖ *Iesus also the sonne of Iosedec: these men in their time buylded the house, and set up the sanctuarie of ye Lord against, which was prepared for an euerlasting worship.
13 ¶ * And among the elect was ‖ Nehemias as whose renoume is great, which set vp for vs the walles that were fallen, & set up the gates and the barres, and laid the foundations of our houses.
14 ¶ But vpon the earth was no man created like ‖ * Enoch: for he was taken vp from the earth.
15 Neither was there a like man vnto ‖ * Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.
16 ‖ * Sem and ‖ Seth were in great honour among men: and so was ‖ Adam aboue euery liuing thing in the creation.

‖ Iesus. Zechar. 3. 1. esra. 3. 2. hag. 1. 12. & 2. 3. Nehe. 7. 1.
‖ Neemias.
‖ Enoch. Gen. 5. 24. chap. 44. 16. hebr. 11. 5.
‖ Ioseph. Gen. 41. 44. & 42. 6 & 45. 8.
‖ Sem. Gen. 5. 3. & 11. 10.
‖ Seth.
‖ Adam.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to praise the Lorde. 27 The authour of this booke.

1 ‖ SImon * the sonne of Onias the hye Priest, which in his life set up the house again, and in his dayes established the Temple,
2 Vnder him was the foundation of the double height laid, and the hye wals that compasseth the Temple.
3 In his dayes the places to receiue water, that were decayed, were restored, and the brasse was about in measure as the a sea.
4 He tooke care for his people, that they should not fall, and fortified the citie against the siege.
5 How honourable was his conuersation among the people, and when he came out of the house couered with the vaile!
6 He was as the morning starre in the middes of a cloude, and as the ‖ Moone when it is full,
7 And as the Sunne shining vpon the Temple of the most High, and as the rainbow that is bright in ye faire clouds,
8 And as the flowre of the roses in the spring of the yeare, and as lilies by the springes of waters, and as the branches of the frankincense tree in the time of Sommer,
9 As a fire and incense in the censer, and as a vessell of massie golde, set with all manner of precious stones,
10 And as a faire oliue tree that is fruitful, and as a cypresse tree, which groweth vp to the clouds.
11 When he put on the garment of honor & was clothed with all beautie, he went vp to the holy altar, and made the garment of holinesse honourable.
12 When he tooke the portions out of the Priestes handes, he him selfe stoode by the herth of the altar, compassed with his brethren round about, as the braunches doe the cedar tree in Libanus, and they compassed him as the braunches of the palme trees.
13 So were all ye sonnes of Aaron in their glorie, and the oblations of the Lorde in their handes before all the congregation of Israel.
14 And that he might accomplish his ministerie vpon the altar, and garnishe the offering of the most High, and almightie,
15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and he powred at the foote of the altar a perfume of good sauour vnto the most high King of all.
16 Then shouted the sonnes of Aaron, & blowed with brasen trumpets, & made a great noyse to be heard, for a remembrance before the most high.
17 Then all the people together hasted, & fell downe to the earth vpon their faces to worship their Lorde God almightie, & most high.
18 The singers also sang with their voyces, so that the sound was great, and the melodie swete.
19 And the people prayed vnto the Lorde most high with prayer before him that is merciful, till the honour of the Lorde were performed, and they had accomplished his seruice.
20 Then went he downe, & stretched out his handes ouer the whole congregation of the children of Israel, that they should giue prayse with their lippes vnto the Lord, and reioyce in his Name.
21 He begaine again to worship, that he might receiue the blessing of the most High.
22 Nowe therefore giue prayse all ye vnto God, that worketh great things euery where, which hath increased our dayes from the woombe, and dealt with vs according to his mercy,
23 That he would giue vs ioyfulnesse of heart, and peace in our dayes in Israel, as in olde time,
24 That he would confirme his mercie with vs, and deliuer vs at his time.
25 ¶ There be two manner of people, that nine hart abhorreth, and the third is no people:
26 They that sit vpon the mountaine of Samaria, the Philistins, and the foolish people that dwell in * Sicimis,
27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus, of Ierusalem, hath written the doctrin of vnderstanding and knowledge in this booke, and hath powred out the wisedome of his heart.
28 Blessed is he that exercisetb him selfe therein: and he that layeth vp these in his heart, shall be wise.
29 For if he doe these thinges, he shall be strong in all things: for he setteth his steps in the light of the Lorde, which giueth wisdome to the godly. The Lord be praised for euermore: So be it, so be it.

Simon. 2. Mac 3. 4.
*Or, people.
a Which Salomon made 1. King. 7. 23
*Or, Sitchem

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

1 I will confesse thee, O Lorde and Kinge, and praise thee. O God my Saiuour:
I give thankes vnto thy Name.
2 For thou art my defender and helper, and hast preserued my bodie from destruction, and from the snare of the slanderous tongue, & from the lippes that are occupied with lies: thou hast holpen me against mine aduersaries,
3 And hast deliuered me according to the multitude of thy mercie, and for thy names sake, from the roaring of them that were readie to deuoure me, and out of the handes of such as sought after my life, and from the manifolde afflictions, which I had,
4 And from the fire that choked me round about, and from the midde of the fire that I burned not,
5 And from the bottome of the bellie of hel, from an vncleane tongue, from lying wordes, from false accusation to the king, and from the slaunder of an vnrightfeous tongue.
6 My soule shall praise the Lorde vnto death: for my soule drew nere to death, my life was nere vnto the hell beneath.
7 They compassed me on euery side, and there was no man to helpe me: I looked for the succour of me, but there was none.
8 Thy thought I vpon thy mercie, O Lord, and vpon thine acres of olde, howe thou deliuerest such as wait for thee, and saues them out of the handes of the *enemies.
9 Then lifted I vp my praper from the earth, and prayed for deliueraunce from death.
10 I called vppon the Lorde the father of my Lorde, that he woulde not leaue me in the day of my trouble, and in the time of the prouide without helpe.
11 I wil praise thy name continually, and will sing praise with thankesgiuing: and my prayer was heard.
12 Thou saudst me from destruction, and deliueresst me from the euill time: therefore will I give thankes, and praise thee, and blesse the Name of the Lord.
13 When I was yet young, ere I went abroad, I desired wisedome openly in my prayer.
14 I prayed for her before the Temple, & and sought after her into far countries, & she was as a grape that waxeth ripe out of the flower.
15 Mine heart reioyced in her: my foote walked in the right way, and from my youth vp sought I after her.
16 I bowed somewhat down mine eare, and receiued her, and gat me much wisedome:
17 And I profited by her: therefore will I ascribe the glorie vnto him, that giueth me wisedome.
18 For I am aduised to doe thereafter: I will be zelous of that that is good: so shall I not be confounded.
19 My soule hath wrestled with her, & I haue examined my workes: I lifted vp mine handes on hie, and considered the ignorances thereof.
20 I directed my soule vnto her, and I found her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.
21 My bowelles are troubled in seeking her: therefore haue I gotten a good possession.
22 The Lorde hath given me a tongue for my rewarde, wherewith I will praise him.
23 Draw nere vnto me, ye vnlearned, and dwell in the house of learning.
24 Wherefore are ye slowe? and what say you of these things, seeing you soules are verie thirstie?
25 I opened my mouth and sayde, * Bye her for you without money. *Isay.55.1.
26 Bowe downe your necke vnder the yoke, and your soule shal receiue instruction: the is readie that ye may finde her.
27 Beholde with your eyes, * howe that I haue had but little labour, & haue gotten vnto me much rest. *Chap.6.20. 18.
28 Get learning with a great summe of money: for by her ye shall possesse muche golde.
29 Let your soule reioyce in the mercie of the Lorde, and bee not ashamed of his praise.
30 Doe your duetie betimes, and he will give you a rewarde at his time.

*Or, nations

BARVCH.

CHAP. I.

1 *Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah & all the people. 10. The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they shoulde praye for them.*

1 AND these are the wordes of the booke which Baruch the sonne of Neerias, the son of *Maasias, the sonne of Sedecias, the sonne of *Asadias the sonne of Yelcias wrote in at Babilon.
2 In the fift yeare, and in the seuenth day of the moneth, what time as the Chaldeans toke Ierusalem, and burnte it with fire.
3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioacim king of Iuda might heare, and all the people that were come to heare the booke.
4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, & before the whole people, from the lowest to the hiest, before all them that

*Or, Sedecias.

that dwelt at Babylon by þ riuer Sud.
5 Which when they heard it, wept, fasted and made prayers before the Lord.
6 They made a collection also of money, according to euerie mans power.
7 And sent it to Ierusalem vnto Ioacim the sonne of Helcias, the sonne of Salom Priest, and vnto the other Priests, and to all the people which were with him at Ierusalem,
8 When he had receiued the vessels of the Temple of the Lorde, that were taken away out of the Temple, to bring them againe into the lande of Iuda, the tenth day of the moneth *Siuan, to wit, siluer vessels, which Sederias the sonne of Iosias King of Iuda had made.
9 After that Nabuchodonosor King of Babylon had led away Iechonias from Ierusalem, and his Princes, and hys nobles, prisoners, and the people, and carried them to Babylon.
10 And they saide, Beholde, we haue sent you money, wherewith ye shal bie burnt offringes for sinne, and incense, and prepare a meate offering, and offer vppon the altar of the Lorde our God,
11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes maye bee vppon earth, as the dayes of heauen,
12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor King of Babylon, & vnder the shadowe of Baltasar his sonne, that wee maye long doe them seruice, and finde fauour in their sight.
13 Pray for vs also vnto þ Lord our God (for we haue sinned against the Lorde our God, and vnto this day the furie of the Lorde and his wrath is not turned from vs.)
14 And reade this booke (which we haue sent to you to be rehearsed in the Temple of the Lorde) vppon the feast dayes and at times conuenient.
15 Thus shall ye say, * To the Lorde our God belongeth righteousnesse, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda and to the inhabitantes of Ierusalem,
16 And to our Kinges, and to our Princes, and to our Priestes, and to our Prophetes, and to our fathers,
17 Bycause we haue * sinned before the Lorde our God,
18 And haue not obeied him neither harkened vnto the voyce of the Lorde our God, to walke in the commandementes that he gaue vs openly.
19 From the day that the Lorde brought our fathers out of the lande of Egypte, euen vnto this day, we haue bene disobedient vnto the Lord our God, and wee haue bene negligent to heare his voyce.
20 * Wherefore these plagues are come vppon vs, and the course which þ Lorde appointed by Moyses his seruaunt at the time that he brought our fathers out of the lande of Egypte, to giue vs a land that floweth with milke and honie, as appeareth this day.
21 Neuertheless we haue not hearkened vnto the voyce of the Lorde our GOD, according to all the wordes of the Prophetes, whome he sent vnto vs.
22 But euery one of vs followed þ wicked imaginations of his owne heart, to serue strainge Gods, and to doe euill in the sight of the Lorde our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians 11. The Iewes desire to haue the wrath of God turned from them. 32. He promiseth that he will call againe the people from captiuitie, and giue them a newe euerlasting Testament.

1 THerefore the Lord our God hath performed his worde, whiche he pronounced against vs, & against our Iudges that gouerned Israel, & against our Kinges, and against our Princes, & against the men of Israel and Iuda.
2 To bring vpon vs greate plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to thinges that were written in the Lawe of Moyses,
3 That some among vs shoulde *eate the flesh of his owne sonne, & some the flesh of his owne daughter. Deu.28.53
4 Moreouer, he hath deliuered them to be in subiection to all the kingdomes, þ are rounde about vs, to be as a reproche and desolation among al þ people round about where the Lorde hath scattered them.
5 Thus they are brought beneath and not aboue, bycause we haue sinned against the Lorde our God, and haue not heard his voyce.
6 * To the Lorde our GOD appertaineth righteousnes, but vnto vs and to our fathers open shame, as appeareth this day. Chap.1.15.
7 For all these plagues are come vpon vs, which the Lorde hath pronounced against vs.
8 Yet haue wee not prayed before the Lorde, that we might turne euerie one from the imaginations of their owne wicked hearte.
9 So the Lorde hath watched ouer the plagues, and the Lorde hath brought them vpon vs: for the Lorde is righteous in all his works, which he hath commanded vs.
10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lorde that he hath giuen vnto vs.
11 * And nowe, O Lorde God of Israel, that hast brought thy people out of the lande of Egypte with a mightie hand, & an hie arme, and with signes, and wonders, and with greate power, and hast gotten thy selfa Name, as appeareth this day. Dan.9.15.

12 O Lorde

*Or, Sodi.
*Or, Siban.
*Or, Manna for minhab, which was the euening and morning sacrifice.
Chap.1.6.
Dan.9.5.
Deu.28.15.

32 O Lord our God, we haue sinned: we
haue done wickedly: we haue offended in
all thine ordinances.
33 Let thy wrath turne from vs: for we are
but a fewe left among the heathen, where
thou hast scattered vs.
34 Heare our prayers, O Lord, and our pe-
titions, and deliuer vs for thine own sake,
and giue vs fauour in the sight of them,
which haue led vs away,
35 That all the earth may know that thou
art the Lord our God, & that thy Name
is called vpon Israel and vpon their po-
steritie.
36 Therefore looke downe from thine holie
Temple, & thinke vpon vs: incline thine
eare, O Lord, and heare vs.
Deut. 26.15 Isa. 63.15. Psal. 6.5.6. & 115.17. 18.
37 * Open thine eyes, and beholde: for
the dead that are in the graues, and
whose soules are out of their bodies, *
giue vnto the Lord neither praise, nor
righteousnes.
*Isa. 38.18.19 *Or glorie, nor prayse of righteousnes*
38 But the soule of is vexed for the great-
nes of sinne, and he that goeth crookedly,
and weake, and the eyes that faile, & the
hungrie soule will giue thee praise and
righteousnesse, O Lord.
39 For we doe not require mercie in thy
sight, O Lord our God, for the righteous-
nes of our fathers, or of our Kings,
40 But because thou hast sent out thy
wrath and indignation vpon vs, as thou
hast spoken by *thy seruants the Pro-
phets, saying,
Or, by the hand of thy seruants. Iere. 27.7.
41 * Thus saith the Lorde, Bowe downe
your shoulders, & serue the King of Ba-
bylon: so shall ye remaine in the land,
that I gaue vnto your fathers.
42 But if ye will not heare the voyce of the
Lord, to serue the King of Babylon,
43 I wil cause to ceasse in the cities of Iu-
da, and in Ierusalem, I will cause to
cease the voyce of mirth, and the voyce of
ioy, and the voyce of the bridegroome, and
the voyce of the bride, and the land shal-
be desolate of inhabitants.
44 But we would not hearken vnto thy
voyce, to serue the King of Babylo: there-
fore hast thou perfourmed the wordes
that thou spakest by thy seruaunts the
Prophets: namely, that the bones of our
Kings, & the bones of our fathers should
be carried out of their places.
45 And lo, they are cast out to the heate of
the day, & to the colde of the night, & are
dead in great miserie with famine, and
with the sword, and in banishment.
46 And the Temple wherein thy Name
was called vpon, thou hast brought to
the state, as appeareth this day, for the
wickednesse of the house of Israel, & the
house of Iuda.
47 O Lord our God, thou hast intreated
vs according to equitie, and according to
all thy great mercie.
48 As thou spakest by thy seruant Moy-
ses, in the day when thou diddest com-
mand him to write thy Lawe before the
Leuit. 26.14 &c. Deut. 18.15 &c.
children of Israel, saying,
49 * If ye will not obey my voyce, then
shall this great swarme and multitude
be turned into a verie few among the na-
tions where I will scatter them.
50 For I know that they will not heare
me: for it is a stiffenecked people: but in
the land of their captiuitie they shall re-
member them selues,
51 And know that I am the Lord their
God: then will I giue them an heart to
vnderstand, and eares.
52 And they shall heare, and praise me in
the land of their captiuitie, and thinke vp-
pon my Name.
53 Then shal they turne them from their
hard backes, and from their owne works,
for they shall remember the workes of
their fathers, which sinned before the Lord.
54 And I will bring them againe into the
land, which I promised with an othe vn-
to their fathers, Abraham, Isaac and Ia-
cob, and they shall be Lordes of it: and
I will increase them, and they shall not
be diminished.
55 And I will make an euerlasting cove-
nant with them, to I will be their God, &
they shalbe my people: & I will no more
driue my people of Israel out of the land
that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begon for their deliuerance. 9 He prayseth wisedome vnto the people, shewing that so great aduersities came vnto them for the despising therof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

1 O Lord almightie, O God of Israel, the
soule that is in trouble, & the spirite
that is vexed, crieth vnto thee.
2 Heare, O Lord, & haue mercie: for thou
art merciful, and haue pitie vpon vs, be-
cause we haue sinned before thee.
3 For thou endureth for euer, and we vtter-
ly perish.
4 O Lord almightie, O God of Israel, heare
now the prayer of the dead Israelites, &
of their children, which haue sinned before
thee, and not hearkened vnto the voyce of
thee their God, wherefore these plagues
hang vpon vs.
5 Remember not the wickednesse of our
fathers, but thinke vpon thy power, and
thy Name at this time.
6 For thou art the Lord our God, & thee, O
Lord, will we praise.
7 And for this cause hast thou put thy
feare in our hearts, that we should call
vpon thy Name, and praise thee in our
captiuitie: for we haue considered in
our mindes all the wickednesse of our fa-
thers that sinned before thee.
8 Beholde, we are yet this day in our cap-
tiuitie, where thou hast scattered vs, to
be a reproch & a curse, and subiect to pay-
ments, according to all the iniquities of
our fathers, which are departed from the
Lord their God.
9 O Israel, heare the commandements of
life: hearken vnto them, that thou mayest
learne

learne wisedome.
10 What is the cause, O Israel, that thou art in thine enmies land, and art waxen olde in a strange countrie?
11 And art defiled with the dead? and art counted with them, that go downe to the graues?
12 Thou hast forsaken the fountaine of wisdome.
13 For if thou hadst walked in the way of God, thou shouldest haue remained safe for euer.
14 Learne where is wisedome, where is strength, where is vnderstanding, ꝑ thou mayest know also from whence commeth long continuance, and life, and where the light of the eyes, and peace is.
15 Who hath found out her place? or who hath come into her treasures?
16 Where are the princes of the heathen, & such as ruled the beastes vpon the earth?
17 They that had their pastime with the fowles of the heauen, that hoarded vp siluer, & golde, wherein men trust, & made none end of their gathering?
18 For they that copned siluer, and were so carefull of their worke, & whose inuention had none end,
19 Are come to naught, and gone downe to hell, & other men are come vp in their steades.
20 When they were yong, they sawe the light, and dwelt vpon the earth: but they vnderstode not the way of knowledge,
21 Neither perceiued the pathes thereof, neither haue their children receiued it: but they were farre off from that way.
22 It hath not bene heard of in the land of Chanaan, neither hath it bene sene in Theman,
23 Nor the Agarites that sought after wisedome vpon the earth, nor the marchants of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue known the way of wisedome, neither do they thinke vpon the pathes thereof.
24 O Israel, how great is ꝑ house of God! & how large is the place of his possession!
25 It is great, and hath none end: it is hie, and vnmeasurable.
26 There were the gyantes, famous from the beginning, that were of so great stature, and so expert in warre.
27 Those did not the Lord choose, neither gaue he the way of knowledge vnto thē.
28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.
29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?
30 Who hath gone ouer the sea, to finde her, and hath brought her, rather then fine golde?
31 No man knoweth her wayes, neither considereth her pathes.
32 But he that knoweth al things, knoweth her, and he hath found her out with his vnderstādīng: this same is he which hath prepared the earth for euermore, & hath filled it with fourre footed beastes.
33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.
34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulnesse they shewe light vnto him ꝑ made them.
35 This is our God, and there shall none other be compared vnto him.
36 He hath found out all ꝑ way of knowledge, & hath giuen it vnto Jacob his seruant, and to Israel his beloued.
37 Afterward he was sene vpon earth, & dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the law, and the punishment of thē that despise it. 12 A comforting of the people beeing in captiuitie. 19 A complaint of Ierusalem and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

1 THis is the booke of the commaundements of God, and the law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall dye.
2 Turne thē, O Jacob, and take holde of it: walke by this brightnesse before the light thereof.
3 Giue not thine honour to another, nor the thinges that are profitable vnto thē, to a strange nation.
4 O Israel, we are blessed: for the thinges that are acceptable vnto God, are declared vnto vs.
5 Be of good comfort, O my people, which art the memorial of Israel.
6 Ye are solde to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enmies.
7 For ye haue displeased him that made you, offering vnto diuels and not to God.
8 Ye haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.
9 When she sawe the wrath comming vpon you from God, she saide, Hearken, ye that dwell about Sion: for God hath brought me into great heauinesse.
10 I see the captiuitie of my sonnes and daughters, which the euerlasting will bring vpon them.
11 With ioy did I nourish them, but I must leaue them with weeping & mourning.
12 Let no man reioyce ouer me a widowe, & forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.
13 They would not know his righteousnes, nor walke in the wayes of his commandements: neither did they enter into

pathes of discipline, thyough his rightes-ousnesse.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hath brought vppon them.

15 For he hath brought vppon them a nation from farre, an impudent nation and of a strange language.

16 Which neither reuerence the aged, nor pitie the young: these haue carried away the deare beloued of the widowes, leaving me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the handes of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me the sackecloth of prayer, and so long as I liue, I will call vppon the Euerlasting.

21 Be of good comfort O children: crie vnto God and he will deliuer you from the power, and hande of the enemies.

22 For I haue hope of your saluation, thyough the euerlasting ye ioy is come vpon me from the holy one, bycause of the mercy, which shal quickly come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, & mourning: but with ioye and perpetuall gladnes will God bring you againe vnto me.

24 Like as nowe the neighbours of Sion sawe your captiuitie, so shall they also see shortly your saluation from GOD which shall come vnto you with greate glorie, and brightnesse from the Euerlasting.

25 ¶ My children suffer patiently ye wrath that is come vppon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shall treade vppon his necke.

26 ¶ My darlinges haue gone by roughe ways, & were led away as a flocke that is scattered by the enemies.

27 Be of good comforte, my children, and crie vnto God: for he that led you away hath you in remembrance.

28 And as it came into your minde to goe astray from your God, so endeuour your selues tenne times more, to turne againe and to seeke him.

29 For he ye hath brought these plagues vpon you, will bring you euerlasting ioye againe, with your saluation.

30 Take a good hart, O Ierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, & such as reioyce at thy fall.

32 The cities are miserable whome thy children serue: miserable is the that hath taken thy sonnes.

33 For as he reioyced at thy decay, and was glad of thy fall, so shall he be sorie for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioye shall be turned into mourning.

35 For a fire shall come vppon her, from the Euerlasting, long to endure, and she shall be inhabited of diuels for a greate season.

36 O Ierusalem looke towarde the East, and beholde the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whome thou hast let goe) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnes for the returne of her people, & vnder the figure thereof the Church.

1 PVt off thy mourning clothes, O Ierusalem, and thyne affliction, & decke thee with the worshippe and honour that commeth vnto thee from God for euermore.

2 Put on the garment of righteousnesse, that commeth from God, & set a crown vppon thyne head of the glorie of the Euerlasting.

3 For God will declare thy brightnesse to euerie countrie vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousnesse, and the glorie of the worshippe of God.

5 Arise, O Ierusalem, and stande vp on hie, and looke about thee towarde the East and beholde thy children gathered from the East vnto the West by ye word of the Holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glorie as children of the kingdome.

7 For GOD hath determined to bring downe euerie high mountaine, and the long endurinq rockes, and to fil the valleys to make the grounde plane, that Israel may walke safely vnto the honor of God.

8 The woodes & all swete smelling trees shall ouershadowe Israel at the commaundement of God.

9 For God shall bring Israel with ioye in the light of his maiestie, with the mercie and righteousnesse that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE that Ieremias sent vnto them that were led away captiues into Babilon by the king of the Babilonians, to certifie them of the thing that was commaundded him of God.

In this chapter are the makers & maintainers of images mightyne confuted.

1 Because of the sinnes, that ye haue
committed against God, ye shall bee
led away captiues vnto Babylon by
Nabuchodono sor, King of the Baby-
lonians.
2 So when ye come into Babylon, ye
shall remaine there many yeares, and
a long season, euen a seuen genera-
tions, and after that will I bring you a-
way peaceable from thence.
3 * Now shall ye see in Babylon gods
of siluer, and of gold, and of wood, borne
vpon mens shoulders, to cause the peo-
ple to feare.
4 Beware therefore that yee in no
wise be like the strangers, neither be ye
afraide of them, when ye see the multi-
tude before them and behind them wor-
shipping them,
5 But say ye in your hearts, O Lorde,
we must worship thee.
6 For mine Angel shall be with you, and
shall care for your soules.
7 As for their tongue, it is polished by
the carpenter, and they themselues are
gilted and lapd ouer with siluer: yet are
they but lies and can not speake.
8 And as they take gold for a maid that
loueth to be decke,
9 So make they crownes for the heades
of their gods: sometimes also ꝑ Priests
themselues conuey away the golde, and
siluer from their Gods, and bestow it v-
pon themselues.
10 Yea, they giue of the same vnto the
harlotes, that are in their houses, again
they decke these gods of siluer, and gods
of golde, and of woode with garmentes
like men.
11 Yet can they not be preserued frō ruste
and wormes.
12 Thoughe they haue couered them
with clothing of purple, and wipe their
faces byecause of the dust of the Tem-
ple, whereof there is muche vpon them.
13 One holdeth a scepter as thoughe hee
were a certaine iudge of the countrie: yet
can he not slay such as offende him.
14 An other hath a dagger or an axe in
his right hande: yet is he not able to de-
fende himselfe from battell, nor from
theeues: so then it is euident, that they
be no gods.
15 Therefore feare them not: for as a
vessel that a man vseth, is nothing worth
when it is broken,
16 Such are their gods: when they be set
vp in their Temples, their eyes bee ful of
dust by reason of the feete of those that
come in:
17 And as the gates that are shutte in
roundeabout vppon him that hath of-
fended the King: or as one that thoulde
be ledde to be put to death, so the Priests
keepe their Temple with doores & with
locks, and with barres, lest their gods
thoulde be spoyled by robbers.
18 They light vp candles before them:
yea, more then for themselues, whereof
they can not see one: for they are but as
one of the posses of the Temple.
19 They confesse that euen their heartes
are gnawen vpon: but when the things,
that creepe out of the earth, eate them,
and their clothes, they feele it not.
20 Their faces are blacke thyough the
smoke that is in the temple.
21 The owles, swallowes and birdes flee
vpon their bodies & vpon their heades,
yea, and the cattes also.
22 By this ye may be sure, that they are
not gods: therefore feare them not.
23 Notwithstanding the golde, that is
about them to make them beautifull,
except one wipe of the rust, they can-
not shine: neither when they were mol-
ten, did they feele it.
24 The thinges wherein is no breath, are
bought for a most high price.
25 * They are borne vppon mens shoul-
ders, byecause they haue no feete, where-
by they declare vnto men, that they bee
nothing worth: yea, and they that wor-
shippe them, are ashamed.
26 For if they fall to the grounde at anie
time, they can not rise vp againe of them
selues, neither if one set them vpright,
can they moue of them selues, neither if
they be bowed down, can they make the
selues streight: but they set giftes before
them, as vnto dead men.
27 As for the thinges that are offered vn-
to them, their Priest sell them, and abuse
them: likewise also the women lay vp of
the same, but vnto the poore and sicke
they giue nothing.
28 The menstruous women, and they
that are in childbed, touch their sacrifi-
ces: by these thinges ye may knowe ꝑ
they are no gods: feare them not.
29 From whence commeth it then, that
they are called gods? byecause the wome
bring giftes to the gods of siluer of gold,
and wood.
30 And the Priestes sit in their temples,
hauing their clothes rent, whose heades
and beardes are shauen, and being bare
headed,
31 They roare, and crie before their gods,
as men do at ꝑ feast of one that is dead.
32 The Priestes also take away of their
garmentes, and cloth their wives and
children.
33 Whether it be euill that one doeth vn-
to them, or good, they are not able to re-
compence it: they can neither set vppe a
King nor put him downe.
34 In like manner they can neither giue
riches, nor money, though a man make
a vow vnto them and keepe it not, they
will not require it.
35 They can saue no man from death, nei-
ther deliuer the weake from the mightie.
36 They can not restore a blinde man
to his sight, nor helpe any man at hys
neede.
37 They can shewe no mercie to the wi-
dow, nor do good to the fatherless.
38 Their gods of wood, golde and siluer,
are as stones, that be hewen out of the
moun-

Esa. 44. 8. 9. 10. & 46. 6. 7. psa. 115. 4. wisd. 13. 10.

Esay. 46. 7.

a That is, seuentie yeares.

Or, courtes.

mountaine and they that worship them, shalbe confounded.

39 How should a man then thinke or say that they are gods?

40 Moreouer the Chaldeans themselues dishonour them: for when they see a dumme man, that can not speake, they present him to Bel,

41 And desire that he would make him to speake, as though he had any feeling: yet they that understand those thinges, cannot leaue them: for they also haue no sense.

42 Furthermore the women, girded with coardes, sit in the streetes, and burne *strawe.

43 And if one of them be drawen away, & lie with any such as come by, she casteth her neighbour in the teeth, because she was not so worthily reputed, nor her coarde broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or said that they are gods?

45 Carpenters & goldsmithes make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how should then the thinges that are made of them be gods?

47 Therefore they leaue lyes, and shame for their posterite.

48 For when there commeth any warre or plague vpon them, the Priestes imagine with themselues, where they may hide them selues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre, nor from plagues?

50 For seeing they be but of wood, and of siluer, and of golde, men shal know hereafter that they are but lyes, and it shall be manifest to all nations and kinges, that they be no gods, but the workes of mens handes, & that there is no worke of God in them.

51 Wherby it may be knowen, that they are no gods

52 They can set vp no king in the land, nor giue rayne vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of golde, the Priestes will escape & saue themselues, but they burne as the balks therein.

55 They can not withstand any king or enemies: how can it then be thought or said that they be gods?

56 Moreouer these gods of wood, of golde & of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherwith they be clothed: & when they haue it, they get them away: yet can they not helpe themselues.

58 Therefore it is better to be a king, and so to shewe his power, or else a profitable vessel in an house whereby [illegible] it might haue profit, then such false gods: or to be a dore in an house, to keepe such things safe as be therein, then such false gods: or a piller of wood in a palace, then such false Gods.

59 For the sunne & the moone, & the starres that shine, when they are sent downe for necessarie vses, obey.

60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euerie countrie.

61 And when God commandeth p̄ clouds to go about the whole worlde, they doe as they are bidden.

62 When the fire is sent down from aboue to destroy hilles and woods, it doeth that which is commanded: but these are not like any of these thinges, neither in forme, nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 For so much now as ye are sure, p̄ they be no gods, feare them not.

65 For they can neither curse, nor blesse kinges:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, & do themselues good.

68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.

69 For as a scarecrowe in a garden, of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orchard, that euerie birde sitteth vpon, & as a dead bodie that is cast in the darke.

71 By the purple also & brightnes, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shalbe consumed at the last, & they shall be a shame to the countrie.

72 Better therefore is the iust man, that hath none idols: for he shall be farre from reproofe.

*Or, straw.

Psal. 115. 4 Wisd. 13. 10.

THE SONG OF THE THREE HOLIE children, which followeth in the thirde Chapter of Daniel after this place, They fell downe bound in the middes of the hote fire fornace.

25 *The prayer of Azarias.* 46 *The cruelte of the King.* 48 *The flame deuoureth the Chaldeans,* 49 *The Angel of the Lord was in the fornace.* 51 *The three children praise the Lord and prouoke all creatures to the same.*

24 ND they walked in the midds of the flame, prayling God, & magnified the Lord.

Then Azarias stoode vp, & prayed on this maner, & opening his mouth in the middes of the fire, saide,

26 Blessed be thou, O Lord God of our fathers: thy Name is worthie to be prayfed and honoured for euermore.

27 For thou art rightfous in al the things, that thou hast done vnto vs, and all thy works are true, and thy wayes are right, and all thy iudgements certeine.

28 In all the thinges ꝑ thou hast brought vpon vs, & vpon Ierusalem, the holie citie of our fathers, thou hast executed true iudgements: for by right & equitie hast thou brought all these thinges vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all thinges haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou haddest commaunded vs, that we might prosper.

31 Wherefore in al that thou hast brought vpon vs, and in euerie thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the handes of our wicked enimies, and moste hatefull traitours, and to an vnrightfous King, and the moste wicked in all the world.

33 And now we may not open our mouthes: we are become a shame and reproof vnto thy seruauntes, and to them that worship thee.

34 Yet for thy Names sake, we beseche thee, giue vs not vp for euer, neither break thy couenant,

35 Neither take away thy mercie from vs, for thy beloued Abrahams sake, & for thy seruant Isaacs sake, and for thyne holie Israels sake,

36 To whom thou hast spoken and promised, that thou wouldest multiply their seede as the starres of heauen, and as the sand, that is vpon the sea shore.

37 For we, O Lord, are become lesse then any nation, & be kept vnder this day in all the world, because of our sinnes:

38 So that now we haue neither Prince, nor Prophet nor gouernour, nor burnt offring nor sacrifice nor oblation, nor incense, nor place to offer the first fruits before thee, that we might finde mercie.

39 Neuertheless in a contrite heart, & an humble spirite, let vs be receiued.

40 As in the burnt offring of rams & bullocks, & as in ten thousand of fat lambs, so let our offring be in thy sight this day, ꝑ it may please thee: for there is no confusion vnto them ꝑ put their trust in thee.

41 And now we followe thee with all our heart, and feare thee, & seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, & according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, & giue thy Name the glorie, O Lord,

44 That all they which do thy seruantes euill, may be confounded: euen let them be confounded by thy great force and power, & let their strength be broken,

45 That they may know, that thou onely art the Lord God, and glorious ouer the whole worlde.

46 ¶ Now the kings seruaunts ꝑ had cast them in, ceased not to make the ouen hote with naphtha, & with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubites.

48 And it brake forth, & burnt those Chaldeans, that it found by the fornace.

49 But the Angell of the Lord went down into the fornace with them ꝑ were with Azarias, & smote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moist hissing winde, so that the fire touched them not at all, neither greeued, nor troubled them.

51 Then these three (as out of one mouth) prayfed, & glorified, and blessed God in the fornace saying,

52 Blessed be thou, O Lord God of our fathers, and prayfed, and exalted aboue all things for euer, & blessed be thy glorious & holie Name, & prayfed aboue al things, and magnified for euer.

53 Blessed be thou in the temple of thine holie glorie, & prayfed aboue all thinges, & exalted for euer.

54 Blessed be ꝑ that beholdest the depths, and sittest vpon the Cherubins, & prayfed aboue all things, & exalted for euer.

55 Blessed be thou in the glorious Throne of thy kingdome, and prayfed aboue all thinges, and exalted for euer.

56 Blessed be thou in the firmament of heauen, & prayfed aboue all thinges, and glorified for euer.

57 All ye workes of the Lord, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

58 O* heauens, blesse ye the Lorde: praise him, and exalte him aboue all things for euer. *Psal.148.4.

59 O Angels of the Lord, blesse ye the Lord: praise him, and exalt him aboue al things for euer.

60 All ye waters that be aboue the heauen, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

61 All ye powers of ꝑ Lord, blesse ye ꝑ Lord: praise him, & exalte him aboue all things for euer.

62 O sunne and moone, blesse ye the Lorde: praise

* Which is a certein kind of fat and chalky clay, as Plinius writeth 2. book Chap. 105.

praise him, & exalt him aboue all things for euer.
63 O starres of heauen, blesse ye the Lord: praise him, and exalt him aboue al things for euer.
64 Euery showre, & dewe, blesse ye the Lord praise him, and exalt him aboue all things for euer.
65 All ye windes, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
66 O fyre and heate, blesse yee the Lorde: praise him, & exalt him aboue all things for euer.
67 O winter & sommer, blesse ye the Lord: praise him, & exalt him aboue all things for euer.
68 O dewes and stormes of snowe, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
69 O frost & cold, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
70 O yce and snowe, blesse yee the Lorde: praise him & exalt him aboue al things for euer.
71 O nightes & dayes blesse ye the Lord praise him, & exalt him aboue all things for euer.
72 O light & darknes, blesse ye the Lord: praise him, & exalt him aboue all things for euer.
73 O lightnings and cloudes, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
74 Let the earth blesse the Lord: let it praise him, and exalt him aboue all things for euer.
75 O mountaines, and hilles, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
76 All things that grow on the earth, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
67 O fountaines, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
78 O sea, & floods, blesse ye the Lord: praise him, & exalt him aboue al things for euer
79 O whales and all that moue in the waters, blesse ye the Lord: praise him and exalt him aboue all things for euer.
80 All ye fowles of heauen, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
81 All ye beastes and cattell, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
82 O children of men, blesse ye the Lorde: praise him & exalt him aboue all things for euer.
83 Let Israel blesse the Lord: praise him & exalt him aboue all things for euer.
84 O Priestes of the Lorde, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
85 O seruaunts of the Lord, blesse ye the Lord: praise him and exalt him aboue all things for euer.
86 O spirites and soules of the righteous, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
87 O Saints and humble of heart, blesse ye the Lord: praise him, and exalt him aboue all things for euer.
88 O Ananias Azarias, & Misael, blesse ye the Lorde: praise him, and exalt him aboue all things for euer: for he hath deliuered vs from the hell, and saued vs from the hand of death, and deliuered vs out of the middes of the fornace, and burning flame: euen out of the middes of the fire hath he deliuered vs.
89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.
90 All ye that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth world without end.

Or, cold.

Or, frostes

THE HISTORIE OF SVSANNA, WHICH some ioyne to the ende of Daniel, and *make it the thirtieth chapter.*

8 The two gouernors are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicit her to wickednes. 23 She chooseth rather to obey God, though it be to the daunger of her life. 34 She is accused. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

1 THere dwelt a man in Babylon called Ioacim.
2 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a verie faire woman, and one that feared God.
3 Her father and her mother also were godlie people, and taught their daughter according to the Law of Moyses.
4 Now Ioacim was a greate riche man, and had a faire garden ioyning vnto his house, & to him resorted the Iewes, because he was more honorable then all others.
5 The same yere were appointed two of the ancients of the people to be iudges, such as the Lord speaketh of, that the iniquitie came from Babylon, and from the ancient iudges, which seemed to rule the people.
6 These haunted Ioacims house, and all such as had any thing to do in the Law, came thither vnto them.
7 Now when the people departed away

at noone, Susanna wente into her hus-
bands garden to walke.
8 And the two elders sawe her that shē
went in daily & walked, so that their lust
was inflamed toward her.
9 Therfore they turned away their mind
& cast downe their eyes, that they should
not see heauen, nor remember iust iudge-
ments.
10 And albeit they bothe were wounded
with her loue, yet durst not one shew an-
other his griefe.
11 For they were ashamed to declare their
lust, that they desired to haue to do with
her.
12 Yet they watched diligently from day
to day, to see her.
13 And the one said to the other, Let vs go
now home, for it is dinner time.
14 So they went their way, and departed
one from another: yet they returned a-
gaine, & came into the same place, & af-
ter that they had asked one another the
cause, they acknowledged their lust:
then appointed they a time both to-
gether when they might finde her alone
15 Now when they had spied out a conue
nient time, that he wēt in, as her maner
was, with two mayds only, & thought
to wash her selfe in the gardē (for it was
an hot season)
16 And there was no bodie there, saue the
two Elders that had hid themselues, &
watched for her:
17 She said to her maids, Bring me oyle
& sope, & shut the garden doores, that I
may wash mē.
18 And they did as shee bade them, & shut
the garden doores & went out themselues.
at a backe doore, to fet the thing that shē
had commaunded them: but they sawe
not the Elders, because they werehid.
19 Now when the maids were gon forth,
the two Elders rose vp & ranne vnto her
saying,
20 Beholde, the garden doores are shut
that no man can see vs, & wee burne in
loue with thē: therfore consent vnto vs.
and lye with vs.
21 If thou wilt not, we will beare witnes
against thee, that a yong man was with
thē & therefore thou diddest send away
thy maides from thē.
22 Then Susanna sighed, & said, I am in
trouble on euery side: for if I doe this
thing, it is death vnto me: & if I do it not
I can not escape your handes.
23 It is better for mē to fall into your
hands, & not to do it, then to sinne in the
sight of the Lord.
24 With that Susanna cryed with a lowd
voyce, & the two Elders cried out against
her.
25 Then ranne the one, & opened the gar-
den doore.
26 ¶ So when the seruants of the house
heard the crye in the garden, they rushed
in at the backe doore, to see what was
done vnto her.
27 But when the Elders had declared
their matter, the seruants were greatlye
ashamed: for there was neuer such a re-
port made of Susanna.
28 On the morow after, came the peo-
ple to Joacim her husband, and the two
Elders came also, full of mischeuous i-
magination against Susanna, to put
her to death,
29 And said before the people, Sende for
Susanna the daughter of Helcias Joa-
cims wife. And immediately they sent.
30 So shē came with her father & mo-
ther, her children and all her kinred.
31 Now Susanna was very tender, and
faire of face.
32 And these wicked men commanded to
vncouer her face (for shē was couered)
that they might so be satisfied with her
beautie.
33 Therefore they that were about her, &
all they that knew her, wept.
34 Then the two Elders stoode vp in
the middes of the people, and layed their
handes vppon her head.
35 Which wept & looked vp towarde hea-
uen: for her heart trusted in the Lord.
36 And the Elders said, As we walked in
the garden alone, shē came in with two
maydes, whom shē sent away from her
& shut the garden doores.
37 Then a yong man, whiche there was
hid, came vnto her, & lay with her.
38 Then wee which stoode in a corner of
the garden, seēing this wickednesse,
ranne vnto them, & we saw them as they
were together,
39 But we could not hold him: for he was
stronger then we, & opened the doore, and
leaped out.
40 Now when we had taken this womā,
we asked what yong man this was, but
shē would not tel vs: of these things are
we witnesses.
41 Then the assemblie beleeued them, as
those that were the Elders & iudges of
the people: so they condemned her to
death.
42 Then Susanna cried out with a lowde
voyce, & saide, O euerlasting God, that
knowest the secrets, & knowest all things
afore they come to passe,
43 Thou knowest, that they haue borne
false witnes against me, & behold, I must
die, whereas I neuer did such things as
these men haue maliciously inuented
against mē.
44 And the Lord heard her voyce.
45 ¶ Therefore when shē was led to bē
put to death, the Lord raysed vp the ho-
lie spirit of a ponge childe, whose name
was Daniel.
46 Who cried with a lowde voyce, I
am cleane from the blode of this wo-
man.
47 Then all the people turned them to-
warde him, & saide, What meane these
wordes that thou hast spoken?
48 Then Daniel stoode in the middes of
them, & said, Are yee such fools, O Israe-
lites, that without examination, or
knowledge

a To wit, from God.

knowledge of the truth, ye haue condemned a daughter of Israel?
49 Returne againe to iudgement: for they haue borne false witnesse against her.
50 Wherefore the people turned againe in al haste, and the Elders said vnto him, Come, sit downe among vs, and shewe it vs, seeing God hath giuen thee the office of an Elder.
51 Then saide Daniel vnto them, Put these two aside, one farre from an other, and I will examine them.
52 So when they were put asunder, one from an other, he called one of them and saide vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed afore time, are cõme to light.
53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guilty go free, albeit the Lorde saith, * The innocent and righteous shalt thou not slay.
54 Nowe then, if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.
55 Then saide Daniel, Verily thou hast lyed against thine owne † head: for lo, the Angel of God hath receiued the sentence of God, to cut thee in two.
56 So put he him aside, and commanded to bring the other, and said vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceiued thee, and lust hath subuerted thine heart.
57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.
58 Nowe therefore tell me, vnder what tree diddest thou take them companying together? Who answered, Vnder a † pinne tree.
59 Then saide Daniel vnto him, Verily thou hast also lyed against thine head: for the Angel of God waiteth with the sworde to cut thee in two, & so to destroy you both.
60 ¶ With that all the whole assemblie cryed with a loude voyce, & praised God, which saueth them that trust in him.
61 And they arose against ye two Elders, (for Daniel had conuicted them of false witnesse by their owne mouth)
62 * And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day.
63 Therefore Helcias, & his wife praised God for their daughter Susanna, with Joacim her husband, and all the kinred, ye there was no dishonestie found in her.
64 From that day forth was Daniel had in great reputation in the sight of the people.
65 And king Astyages was laid with his fathers, and Cyrus of Persia reigned in his steade.

Exod. 23. 7.

* Or, life.

* Or, mixle tree.

Deut. 19. 19 prou. 19. 5.

The Historie of Bel and of the Dragon, which is the fourtenth Chapter of Daniel after the Latine.

1 NOw when king Astyages was laide with his fathers, Cyrus the Persian receiued his kingdome.
2 And Daniel did eate at the kings table, and was honoured aboue all his friends.
3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him euery day, twelue a great measures of fine flowre, and fourtie sheepe, and sixe great pots of wine.
4 And the king worshipped it, & went daily to honour it: But Daniel worshipped his owne God. And the king saide vnto him, Why doest thou worship Bel?
5 Who answered, and saide, Because I may not worship idols made with handes, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.
6 Then said the king vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?
7 Then Daniel smiled and saide, O king be not deceiued: for this is but clay within, and brasse without, and did neuer eat any thing.
8 So the king was wroth, and called for his Priestes, and said vnto them, If ye tell me not, who this is that eateth vp these expences, ye shall dye:
9 But if ye can certifie me that Bel eateth them, then Daniel shal dye: for he hath spoke blasphemie against Bel. And Daniel saide vnto the king, Let it be according to thy word.
10 (Nowe the Priestes of Bel were three score and twelue, besides their wives and children:) and the king went with Daniel into the temple of Bel.
11 So Bels Priestes saide, Beholde, we will go out, and set thou the meat there, O king, and let the wine be filled: then shut the doore fast, and seale it with thine owne siguet:
12 And to morrowe when thou comest in, if thou findest not that Bel hath eaten vp all, we wil suffer death, or else Daniel that hath lied vpon vs.
13 Nowe they thought them selues sure enough: for vnder the table they had made a priuie entrance, and there went they euer, and tooke away the things.
14 So when they were gone forth, the king set meate before Bel. Now Daniel had commanded his seruants to bring ashes,

a Called Artaba, wherof euery one contained somwhat more then nine galons, whiche maketh in al an hundreth and eight galons at the least.

6 Called Metreta, & euery one of these measures contained about ten galons, which in all make three score.

ashes, and these they strawed throughout all the Temple, in the presence of the king alone: then went they out, and shut the doore, and sealed it with the Kinges signet, and so departed.

15 Howe in the night came the Priestes, with their wives and children, (as they were wont to do) and did eate and drink vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King said, Daniel, are ye seales whole? Who answered, Yea, O King, they be whole.

18 And as soone as he had opened the doore, the King looked vpon the table, & cried with a loud voyce, Great art thou, O Bell, and with thee is no deceit.

19 Then laughed Daniel, and helde the King that he should not go in, and saide, Behold howe the pauement, and marke well whose footesteps are these.

20 And the king saide, I see the footesteps of men, women, and children: therefore the King was angrie,

21 And tooke the Priestes, with their wives, and children, and they shewed him the priuie doore, where they came in, and consumed such things as were vpon the table.

22 Therefore the King slue them, and deliuered Bel into Danieles power, who destroyed him and his Temple.

23 ¶ Moreouer in that same place there was a great dragon, which the Babylonians worshipped.

24 And the King saide vnto Daniel, Saiest thou, that this is of brasse also? loe, he liueth and eateth & drinketh, so that thou canst not say, that he is no liuing God: therefore worship him.

25 Then said Daniel vnto the king, I wil worship the Lord my God: for he is the liuing God.

26 But giue me leane, O King, and I wil slay this drago without sword or staffe. And the King said, I giue thee leane.

27 Then Daniel tooke pitch, and fat, and haire, and did seeth them together, and made lumpes thereof: this he put in the dragons mouth, and so the dragon burst in sunder. And Daniel saide, Behold, whome ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hath destroyed Bel, and hath slaine the dragon, and put the Priestes to death.

29 So they came to the King, and saide, Deliuer vs Daniel, or else we will destroy thee and thine house.

30 Howe when the King sawe, that they pressed sore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:

31 Who cast him into the lyons denne, where he was five dayes.

32 In the denne there were seuen lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuour Daniel.

33 ¶ Howe there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.

34 But the Angel of the Lorde saide vnto Abbacuc, Go, carrie the meate that thou hast, into Babylon vnto Daniel, which is in the lyons denne.

35 And Abbacuc saide, Lord, I neuer sawe Babylon, neither do I knowe where the denne is.

36 Then ye Angel tooke him by the crown of the head, and bare him by the haire of the head, and through a mightie wind set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the diner that God hath sent thee.

38 Then saide Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the angel of the Lord set Abbacuc in his own place again immediatly.

40 Vpon the seuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and behold, Daniel sate in the middes of the lyons.

41 Then cryed the King with a lowde voyce, saying, Great art thou, O Lorde God of Daniel, and there is none other besides thee.

42 And he drewe him out of the denne, and cast them that were the cause of his destruction into the denne, & they were deuoured in a moment before his face.

bop

THE FIRST BOOKE of the Maccabees.

CHAP. I.

1 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 50 Antiochus setteth vp idoles.

1 AFter that Alexander the Macedonian, the sonne of Philippe, went forth of the lande of Chittiim, and slue a Darius King of ye Persians and Medes, and reigned for him, as he had before in Grecia.

a The first battel with the Carthaginéses, was fought at this time.

2 He tooke great warres in hande, and wanne strong holdes, and slue the kings of the earth.

3 So went he thorowe to the endes of the worlde, and tooke spoyles of many nations,

nations, in so much that the world stood
in awe of him: therefore his heart was
puffed vp and was hawtie.

b The begin ning of the kingdome of Egypt.

4 6 Now when he had gathered a mightie
strong holde,
5 And had reigned ouer regions, nations,
and kingdomes, they became tributaries
vnto him.
6 After these things he fell sicke, & knewe
that he should dye.
7 Then he called for the chiefe of his ser-
uants, which had been brought vp with
him of children, and parted his king-
dome among them, while he was yet
aliue.
8 So Alexander had reigned twelue yeres
when he died.

c The begin ning of the kingdome of Syria.

9 And his seruants reigned euerie one in
his roume.
10 And they all caused themselues to bee
crowned after his death, and so did their
children after them manye yeres, and
muche wickednesse increased in the
world.
11 For out of these came the wicked roote,
euen Antiochus Epiphanes, the sonne
of King Antiochus, which had beene an
hostage at Rome, and he reigned in the
hundreth and seuen and thirtieth yere
of the kingdome of the Grecks.

*Or noble.

d The begin ning of the kingdome of the par-thians.

12 d In those dayes went there out of Is-
rael wicked men, which enticed many,
saying, Let vs go, and make a couenant
with the heathen, that are rounde about
vs: for since we departed from them, we
haue had much sorow.
13 So this deuice pleased them well.
14 And certaine of the people were readyi,
and went to the King which gaue them
licence to do after the ordinances of the
heathen.

e The wic ked fel hed-long into mischiefe.

15 Then set they vp a place of exercise at
Jerusalem, according to the facions of
the heathen,
16 And made themselues f vncircumci-
sed, and forsoke the holie Couenant, and
ioyned themselues to the heathen, and
were sold to do mischiefe.
17 So when Antiochus kingdome was
set in order, he went about to reigne ouer
Egypt, that he might haue the domini-
on of two realmes.

Iosph. Antiq. 12, ca. 6.

f By draw ing the skin ouer the part that was circum cised, as Cels. 7. cha. 25. Epiph. lib. deponderibs. & mensur.

18 Therefore he entred into Egypt with a
mightie companie, with chariots, & E-
lephants, and with horsemen, and with a
great naue,
19 And g moued warre against Ptolemeus
King of Egypt: but Ptolemeus was
afraid of him, and fled, and many were
wounded to death.

g The se-cond battel which the Carthagi-nenses.

20 Thus Antiochus wanne manie strong
cities in the land of Egypt, and tooke a-
waye the spoyles of the lande of E-
gypt.
21 And after that Antiochus had smitten
Egypt, he turned againe in the hundreth
fourtie and three yere.
22 And went vp toward Israel & Jerusa-
lem with a mightie people.
23 And entred proudly into the Sanctua-
rie, and tooke away the golden altar, and
the candlestick for the light, and all the
instruments thereof, & the table of the
shewbread, and the powring vessels, and
the bowles, and the golden basins, and
the vaile, and the crownes, and the gol-
den apparell, whiche was before the
Temple, and brake all in pieces.
24 He tooke also the siluer & gold, and the
precious iewels, and hee tooke the se-
cret treasures that he founde, and when
he had taken away all, he departed into
his owne land,
25 After he had murthered many men, &
spoken very proudly.
26 Therefore there was a great lamentati-
on in euerie place of Israel.
27 For the princes and the Elders moun-
ned: the yong women, and the yong men
were made feeble, and the beauty of the
women was changed.
28 Euerie bridegroome tooke him to mour-
ning, and shee that sate in the marriage
chamber, was in heaunes.
29 The land also was moued for the inha-
bitants thereof: for all the house of Jacob
was couered with confusion.
30 After two yeres the King sent his chief
tax master into the cities of Juda, which
came to Jerusalem with a great mul-
titude.
31 Who spake peaceable words vnto the
in deceit, and they gaue credit vnto him.
32 Then he fel suddenly vpon the citie, &
smote it with a great plague, & destroied
much people of Israel.
33 And when he had spoyled the citie, hee
set fire on it, casting downe the houses
thereof, & walles thereof on euery side.
34 The women & their children tooke they
captiue, and led away the cattel.
35 Then fortified they the citie of Da-
uid with a great and thicke wall, & with
mightie towres, & made it a strong holde
for them.
36 Moreouer they set wicked people
there, & vngodly persons, & fortified them
selues therin.
37 And they stored it with weapons & vi-
tailes, & gathered the spoile of Jerusalem,
and laied it vp there.
38 Thus became they a sore snare & were
in ambushment for the Sanctuarie, and
were wicked enemies euermore vnto
Israel.
39 For they shed innocent blood on euery
side of the Sanctuarie, & defiled the Sanc
tuarie,
40 In so much that the citizens of Jeru-
salem fled away because of them, & it be-
came an habitation of strangers, being
desolate of them whom thee had borne:
for her owne children did leaue her.
41 Her Sanctuarie was left waste as a
wilderness: her holy dayes were turned
into mourning, her Sabbaths into re-
proch, & her honour brought to naught.
42 As her glory had beene great, so was
her dishonour, and her excellencie was
turned into sorow.

43 Also

Ioseph. Antiq. 12. cha. 6. & 7.

43 Also the king wrote vnto all his kingdome, that all the people shoulde bee as one, and that euery man should leaue his lawes.
44 And all the heathen agreed to the commandement of the king.
45 Yea, many of the Israelites consented to his religion, offring vnto idoles, and defiling the Sabbath.
46 So the king sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they should follow the strãge lawes of the countrey,
47 And that they should forbid the burnt offrings and sacrifices, and the * offrings in the Sanctuarie.
48 And that they shoulde defile the Sabbaths and the feasts,
49 And pollute the Sanctuarie & the holy men.
50 And to set vp altars, and groues, and chappels of idoles, & offer vp swines flesh, & vncleane beastes,
51 And that they shoulde leaue their children vncircumcised, & defile their soules with vncleannes, & pollute themselues, that they might forget the Law, & chang all the ordinances,
52 And that whosoeuer would not do according to the commandement of the king, should suffer death.
53 In like maner wrote he throughout all his kingdomes, & set ouerseers ouer all the people, for to compel them to doe these things.
54 And he commanded the cities of Iuda to do sacrifice, citie by citie.
55 Then went many of the people vnto them by heapes, euery one that forsooke the law, & so they committed euil in the land.
56 And they droue the Israelites into secret places, euen wheresoeuer they could flee for succour.
57 The fifteenth day of Casleu, in the hundreth & fiftie & fourtie yere, they set vp the abomination of desolation vpon the altar, & they builded altars throughout the citie of Iuda on euery side.
58 And before the doores of the houses, & in the streetes they burnt incense.
59 And the bookes of the Law, which they found, they b burnt in the fire, and cut in pieces.
60 Whosoeuer had a booke of the Testament found by him, or whosoeuer consented vnto the Lawe, the kings commandement was, that they should put him to death by their authoritie.
61 And they executed these thugs euerie moneth vpon the people of Israel that were found in their cities.
62 And in the fiue & twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.
63 And according to the commandement they put certem women to death, which had caused their children to be circumcised,
64 And they hanged by the children at their neckes, & they spoiled their houses, & slew the circumcisers of them.
65 Yet were there many in Israel, which were of courage, and determined in them selues, that they would not eate vnclean things,
66 But chose rather to suffer death, then to be defiled with those meates: so because they would not break the holy couenant, they were put to death.
67 And this * tyrannie was very sore vpon the people of Israel.

* Or, drinke offrings.

b It is a manifest note of the enemies of God to burne the bookes of the lawe. Ecclesiastic. histor. lib. 8. cap. 2.

* Or, rage.

CHAP. II.

1 *The mourning of Mattathias and his sonnes for the destruction of the holy citie.* 19 *They refuse to do sacrifice vnto idoles.* 24 *The zeale of Mattathias for the Law of God.* 33 *They are slaine and will not fight against the Sabbath day.* 49 *Mattathias dying commandeth his sonnes to flicke by the word of God after the example of the fathers.*

1 IN those daies stood vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sonnes of Ioarib of Ierusalem, & dwelt in Modin.
2 And he had fiue sonnes, Ioanan called Gaddis,
3 Simon called Thassi,
4 Iudas which was called Maccabeus,
5 Eleazar called * Abaron, & Ionathan, whose name was Apphus.
6 Now he saw the blasphemies, whiche were committed in Iuda & Ierusalem:
7 And he said, Wo is me: wherefore was I borne, to see this destruction of my people, & the destruction of the holy citie, & thus to sit still? it is deliuered into the hands of the enemies,
8 And the Sanctuarie is in the handes of strangers: her Temple is as a man that hath no renoume.
9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, & her yong men are fallen by the sworde of the enemies.
10 What people is it, that hath not some possession in her kingdom, or hath not gotten of her spoyles?
11 All her glorie is taken away: of a free woman, she is become an handmayd.
12 Behold, our Sanctuarie & our beauty, & honour is desolate, & the Gentiles haue defiled it.
13 What helpeth it vs then to liue any longer?
14 And Mattathias rent his clothes, he, & his sonnes, & put sackcloth vpon them, & mourned very sore.
15 ¶ Then came men from the king to the citie of Modin to compel them to forsake God, & to sacrifice.
16 So many of the Israelites cõsented vnto them: but Mattathias & his sonnes assembled together.
17 Then spake the commissioners of the king, & said vnto Mattathias, Thou art the chiefe & an honorable man, and great in this citie, and haste many children

Ioseph. Antiq. 12. ca. 7.

* Or, Anaras.

dren, and brethren.

18 Come thou therefore first, and fulfil the kings commandement, as all the heathen have done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy familie be in the kings fauour, and thou and thy children shall be enriched with siluer and golde, & with many rewardes.

19 Then Mattathias answered and saide with a loude voice, Though al nations that are vnder the kingés dominion, obey him, and fal away euery man from the religion of their fathers, and consent to his commandements,

a The father promiseth for his children, ỳ they shall serue God: so doth Ioshua for his household. Iosh. 24.15.

20 a Yet will I and my sonnes, and my brethren, walke in the couenaunt of our fathers.

21 God be merciful vnto vs, that we forsake not the Lawe and the ordinances.

22 We will not hearken vnto the kinges wordes to transgresse our religion, neither on the right side, nor on the left.

23 And when he had left off speking these words, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandement.

b It is a griefe to the godly to see the people offend.

24 Nowe when Mattathias sawe it, he was so b inflamed with zeale, that his raynes chooke and his wrath was kindled according to the ordinance of the law: therefore he ranne vnto him, and killed him vp the altar:

25 And at the same time he slue the kings commissioner, that compelled him to doe sacrifice, and destroyed the altar.

Nom. 25.7.

26 Thus bare he zeale to the Law of God, * doing, as Phinees did vnto Zambri ỳ sonne of Salom.

27 ¶ Then cried Mattathias with aloud voice in the citie, saying, Who so euer is zealous of the Lawe, and will stande vp the couenant, let him come forth after me.

28 So he, and his sonnes fled into the mountaines, and left all that they had in the citie.

* Or, that liuediustly & vprightly

29 Then many that 'sought after iustice and iudgement,

30 Went downe into the wildernesse to dwell there, both they, and their children, and their wives, and their cattell: for the afflictions increased sore vpon them.

31 ¶ Now when it was told vnto ỳ kings seruaunts, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the kings cõmandement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: & having ouertaken them, they camped against them, and set the battell in array against them on the Sabbath day,

33 And saide vnto them, Let this now be sufficient: come forth and do according to the commaundement of the king, and ye shall liue.

34 But they answered, we will not goe forth, neither will we doe the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the priuie places.

37 But saide, We will dye all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slue both men and cattell, their wives and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstoode this, they mourned for them greatly,

40 And saide one to an other, If we al do as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they vncontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Who so euer shall come to make battell with vs vpon the Sabbath day, we will fight against him, that we die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assemblie of the Asideans, which were of the strongest men of Israel, all such as were wel minded toward the Lawe.

43 And al they that were fled for persecution, ioyned them selues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friendes went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coastes of Israel,

47 And they pursued after the proud men: and this act prospered in their hands.

48 So they recouered the Lawe out of the hand of the Gentiles, & out of the hande of kings, and gaue not place to the wicked.

49 Nowe when the time drew néere, that Mattathias should dye, he saide vnto his sonnes, Nowe is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Nowe therefore, my sonnes, be ye zealous of the Lawe, and giue your liues for the couenant of our fathers.

51 Call to remembrance what acts our fathers did in their time: so shal ye receiue great honour and an euerlasting name.

52 * Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteousnesse? Ge. 22.9.10 rom 4.3.

53 *Ioseph in the time of his trouble kept the commandement, and was made the Lord of Egypt. Gen. 41.40.

54 * Phinees our father, because he was zealous and feruent, obtained the couenant of the euerlasting Priesthode. Nom. 25.13. eccle. 45.23. 24.

55 * Iesus for fulfilling the worde, was made Iosh. 1.2.

made the gouernour of Israel.

Nom. 14. 6. 56 *Caleb, because he bare witnesse before the congregation, receiued the heritage
7. Ioshu. 14. 13. of the land.

2. Sam. 2. 4. 57 * Dauid, because of his mercy obtei-
ned the throne of the kingdome for euer-
more.

2. Kin. 2. 11. 58 * Elias, because he was zealous and
feruent in the Lawe, was taken vp euen
vnto heauen.

Dan. 3. 16. 59 *Ananias, Azarias & Misael by their
17. 18. 26. faith were deliuered out of the flame.

Dan. 6. 22. 60 * Daniel, because of his innocencie,
was deliuered from the mouth of the
lyons.

61 And thus ye may consider throughout
all ages, that who so euer put their trust
in him, shall not want strength.

62 Feare not ye then the wordes of a sin-
full man: for his glory is but doung and
wormes.

63 To day is he set vp, and to morrowe he
shall not be found: for he is turned into
his dust, and his purpose perisheth.

64 Wherfore, my sonnes, take good harts,
and shewe your selues men for the lawe:
for by it shall you obtaine glory.

65 And beholde, I know that your bro-
ther Simon is a man of counsell: giue
eare vnto him alway: he shall be a father
vnto you.

66 And Iudas Maccabeus hath bene
mightie and strong, euē from his youth
vp: let him be your captaine, and fight
your the battell for the people.

67 Thus shall ye bring vnto you all those
that obserue the Lawe, and shall auenge
the iniuries of your people.

68 Recompense fully the Heathen, and
giue your selues to the commandement
of the Lawe.

69 So he blessed them, and was laid with
his fathers.

70 And died in the hundreth, fourtie, and
sixte yeare, and his sonnes buried him
in his fathers sepulchre at Modin, and
all Israel made great lamentation for
him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas towarde God. 55 Iudas determineth to fight against Lysias, whome Antiochus hadmade captaine ouer his hoost.

1 THen Iudas his sonne, called Mac-
cabeus, rose vp in his place.

2 And all his brethren helped him, & al
they that held with his father, & fought
with courage the battell of Israel.

3 So he gate his people great honour: he
put on a brestplate as a giant, and armed
him selfe, and set the battell in array, and
defended the campe with the sword.

4 In his actes he was like a lion, and as
a lyons whelpe roaring after the pray.

5 For he pursued the wicked, and sought
them out, and burnt up those that vexed
his people,

6 So that the wicked fled for feare of him,
and al the workers of iniquitie were put
to trouble: and saluation prospered in
his handes.

7 And he grieued diuers kings, but Ia-
cob reioyced by his actes, and his me-
morial is blessed for euer.

8 He went also thorow the cities of Iuda,
and destroyed the wicked out of them,
and turned away p̄ wrath from Israel.

9 So was he renowmed vnto the ends of
the earth, & he assembled together those
that were readp to perish.

10 ¶ But Apollonius gathered the Gen-
tiles, and a great host out of Samaria, to
fight against Israel.

11 Which when Iudas perceiued, he went
forth to meete him, and smote him, and
slue him, so that many fell downe slame,
and the rest fled.

12 So Iudas tooke their spoyls, and tooke
also Apollonius sword, and fought with
it all his life long.

13 ¶ Nowe when Seron a prince of the
armie of Syria, heard that Iudas had
gathered vnto him the congregation,
and Church of the faithfull, and went
forth to the warre,

14 He saide, I will get me a name, & will
be glorious in the Realme: for I will goe
fight with Iudas, & them that are with
him, which haue despised the Kings cō-
mandement.

15 So he made him readp to go vp, & there
went with him a mightie host of the vn-
godly to help him, and to be auenged of
the children of Israel.

16 And when he came neere to the going
vp of Bethhoron, Iudas went forth to
meete him with a small companie.

17 But when they sawe the armie com-
ming against them, they said to Iudas,
Howe are we able, being so fewe, to fight
against so great a multitude, and so
strong, seeing we be so wearie, and haue
fasted all this day?

18 Then saide Iudas, It is an easie thing
for many to be shut vp in the handes of
fewe, & there is no difference before the
God of heuen, to deliuer by a great mul-
titude, or by a small companie.

19 For the victorie of the battell standeth
not in the multitude of the host, but the
strength commeth from heauen.

20 They come against us with a cruell &
pryond multitude, to destroy us, and our
wives, and our children, and to rob us.

21 But we doe fight for our liues, and for
our Lawes,

22 And God him selfe will destroy them
before our face: therefore be not pe a-
fraid of them.

23 And when he had left of speaking, he
leapt suddenly vpon them: so was Se-
ron and his host destroyed before him.

24 And they pursued them from the go-
ing downe of Bethhoron vnto p̄ plane:
where there were slame eight hundreth
men of them, and the residue fled into the
land of the Philistines.

a Who was gouernour of Syria, Ioseph Antiq. 12. chap. 9.

25 Then

25 Then the feare and terroure of Judas and his brethren fell vppon the nations rounde about,
26 So that his fame came vnto the king: for all the gentiles could tell of the wars of Judas.
27 ¶ But when king Antiochus hearde these tidings, he was angrie in his mind: Wherefore he sent forth, and gathered all the power of his realme a verie strong armie,
28 And opened his treasurie, and gaue his host a peares wages in hande, commaunding them to be readie for a peare for all occasions.
29 Neuertheleſſe when he ſawe that the money of his treasures fayled, and that the tributes in ye countrie were ſmall, bicauſe of the diſſension and plagues that he had brought vppon the lande, in taking away the lawes which had bene of old time,
30 He feared leſt he ſhould not haue now at his ſeconde time, as at the firſt, for the charges & gifts that he had giuen with a liberall hande afore: for in liberalitie he farre paſſed the others kings that were before him.
31 Wherefore he was heauie in his mind, and thought to goe into Perſia, for to take tributes of the countries, and to gather much money.
32 So he left Lyſias a noble man and of the kinges blood, to ouerſee the kinges buſines, from ye riuer of Euphrates vnto the borders of Egypt.
33 And to bring vp his ſonne Antiochus till he came againe.
34 Moreouer, he gaue him halfe of his host and elephantes, and gaue him the charge of all thinges that he woulde haue done,
35 And concerning thoſe which dwelt in Juda & Jeruſalem, that he ſhould ſende an armie againſt them, to deſtroye and root out the power of Iſrael & the remnaunt of Jeruſalem, and to put out their memoriall from that place,
36 And to ſet ſtraungers for to inhabite all their quarters, and parte their lande among them.
37 And the king toke the halfe of the hoſte that remayned, and departed from Antiochia his royall citie, in the peare an hundreth fourtie and ſeuen, & paſſed the riuer Euphrates, and went thorowe the hie countries.
38 Then Lyſias choſe Ptolomeus the ſonne of Dorimmus, and Nicanor, and Gorgias, mightie men, and the kinges friendes,
39 And ſent with them fourtie thouſand footemen, and ſeuen thouſand horſemen, to goe into the lande of Juda, and to deſtroye it, as the king commaunded.
40 So they went forth with all their power, and came and pitched by ‖ Emmaus in the plane countrie.
41 Howe when the Marchants of the countrie heard the rumour of the, they tooke verie much ſiluer and gold, and ſeruaunts and came into the campe to bye the children of Iſrael for ſlaues, and the ſtrength of Syria, & of the ſtraunge nations ioyned with them.
42 ¶ Howe when Judas and his brethren ſawe that trouble increaſed, & that the hoſt drew nere vnto their borders, conſidering the kinges wordes, whereby he had commaunded to deſtroy the people, and vtterly abolithe them,
43 They ſaid one to an other, Let vs redreſſe the decay of our people, and let vs fight for our people, & for our ſanctuarie.
44 Then the congregation were ſone redie gathered to fight, and to pray, and to deſire mercie and compaſſion.
45 As for Jeruſalem, it was not inhabited but was as a wilderneſſe. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the ſtrangers kept the fortreſſe, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe & the harpe ceaſed.
46 So they gathered themſelues together, and came to Maſpha before Jeruſalem: for in Maſpha was the place where they prayed afore time in Iſrael.
47 And they faſted that day, & put ſackecloth vpon them, and caſt aſhes vppon their heades, and rent their clothes,
48 And opened the booke of the lawe, wherein the heathen ſought to paint the likenes of their idols,
49 And brought the Prieſtes garments, and the firſt fruites, and the tithes, and ſet there the Nazarites, which accompliſhed their dayes.
50 And they cried with a loude voyce, towarde heauen, ſaying, What ſhall we do with theſe? and whether ſhall we carrie them away?
51 For thy ſanctuarie is troden downe & defiled, and the Prieſtes are in heauines, and brought downe.
52 And beholde the heathen are come againſt vs to deſtroye vs: thou knoweſt what thinges they imagine againſt vs.
53 How can we ſtand before them, except thou helpe vs?
54 Then they blewe the trumpets, & cried with a lowde voyce.
55 And after this Judas ordeined captaines ouer the people, euen captaines ouer thouſands, & captaines ouer hundreths and captaines ouer fifties, and captaines ouer tenne.
56 And they commaunded them that builded houſes, or married wiues, or planted vineyardes, or were feareful, that they ſhould returne euerie one to his own houſe, according * to the lawe. *Deut. 20.5. Iud. 7.3.
57 So the hoſt remoued, and pitched vpon the South ſide of Emmaus.
58 And Judas ſaide, Arme your ſelues and be ballant men, & be readie againſt the morning to fight with theſe nations, which are gathered together againſt vs, to deſtroye vs and our Sanctuarie.

 59 For

59 For it is better for vs to die in battell, then to see the calamites of our people, and of our Sanctuarie.
60 Neuertheles as the will of God is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias whiche lieth in wait. 14. He putteth Gorgias and his hest to flight. 28. Lysias inuadeth Iudea, 29. But Iudas driueth him out. 43. Iudas purifieth the Temple and dedicateth the altar.

1 THen tooke Gorgias fiue thousande footemen, and a thousand of the best horsemen, and departed out of the campe by night,
Ioseph. Antiq. 12. chap. 20.
2 To inuade the campe of the Iewes, & to slap them soudenly, and the men of the fortresse were his guides.
3 Now when Iudas heard it, he remoued, and they that were valiant men to smite the kinges armie which was at Emmaus,
4 Whiles yet the armie was dispersed from the campe.
5 In the meane season came Gorgias by night into Iudas campe: and when he founde no man there, he sought them in the mountaines: for saide he, They flye from vs.
6 But assone as it was daye, Iudas shewed him selfe in the fielde with three thousande men, which had neither harnesse nor swordes to their minde.
7 And they sawe that the armies of the heathen were strong and well armed, & their horsemen about them, and that these were expertemen of warre.
8 Then saide Iudas to the men that were with him, Feare not their multitude, neither bee afraped of their assaulte.
9 Remember, howe our fathers were deliuered * in the red Sea, when Pharao
Exo. 14. 9.
pursued them with an armie.
10 Therefore nowe let vs crie vnto heauen, and the Lorde will haue mercie vpon vs, and remember the couenaunt of our fathers, and he will destroye this hoste before our face this day:
11 So shall all the heathen knowe, that there is one, which deliuereth and saueth Israell.
12 Then the strangers lifte vp their eyes, and sawe them comming against them,
13 And they went out of their tentes into the battell, and they that were with Iudas, blewe the trumpets.
14 So they toyned together, and the heathen were discomfited and fled vp the playne.
15 But the hinmost of them fell vp the sworde, & they pursues them vnto *Sazeron & into the playnes of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.
**Or. Affareneth.*
16 So Iudas turned againe with his host from pursuing them,
17 And said vnto the people, Be not greedie of the spoyls: for there is a battell before vs.
18 And Gorgias and the armie is here by vs in the mountaine: but stand you fast against your enemies, and ouercome them: then maye ye safely take the spoyles.
19 As Iudas was speaking these wordes, there appeared one parte which looked from the mountaines.
20 But when Gorgias saw that his were fled, and that Iudas souldiers burnte the tentes: (for the smoke that was seene declared what was done.)
21 When they sawe these thinges, they were sore afrayed, and when they sawe also that Iudas and his hoste were in the fielde readie to set them selues in array.
22 They fled euerie one into the lande of strangers.
23 So Iudas turned again to spoyle the tentes, where he gat much golde and siluer, and precious stones, and purple of the sea, and great riches.
24 Thus they went home, & song Psalmes and prayses towarde the heauen: for he is gratious, and his mercie endureth for euer.
25 And so Israel had a great victorie in that day.
26 ¶ Nowe all the strangers that escaped, came, and told Lysias all the thinges that were done.
27 Who when he hearde these thinges, was sore afrayed, & discouraged, bicause such thinges came not vppon Israel as he woulde, neither such thinges as the King had commaunded him, came to passe.
28 Therefore the next yere following gathered Lysias three score thousande chosen footemen, and fiue thousand horsemen to fight against Ierusalem.
29 So they came into *Idumea, and pitched their tentes at *Bethsura, where Iudas came against them with teme thousand men.
**Or, Iudea.*
**Or, Bethoron.*
30 And when he sawe the mightie armie, he prayed and said. Blessed be thou O Sauiour of Israel, *which didest destroye the assault of the mightie man by the hande of thy seruaunt Dauid, *and gauest the hoste of the strangers into the hand of Ionathan, the sonne of Saul, and of his armour bearer:
1. Sam. 17. 50. 51.
1. Sam. 14. 13 14.
31 Shut vp this armie in the hand of thy people of Israel, and let them bee confounded with their power, & with their horsemen:
32 Make them afrayd & consume their boldnes and strength, that they may bee astonished at their destruction.
33 Cast them down by the swordof them that loue thee: then shall all they that know thy Name, praise thee with songs.
34 So they met together, & there were slaine of Lysias host fiue thousand men, and they fell before them.
35 Then Lysias seeing his armie put to flight

flight, and the manlinesse of Judas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, and gathered strangers, & when he had furnished his armie, he thought agame (being prepared) to come against Iudea.

36 Then said Judas and his brethren, Beholde, our enemies are discomfited: let vs now go vp to cleanse, and to repaire the Sanctuarie.

37 So all the host gathered them together, & went vp into the mountaine of Sion.

38 Now when they sawe the Sanctuarie layed waste, and the altar defiled, and the doores burnt vp, and the shrubs growing in the courtes, as in a forest, or as on one of the mountaines, & that the priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vppon their heades,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Judas commaunded certeine of the men to fight against those which were in the castel, til he had cleansed the Sanctuarie.

42 So he chose Priestes that were vndefiled, such as delited in the Law,

43 And they cleansed the Sanctuarie, and bare out the defiled stones into an vncleane place,

44 And consulted what to do with the altar of burnt offrings, which was polluted.

45 So they thought it was best to destroy it, least it should be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laied vppe the stones vppon the mountaine of the Temple in a conuenient place, till there should come a Prophete, to shew what should be done with them.

47 So they tooke whole stones according to the Lawe, and builded a new altar according to the former.

48 And made vp the Sanctuarie, and the thinges that were within the Temple, & the courts, and all thinges.

49 They made also new holy vessels, and brought into the Temple the candlestick, & the altar of burnt offrings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the temple.

51 They set also the shewbread vpon the table, and hanged vp the vailes, and finished all the workes that they had begonne to make.

52 And vpon the fiue and twentieth day of ye ninth moneth, which is called the moneth of Chasleu, in the hundreth & eight and fortieth yeare they rose vp betimes in the morning,

53 And offered sacrifice according to the Law, vpō the new altar of burnt offrings, that they had made.

54 According to the time, & according to the day, that the heathen had defiled it, in the same day was it made new with songs, & harpes, and lutes, and cymbales.

55 And all the people fel vpon their faces, worshipping and praying toward the heauen him that had guien them good successe.

56 So they kēpe the dedication of the altar eight dayes, offring burnt offrings with gladnesse, and offred sacrifices of deliuerance and prayse,

57 And dect the forefront of the Temple with crownes of golde and shieldes, and dedicated the gates & chambers, & hanged doores vpon them.

58 Thus there was verie great gladnesse among the people, and the reproche of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should be kept in their season from yeare to yere, by the space of eight dayes, from the fiue and twentie day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles and strong towres round about, least the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to kēpe it, and fortified Beth-sura to kēpe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that go about to destroy Israel, and is holpen of his brethren Simon, and Ionathan. 50 He ouerthroweth the citie of Ephron, because they denied him passage thorow it.

1 NOw when the nations round about heard that the altar was builded, & the Sanctuarie renued, as afore, they were sore grēued.

Ioseph. lib. 13. cap. 12.

2 Therefore they thought to destroy the generation of Jacob ye was among them, & began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at *Arrabathene, because they besieged the Israelites, and he smote them with a great plague, & droue them to the straites, & tooke their spoiles.

Or, Arabathane.

4 He thought also vpon the malice of the children of Bean, which had bene a snare and an hinderaunce vnto the people, when they lay in waite for them in the hie way.

5 Wherefore he shut them vp in towres, & besieged them, & destroyed them vtterly, & burnt their towres with fire, with all that were in them.

6 Afterward went he against the children of Ammon, where he found a mightie power, & a great multitude with Timo-

theus their capteine.
7 So he had many battels with them, but they were destroyed before him, and so he discomfited them,
8 And tooke Gazer with the townes thereof, and so turned againe into Judea.
9 ¶ Then the Heathen that were in Galaad, gathered them together against the Israelites that were in their quarters to slay them: but they fled to the castel of Dathemam,
10 And sent letters to Judas, & to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,
11 And they make them ready for to come, and to take the fortresse, whereunto we are fled, and Timotheus is capteine of their hoste.
12 Come now therfore, & deliuer vs out of their handes: for many of vs are slaine:
13 And all our brethren ꝑ were at Tubin, are slaine, & they haue taken away their wives, and their children, & their goods, and destroyed there almoste a thousand men.
14 While these letters were yet a reading, beholde there came other messingers frõ Galile with their clothes rent, which told the same tidinges,
15 And saide, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.
16 When Judas, & the people heard these wordes, a great congregation came together, to consult what they might do for their brethren, that were in trouble, and whom they besieged.
17 Then said Judas to Simon his brother, Chuse thée out men, and go, and deliuer thy brethren in Galile, and I & my brother Jonathan, will go into the countrie of Galaad.
18 ¶ So he left Josephus the sonne of Zacharias, and Azarias to be capteines of the people, and to kepe the remnant of the host in Judea,
19 And comanded them, saying, Take the ouersight of this people, and make no warre against the heathen, until we come againe.
20 And vnto Simon were giuẽ thrée thousand men to go into Galile, and to Judas right thousand men for the countrie of Galaad.
21 Then went Simon into Galile, & gaue diuers battels to the heathen, & the heathen were discomfited by him.
22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost thrée thousand men: so he tooke their spoyles.
23 Thus they rescued them that were in Galile & in Arbattis with their wives, & their children, and all that they had, and brought them vnto Judea ꝓ great ioye.
24 ¶ Judas Maccabeus also, & his brother Jonathan went ouer Jorden, & traueiled thrée dayes journey in the wilderness,
25 Where they met with the Nabathites, who receiued them louingly, & told them euerie thing ꝑ was done vnto their brethren in the countrie of Galaad,
26 And how that many of them were besieged in Bosora, and Bosor, in Alemis, Chasbon, Maged and Carnaim (all these cities are strong, and great) *Or, Chasphor.
27 And that they were kept in other cities of Galaad, and to morow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all in one day.
28 So Judas & his host turned in all haste by the way of the wilderness towarde Bosora, and wanne the citie, and slewe all the males with the edge of the sword, and tooke all their spoyle, and set fire vpon the citie.
29 And in ꝑ night he remoued frõ thence, and went toward the fortresse.
30 And betimes in the morning whẽ they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assaulted them.
31 When Judas sawe that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, & a great sound,
32 Then he said vnto the armie, Fight this day for your brethren.
33 So he went forth behinde them with thrée companies, & they blew the trumpets, and cried with prayer.
34 Then the hoste of Timotheus knewe, ꝑ it was Maccabeus, & they fled frõ him, & he smote them with a great slaughter, so that there was killed of them ꝑ same day, almoste eight thousand men.
35 ¶ Then departed Judas vnto Masphia and laide siege vnto it, and wanne it, and slew all the the males thereof, and spoyled it, and set fire vpon it.
36 From thence went he and tooke Chasbon, Maged, & Bosor, and the other cities in Galaad.
37 After these thinges gathered Timotheus another host, & he camped before Raphon beyond the flood.
38 Now Judas had sent to spie the hoste, & they brought him worde againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is verie great,
39 And he hath hyred the Arabians to help them, and they haue pitched their tentes beyond the flood, & are ready to come & fight against thée. So Judas went to mẽte them.
40 Then Timotheus said vnto ꝑ capteins of his host, When Judas & his host come nére the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he will be to strong for vs.
41 But if he be afraide, & campe beyond the flood, we will go ouer vnto him, and shal preuaile against him.
42 Now when Judas came nére to the flood, he caused the gouernours of the people to remaine by the flood, and comanded

maunded them, saying, Suffer none to pitch a tent, but let euerie man come to the battell,

43 So he went first ouer toward them, & all the people after him: and all the heathen were discomfited before him, and cast away their weapons, and fled into the Temple that was at Carnaim.

44 Whisch citie Judas wanne, & burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered all the Israelits that were in the countrie of Galaad, from the least vnto the most, with their wives and their children, and their baggage, a verie great host, to come into the land of Juda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorowe it.

47 But they that were in the citie, shut them selves in, and stopped vp the gates with stones: and Judas sent vnto them with peaceable wordes, saying,

48 Let vs passe thorowe your lande, that we may goe into our owne countrie, and none shall hurte you: we will but onely goe thorowe on foote: but they woulde not open vnto him.

49 Wherefore Judas commaunded a proclamatio to be made throughout the host, that euerie man should assault it according to his standing.

50 So the valiant men set vppon it, and assaulted the Citie all that day, and all that night, and the citie was giuen ouer into his handes:

51 Who slew all the males with the edge of the sworde, and destroyed it, and toke the spoyle thereof, and went thorowe the citie ouer them that were slaine.

52 Then went they ouer Jorden into the greate plaine before Bethsan.

53 And Judas gathered together those that were behinde, and gaue the people good exhortation all the waye thorowe, till they were come into iland of Juda.

54 Thus they went vp with ioye, and gladnes vnto mount Sion, where they offered burnt offeringes, because there were none of them slain, but came home again in safetie.

55 ¶ Now whiles Judas and Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias, and Azarias the captaines hearing of the valiant actes, and battels which they had atchieued, said,

57 Let vs get vs a name also, and go fight against the heathen pare round about vs.

58 So they gaue their host a commaundement and went towarde Jamnia.

59 But Gorgias & his men came out of the citie to fight against them.

60 And Joseph and Azarias were put to flight, and pursued vnto the borders of Judea: & there were slaine that day of the people of Israel about two thousande men: so there was a great euerthrowe among the people of Israel,

61 Because they were not obedient vnto Judas, and his brethren, but thought to do some valiant thing.

62 Also they came not out of the stocke of of these men, by whose handes deliuerace was giuen to Israel.

63 But the man Judas, & his brethren were greatly comended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Judas forth with his brethren, and fought against the children of Esau in the lande towarde the South, where he wanne Hebron, & the townes thereof, and he destroyed the castell thereof, and burnt the towers thereof round about. *Ioseph. Antiq. 12. chap 11. 12.*

66 Then remoued he to go into the land of the strangers, & went thorowe Samaria.

67 At the same time were the Priestes of the citie slaine in the battell, which would shewe their valiantnes, and went forth to battell without counsell: & when Judas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, & toke away the spoiles of the cities, and came again into the lande of Juda. *Or, Philistims.*

CHAP. VI.

1 *Antiochus, willing to take the citie of Elimais, is driuen away of the citizens 8. He falleth into sickenes, and dieth. 17. His sonne Antiochus is made King. 34. The manner to prouoke elephants to fight 43. Eleazarus valiant acte. 49. The siege of Sion.*

1 NOwe when King Antiochus traueled thorowe the high countries, he heard that Elimais in the countrie of Persia was a citie greatly renoumed for riches, siluer and golde, *Ioseph. Antiq. 12. chap. 13.*

2 And that there was in it a verie riche temple, wheras were couerings of golde, cote armours, and harnesse, which Alexander King of Macedonia the sonne of Philippe (that reigned first in Greeia) had left there.

3 Wherefore he went about to take the citie, and to spoile it, but he was not able for the citizens were warned of the matter,

4 And arose vp against him in battel, and he fled and departed thence with greate heauines, & came again into Babylon.

5 Moreouer, there came one whiche brought him tidings in the countrie of Persia, that the armes that went against the land of Juda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Jewes, and that they were made strong vp the armour, & power, & diuerse spoyles which they had gotten of the armes whome they had destroyed.,

7 And that they had pulled downe the abo-

abomination which he had set vp vpon ꝑ altar at Ierusalem. & fensed ꝑ Sanctuarie with high walles, as it was afore, & Beth-sura his citie.

8 So when the King had heardе these words, he was astonished, and sore moued: therefore he layd him downe vpon his bed, and fell sicke for verie sorowe, because it was not come to passe, as he had thought.

9 And there continued he many dayes: for his greefe was euer more and more, so that he sawe he must needs die.

10 Therefore he sent for all his friendes, and said vnto them, The sleepe is gone from my eyes, and my hart faileth for verie care.

11 And I thinke with my selfe, into what aduersitie am I come? and into what floods of miserie am I fallen now, where as afore time I was in prosperitie, and greatly set vp, by reason of my power?

12 And nowe doe I remember the euils that I haue done at Ierusalem: for I tooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitantes of Iuda without cause.

13 I know that these troubles are come vppon me for the same cause, and behoide, I must die with great sorowe in a strange land.

14 Then called he for Phillip one of his friendes, whome he made ruler ouer all his realme,

15 And gaue him the crowne and his robe, and the ring, that he shoulde instruct his sonne Antiochus, and bring him vp, till he might reigne himselfe.

16 So King Antiochus died there in the hundreth, and fourtie and ninth yeare.

Ioseph. li. 12 chap. 14.

17 ¶ When Lysias knewe, that the king was deade, he ordeined Antiochus his sonne (whome he had brought vp) to reigne in his fathers steade & called him Eupator,

18 Howe they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuarie, & sought alwayes their hurte, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them,

20 So they came together and besieged them in the hundreth and fiftie yere, and made instrumentes to shoot & other engins of warre.

21 But certeine of them that were besieged, gat forth, (vnto whome some vngodlie men of Israel ioyned themselves,)

22 And they went vnto the King, saying, Howe long wilt thou cease from executing iudgement, and auenge our brethren?

23 We haue beene readie to serue thy father, & to goe forward in those things that he appointed, and to obey his commaundementes.

24 Therefore they of our nations fell from vs for this cause, and whersoeuer they founde any of vs, they slewe them, and spoyled our inheritaunce.

25 And they haue not onely layd hand vppon vs, but vppon all aboute their borders.

26 And beholde, this day are they besieging the castell at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou doest not preuent them quickely, they will doe greater thinges then these, and thou shalt not be able to ouercome them.

28 When the King heardе this, he was verie angrie, and called all his friendes, the captaines of his armie, and his horsemen,

29 And bandes that were hired came vnto him from the Kinges, that were confederate, and from the ples of the Sea.

30 So the number of his armie was an hundreth thousand footemen, and twentie thousande horsemen, and two and thirtie elephantes exercised in battell.

31 These came through Idumea & drew neere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castel, and remoued the host toward Beth-zacarias ouer-against the Kinges campe.

33 So the King arose verie earely, and brought the armie and his power toward the way of Beth-zacarias, where the armie set them selues in array to the battell, and blewe the trumpets.

34 And to prouoke the elephantes for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beastes according to the ranges: so that by euerie elephant stood a thousand men armed with coats of maile and helmets of brasse vppon their heades, and vnto euerie beast were ordeined fiue hundreth horsemen of the best.

36 Which were readie at all times whersoeuer the beast was: and whersoeuer the beast went, they went also, & departed not from him.

37 And vppon them were strong towers of wood that couered euerie beast, which were fastened thereon with instruments and vpon euery one was two and thirtie men, ꝑ fought in them, & the Indian that ruled him.

38 They set also the remnant of the horsemen vppon both the sides in two wynges of the hoste to stirre them vp, and to keepe them in the valies.

39 And when the sunne shone vppon the golden shields, the mountaines glistered there with, and gaue light as lamps of fire.

40 Thus part of the Kinges armie was spread vpon the hie mountaines, & part beneath: so they marched forwarde war-

ray

rip and in order.

41 And all they ꝓ heard the noyse of their multitude, and the marching of the compaine, and the rattling of the harnesse, were astonished: for the armie was verie great and mightie.

42 Then Judas and his hoste entred into the battell, and they slewe five hundrieth men of the kings armie.

43 ¶ Now when Eleazar, the sonne of Saura, Abaron, sawe one of the elephantes armed with royall harnesse, and was more excellent than all the other beasts, he thought that the king should be upon him.

44 Wherefore he ꝓparded him selfe to deliuer his people, and to get him a perpetuall name,

45 And ranne boldely vnto him through the middes of the hoste, laying on the right hand, and on the left, so that they departed away on both sides.

46 So went he to the elephantes fête, and gate him under him, & slew him: then fel the elephant downe upon him, and there he dyed.

47 But the other, seeing the power of the king and the fiercenesse of his armie, departed from them,

48 ¶ And the kinges armie went vppe to meete them toward Jerusalem, and the king pitched his tents in Judea toward mount Sion.

49 ¶ Moreover, the king tooke truce with them that were in Beth sura: but when they came out of the citie, because they had no vitails there, & were shut up therein, and the land had rested.

50 The king tooke Beth-sura, & set there a garison to keepe it,

51 And besieged the Sanctuarie many dayes, and made instruments to shoote, & other ensignes of warre, and instruments to cast fire and stones, and pieces to caste dartes and slinges.

52 They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitailes: for it was the seventh yeare, & then they that were in Judea, & were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left for the famine came so vpon them, that they were scattered euerie man to his owne place.

55 ¶ Now when Lysias heard that Philip (whome Antiochus the king, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be king)

56 Was come againe out of Persia, and Media, and the kinges hoste with him, and thought to take vnto him the rule of thinges,

57 He and his hasted, and were stirred forward by them in the castel to go and tell the king, and the captaines of the hoste, and to others, saying, We decrease daily, and our vitaylles are but small: and the place that we lay siege vnto, is strong, and the affairs of the realme depend vpon vs.

58 Now therefore let vs agree with these men, and take truce with them, & with all their nation,

59 And grant them to liue after their law, as they did afore: for they be greeued, and doe all these things, because we have broken their Lawes.

60 So the king and the princes were content, and sent vnto them to make peace, & they receiued it.

61 When the king & the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the king went vp to mount Sion: but when he sawe that the place was wel defensed, he brake his othe that he had made, and commanded to breake downe the wall round about.

63 Then departed he in all hast, and returned vnto Antiochia where he found Philip hauing dominion of the citie: so he fought against him, and tooke the citie by force.

'Or, Saura.

'Or, the Jewes.

'Or, giue hands.

CHAP. VII.

1 *Demetrius reigned, after he had killed Antiochus and Lysias.* 5 *He troubleth the children of Israel through the counsell of certeine wicked persons.* 37 *The prayer of the Priestes against Nicanor.* 41 *Iudas killeth Nicanor, after he had made his prayer.*

1 IN the hundrieth and one & fiftieth yere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a fewe men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kingdome, his souldiers tooke Antiochus & Lysias, and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose capteine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the king, saying, Judas, & his brethren haue slaine all thy friendes, and driuen vs out of our owne land,

7 Wherefore send now some man, whome thou trustest, that he may goe and see all the destruction, which he hath done vnto vs, and to the kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whome he made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed and came with a great

Ioseph Antiq. 12. cap. 5

4 This example is not to be followed because it is contrarie to the commandement.

great hoste into the land of Iuda, & sent messingers to Iudas and his brethren, deceitfully with peacrable wordes.
11 But they beleeued not their saying: for they sawe that they were come with a great hoste.
12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.
13 And the *Asideans were the first that required peace among the children of Israel.
14 For said they, He that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.
15 Then he spake vnto them peaceably, & swore vnto them, & said, We will do you no harme, neither your friends:
16 And they beleeued him: but he tooke of them threescore men, and slewe them in one day according to the words that were written.
17 *They haue cast the bodies of thy saints, and their blood round about Ierusalem, and there was no man that would burie them.
18 So there came a feare and trembling among all the people: for they said, There is neither trueth nor righteousnesse in them: for they haue broken the appointment and othe that they made.
19 Then Bacchides remoued from Ierusalem, and pitched his tent at *Beth-zecha, where he sent forth and tooke many of the men that had forsake him, and certeine of the people whom he slew and cast into the great pit.
20 Then committed he the countrie vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the King.
21 Thus Alcimus strouе for the priesthod.
22 And all such as troubled the people resorted vnto him: in so much that they obteined the land of Iuda, & did much hurt in Israel.
23 Now when Iudas saw all the mischéf that Alcimus and his companion had done among the Israelites more then the heathen,
24 He went forth round about all the borders of Iudea, & punished those, ꝑ were fallen away, so that they came no more abroade in the countrie.
25 But when Alcimus sawe that Iudas & his people had gotten the vpper hand, and knewe that he was not able to abide them, he went againe to the King, and accused them of wicked thinges.
26 Then the King sent Nicanor one of his cheefe princes, which hated Israel deadly, and commanded him, that he should destroy the people.
27 ¶ Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with frendly words, saying,
28 Let there be no warre betwéene me, and you: I will come with fewe men, to see how ye do friendly.

*Or, Hasideans.

*Psal.79.2.

*Or, Bethseth, or, Bezeth.

*Joseph Antiq.12.chap.16.

29 So he came vnto Iudas, & they saluted one another peaceably: but the enemies were prepared to take away Iudas.
30 Neuertheless it was tolde Iudas, that he came vnto him vnder deceit: therefore he feared him, and would not see his face no more.
31 When Nicanor perceiued ꝑ his counsell was bewraied, he went out to fight against Iudas, beside *Carphasalama.
32 Where there were slaine of Nicanors host about fiue thousand men: so they fled vnto the citie of Dauid.
33 After this came Nicanor vp vnto mount Sion, and some of the Priestes with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shewe him the burnt offring that was offered for the King.
34 But he laughed at them, and mocked them, and counted them prophane, and spake proudly,
35 And swore in his wrath, saying, If Iudas & his hoste be not delivered now into mine handes, if euer I come againe in safetie, I will burne up this house. With that, went he out in a great anger.
36 Then the Priestes came in, & stoode before the altar in the Temple, weeping, and saying,
37 For so much as thou, ô Lord, hast chosen this *House, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition of thy people,
38 Be auenged of this man, & his hoste, & let them be slaine by the swoord: remember their blasphemies, and suffer them not to continue.
39 ¶ When Nicanor was gone from Ierusalé, he pitched his tent at Beth-horon, & there an hoste met him out of Syria.
40 And Iudas pitched in *Adasa with three thousand men where Iudas praied, saying,
41 O Lord,* because the messingers of King Sennacherib blasphemed thée, thine Angel went forth, & slew an hundreth, foure score, and fiue thousand of them.
42 So destroy thou this hoste before vs today, that a other may know that he hath spoken wickedly against thy sanctuarie, & punish him according to his malice.
43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors host was discomfited, & he him selfe was first slaine in the battell.
44 Now when his armie sawe that Nicanor was slaine, they cast away their weapons and fled.
45 But they pursued after them a dayes iourney frō Adasa vnto Gazera, blowing an alarme with the trumpets after them.
46 So they came forth of all the townes of Iudea round about, & rushed vpon them, & threwe them from one to another, so ꝑ they all fell by the swoord, & there was not one of them left.
47 Then they tooke the spoyles, and the pray & smote off Nicanors head, and his right hand which he held vp so proudly, and

*Or, Caphasarama.

*Or, Adarsa

2.Kin.19.35
Iob.1.18.
Eccl.9.48.22
Isai.37.36
2.mac.8.19.

& brought it with them, & hanged them vp afore Ierusalem.

48 So the people reioyced greatly, & kept that day as a day of great gladnes.

49 And they ordeyned, to keepe yerely that day on the thirteenth day of the moneth Adar.

50 Thus the lande of Iuda was in rest a litle while.

CHAP. VIII

1 Iudas, considering the power & policie of the Romaines, maketh peace with them. 22 The conditions of mutuall frendeship sent to the Iewes.

Ioseph. Antiq. 18. ca. 18

1 IVdas heard also the fame of the Romames, that they were mightie, & valiant, & agreeable to all thinges that were required of them, and made peace with all that came vnto them,

2 And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did among the 'Galatians whom they had conquered, & made to pay tribute,

'Or, Frenchmen.

3 And what they had done in the countrey of Spayne: howe that they had wonne there the mines of siluer and golde,

4 And that by their counsell, and gentle behauiour they were rulers in euerye place, though the place was farre from them, and that they had discomfited, and giuen great ouerthyowes to the kinges that came against them, from the vtermoste parte of the earth, and that others gaue them tribute euery yere,

5 How they had also discomfited by battell Philip and Perses kinges of the 'Macedonians, and others, that arose against them, and howe they ouercame them,

'Or, Citims.

6 And how great Antiochus King of Asia that came against them in battell, having an hundreth & twenty Elephants, with horsemen and charets, and a verie great armie, was discomfited by them,

7 And howe they toke him aliue, and ordeyned him, with suche as thoulde reigne after him, to pay agreat trybute, and to giue hostages, & a separate portion,

8 Euen the countrey of India, & Media, & Lydia, and of his best countreis, which they toke of him & gaue them to King Eumenes.

9 Agame when it was tolde them that the Grecians were comming to destroye them,

10 They sent against them a captayns, whiche gaue them battell, and slewe many of them, and toke many prisoners with their wives, and children, and spoyled them, and conquered their land, and destroyed their stronge holdes, and subdued them to be their bondmen, vnto this day:

11 Moreouer, howe they destroyed, and brought into subiection other kingdomes and ples, whosoeuer had withstand them:

12 But that they kept amitie with their owne frendes, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and nerre, in so much that whosoeuer heard of their renoumie, was afrayed of them.

13 For whom they would helpe to their kingdomes, those reigned, & whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeyned theselues a counsell, wherein thyee hundreth and twentie men consulted daylye, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man euerye yere, who did rule ouer all their countrey: to whom euerye man was obedient: and there was neither hatred nor enuie amonge them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, the sonne of Accus, & Iason the sonne of Eleazar, and sente them vnto Rome to make frendship, & mutuall felowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians woulde keepe Israel in bondage)

19 So they went vnto Rome, which was a verie greate iourney, & came into the 'Senate where they spake & sayd,

'Or, counsell

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bonde of frendship, and peace with you, and yee to register vs as your partakers & frendes.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse and sent to Ierusalem, that they might haue by the a memorial of the peace, and mutual felowship.

23 Good successe be to the Romaines, & to the people of the Iewes, by sea, & by land for euer, and the swerde, and enemie bee from them.

24 If there come first any warre vpon the Romains, or any of their frends throughout all their dominion,

25 The people of the Iewes shall helpe them, as the time shalbe appointed, with all their heart.

26 Also 'they shall giue nothing to them that come to fight for them, nor serue the with wheat nor weapons, nor money, nor shippes, as it pleaseth the Romains, but 'they shal keepe their couenames without taking any thing of them.

'Or, the Romains.

'Or, the Iewes.

27 Likewise also if warre come first against the nations of the Iewes, the Romains shall helpe them with a good wil

according as the time shalbe appointed them.
28 Neither shall wheat be giuen vnto thē, that take their part, nor weapons, nor money, nor shippes, as it pleaseth the Romanes, who will keepe these conenants without deceit.
29 According to these articles the Romaines made the bond with the people of the Iewes.
30 If after these pointes the one partie, or the other will adde or diminish, they may doe it, at theire pleasures, & whatsoeuer they shall adde, or take away, shal be ratified.
31 And as touching the euill that Demetrius hath don vnto the Iewes, we haue written vnto him, saying, Wherfore layest thou thine heaupe yoke upon our frends, & confederates the Iewes?
32 If therefore they complaine any more against thee: we will do them iustice, and fight with thee by sea & by land.

CHAP. IX.

1 *After the death of Nicanor Demetrius sendeth his armie against Iudas. 18 Iudas is slaine*
31 *Ionathan is put in the steade of his brother.*
47 *The battel between Ionathan, and Bacchides. 55 Alcimus is smitten with the palsie, and dyeth. 68 He commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.*

1 IN the meane season when Demetrius had heard how Nicanor, and his host had giuen the battel, hee sent Bacchides, & Alcimus again into Iudea, & his *chiefe strength with them.
2 So they went forth by the way that is toward Galgala, and pitched their tentes before Mesaloth which is in Arbelis, and wanne it, and slew much people.
3 And in the first moneth of the hundreth, fifte and two yere, they laied their siege against Ierusalem.
4 But they raised their campe, & came to Berea, with twenty thousand foote men & two thousand horsemen.
5 Now Iudas had pitched his tent at *Eleasa, and three thousand chosen men with him.
6 And when they saw, that the multitude of the armie was great, they were sore afraide, & many conueyed themselues out of the hoste, so that there abode no mo of them, but eight hundred men.
7 When Iudas sawe that his hoste fayled him, and that he must needes fight, he was sore troubled in minde that he had no time to gather them together, & was discouraged.
8 Neuertheless, he saide vnto them that remained, Let vs rise, and go vp against our enemies, if peradventure we may be able to fight with them.
9 But they would haue stayed him, saying, We are not able: but let vs rather saue our lives: turne backe now, seeing our brethren are departed: for shal wee fight against them, that are so fewe?
10 Then Iudas said, God forbid, that we shoulde do this thing, to flye from them: if our time be come, let vs dye manfully for our brethren, and let vs not staine our honour.
11 Then the hoste remoued out of the tentes, and stoode against them, who had deuided their horsemen into two troupes, & they that threw with slings, & the archers marched in the foreward, & they that fought in the foreward, were all valiant men.
12 And Bacchides was in the right wing. So the armie drew nere on both sides, & blew the trumpets.
13 They of Iudas side blewe the trumpets also, and the earth shooke at the noyse of the armies. & the battell continued from morning to night.
14 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he took with him all the hardie men,
15 And brake the right wing, & followed vpon them vnto mount Azotus.
16 Howe when they whiche were of the left wing, saw that the right wing was discomfited they followed Iudas behind and them that were with him harde at the heeles.
17 Then was there a sore battell: for many were slaine of both the parties.
18 Iudas also himselfe was killed, & the remnant fled.
19 So Ionathan and Simon tooke Iudas their brother, and buryed him in his fathers sepulcre in the citie of Modin.
20 And all the Israelites wept for him, & mourned greatly for him, & lamented many dayes, saying,
21 How is the valiant man fallen which deliuered Israel!
22 Concerning the other things of Iudas, both the battels & the valiant actes that hee did, and of his worthynes, they are not written: for they were very many.
23 ¶ Now after the death of Iudas, wicked men came vp in all the coastes of Israel, and there arose all suche as gaue themselues to iniquitie.
24 In those dayes was there a very great famine in the lande, and all the countrey gaue ouer themselues with them.
25 And Bacchides did chuse wicked men, and made them lords in the land.
26 These sought out, & made searche for Iudas frends, & brought them vnto Bacchides, which auenged himselfe vpon them, & mocked them.
27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.
28 Then came al Iudas frends together, & said vnto Ionathan,
29 Seing thy brother Iudas is dead, and there is none like him to go forth against our enemies, euen against Bacchides, and

Ioseph. Antiq. 12. ca. 18
Or, the right horne.
Or, Laisa
Ioseph. Antiq. 13. ca. 2 & 3.
*He that was wont to praye and ouercome. is ouercome when hee trusteth in his strength & omitteth praier.

Or, against the enimies of our nation and against them of our nation that are enimies vnto vs,

30 Therefore, this day we chuse thee that thou maiest be our prince and captaine in his place to order our battell.

31 So Jonathan toke the gouernaunce vpon him at the same time, and ruled in stead of his brother Judas.

32 But when Bacchides knewe it, he sought for to slay him.

33 Then Jonathan and Simon his brother, perceiuing that, fled into the wildernesse of Thecua with all their companie, and pitched their tentes by the water poole of Asphar.

34 Which when Bacchides vnderstoode, he came ouer Jorden with all his hoast vpon the Sabbath day.

35 (Nowe had Jonathan sent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

Or, Iambri, 36 But þ children of *Ambri came out of Medaba, & tooke John, & all that he had, & when they had take it, went their way.

37 After this came word vnto Jonathan, & to Simon his brother that the childē of Ambri made a great marriage, and brought the bride from *Medaba with great pompe: for he was daughter to one of the noblest princes of Canaan.

Or, Nadabath.

38 Therefore they remembred John their brother, and went vp, and hid them selues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, & behold, there was a great noyse, & much preparation: then the bridegroome came forth, and his friends and his brethren met them with tymbrels, and instruments of musicke, and many weapons.

41 Then Jonathans men that lay in ambush, rose vp against them, and slue many of them, and the remnant fled into the mountaines, so that they tooke all their spoyles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had reuenged the bloud of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan saide vnto his companie, Let vs rise nowe, and fight against our enimies: for it is not to day as in time past.

45 Beholde, the battell is before vs, and behinde vs, and the water of Jorden on this side and that side, and the marise, and forest, so that there is no place for vs to turne aside.

46 Wherefore cry nowe vnto heauen, that ye may be deliuered from the power of your enimies: so they ioyned battell.

47 Then Jonathā stretched out his hand to smite Bacchides: but he turned aside from him and receuled.

48 Then Jonathan, and they that were with him, leapt into Jorden, and swimmed ouer vnto the further banke: but the other would not passe through Jorden after them.

49 Som that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Juda, as the castell of Jericho, and Emmaus, and Bethhoron, and Bethel, & Thamnatha, *Pharathom, and *Tepho, with high wals, with gates and with barrs,

Or, Pharatho.
Or, Thopo.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 Ye fortified also the citie Bethsura, & Gazara, and the castell, and set a garison in them with prouision of vitaules.

53 Ye toke also the chiefest mens sonnes in the countrey for hostages, and put them in the castell at Jerusalem to be kept.

54 ¶ Afterward in the hundreth, fiftie and thirde yeare, in the second moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie should be destroyed, and he pulled downe the monuments of the Prophetes, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for he was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides sawe, that Alcimus was dead, he turned againe to the King, and so the lande of Juda was in rest two yeares.

58 Then all the vngodly men held a counsell, saying, Beholde, Jonathan and his companie dwell at ease, and without care: wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went and consulted with him.

60 Who arose & came with a great hoast, and sent letters priuily to his adherents which were in Judea, to take Jonathan and those that were with him: but they could not, for their counsell was knowne vnto them.

61 And *they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slue them.

Or, Ionathā

62 ¶ Then Jonathan and Simon with their companie departed vnto *Bethbasin which is in the wildernesse, & repaired þ decay thereof, & made it strong.

Or, Bethbessen.

63 When Bacchides knewe this, he gathered all his hoast, and sent word to the that were of Judea.

64 Then came he and laid siege to Bethbasin, and fought against it a long season, and made instruments of warre.

65 But Jonathā had left his brother Simon in the citie, and went forth into the country, & came with a certain number,

66 And

Or, O da ver. 66 And slue 'Odomeras and his brethrē and the children of Phasiron in their tents: so he beganne to slap, and increased in power.

67 Simon also and his companie went out of the citie, and burnt vp the instruments of warre,

68 And fought against Bacchides, & discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men, *b* that gaue him counsell to come into the countrey, and slue many of them, and purposed to returne into his owne countrey.

b Wicked counsell faileth on the counsellers.

70 Whereof when Ionathan had knowledge, he sent ambassadours vnto him, to intreat of peace with him, and that the prisoners should be delivered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he would neuer doe him harme all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken afore time out of the land of Iuda, and so returned and went into his owne lande, neither did he come any more into their borders.

73 Thus the sworde ceased from Israel, & Ionathan dwelt at ‡Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 *Demetrius desireth to haue peace with Ionathan.* 18 *Alexander also desireth peace with the Iewes.* 48 *Alexander maketh warre against Demetrius.* 50 *Demetrius is slaine.* 51 *The friendship of Ptolomeus and Alexander.*

Ioseph. Antiq. 13. chap. 2. 3.

1 IN the hundreth and thirde score yeare came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolomais, and they receiued him, and there he reigned.

2 Now when Demetrius the King heard it, he gathered an exceeding great hoste, & went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathan, with louing wordes, as though he would preferre him.

4 For he saide, We will first make peace with him, before he ioyne with Alexander against vs.

5 Else he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, & to be confederate with him, and commanded the hostages that were in the castell, to be delivered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of al the people, and of them that were in the castell.

8 Therefore they were sore afraid, because they heard ꝑ King had giuen him licence to gather an armie.

9 So they that were of the castell, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, & began to build, and repaire the citie.

11 And he commanded the workmen to build the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sura remained certaine which had forsaken the Law and the cōmandements: for it was their refuge.

15 ¶ Nowe when King Alexander had heard of the promises that Demetrius had made vnto Ionathā: & when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had indured,

16 He saide, Might we finde such a man: nowe therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

18 KING Alexander to his brother Ionathan sendeth salutation.

19 We haue heard of thée, that thou art a very valiaunt man, & worthie to be our friend.

20 Wherefore this day we ordaine thée to be the hye Priest of thy nation, and to be called the Kinges friend: (and he sent him a purple robe, and a 'crowne of golde,) that thou maiest 'consider what is for our profite, and kéepe friendshippe toward vs.

'Or, mitre.

'Or, take our part.

21 So in the seuenth moneth of the hundreth and thirde score yere, vpon the feast day of the tabernacles, Ionathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sore, and saide,

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these wordes, KING Demetrius vnto the nations of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Nowe therfore remaine still, and kéepe fidelitie toward vs, and we will recompense you for the good thinges that ye haue done for vs.

28 And will release you of many charges, and giue you rewardes.

29 And nowe I discharge for your sake all the Iewes from tributes, and frée you from the customes of salt, and the crowne rayes, and from the third part of the seede.

30 And from the halfe of the fruite of the trees

Ioseph. Antiq. 13. cap. 3

trées which is mine owne ductie, I so release them that from this daye forth, none shall take any thing of the lande of Iuda, or of the three gouernmets which are added thereunto, as of Samaria & of Galile, from this day forth for euermore.

31 Ierusalem also with all things belonging thereto, shalbe holy and frée from the tenths & tributes.

32 Also I release the power of the castell which is at Ierusalem, and giue it unto the hie Priest, that he may set in it suche men, as he shall chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, & euery one of them shal be frée from tributes, yea, euen their cattell,

34 And all the feastes, & Sabbaths, & new moones, & the dayes appointed and the three dayes before the feaste, & the three dayes after the feast, shalbe dates of freedome & libertie for all the Iewes in my realme,

35 So that in them no man shall haue power to do any thing, or to vere any of them any maner of cause.

36 Also thyrtie thousand of the Iews shal be written up in the Kings hoste, & haue their wages payed them as appertayneth to all them that are of the Kinges armie: and of them shall bée ordeyned certaine to keepe the Kinges strong holdes.

37 And some of them shalbe set ouer the Kings most secret affaires, and their gouernours & their princes shalbe of them selues, & they shall liue after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the three gouernmets that are added unto Iudea from the countrey of Samaria, shalbe ioyned unto Iudea, & they shall bée as under one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais & the borders thereof unto the Sanctuarie at Ierusalé, for the necessarie expenses of the holie things.

40 Moreouer, I will giue euery yere fifteene thousand sicles of siluer of the Kings reuenues out of the places appertaining unto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeres, from hereforth they shall giue it toward the worke of the Temple.

42 And besides this, ỏ fiue thousand sicles of siluer which they received yerly of the account appointed for the interteinement of the Sanctuarie, these yeres passed, euen these things shalbe released because they appertaine to the Priestes that minister.

43 Item, whosoeuer they bé that flée unto the temple at Ierusalem, or within the liberties therof, & are indetted to the King for any maner of thing, they shalbe pardoned, and all that they haue in my realme.

44 For the buylding also and repayring of the workes of the Sanctuarie, expenses shall be giuen of the Kinges reuenues.

45 And for the making of the walles of Ierusalem, & fortifying it round aboute, that the holdes in Iudea may bee buylt up, shal also the costs be giuen out of the Kings reuennes.

46 ¶ But when Ionathan & the people heard these wordes, they gaue no credit unto them, neither received thé, for they remembred the great wickednes that he had done in Israel, and how sore hee had vered them.

47 Wherefore they agréed unto Alexander: for he was the first that had intreated of true peace with them, & so were confederate with him alway.

48 Then gathered King Alexander a great host, and camped ouer against Demetrius.

49 So the two Kings ioyned battel, but Demetrius hoste fled, & Alexander pursued him, and preuayled against them.

50 So that sore battel continued till the sunne went downe, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent ambassadours unto Ptolemeus the King of Egipt with these words, saying,

Ioseph. Antiq. l. 3. ca. 5.

52 For so muche as I am come againe to my realme, & am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, & emoy my countrey,

53 Séeing that I haue euē giuen him the battell, & hee & his army is discomfited by mé, & I sit in the throne of his kingdome,

54 Let us now make friendship together, & gine me now thy daughter to wife: so shall I be thy sonne in Law, & giue thée rewards, & unto her thinges according to thy dignitie.

55 Then Ptolemeus the King gaue answere, saying, Happie be the day, wherein thou art come againe into the lande of thy fathers, & sitest in the throne of their kingdome.

56 Nowe therefore will I fulfill thy wyting: but méete mé at Ptolemais that wée maye sée one another: and that I maye make thée my sonne in lawe, according to thy desire.

57 So Ptolemeus wēt out of Egipt with his daughter Cleopatra, & came unto Ptolemais in the hundreth thrée score & two yere,

58 Where King Alexander met him, & hée gaue unto him his daughter Cleopatra and maried them at Ptolemais with greate glorie, as the maner of Kings is.

59 ¶ Then

a And of the countrey beyond Iorden as Iosephus writeth.

59 ¶ Then wrote king Alexander vnto Jonathan, that he shoulde come & mete him.

60 So he went honourably vnto Ptolemais, and there he met the two kings and gaue them great presentes of siluer and gold, and to their friends, & founde fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, & wicked men to accuse him: but the king woulde not heare them.

62 And the king commanded that they shoulde take of the garmentes of Jonathan, and clothe him in purple: and so they did: and the king appointed him to sit by him,

63 And saide vnto his princes, Go with him into the middes of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers sawe his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote him among his chiefe friendes, & made him a duke, & partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnes.

Iosph. Antiq. 13. cha. 6.

67 ¶ In the hundreth, thirtieth & fiue yeare, came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, he was very sore, & returned vnto Antiochia.

69 Then Demetrius appointed Appollonius the gouernour of Coelosyria, who gathered a great host, and camped in Jamnia, & sent vnto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift vppe thy self against vs: & I am laughed at, & reproched, because of thee: now therefore why doest thou vaunt thy self against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into ye plain field, & there let vs trie the matter together: for I haue the strength of cities.

72 Aske & learne who I am, & they shall take my part: & they shall tell thee that your foote is not able to stand before our face: for thy fathers haue ben twise chased in their owne land.

73 And now how wilt thou be able to abide so great an host of horsemen & footemen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apolonius, he was moued in his mind: wherefore he chose ten thousand men, & went out of Jerusalem, & Simon his brother met him for to helpe him.

75 And he pitched his tents at Joppe: but they shut him out of the citie; for Apolonius garison was in Joppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apolonius hearing of this, tooke three thousand horsemen with a great host of footemen, and went toward Azotus, as though he would go forward, & came immediately into the plaine fielde, because he had so many horsemen, & put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere bande.

79 For Appollonius had left a thousand horsemen behind them in ambush.

80 And Jonathan knew that there was an ambushment behind him, & though they had compassed in his host, and shot dartes at the people from the morning to the euening.

81 Yet the people stoode still, as Jonathan had commanded them, till their horses were wearie.

82 Then brought Simon forth his host, & set them against the band: but the horses were weary, & he discomfited them, and they fled: so the horsemen were scattered in the field,

83 And they fled to Azotus, & came into the temple of Dagon their idole, that they might there saue themselues.

84 But Jonathan set fire vpon Azotus & all the cities rounde about it, and tooke their spoples, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine & burnt about eight thousand men.

86 So Jonathan remoued the hoste from thence, & camped by Ascalon, where the men of the citie came forth, & met him with great honour.

87 After this went Jonathan and his host again to Jerusale with great spoils.

88 And when king Alexander heard these thinges, hee began to do Jonathan more honour,

89 And sent him a collar of golde, as the vse is to bee giuen vnto such as are of the kings blood: he gaue him also Accaron with the borders therof in possession.

CHAP. XI.

1 The dissention betwene Ptolomeus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolomeus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

Iosep. Antiq. 13. ca. 7.

1 AND the king of Egipt gathered a great host, like the sand that lieth vpō the sea shore, & many ships, & wēt about through deceit to obtain ye kingdom of Alexander, & to ioine it vnto his owne realme.

2 Wherefore he wēt into Syria vp frendly wordes, and was let into the cities, and men came forth to mete him: for king Alexander had commanded them,

them to mēete him, because he was his father in lawe.
3 Nowe when he entered into the citie of Ptolemais, he left bands and garisons in euery citie.
4 And whē he came nēre to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, & the suburbes thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them by the way where he should passe.
5 And they tolde the King what Ionathā had done, to the intent they might get him euill will: but the King helde his peace.
6 And Ionathan met p̄ King with great honour at Joppe, where they saluted one an other, and lay there,
7 So when Ionathan had gone with the King unto the water that was called Eleutherus, he turned againe to Ierusalē.
8 So king Ptolomeus gate the dominion of the cities by the sea unto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,
9 ¶ And sent Ambassadours unto King Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thē my daughter, which Alexāder hath, & p̄ shalt reigne in thy fathers kingdome.
10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.
11 Thus he slandered Alexander, as one that should desire his kealme.
12 And he tooke his daughter from him, and gaue her unto Demetrius, and forsooke Alexāder, so that their hatred was openly knowne.
13 Then Ptolomeus came to Antiochia, where he set two crowns upon his own head, of Asia and of Egypt.
14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:
15 But when Alexander heard it, he came to warre against him, & Ptolomeus brought forth his hoste, and met him with a mightie power, & put him to flight.
16 Then fled Alexander into Arabia, there to be defended: so Ptolomeus was exalted.
17 And Zabdiel the Arabian smote off Alexanders head, and sent it unto Ptolomeus.
18 But the third day after, King Ptolomeus died: and they that were in the holdes, were slaine one of an other.
19 And Demetrius reigned in the hundreth, three score and seuenth yeare.
20 ¶ At the same time gathered Ionathan them that were in Judea, to lay siege unto the castell, which was at Ierusalem, and they made many instruments of warre against it.
21 Then went there certain ungodly persons, (which hated their owne people) unto King Demetrius, and tolde him that Ionathan besieged the castell.
22 So when he heard it, he was angrie, & immediatly came unto Ptolemais, and wrote unto Ionathan, that he should lay no more siege unto it, but that he should mēete him and speak with him at Ptolomais in all haste.
23 Neuertheless, when Ionathan heard this, he commaunded to beliege it: he chose also certaine of the Elders of Israel, and the Priestes, and put him selfe in daunger,
24 And tooke with him siluer and gold, & apparel, and diuers presents, and went to Ptolemais unto the King, and found fauour in his sight.
25 And though certaine ungodly men of his owne nation had made complaintes upon him,
26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends.
27 And confirmed him in the hie Priesthode with all the honourable thinges, that he had afore, & made him his chiefe friend.
28 Ionathan also desired the King, that he would make Judea frē with the three gouernements, and the countrey of Samaria, and Ionathan promised him three hundreth talents.
29 Whereunto the King consented, and gaue Ionathan writing of the same, cōtening these wordes,
30 KING Demetrius unto his brother Ionathan, and to the nation of the Iewes sendeth greeting.
31 We send you here a copie of the letter, which we did write unto our cousen Lasthenes concerning you, p̄ p̄ shuld see it.
32 King Demetrius unto Lasthenes his father sendeth greeting.
33 For the faithfulnesse that our friendes the nation of the Iewes keepe unto vs, and for their good will towardes vs, we are determined to do them good.
34 Wherefore we assigne to them p̄ coasts of Judea with the three gouernements Apherema, and Lydda, and Ramathe (which are added unto Judea from the countrey of Samaria) & all p̄ appertaineth to all them that sacrifice in Ierusalem: both concerning p̄ payments which the king tooke yeareip afore time, both for the fruites of the earth, and for the fruites of the trees.
35 As for the other things appertaining unto vs of the tenthes & tributes, which were due unto vs, and the customes of salt, and crowne tares, which were paid unto vs, we discharge them of all from henceforth.
36 And nothing hereof shall be reuoked from this time forth and for euer.
37 Therefore see that ye make a copie of these thinges, and deliuer it unto Ionathan, that it may be set up upon the holy mount in an open place.
38 After this when Demetrius the king sawe that his lande was in rest and that

no resistance was made against him, he sent away all his host, every man to his owne place, except certaine bandes of strangers, whome he brought from the ples of the heathen: wherefore all his fathers host hated him.

39 Nowe was there one Tryphon, that had ben of Alexanders part afore, which when he sawe that all the host murmured against Demetrius, he went to 'Simalcue the Arabian, that brought up Antiochus the sonne of Alexander.

'Or, Emalcuel.

40 And say sore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers steade: he tolde him also what great euill Demetrius had done, and howe his men of warre hated him, & he remained there a long season.

41 Also Jonathan sent vnto King Demetrius to driue them out which were in the castell at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I wil not only do these thinges for thee & thy nation, but if opportunitie serue, I wil honour thee and thy nation.

43 Now therefore thou shalt do me a pleasure, if thou wilt send me men to helpe me: for all mine arme is gone from me:

44 So Jonathan sent him three thousand strong men vnto Antiochia, & they came vnto the King: wherefore the King was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth and twentie thousand men, gathered them together in the middes of the citie, and would haue slaine the King.

46 But the King fled into the palace, and the citizens kept the stretes of the citie, and began to fight.

47 Then the King called to the Jewes for help, which came to him altogether, and went abroad through the citie,

48 And slue the same day an hundreth thousand, and set fire vpon the citie, and tooke many spoyles in that day, and deliuered the King.

49 So whe the citizens sawe that the Jewes had gotten the vpper hande of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

'Or, giue vs the right hand.

50 'Graunt vs peace, and let the Jewes cease from vexing vs and the citie.

51 So they cast away their weapons, and made peace, and the Jewes were greatly honoured before the King, and before all that were in his Kealme, and they came againe to Jerusalem with greate pray.

52 Then King Demetrius sat in ye throne of his kingdom, & had peace in his land.

53 Neuertheleste he dissembled in all that euer he spake, and withdrewe him selfe from Jonathan, neither did he reward him according to the benefites which he had done for him, but troubled him verie sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, and they fought against him, who fled and turned his backe.

56 So Tryphon tooke the 'beastes, and wanne Antiochia.

'Or, elephãts

57 And yong Antiochus wrote vnto Jonathan, saying, I appoint thee to be the chiefe Priestes, and make thee ruler ouer the foure gouernements, that thou maiest be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 He made his brother Simon also captaine from the coasts of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the city beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fire, & spoyled thē.

62 Then they of Gaza made supplication vnto Jonathā, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Jerusalem, and went thorowe the countrie vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Bethsura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace w̃ him, which he graunted them, and afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Jonathan with his host came to the water of Genesar, and betimes in the morning came to ye plaine of Asor.

68 And beholde the hostes of the 'straungers met him in the plaine, and had laid ambushmentes for him in the mountaines.

'Or, heathen.

69 So that when they came against them, the ambushments rose out of their places and fairmished.

70 So that all that were of Jonathās side, fled: & there was not one of them left, except Mattathias the sonne of 'Absalomus, and Judas the sonne of Calphi the captaines of the hoste.

'Or, Abessalomus.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, & put the to flight, so that they fled away.

73 Nowe

73 Nowe when his owne men that were fled, sawe this, they turned againe unto him, and helped him to follow after all unto their tentes at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned again to Jerusalem.

CHAP. XII.

1 *Jonathan sendeth ambassadours to Rome. 2. And to the people of Sparta, to renewe their couenant of friendship. 20. Jonathan putteth to flight the princes of Demetrius. 40. Tryphon taketh Jonathan by deceit.*

1 JOnathan now seeing ꝑ the time was meete for him, chose certeine men, & sent them unto Rome, to establishe and renewe the friendship with them.

Ioseph. Antiq. 13. cha. 8

2 He sent lettters also unto [a] the Spartians and to other places, for the same purpose.

[a] Or, Lacedemonians.

3 So they went unto Rome, and entred into the Senate, and said, Jonathan the hie Priest and the nation of the Jewes sent vs unto you, for to renewe friendshippe with you, and the bonde of loue, as in time past.

4 So the Romains gaue the free pasports, that men shoulde leade them home into the land of Juda peaceably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote unto ꝑ Spartians.

6 Jonathan the hie Priest with the Elders of the nation, and the Priestes, and the rest of the people of the Jewes, send greeting unto the Spartians their brethren.

7 Heretofore were letters sent unto Onias the hie Priest, from [a] Arius, which then reigned among you, that ye would be our brethren, as the copie here under written specifieth.

Ioseph. Antiq. 12. cha. 5

[a] Or, Darius.

8 And Onias intreated the ambassadour honorably, & receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we neede no such writings: for we haue the holie bookes in our hands for comfort.

10 Neuertheleſſe we thought it good to sende unto you, for the renewing of the brotherhode and friendshippe, least we should be strange unto you: for it is long since the time that ye sent unto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other days appointed, whe we offer sacrifices and prayers, as it is meete & conuenient to thinke uppon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that kinges roundde about vs haue fought against vs,

14 Yet would wee not be greeuous unto you, nor to other of our confederats and friendes in these warres.

15 For we haue had help from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius, the sonne of Antiochus, and Antipater the sonne of Jason, and sent them unto the Romaines, for to renewe that former friendship with them, and league.

17 We commaunded them also to goe unto you, and to salute you, and to deliuer you our letters, concerninge the renewing of our brotherhood.

18 And nowe ye shall doe vs a pleasure to giue vs an answere of these thinges.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sente unto Onias.

20 THE KING of the Spartians unto Onias the hie Priest sendeth greeting.

21 It is founde in writing, ꝑ the Spartians and Jewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe wel to write unto vs of your prosperitie,

23 As for vs, we haue written vn to you that your cattel and goods are ours, and ours are yours: these thinges haue we commaunded to be shewed unto you.

24 ¶ Now when Jonathan heardе, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Jerusalem, and met them in the lande of Hamath: for he gaue them not space to come into his owne countrie.

26 And he sent spies unto their tentes, which came again, and tolde him, that they were appointed to come upon him in the night.

27 Wherefore when the sunne was gone downe Jonathan commanded his men to watche, and to be in armes readie to fight all the night, and set watchmen roundeabout the host.

28 But when the aduersaries heard that Jonathan was readie with his men to the battell, they feared and trembled in their heartes, and kindled fire in their tentes, and fled away.

29 Neuertheles Jonathan and his companie knewe it not till the morning: for they sawe the fires burning.

30 Then Jonathan followed upon them but hee coulde not ouertake them: for they were gone ouer the flode Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedei, and slewe them, and toke their spoyle.

32 He proceeded further also and came unto Damascus, and went thorowe all the countrie.

33 But Simon his brother went forth, and came to Ascalon and to the nerte

holdes, departing vnto Ioppe, & wanne it.

34 For he heard that they would deliuer the holde to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holdes in Iudea,

36 And to make the walles of Ierusalem higer, and to make a great mount betwixt the castell & the citie, for to separate it from the citie, that it might be alone, and that men should neither bye, nor sell in it.

37 So they came together to buylde vp the citie: for parte of the wall vppon the bycke of the East side was fallen down, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates & barres.

Ioseph. Antiq. 13. cha. 9

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the King Antiochus.

40 But he was afraied that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed and came vnto Bethsan.

41 Then went Ionathan forth against him to battell with fourtie thousande chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Ionathan came with so greate an hoste, he durst not lay hande vpon him.

43 But receiued him honorably, and commended him vnto all his friendes, gaue him rewardes and commanded his men of warre to be as obedient vnto him as to him selfe,

44 And saide vnto Ionathan, Why hast thou caused this people to take such travell, seeing there is no warre betweene vs?

45 Therefore nowe sende them home again, and chuse certeine men to wayte vppon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, & all them that haue ye charge of the common affayres: so will I returne and departe: for this is the cause of my comming.

46 Ionathan beleeued him, and did as he saide, and sent away his hoste, whiche went into the lande of Iuda,

47 And retained but three thousand with him, whereof he sent two thousande into Galile, and one thousande went with him selfe.

48 Now assone as Ionathan entered into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an host of footemen, & horsemen vnto Galile, and into ye great playne, to destroye all Ionathans companie.

50 But when they knew that Ionathan was taken and slaine, & those that were with him, they incouraged one an other, and came forth against them readie to the battell.

51 But when they which followed vpon them sawe that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewayled Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they saide, Nowe haue they no captaine, nor any man to helpe them: therefore let vs nowe fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17. Tryphon, taking his children, and money for the redemption of Ionathan, killeth him and his children. 31. Tryphon killeth Antiochus, and possesseth the realme. 36. Demetrius taketh truce with Simon. 43. Simon winneth Gaza. 50. He possesseth the tower of Sion. 53. He maketh his sonne Iohn captaine.

1 NOw whē Simon heard that Tryphon gathered a great hoste to come into the lande of Iuda, and to destroy it,

Ioseph. Antiq. 13. cha. 9

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Ye know what great things I, and my brethren, & my fathers house haue done for the lawe and the Sanctuarie, and the battels and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am lefte alone.

5 Nowe therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie, and our wiues, & our children: for all the heathen are gathered together to destroy vs of verie malice.

7 In hearing these wordes the hartes of the people were kindled,

8 So that they cried with a lowde voyce saying, thou shalte be our captaine in steade of Iudas and Ionathan the brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, wee will doe it.

10 ¶ So he gathered al the men of warre, making haste to finish the walles of Ierusalem, and fortified it rounde about.

11 Then sent he Ionathan the son of Absalemus with a great host vnto Ioppe, which drove the out that were therein, and

and remained there him selfe.

12 Tryphon remoued also from Prolemais with a great arme, to come into the land of Iuda, and Jonathan was with him as prisoner.

*Or, Addus. 13 And Simon pitched his tents at *Adidis vpon the open plane.

14 But when Tryphon knew that Simon stood vp in stead of his brother Jonathan, and that he would fight against him, he sent messingers vnto him, saying,

15 Where as we haue kept Jonathan thy brother, it is for money that he is owing in the Kinges account concerning the busines that he had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when he is letten fourth, he will not turne from vs, and we will send him againe.

17 Neuertheleste Simon knew þ̃ he dissembled in his words, yet commanded he the money & children to be deliuered vnto him, least he should be in greater hatred of the people of Israel.

18 Why might haue said, Because he sent him not the money & the children, therefore is Jonathan dead.

19 So he sent the children and an hundreth talents: but he dissembled, and would not let Jonathan go.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste

21 Now they that were in the castel, sent messengers vnto Tryphon, þ̃ he should make hast to come by the wildernes, and to send them vitaules.

22 So Tryphon made readie al his horsemen: but the same night fel a verie great snowe, so that he came not, because of the snowe: but he remoued & went into the countrie of Galaad.

23 And when he came nere to Bascama, he slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him verie long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behinde and before,

28 And set vp seuen pillers vpon it, one against another, for his father, his mother, & foure brethren,

29 And set great pillers round about thé, & set armes vpon the pillers for a perpetuall memoine, and carued shippes beside the armes, that they might be séene of men sailing in the sea.

30 This sepulchre which he made at Modin, standeth yet at this day.

31 ¶ Now as Tryphon went fourth with the yong King Antiochus, he slew him him traiterously,

Ioseph. Antiq. lib. 13. ca. 10

32 And reigned in his stead, and crowned him selfe King of Asia, & brought a great plague vpon the land.

33 Simon also built vp the castels of Iudea, and compassed them about with high towres, & great walles euen with towres, and gates and barres, & laid vp vitaules in the strong holdes.

34 ¶ Moreouer Simon chose certeine men & sent them to King Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,

36 DEMETRIVS the King vnto Simon the high Priest, and the friend of Kings, and to the Elders and to the nation of the Jewes sendeth greeting.

37 The golden crowne, & *precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things, wherein we made you free.

Or, collar, or, bandrick: in Greeke Baimen, or, baheu.

38 So the things þ̃ we haue granted you, shalbe stable: the strong holdes which ye haue builded shalbe your owne.

39 Also we forgiue the ouersightes, and faultes committed vnto this day, & the crowne tare that ye ought vs: & where as was any other tribute in Jerusalem, it shalbe now no tribute.

40 And they that are mete among you to be written with our men, let them be written þ̃, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuentie yeare.

42 And þ̃ people of Israel began to write in their letters, & publike instrumentes, IN THE FIRST yeare of Simon, the high and chéfe Priest, gouernour and prince of the Jewes.

43 In those days Simon camped against Gaza & besieged it round about, where he set vp an engine of warre, and approched nere the citie, and bet a towre and tooke it.

44 So they that were in the engine, leapt into the citie, & there was a great trouble in the citie.

45 In so much that the people of the citie rent their clothes, and clymed vp vpon the walles with their wiues, and children, and cried with a lowde voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercie.

47 Then Simon pitied them, and would fight no more against them, but put thé out of the citie, and cleansed the houses, wherein the idols were, and so entered therein to with Psalmes and thankesgiuing,

48 So when he had cast all the filthinesse out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now, when they in the castel at Ierusalem were kept, that they could not come forth nor go into the countrie, neither bye nor sell, they were verie hungrie, and many of them were famished to death,

50 In so much that they besought Simon to make peace with, the: which he granted them, and put them out from thence, and cleansed the castel from filthinesse.

51 And vpon the three & twentieth day of the second moneth, in the hundreth seuentie, and one peare, they entred into it with thanksgiuing, and branches of palmetrees, and with harpes, and with cymbales, and with viales, and with Psalmes, and songes, because the great enimie of Israel was ouercome.

52 And he ordeined ꝑ the same day should be kept euerie peare with gladnesse.

53 And he fortified the mount of the Temple that was beside the castell where he dwelt himselfe with his compaine.

54 Simon also seeing that Ioh̃ his sonne was now a man, he made him capteine of all the hostes, and caused him to dwel in [a] Gazaris.

[a] Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon beeing capteine, there is great quietnesse in Israel. 18 The couenant of friendshippe with the Romanes, and with the people of Sparta is renewed.

1 IN the hundreth, seuentie & two peare gathered King Demetrius his hoste, & departed vnto Media, to get him help to fight against Tryphon.

2 But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him alive.

3 So he went and ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the ples of the sea.

6 He enlarged also the borders of his people, and conquered the countries.

7 He gathered vppe many of their people that were prisoners, and he had the dominion of Gazaris, and Bet-Sura, and the castell, which he cleansed from filthinesse, and there was no man that resisted him,

8 So that euerie man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruite.

9 The Elders sate in the open places and consulted altogether for the common wealth, and the yong men were honoraby clothed and armed.

10 He prouided vitaulles for the cities, and all kind of munition, so that his glorious fame was renoumed vnto the end of the worlde.

11 He made peace throughout the land, & Israel had perfite mirth and ioy.

12 For euerie man sate vnder his vine, & the fig trees, and there was no man to frap them.

13 There was none in the land to fight against them: for then the Kings were ouercome.

14 He helped all those that were in aduersitie among his people: he was diligent to see the Law kept, and he tooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Ionathan was dead, they were verie sorie.

17 But when they heard that Simon his brother was made highe Priest in his stead, and how he had wonne the land against with the cities in it,

18 They wrote vnto him in tables of brass, to renue the frendship, and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priestes, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glorie and honour, we were glad of their comming.

22 And haue registred their ambassage in the publike records in this manr, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours came vnto vs to renue amitie with vs.

23 And it pleased the people that the men should be honourably intreated, & that the copie of their ambassage should be registred in the publike records, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chefe Priest.

24 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstoode, they saide, What thanks shal we recompence againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue established Israel, and ouercome their enimies, and haue confirmed

med the libertie thereof: therefore they wrote this in tables of brasse, and set it vppon pilars in mount Sion.

27 The copie of the writing is this, in the eight and twentie daye of the moneth ¶ Eual in the hundreth, seuentie and two yeare, in the thirde yeare of Simon the high Priest,

¶ August.

28 In *Dareatel in the great congregation of the Priestes, & of the people, and of the gouernours of the nation, and of the Elders of the countrey, we woulde signifie vnto you, p mane battels haue bene fought in our countrie.

*Or, Ierusalem.

29 Whereon Simon the sonne of Mattathias (sone of the children of Iario) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might be maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their highe Priest, and iolard with his people.

31 After that would their enemies haue inuaded their countrie, and destroyed their land, and lay their handes on their Sanctuarie.

32 Then Simon resisted them & fought for his nation, and spent much of his own substance, & armed the valiant men of his nation, and gaue them wages.

33 He fortified also p cities of Iudea, and Bethsura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) & set there a garison of the Iewes.

34 And he fortified Ioppe, which lyeth vppon the sea, and Gazara that borderetb vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with thinges necessarie for the reparation thereof.

*Or, Gaza, or Gazaris.

35 Now when the people sawe the faithfulnesse of Simon, and to what glorie he thought to bring his nation vnto, they made him their gouernour, & the cheefe Priest, bycause he had done al these thinges, and for the vprightnesse, and fidelitie that he had kept to his nation, and that sought by all meanes to exalt hys people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrie, and they also yt the were in the citie of Dauid at Ierusalem, where they had made the a castel, out of the which they went and defiled all thinges that were aboute the Sanctuarie, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, & raised vp the walles of Ierusalem.

38 And King Demetrius confirmed him in his high Priesthood for these causes.

39 And made him one of his friendes, & gaue him great honour.

40 For it was reported p the Romanes called the Iewes their friends, & confederates, and that they honourably receiued Simons ambassadours,

41 And yt the Iewes and Priests consented, p Simon should be their prince, and high Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine, & haue the charge of the Sanctuarie, & so let men ouer the workes, and ouer the countrie, and ouer the weapons, and ouer the fortresses, and that should make provision for the holy thinges,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare golde,

44 And that it should not be lawfull for any of the people or Priestes to breake any of these thinges, or to withstande his wordes, or to call any congregation in the countrie without him, or be clothed in purple, or weare a collar of gold:

45 And if any did contrarie to these thinges or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the prince of the Iewes, and of the Priestes, & to be the cheefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same should be layed vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenaunt of friendship with Simon. 11. Tryphon is pursued. 15. The Romanes write letters vnto Kinges and nations in the defence of the Iewes. 27. Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

1 MOreouer King Antiochus the son of Demetrius sent letters from the ples of the Sea vnto Simon the Priest, and Prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine Pestilent men haue vsurped the kingdome of our fathers, I am purposed to chalenge the Realme again, and to restore it to the old estate: wherefore I haue gathered a great hoste and prepared shippes of warre,

4 That I may goe thorow the countrie, and be auenged of them, yt the haue destroyed our countrie, and wasted many cities in the realme.

5 Nowe therefore I doe confirme vnto thee all p libertie, whereof al the kings my progenitors haue discharged thee, and all the payments, whereof they

haue released thee.
6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,
7 And that Ierusalem, and the Sanctuarie be free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine handes, shall be thine.
8 And all that is due vnto the King, and all that shall be due vnto the King, I forgiue it thee, from this time forth for euermore.
9 And when we haue obteined our kingdome, we will giue thee, and thy nation & the Temple great honour, so that your honour shall bee knowen throughout the worlde.

Ioseph. Antiq. 13. cha. 11

10 ¶ In the hundreth seuentie and foure yeare went Antiochus into his fathers lande, and all the bandes caue together vnto him, so that fewe were lefte with Tryphon,
11 So the King Antiochus pursued him, but he fled and came to Doza, which lyeth by the sea side.
12 For he saw that troubles were toward him, and that the armie had forsaken him.
13 Then camped Antiochus against Dora with an hundreth and twentie thousande fighting men, and eight thousande horsemen.
14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, and by sea, in so much that they suffered no man to goe in nor out.
15 In the meane season came Numenius, and his companie from Rome, having letters written vnto the Kinges & countries, wherein were contained these wordes,
16 Lvcius the Consul of Rome vnto King Ptolemeus sendeth greeting.
17 The ambassadours of the Iewes are come vnto vs as our friendes and confederate from Simon the high Priest, & from the people of the Iewes to renewe friendship, and the bond of loue,
18 Who haue brought a shielde of golde weying a thousand pound.
19 Wherefore we thought it good to write vnto the Kings and countries, that they shoulde not goe about to hurt them, nor to fight against them, nor their cities, nor their countrie, neither to maintaine their enemies against them.
20 And we were content to receiue of the the shielde.
21 If therefore there be any pestilent fellowes fled from their countrie vnto you deliuer them vnto Simon the hie Priest, that he may punishe them according to their owne lawe.
22 The same things were written to Demetrius the King, and to Attalus, and to Arathes and to Arsaces.
23 And to al countries, as Sampsames, and to them of Sparta, and to Delus, and to Mindus and to Sicion, and to Caria, and to Samos and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Side, and to Coryna, and to Gnidon, and to Cyprus, and to Cyrene.

Or, Mido, or, Mydus.

24 And they sent a copie of them to Simon the high Priest.
25 ¶ So Antiochus the King camped against Doza the seconde time euer readie to take it, and made diuerse engines of warre, & kept Tryphon in, that he could neither goe in nor out.
26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.
27 Nevertheless, he woulde not receiue them, but brake all the couenant, wherehe had made with him afore, and withdrewe him selfe from him.
28 And sent vnto him Athenobeus one of his friendes to communne with him, saying, Ye withholde Ioppe, and Gazara with the castell that is at Ierusalem, the citie of my realme,
29 Whose borders ye haue destroyed and done great hurt in the lande, and haue ꝑ gouernnet of many places of my kingdome.
30 Wherefore nowe deliuer the cities, which ye haue taken, with the tributes of the places, ꝑ ye haue rule ouer without the borders of Iudea,
31 Or else giue me for them fiue hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fiue hundreth talentes: if not, wee will come and fight against you.
32 So Athenobius ꝑ Kings friend came to Ierusalem, and when he sawe the honour of Simon, and the cupboyd of gold and siluer plate, and so great preparation he was astonished, and tolde him the Kinges message.
33 Then answered Simon, and saide vnto him, We haue neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, whiche our enemies had vnrightcously in possession a certaine time,
34 But when we had occasion we recouered the inheritance of our fathers.
35 And whereas thou requirest Ioppe & Gazara, they did greate harme to our people, and ouerowe our countrie, yet will we giue an hundreth talentes for them. But Athenobius answered him not one worde,
36 But turned againe angrie vnto the King, and told him all these words, and the dignitie of Simon, with all that he had seene: & the King was verie angrie.
37 ¶ In the meane time fled Tryphon by shippe vnto Orthosias,
38 Then the King made Cendebeus captaine of the sea coast, & gaue him bands of footemen and horsemen,
39 And commaunded him to remoue the host

Or, Sampsare.
Or, Delo.
Or, complaines concerning.

hoste toward Judea, and to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Jamnia, & began to vex the people, and to inuade Judea, and to take the people prisoners, and to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes vp the wayes of Judea, as the king had commaunded him.

CHAP. XVI.

2 *Cendebeus the capteine of Antiochus hoste is put to flight by the sonnes of Simon.* 11 *Ptolemeus the sonne of Abobus killeth Simon & his two sonnes at a banket.* 23 *Iohn killeth them that lye in wayte for his life.*

Ioseph. Antiq. 13. ca. 11

1 THen came Iohn vp from Gazara, & tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sons, Judas and Iohn, & saide vnto them, I, and my brethren, and my fathers house, had euer from our youth vnto this day fought against the enimies of Israel, & the matters haue had good successe vnder our handes, and we haue delivered Israel oftentimes.

3 But I am now olde, & ye by Gods mercie are of a sufficient age: be ye therefore in stead of me, and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrie with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: & beholde, a mightie great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, & when he saw that the people was afraide to go ouer the riuer, he went ouer first himselfe, and the men seeing him, passed through after him.

7 Then he diuided his men, & set the horsemen in the middes of the footemen.

8 For their enimies horsemen were verie many: but when they blew ye trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Iuda Johns brother wounded: but Iohn followed after them, til he came to Cedron, which Cendebeus had buylt.

10 Also they fled vnto the towers, that were in the fieldes of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into ye land of Iuda.

11 ¶ Now in the field of Jericho was Ptolemeus the sonne of Abubus made capteine, and he had abundance of siluer and golde.

12 (For he had married the daughter of the highe Priest.)

13 Therefore he waxed proude in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorowe the cities of the countrie, & studied carefully for them, he came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth, seuentie and seuen yere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued the by treason into a little holde, called Dochus, which he had built, where he made them a great banket, and had hid men there.

16 So when Simon and his sonnes had made good cheere, Ptolemeus stode vp with his men, and took their weapons, and entred in to Simon in the banket house, & slew him with his two sonnes, and certeine of his seruaunts.

17 Wherby he committed a great vilenie, and recompensed euill for good.

18 Then wrote Ptolemeus these thinges and sent to the king, that he might send him an hoste to helpe him, & so would deliuer him the countrie with the cities.

19 He sent other men also vnto Gazara, to take Iohn, & sent letters vnto ye capteins to come to him, and he would giue them siluer and golde and rewardes.

20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.

21 But one came before, and tolde Iohn in Gazara, that his father and his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When he heard this, he was sore astonished, and laide handes of them ye were come to him, & slew them: for he knewe that they went about to kill him.

23 Concerning other thinges of Iohn, both of his warres, & of his noble acres (wherein he behaued himselfe manfully) of the building of walls which he made, and other of his dedes,

24 Behold, they are written in the chronicles of his Priesthod, from the time, ye he was made high Priest after his father.

The second Booke of the Maccabees.

CHAP I.

1 *An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhorte them to giue thankes for the death of Antiochus.* 19 *Of the fire that was hid in the pit. The prayer of Neemias.*

1 THE brethren the Iewes, whiche be at Ierusalem, and they that are in the countrie of Judea, vnto the brethren the Iewes, that are throughout Egypt, sende salutation, and prosperitie.

2 God be gratious vnto you and remember his couenant made with Abraham, & Isaac, and Iacob his faithfull seruants,
3 And give you all an heart, to worship him, & to do his will with a whole heart and with a willing minde,
4 And open your hearts in his law, and commandements, and send you peace,
5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.
6 Thus now we pray here for you.
7 When Demetrius reigned, in the hundrieth, thirtiethe and ninthe yeare, we Iewes wrote vnto you in the trouble, & violence þ came vnto vs in those yeares, after that Iason, and his companie departed out of the holie land and kingdome,
8 And burnt the porch, and shed innocent bloud. Then we prayed vnto the Lord, and were heard: we offred sacrifices & fine flowre, and lighted the lampes, & set forth the bread.
9 Now therfore kepe ye the days of the feast of the Tabernacles in the moneth Chasleu.
10 ¶ In the hundrieth, fourescore & eight yeare, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus king Ptolomeus maister, which is of the stocke of the annointed Priestes, and to þ Iewes that are in Egypt, sendeth greeting and health.
11 In so much as God hath delivered vs frõ great perils, we thanke him highly, as though we had ouercome the king.
12 For he brought them into Persia by peapes, þ fought against the holie citie.
13 For albeit the captein, & the armie, that was with him, seemed inuincible, yet they were slame in the temple of Nanea, by the deceit of Naneas Priestes.
14 For Antiochus, as though he would dwell with her, came thither he, and his friendes with him, to receiue money vnder the title of a dowrie.
15 But when the Priestes of Nanea had laid it forth, and he was entred with a small companie within the temple, they shut the temple, when Antiochus was come in.
16 And by opening a priuie doore of the vaute, they cast stones, as it were thunder, vpon the capteine and his, and hauing bruised them in peeces, they cut of their heades and threwe them to those that were with out.
17 God be blessed in all thinges, which hath delivered by the wicked.
18 Whereas we are now purposed to kepe the purification of the Temple vpon the fiue & twentie day of the moneth Chasleu, we thought it necessarie to certifie you thereof, that ye also might kep the feast of the Tabernacles, and of the fire which was giuen vs when Neemias offred sacrifice, after that he had built the Temple, and the altar.
19 For when as our fathers were led away into Persia, the Priestes, which sought the honour of God, tooke the* fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euerie man. *Leuit.6.13. & 10.2. & 16.12.
20 Now after many yeares when it pleased God that Neemias should be sent frõ the king of Persia, he sent of the posteritie of those Priests, which had hid it to fetch the fire, and as they tolde vs, they found no fire, but thicke water.
21 Then commanded he them to draw it vp, & to bring it: & when the things apperteining to the sacrifices were brought Neemias commanded the Priestes to sprinkle the wood, and the thinges laide thereupon with water.
22 When this was done, & the time came that the sunne shone, which afore was hid in the cloude, there was a great fire kindled, so that euerie man marueiled.
23 Now the Priests, and all prayed, while the sacrifice was consuming: Ionathan began, & the other answered thereunto.
24 And the prayer of Neemias was after this manner, O Lord, Lord God maker of al things, which art fearefull, & strong, and righteous, & merciful, and the only and gratious king,
25 Only liberall, onely iust and almightie & euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,
26 Receiue the sacrifice for thy whole people of Israel, & preserue thine owne portion, and sanctifie it.
27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vppon them which are despised, & abhorred, that the heathen may know that þ art our God.
28 Punish them that oppresse vs, & with pride do vs wrong.
29 Plant thy people againe in thine holie place* as Moyses hath spoken. *Deu.30.5.
30 And the Priestes sang Psalmes thereunto.
31 Now when the sacrifice was consumed, Neemias commaunded the great stones to be sprinkled with the residue of the water.
32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.
33 ¶ So when this matter was knowen, it was tolde the king of Persia, þ in the place where the Priests, which were led away, had hid fire, there appeared water, wherewith Neemias & his companie had purified the sacrifices.
34 The king tried our the thing, & closed the place about, and made it holie.
35 And to them that the king fauoured, he gaue and bestowed many gifes.
36 And Neemias called the same place *Ephthar, which is to say, purificatiõ: but many men call it* Nephthar.

*a That is to say, a shining, it is also called Nephi.
Or, Nephthar which is a cleansing.

CHAP.

4 How Ieremie bid the tabernacle, the Arke & the altar in the hil. 23. Of the fiue bookes of Iason conteined in one.

1 IT is fownd also in the writings of Ieremias the Prophet, that he commanded them, which were caried away, to take fire, as was declared, & as the Prophet commanded them that were led into captiuitie,

Baruch. 6. 1. & 6. 2 * Giuing them a law that they shoulde not forget the commandementes of the Lord, & that they should not erre in their mindes, when they saw images of golde and siluer, with their ornaments.

3 These & such other thinges commanded he them, and exhorted them that they shoulde not let the Lawe go out of their hearts.

4 It is written also, howe the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, & followe him: & when he came vp into the mountaine where Moyses went vp, * & sawe

Deut. 34. 1. the heritage of God,

5 Ieremias went forth, & founde an hollow caue, wherin he laid the Tabernacle, and the Arke and the altar of incense, & so stopped the doore.

6 And there came certein of those that followed him, to marke the place: but they could not find it.

7 Which when Ieremias perceiued, he reproued them, saying, As for that place, it shalbe vnknowen, vntill the time that God gather his people together againe & that mercie be shewed.

8 Then shall the Lorde shewe them these thinges, & the maiestie of the Lord shal appeare & the cloude also, as it was shew-

1. King. 8. 14 23. 30. 2. chronicl. 6. 21. ed vnder Moyses, & as* when Solomō desired, that the place might be honoured by sanctified.

9 For it is manifest that hee, being a wise man, offred the* sacrifice of dedicatiō, and

1. Kings. 8 6. 2. 65. consecration of the Temple.

2. chronic. 7. 4. 8. Leuit. 9. 24. 3. Chron. 7. 1. 10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, & consumed ye sacrifice: so when Salomō prayed, * the fire came downe from heauen, and consumed the burnt offering.

11 And Moyses said, Because the sinne offering was not eaten, therefore is it cōsumed.

12 So Salomon kept those eight dayes.

*some read Ieremie 13 These thinges also are declared in the writings, and registers of Ieremias, and how he made a library, & how he gathered the acres of the kinges, & of the prophets, & the acts of Dauid, & the epistles of the kinges concerninge the holye gifres.

14 Euen so Iudas also gathered al things that came to passe by the warres that were among vs, which thinges we haue.

15 Wherefore if ye haue nede therof, send some to fetche them vnto you.

16 Whereas we yhe are about to celebrate the purification, we haue write vnto you, & ye shal do well, if yee keepe the same dayes.

17 We hope also that ye God, which delivered all his people, & gaue an heritage to them all, and the kingdom, & the Priesthode, & the Sanctuary,

18 *As he promised in the Law, wil shortly haue mercie vpon vs, & gather vs together from vnder the heauen into his holy place: for he hath saued vs frō great perils, & hath cleansed the place. Deut. 30. 5

19 As concerning Iudas Maccabeus, & his brethren, the purification of ye great Temple, & the dedication of the altar,

20 And the warres against Antiochus Epiphanes, & Eupator his sonne,

21 And the manifest signes, that came from heauen vnto those, which manfully stood for the Iewes religion: (for though they were but few, yet they ran through whole citteis, & pursued the barbarous armies,

22 And repaired the Temple that was renowned throughout all the world, & deliuered the citie, & estabilished the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 We will assay to abridge in one volume those thinges, that Iason the Cirenean hath declared in fiue bookes.

24 For considering the wonderfull number, & the difficultie that they haue that would be occupied in the rehearsal of stories, because of the diuersitie of the matters,

25 We haue indeuoured, that they that would read, might haue pleasure, & that they which are studious, might easelye keepe them in memorie, & that whosoeuer read them, might haue profit.

26 Therefore to vs that haue taken in hād this great labour, it was no easie thing to make this abridgement, but required both sweate, and watching.

27 Like as he that maketh a feast, & seeketh other mens commoditie, hath no small labour: so we also for many mens sakes are very wel content to vndertake this great labour.

28 Leaning to the author ye exact diligence of euery particular, wee wil labour to go forward according to the prescript order of an abridgement.

29 For as he that wil build a new house, must prouide for the whole building, but hee that setteth out the plat or goeth about to paint it, seeketh but only what is comely for the decking thereof:

30 Euen so I thinke for vs that it appertaineth to the first writer of a storie to enter deeply into it, & to make mention of all thinges, and to bee curious in euery part.

31 But it is permitted to him that wil shorten it, to vse few words, & to auoide those things that are curious there in

32 Here then wil we beginne the storie, ad-

ding thus much to our former wordes, that it is but a foolish thing to abounde in wordes before the storie, & to be short in the storie.

CHAP. III.

2 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon vttereth what treasure is in the temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God, and healed at the prayer of Onias.

1 WHat time as the holie citie was inhabited with all peace, & when the Lawes were verie well kept, because of the godlines of Onias ꝑ high Priest, and hatred of wickednesse,
2 It came to passe that euen the King did honour the place, & garnished the temple with great gifts.
3 In so much that Seleucus King of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.
4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie.
5 And when hee coulde not ouercome Onias, he gate him to Apollonius the sonne of Thaseas, which then was gouernour of Coelosyria and Phenice,
6 And told him that the treasurie in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these thynges might come into the kings handes.
7 Now whē Apollonius came to the king and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the forsaid money.
8 Immediatly Heliodorus toke his iourney as though he woulde visit the cities of Coelosyria and Phenice, but in effect to fulfil the kings purpose.
9 So when he came to Ierusalem, & was curteously receiued of the hie Priest in to the citie, he declared what was determined concerning the money, and shewed the cause of his comming, and asked if these thynges were so in deede.
10 Then the hie Priest told him that there were suche thynges layde vp by the widowes and fatherles,
11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, & that in all, there were but foure hundreth talents of siluer, & two hundreth of gold,
12 And that it were altogether vnpossible to do this wrong to them that had committed it of truth to the holines of the place & Temple, which is honoured throw the whole worlde for holines and integritie.

Vot, the state and prouision.

13 But Heliodorus because of the Kinges commandement giuen him, sayde that in any wise it must bee brought into the Kings treasurie.
14 So he appointed a day, and went in to take order for these thynges: then there was no small griefe throughout the whole citie.
15 For the Priestes fell downe before the altar in the Priests garmentes & called vnto heauen vpon him whiche had made a law cōcerning things giuen to be kept that they shoulde be safely preserued for such as had committed them to be kept.
16 Then they that looked the hie Priest in the face were wounded in their heart: for his countenance, & the changing of his colour declared the sorow of his mind.
17 The man was so wrapped in feare and trembling of the bodie, that it was manifest to them that looked vpon him, what sorow he had in his heart.
18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt,
19 And the women, girt with sackloth vnder their breasts, filled the stretes, & the virgins that were kept in, ranne some to the gates and some to the walles, and others looked out of the windowes.
20 And al held vp their hādes toward heauen, and made prayer.
21 It was a lamentable thing to sée the multitude that fell downe of all sorts, & the expectation of the high Priest benige in such anguish.
22 Therfore they called vpon the almighty Lord, that he would keepe safe & sure the things which were layd vp for those that had deliuered them.
23 Neuertheleste, the thing that Heliodorus was determined to do, that did hée performe.
24 And as he and his souldiers were now there present by the treasury, he that is the Lord of the spirites, & of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.
25 For there appeared vnto thē an horse with a terrible man sitting vppon him, most richly barbed, and he ranne fiercely, and smote at Heliodorus with his fore fēte, and it seemed that he that sate vpon the horse, had harnesse of golde.
26 Moreouer, there appeared two yong men, notable in strength, excellent in beautie, & comely in apparel, which stood by him on either side, and scourged him continually, and gaue him manie sore stripes.
27 And Heliodorus fell suddenly vnto the ground, & was couered with great darknes: but they that were with him, toke him vp, and put him in a litter.
28 Thus he that came with so great com-

ap-

panie, and many souldiers into the saide treasurie, was borne out: for he could not helpe him selfe with his weapons.

29 So they did knowe the power of God manifestly, but he was dumme by the power of God, and lay destitute of all hope and health.

30 And they prayed the Lorde that had honoured his owne place: for the Temple which a little afore was full of feare and trouble, when the Almightie Lorde appeared, was filled with ioy and gladnesse.

31 Then straightways certaine of Heliodorus friendes prayed Onias, that he would cal vpon the most High to grant him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some a euill, he offered a sacrifice for the helpe of the man.

a In working some treacherie or forcerie against him.

33 Howe when the hie Priestes had made his prayer, the same young men in the same clothing appeared, and stode beside Heliodorus, saying, Gine Onias the hie Priest great thankes: for, for his sake hath the Lord graunted thee thy life.

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offered vnto the Lorde sacrifice, & made great vowes vnto him, which had graunted him his life, and thanked Onias, and went againe with his hoast to the King.

36 Then testified he vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once again to Ierusalem, he said,

38 If thou hast any enimie or traitour, send him thither, and thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, & he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias, 7 Iason obtaineth the office of the hie Priest by corrupting the King. 27 And was by Menelaus defrauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

1 THis Simon howe', of whome we spake before, being a bewraier of the money and of his owne naturall countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuentor of the euill,

2 Thus was he bolde to call him a traitor, that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murthers were conmitted,

4 Onias considering the daunger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuatly and publikely.

6 For he sawe it was not possible except the King toke order to quiet the matters, and that Simon would not leaue off his folie.

7 Foo after the death of Seleucus, when Antiochus, called Epiphanes, toke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came vnto the King, and promised him three hundreth and threescore talents of siluer, and of an other rent, foure score talents.

9 Besides this he promised him an hundreth and fifte, if he might haue licence to set vp a place of exercise, and a place for the youth, & that they would 'name them of Ierusalem Antiochians.

'Or, that he would write the Antiochians that were at Ierusalem among them.

10 The which thing when the King had graunted, and he had gotten the superiorite, he beganne mmediatly to drawe his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuileges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which che was sent ambassadour vnto Rome, to become friendes and confederates: he put downe their lawes and policies, and brought vp newe statutes, and contrarie to the Lawe.

12 For he presumed to build a place of exercise vnder the castell, and brought the chiefe yong men vnder his subiection, & made them weare 'hatts.

'Or, buskins in token of wantonnesse as the Gentiles did.

13 So there began a great desire to folow the maners of the Gentiles, & they toke vp the fashions of straunge nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person,

14 So that the Priestes were nowe no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the play a after the casting of the stone.

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of mettall.

15 For they did not set by the honour of of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enimies and punishers, whose custome they followe so earnestly, and desired

desired to be like them in al things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

*Or, Olimpian sportes, which were games kept every fift yere.

18 ¶ Now when the games that were vsed every fiue yeare, were played at Tyrus, the King being present,

19 This wicked Jason sent from Jerusalē men to looke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that carried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galies.

21 ¶ Now Apollonius þ sonne of Menestheus was sent into Egypt because of þ coronation of King Ptolomeus Philometor: but when Antiochus perceiued þ he was euil affectioned toward his affaires, he sought his own assurance, and departed from thence to Joppe, and so came to Jerusalem,

22 Where he was honourably receiued of Jason, and of the citie, and was brought in with torchlight, and with great showtings, and so he went with his hoast vnto Phenice.

23 Thre yere afterward Jason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto him selfe: for he gaue three hundreth talents of siluer more then Jason.

*Or, commandements.

25 So he gate the kings letters patents, albeit he had nothing in him selfe worthy of the hie Priesthode, but bare the stomack of a cruell tyrant, and the wrath of a wild beast.

26 Then Jason, which had deceiued his own brother, being deceiued by an other, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castel required it.

28 For vnto him appertained the gathering of the customs: wherfore they were both called before the King.

29 Howe Menelaus left his brother Lysimachus in his stead in the Priesthood, and Sostratus left Crates which was gouernour of the *b* Cyprians.

b That is, of them that measured the corne.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the kinges concubine called Antiochis.

31 Then came the King in all haste, to appease the busnesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Howe Menelaus supposing that he had gotten a conuenient time, stole certaine vessels of golde out of the Temple, and gaue certaine of them to Andronicus: and some he solde at Tyrus and in the cities thereby.

33 Which when Onias knewe of a suretie, he reproued him, and withdrewe him selfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, he counselled him craftily, giuing him his right hand with an othe: (howbeit he suspected him, and persuaded him to come out of the Sanctuarie) so he slue him incontinently without any regard of righteousnesse.

35 For the which cause not only the Jewes, but many other nations also were grieued, & tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the king was come again from the places about Cilicia, the Jewes that were in the citie, and certain of the Greekes that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherfore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to be led throughout the citie, & in the same place where he had committed the wickednesse against Onias, he was slame as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Nowe when Lysimachus had done many wicked deedes in the citie through the counsel of Menelaus, and the bruite was spread abroad, the multitude gathered them together against Lysimachus: for he had carried out nowe much vessell of golde.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstoode the purpose of Lysimachus, some gate stones, some great clubbes, and some cast handfuls of dust, which lay vp vpon Lysimachus men, and those that smaded them.

42 Whereby many of them were wounded, some were slame, and all the other chased away: but the wicked Churchrobber him selfe, they killed beside the treasurie.

43 For these causes an accusation was laide against Menelaus.

44 And when the King came to Tyrus, three

thee men sent from the Senate pleaded the cause before him,

45 But Menelaus, being now conuinced, promised to Ptolemeus the sonne of Dorimenes much money, if he woulde perswade the king.

46 So Ptolemeus went to the king into a court, whereas he was to cool him selfe, & turned the kings mind.

47 In so much that hee discharged Menelaus from the accusations (notwithstanding he was the cause of all mischief) & condemned those poore men to death, which if they had told their cause, yea, before the Scythians, they should haue ben heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the citie, & for the people, & for the holy vessels.

49 Wherefore they of Tyrus hated that wickednes, & ministred all things liberally for their buriall.

50 And so through the coueteousnes of the that were in power, Menelaus remained in authoritie, increasing in malice, & declared him selfe a greate traitor to the citizens.

CHAP. V.

2 *Of the signes and tokens seene in Ierusalem.* 6 *Of the end and wickednes of Iason.* 11 *The pursuit of Antiochus against the Iewes.* 15 *The spoiling of the Temple.* 27 *Maccabeus fleeth into the wildernes.*

1 ABout the same time Antiochus vndertooke his second voyage into Egypt.

2 And then were there seene throughout all the citie of Ierusalem, fourtie daies long, horsemen running in the aire, with robes of golde, and as bandes of speare men.

3 And as troupes of horsemen set in array, encountering & coursing one against another with shaking of shields & multitude of dartes, & drawing of swords, & shooting of arrowes, & the glittering of the golden armour seene, & harnesse of al sortes.

4 Therfore euery man prayed, that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had bene dead, Iason tooke at the least a thousand men, and came suddenlye vpon the citie, and they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fled into the castel, but Iason slew his owne citizens without mercye, not considering that to haue the aduantage against his kinsmen is greatest disaduantage, but thought that hee had gotten the victorie of his enemies & not of his owne nation.

7 Yet he gate not the superiorite, but at the last receiued shame for the reward of his treason, and wente againe like a vagabonde into the countrey of the Ammonites.

8 Finally hee had this end of his wicked conuersation, that he was accused before Areta, the king of the Arabians, & fled from citie to citie, being pursued of euerie man, & hated as a forsaker of the Lawes & was in abomination, as an enemie of his countrey & citizens, & was driuen into Egypt. *Or, Mat 23.*

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast many out vnburied, was thrown out him self, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers sepulchre.

11 ¶ Now when these thinges that were done, were declared to ye king, he thought that Iudea would haue falle from him: wherefore he came with a furious mind out of Egypt, & tooke the citie by violence.

12 Hee commanded his men of warre also, that they should kill, & not spare suche as they met, & to slay such as went into their houses.

13 Thus was there a slaughter of yongmen, and olde men, and a destruction of men and women, & children, & virgins, & infantes were murthered:

14 So that within three dayes were slaine foure score thousand, & fourtie thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not content with this, but durst go into the most holy Temple of al the world, hauing Menelaus that traitour to the Lawes, & to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other kings had geuen for the garnishing, glorie & honour of that place, & handled them with his wicked hands.

17 So hautie in his mind was Antiochus that hee considered not, that God was not a litle wroth for the sinnes of them that dwelt in ye citie, for the which such contempt came vpon that places.

18 For if they had not bene wrapped in many sinnes, he, alloone as he had come, had suddenly bene punished, & put backe from his presumption, as Heliodorus was, whom Seleucus the king sente to view the treasurie.

19 But God hath not chosen the nation for the places sake but the place, for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefites of the Lorde, & as it is nowe forsaken in the wrath of the Almightie, so when the great Lord shalbe reconciled, it shall bee set vp in great worship againe.

21 ¶ So when Antiochus had take eightene hundrethy talents out of the Temple he

he gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie land, & to walke vpon the sea: such an hie mind had he.

22 But he left deputies to vere the people: at Ierusalem Philippe a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizim Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, & was despiteful against the Iewes his citizens.

24 He sent also Apolonius a cruel prince, with an armie of two and twentie thousand, whom he commanded to slay those that were toward mans age, and to sell the women, and the ponger sort.

25 So when he came to Ierusalem, he famed peace, and kept him still vntill the holy day of Sabbath: and finding the Iewes keping the feast, he commanded his men to take their weapons.

26 And so he slewe all them that wer gone forth to the shewe, and running thorough the citie with his men armed, he murthered a great number.

27 But Iudas Macchabeus, being as it were the tenth, fled into the wilderness, & lived there in the mountaines with his company among the beastes, and dwelling there, and eating grasse, least they should be partakers of the filthines.

CHAP. VI

1 *The Iewes are compelled to leaue the Law of God, 4 The Temple is defiled, 10 The women cruelly punished. 28 The grieuous paine of Eleazarus.*

1 NOt long after this, sent the king an old man of Athens, for to compell the Iewes, to transgresse the lawes of the fathers and not to be gouerned by the Lawe of God,

Or, Antiochia.

2 And to defile the Temple that was at Ierusalem, & to cal it the Temple of Iupiter Olympius, and that of Garizim, according as they did that dwelt at that place, Iupiter, that keepeth hospitalitie.

3 This wicked gouernment was sore and grieuous vnto the people.

4 For the Temple was full of dissolution, & gluttony of the Gentiles, which dallied with harlots, and had to do with women within the circuit of the holy places, and brought in such thinges as were not lawful.

5 The altar also was ful of such things, as were abominable and forbidden by the Law.

6 Neither was it lawefull to keepe the Sabbaths, nor to obserue their auncient feasts, nor plainely to confesse him self to be a Iewe.

7 In the dayes of the kinges birth they were grieuously compelled parforce euery moneth to banket, and when the feaste of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlands of pine,

8 Moreouer through the counsel of Ptolemeus, there went out a commandement vnto the nerte cities of the heathen against the Iewes, that the like custome, & banketting should be kept.

9 And who so would not conforme them selues to the maners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led rounde about the city (with babes haging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into denes to keepe the Sabbath day secretly, were diconered vnto Phillipe, & were burnt together, because that for the reuerence of the honorable daye they were afrayd to helpe them selues.

12 ¶ Now I beseech those which read this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction but for a chastening of our nation.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straight wayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom he punisheth when they are come to the fulnes of their sinnes.

15 But thus he dealeth with vs, that our sinnes should not be heaped vp to (with) full, so that afterward he should punish vs.

16 And therefore he neuer withdraweth his mercie from vs: and though he punishe with aduersitie, yet doth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will wee come to the declaring of the matter in fewe wordes.

18 Eleazar then one of the principal scribes, an aged man, & of a well fauoured countenance, was constrained to open his mouth, & to eat swines flesh.

19 But he desiring rather to dye glorioustie then to liue with hatred, offred him selfe willingly to the torment, and spit it out.

20 As they ought to go to death whiche suffer punishment for such things, as it is not lawefull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde frendeshippe of the man, tooke him aside priuile, and prayed him, that he would take suche flesh, as was lawefull for him to vse, and as he would prepare for him selfe, and dissemble as though he had eaten of the thinges appointed by the King euen the flesche of the sacrifice,

Or, eating of the flesh that was sacrificed.

22 That in so doing he might be deliuered from death, & that for the olde frendeship that was among them, he would receiue this fauour,

23 But

23 But he began to consider discretely, & as became his age, and the excellencie of his auncient yeares, and the honour of his gray haires, whereunto he was com, & his most honest conversation from his childhoode, but chiefly the holy Lawe made and given by God: therefore he answered consequently, and willed them straightways to send him to the grave.

24 For it becommeth not our age, said he, to dissemble, whereby many yong persons might thinke, that Eleazar being foure score yere olde and ten were nowe gone to 'an other religion,

*Or, to another manner of life.

25 And so through mine hypocrisie (for a little time of a transitorie life) they might be deceived by me, and I should procure malediction, and reproche to mine olde age.

26 For though I were nowe delivered from the torments of men, yet could I not escape the handes of the Almightie, neither alive nor dead,

27 Wherefore I will nowe chaunge this life manfully, and will shewe my selfe such as mine age requireth,

28 And so will leave a notable example for suche as be yong, to dye willingly and couragiously for the honourable and holy Lawes. And when he had saide these words, immediatly he went to torment.

29 Nowe they that led him, changed the love which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had ben a rage.

30 And as he was ready to give the ghost because of the strokes, he sighed and said, The Lord that hath the holy knowlege, knoweth manifestly, that whereas I might have bene delivered from death, I am scourged & suffer these sore paines of my body: but in my minde I suffer them gladly for his religion.

31 Even now after this manner ended he his life, leaving his death for an example of a noble courage, and a memorial of vertue, not onely unto yong men, but unto all his nation.

CHAP. VII.

The punishment of the seven brethrē and of their mother.

1 IT came to passe also that seven brethren, with their mother, were taken to be compelled by the King against the Lawe, to taste swines flesh, and were tormented with scourges and whips.

2 But one of them, which spake first, said thus, What seekest thou? and what wouldest thou knowe of us? we are readie to die, rather then to transgresse the Lawes of our fathers.

3 Then was the King angrie, and commanded to heat pannes and caudrons, which were incontinently made hot.

4 And he commaunded the tong of him that spake first, to be cut out, and to flay him and to cut off the utmost parts of his body in the sight of his other brethrē and his mother.

5 Now when he was thus mangled in al his members, he commanded him to be brought alive to the fire and to fry him in the panne: and while the smoke for a long time smoked out of the panne, the other brethren with their mother, exhorted one an other to dye courageously, saying in this manner,

6 The Lorde God doth regard us, and in deede taketh pleasure in us, as Moyses * declared in the song wherein he testified openly, saying, That God will take pleasure in his servants.

* Deut. 32. 36

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke, and when they had pulled the skinne with the haire over his head, they asked him, if he would eat, or he were punished in all the members of the body.

8 But he answered in his own language, and saide, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he saide, Thou murtherer takest this present life from us, but ye king of the world wil raise us up, which die for his Lawes, in the resurrection of everlasting life.

10 ¶ After him was the third had in derision, and when they demaunded his tongue, he put it out incontinently, and stretched forth his handes boldly,

11 And spake manfully, These have I had from the heaven, but nowe for the Lawes of God, I despise them, and trust that I shall receive them of him again.

12 In so muche that the King and they which were with him, marvelled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Nowe when he was dead also, they vexed and tormented the fourth in like manner.

14 And when he was nowe ready to dye, he said thus, It is better that we should chaunge this which we might hope for of men, and wayte for our hope from God, that we may be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 ¶ Afterward they brought the fift also, and tormented him,

16 Who looked upon the King, and saide, Thou hast power among men, & though thou be a mortall man, thou doest what thou wilt: but think not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, howe he will torment thee and thy seede.

18 After him also they brought the sixte, who being at the point of death, saide, Deceive not thy selfe foolishly: for we suffer these things, which are worthie to be wondered at for our owne sakes, because we have offended our God.

19 But thinke not thou, which undertakest to fight against God, that ye shalt be unpu-

vnpunished.

20 But the mother was marueilous a-
bone all other, and worthie of honourable memorie: for when she sawe her seuen
sonnes slaine within the space of one day,
she suffered it with a good will, because of
the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in
her own language, and being full of cou-
rage and wisedome, stirred vp her wo-
manly affections with a manly stomack,
and said vnto them,

22 I can not tell howe ye came into my
wombe: for I neither gaue you breath
nor life: it is not I that set in order the
members of your body,

23 But doutlesse the Creator of the world,
which formed the birth of man, & found
out the beginning of all things, will also
of his owne mercy giue you breath and
life againe, as ye nowe regarde not your
owne selues, for his Lawes sake.

24 Howe Antiochus thinking him selfe
despised, and considering the murious
words, while the youngest was yet aliue,
he did exhort him not only with words,
but swore also vnto him by an othe that
he would make him rich and wealthie, if
he would forsake the Lawes of his fa-
thers, and that he would take him as a
friend, and giue him offices.

25 But when the yong man would in no
case hearken vnto him, the King called
his mother, and exhorted that she would
counsell the yong man to saue his life.

26 And when he had exhorted her with
many wordes, she promised him that she
would counsell her sonne.

27 So she turned her vnto him, laughing
the cruell tyrant to scorne, and spake in
her owne language, O my sonne, haue
pitie vpon me, that bare thee nine mo-
nethes in my wombe, & gaue thee sucke
three yeares, and nourished thee, and
tooke care for thee vnto this age, and
brought thee vp.

28 I beseech thee, my sonne, looke vpon
the heauen and the earth, and all that is
therein, and consider that God made
them of thinges that were not, and so
was mankinde made likewise.

29 Feare not this hangman, but shew thy
selfe worthie such brethren by suffering
death, that I may receiue thee in mercy
with thy brethren.

30 While she was yet speaking these wo-
des, the yong man saide, Whom wayte
ye for? I will not obey the Kings com-
maundement: but I will obey the com-
maundement of the Lawe that was gi-
uen vnto our fathers by Moyses.

31 And thou that imaginest all mischiefe
against the Hebrues, shalt not escape the
hand of God.

32 For we suffer these thinges, because of
our sinnes,

33 But though the liuing Lord be angrie
with vs a little while for our chastening
and correction, yet will he be reconciled
with his owne seruants.

34 But thou, O man without religion &
most wicked of all men, lift not thy selfe
vp in vaine, which art puffed vp with
vncertaine hope, and lifted thine hands
against the seruants of God.

35 For thou hast not yet escaped the iudg-
ment of Almightie God, which seeth all
things.

36. My brethren that haue suffered a lit-
tle paine, are nowe vnder the diuine co-
uenant of euerlasting life: but thou tho-
rowe the iudgement of God, shalt suffer
iust punishments for thy pride.

37 Therefore I, as my brethren haue done,
offer my body and life for the Lawes
of our fathers, beseeching God, that he wil
soone be merciful vnto our nation, and
that thou by torment and punishment
mayest confesse, that he is the onely
God,

38 And that in me and my brethren the
wrath of the Almightie, which is righ-
teously fallen vpon all our nation, may
cease.

39 Then the King being kindled with an-
ger, raged more cruelly against him then
the others, and tooke it grieuously, that
he was mocked.

40 So he also dyed holily, and put his
whole trust in the Lord.

41 Last of al after the sonnes, was the mo-
ther put to death.

42 Let this nowe be ynough spoken con-
cerning ye bankets, & extreme cruelties.

CHAP. VIII.

*1 Iudas gatheredh together his hoast. 9 Nica-
nor is sent against Iudas. 16 Iudas exhor-
teth his souldiers to constancie. 20 Nicanor
is ouercome. 27 The Iewes giue thankes, af-
ter they haue put their enimies to flight, diui-
ding part of the spoyles vnto the fatherlesse &
vnto the widowes. 30 Timotheus and Bac-
chides are discomfited. 35 Nicanor flieth
vnto Antiochus.*

1 THen Iudas Maccabeus, and they
that were with him, went priuily
into the townes, and called their
kinsfolkes and friends together, & tooke
vnto them al such as continued in ye Ie-
wes religion, and assembled sixe thou-
sand men.

2 So they called vpon the Lorde, that he
would haue an eye vnto his people,
which was vexed of euery man, & haue
pitie vpon the Temple that was defiled
by wicked men,

3 And that he would haue compassion
vpon the citie that was destroyed, and
almost brought to the ground, and that
he would heare the voyce of the bloud
that cryed vnto him,

4 And that he would remember the wic-
kes slaughter of the innocent children, &
the blasphemies committed against his
Name, and that he would shewe this
hatred against the wicked.

5 Nowe when Maccabeus had gathe-
red this multitude, he could not be with
stand by the heathen: for the wrath of
the Lord was turned into mercie.

6 There-

6 Therefore he came at vnwares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slewe many of the enemies.
7 But specially hee vsed the nightes to make such assaultes, insomuch that the brute of his manlinesse was spred euery where.
8 ¶ So when Philippe sawe that this man increased by little and little, & that thinges prospered with him for the most parte, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the kings busines.
9 Then sent he speedily Nicanor the sonne of Patroclus, a speciall friende of hys, and gaue him of all the nations of the heathen no lesse then twentie thousande men, to roote out the whole generation of the Iewes, & ioyned with him Gorgias a captain, which in matters of war had great experience.
10 Nicanor ordeined also a tribute for the king of two thousand talentes, wyche the Romaines thoulde haue, to be taken of the Iewes that were taken prisoners.
11 Therefore immediatly he sente to the cities on the seacoast, prouoking them to bye Iewes to be their seruauntes, promising to sell fourescore and ten for one talent: but he considered not the vengeance of almightie God, that thoulde come vppon him.
12 When Iudas then knewe Nicanors comming, he tolde them that were with him, of the comming of the arme.
13 Nowe were there some of them fearefull which trusted not vnto the righteousnesse of God, but fled away & abode not in that place.
14 But the other soulde all that they had left, and beseought the Lorde together, to deliuer them from that wicked Nicanor, which had solde them, or euer he came nere them.
15 And though he woulde not doe it for their sakes, yet for the couenaunt made with their fathers, and because they called vppon his holy and glorious Name.
16 And so Maccabeus called his men together, about sixe thousande, exhorting them not to be afrayde of their enemies, neither to feare the greate multitude of the gentiles, which came against them vnrighteously, but to fight manly,
17 Setting before their eyes the iniurie that they had vniustly done to the holy place, and the cruelte done to the citie by derision, and the destruction of the orders established by their fathers.
18 For they, saide he, trust in their weapons and boldnes: but our confidence is in the almightie God, which at a becke can both destroy them p̃ come against vs and all the worlde.
19 Moreouer hee admonished them of the helpe of God shewed vnto their fathers, as when there perished an hundred and fourescore, and fiue thousande vnder *Sennacherib.
20 And of the battell p̃ they had in Babylon against the Galatians, how they came in all to the battell 'eight thousand, with foure thousande Macedonians: and when the Macedonians were astonished, the eight thousande slewe an hundreth and twentie thousande through the helpe that was geuen them from heauen, whereby they receyued many benefites.
21 Thus when he had made them bolde with these wordes, & readie to dye for the Lawes and the countrie he deuided his armie into foure partes.
22 And made his owne brethren captaines ouer the armie, to wit, Simon, and Ioseph and Ionathan, giuing eche one fiftene hundreth men.
23 And when 'Eleazarus had read the holy booke, and geuen them a token of p̃ helpe of God, Iudas which led the forewarde, ioyned with Nicanor,
24 And because the Almightie helped them, they slewe aboue nine thousande men, and wounded and maimed the most part of Nicanors hosse, and so put all to flight.
25 And tooke the money from those that came to bye them, and pursued thē far: but lacking time they returned.
26 For it was the day before the Sabbath, and therefore they woulde no longer pursue them.
27 So they tooke their weapons, and spoyled their enemies, and kept p̃ Sabbath, giuing thankes and praysing the Lorde wonderfully, which had deliuered them that day, and powred vppon them the beginning of his mercie.
28 And after the Sabbath, *they distributed the spoyles to the sicke, and to the fatherlesse, and to the widowes, and deuided the residue among them selues and their children.
29 When this was done, & they all had made a generall prayer, they besought the merciful Lord to be reconciled at the length with his seruaunts.
30 Afterwarde with one consente they fell vppon Timotheus and Bacchides, and slewe about twentie thousande, and wanne hie and strong holdes, and deuided great spoyles, and gaue an equall portion vnto the sicke and to the fatherless, and to the widowes and to the aged persons also.
31 Moreouer they gathered their weapons together, and layed them vp diligently in conuenient places, & brought the reuenant of p̃ spoyles to Ierusalem,
32 They slewe also Philarches a moste wicked person, which was with Timotheus, & had vexed p̃ Iews many wais.
33 And when they kepte the feast of victorie in their countrey, they burnte Callisthenes that had set fire vppon the holy gates, which was fled into a little house: so he receyued a reward more for his wickednesse.

2 *Ki. 19.35.
Isa. 37.36.
Iob. 1.15. ecc. 48.22.1.
mat. 7.41.
'Some reade sixe thousand.
'Or, Esdras.
Num. 31.27
1. sa. 30.24.

34 And the most wicked Nicanor, which had brought a thousande marchants to bye the Iewes,

35 Ye was through the helpe of the Lord brought downe of them whō he thought as nothing, in somuch that he put off his glorious raiment, and fled ouerthwart the countrie like a fugitive seruaunte, and came alone to Antiochia, with great dishonour through the destruction of his host.

36 Thus he that promised to pay tribute to the Romanes, by meanes of the prisoners of Ierusalē, brought newes, that the Iewes had a defendour, and for this cause none coulde hurte the Iewes, bycause they followed the lawes appointed by hym.

*Or, God their defender.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis is put to flight. 15. As he persecuteth the Iewes, hee is stricken of the Lorde. 13. The feined repentance of Antiochus 28. He dieth miserably.

1 AT the same time, came Antiochus againe with dishonour out of the countrie of Persia.

2 For when he came to Persepolis, and went about to robbe the Temple, and to subdue the citie, the people came in a rage to defende themselues with their weapons, & put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Howe when he came to Ecbatane, hē understode the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his mind, he thought to impute to the Iewes their faulte, which had put him to flight, and therefore commaunded his charet man to drive continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had sayde thus in his pride, I will make Ierusalem a common buryng place of the Iewes, when I come thether.

5 But the Lord Almightie and God of Israel smote him with an incurable and invisible plagne: for assoone as he had spoken these wordes, a paine of the bowelles, ȳ was remediles, came vpō him, and sore tormentes of the inner part,

6 And that most justly: for he had tormented other mens bowels with diverse, and straange torments.

7 Howbeit hee woulde in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commaunded to hast the iurney: but it came to passe that he fell downe from the charet that came swiftly, so that all the members of his bodie were bruised with the great fall.

8 And thus he that a little afore thought he might commaund the floodes of the sea (so proude was he beyond the condicion of man) & to weigh the hie mountaines in the balance, was nowe cast on the ground, & caried in an horselitter, declaring vnto all the manifest power of God.

9 *So that the wormes came out of the bodie of this wicked man in abōdāce: and whiles he was a live, his flesche fell of for paine and torment, and all his armie was greened at his *smell

*Act. 12, 23.

*Or, rottenness.

10 Thus no man coulde beare because of his stincke, hym ȳ a little afore thought he might reach to the starres of heauen.

11 Then he began to leave of *his greate pride, and selfe will, when he was plagued, & came to the knowledge of himself by the scourge of God, & by his paine which increased every moment.

12 And when he himself might not abide his owne stinke, he saide these wordes, It is mete to be subiect vnto God, and that a man which is mortall, should not thinke him selfequall vnto God through pride.

13 Thus wicked person prayed vnto the Lorde, who woulde haue no mercie on hym,

14 And saide thus that he woulde set at libertie the holy citie vnto the whiche he made hast to destroy it, and to make it a buryng place.

15 And as touching the Iewes whome he had iudged not worthie to be buryed, but would haue cast them out with their children to bee deuoured of the foules and wilde beastes, he would make them all like the citizens of Athens.

16 And whereas he had spoyled the holy Temple afore he would garnishe it with great giftes, and increase the holy vessels, and of his owne rentes beare the charges belonging to the sacrifices.

17 Yea, and that he woulde also become a Iewe himselfe, and goe thorowe all the world that was inhabited, & preach the power of God.

18 But for all this his paines would not cease: for the iust iudgement of God was come vppon him: therefore despairing of his health, hee wrote vnto the Iewes this letter under written, concerning the forme of a supplication.

19 ¶ THE KING and Prince Antiochus vnto ȳ Iewes his loving citizens wisheth much iope & health and prosperitie.

20 If ye and your children fare well, & if all thinges goe after your minde, I gine greate thankes vnto God hauing hope in the heauen.

21 Though I lye sicke, yet I am mindeful of your honour, and good will for the loue I beare you: therfore when I returned from the countrie of Persia, and fell into a sore disease, I thought it necessarie to care for the common safetie of all,

22 Not distrusting mine health, but hauing gret hope to escape this sickness.

23 Therefore considering ȳ when my father led an host against ȳ high countries he appointed who should succede him.

24 That

24 That if any controuersie happened cõtrarie to his expectation, or if that any tidings were brought that were greeuous, they in the land might knowe to whom the affaires were comitted, that they should not be troubled.
25 Againe, when I ponder how ye the gouernours, that are borderers, & neighbours vnto my kingdome, wayte for all occasions, & looke but for opportunitie, I haue ordeined that my sonne Antiochus shalbe king, who I oft commended & committed to many of you, whe I went into ye hie prouinces, & haue written vnto him as followeth hereafter.
26 Therfore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euerie man will be faithfull vnto me and my sonne.
27 For I trust that he will be gentle, and louing vnto you according to my mind.
28 ¶ Thus the murtherer & blasphemer suffered most greeuously, and as he had intreated other men, so he died a miserable death in a strange countrie among the mountaines.
29 And Philip that was brought vp with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie & the temple. 10 The actes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battel. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

1 MAccabeus now and his companie, through the helpe of the Lorde, wanne the temple and the citie againe,
2 And destroied the altars, and chappels that the heathen had builded in the open places,
3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeares, and fire moneths after, and set forth the lampes, and the shewbread.
4 When that was done, they fell downe flat vpon the ground, & besought ye Lord that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercie, and that they might not be deliuered to the blasphemous, and barbarous nations.
5 Now vpon the same day, that the strangers polluted the Temple, on the verie same day it was cleansed againe euen the fiue and twentieth day of the same moneth, which is *Chasleu.

*Or, November.

6 They kept eight dayes with gladnesse as in the feast of ye Tabernacles, remembring, that not long afore, they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.
7 And for the same cause they bare greene boughes, & fare branches and palmes, & sang psalmes vnto him that had giuen them good successe in cleansing his place.
8 They ordeined also by a comon statute, and decree that euerie yeare those dayes should be kept of the whole nation of the Iewes.
9 And this was the end of Antiochus called Epiphanes.
10 ¶ Now wil we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly ye calamities of the warres that followed.
11 For when he had taken the kingdome, he made one Lysias, which had ben capteine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the realme.
12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong, that had ben done vnto them, and went about to behaue himselfe peaceably with them.
13 For the which cause he was accused of his friendes before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, & came to Antiochus Epiphanes: therfore seeing ye he was no more in estimation, he was discouraged, and poysoned himselfe, and dyed.
14 ¶ But when Gorgias was gouernour of the same places, he entertained strangers, and made warre oft times against the Iewes.
15 Moreouer the Idumeans that held the strong holdes, which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen fr Ierusalem, tooke in hand to continue warre.
16 Then they ye were with Maccabeus made prayers, & besought God that he would be their helper, & so they fell vpon the strong holdes of the Idumeans,
17 And assaulted them sore, that they wan the places, and slew all that fought against them on the wall, and killed all that they met with, & slew no lesse then twentie thousand.
18 And because certeine (which were no lesse then nine thousand) were fled into two strong castels, hauing all manner of thinges conuenient to sustene the siege,
19 Maccabeus left Simon, and Joseph, and Zaccheus also, and those that were with them, which were ough to besiege them, and departed to those places which were more necessarie.
20 Now they ye were with Simon, being led with couetousnesse, were intreated for money (through certeine of those that were in the castel) & tooke seuentie thousand *drachmes, and let some of them escape.
21 But when it was tolde Maccabeus what was done, he called ye gouernour of

*A drachme is the eight part of an ounce, whiche is about three pence sterling.

the people together, & accused those men, that they had solde their brethren for money, and let their enimies go.
22 So he slew them when they were conuict of treason, & immediatelp wan the two castels:
23 And hauing good successe; as in all the warres that he tooke in hand, he slewe in the two castels mo then twentie thousand.
24 Now Timotheus whom the Iewes had ouercome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia to winne Iewrie by strength.
25 But when he drew nere, Maccabeus, and they that were with him, turned to praye vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,
26 And fell down at the foote of the altar, & besought the Lorde to be merciful to them, and to be an enimie to their enemies, & to be an aduersarie to their aduersaries,* as the Law declareth.
27 So after the prayer, they tooke their weapons, and went on further from the citie, & when they came nere vnto the enimies, they tooke heede to themselues.
28 And when the morning appeared, they both ioyned together: the one parte had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.
29 But when the battell ward strong, there appeared vnto the enimies from heauen fiue comely men vppon horses with bridles of golde, and two of them led the Iewes,
30 And tooke Maccabeus betwirt them, and couered him on euerie side with their weapons, and kept him safe, but shot dartes, and lightenings against the enimies, so that they were confounded with blindnesse, and beaten downe and full of trouble.
31 There were slaine of foote men twentie thousand and fiue hundreth, and six hundreth horsemen.
32 As for Timotheus himself, he fled vnto Gazara, which was called a verie strong holde, wherein Chereas was capteine.
33 But Maccabeus & his companie laid siege against the fortresses with courage for foure dayes.
34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.
35 Neuertheless vpo the *fifth day in the morning, twentie pong men of Maccabeus companie, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomakes smote downe those that they met.
39 Others also that clymed up vppon the engines of warre against them that were within, set fire vpon the towres, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and received the rest of the armie, and tooke the citie.
37 And hauing found Timotheus, p was creept into a caue, they killed him, & Chereas his brother with Apollophanes.
38 When this was done, they praised the Lord with Psalmes, and thanksgiuing, which had done so great thinges for Israel, and giuen them the victorie.

Exod. 23. 10. deut. 20. 4.

*Or, the fue and twentieth day.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

1 VErie shortely after this, Lysias the Kings steward, & a kinsman of his, which had the gouernance of the affaires, took sore displeasure for the things that were done.
2 And when he had gathered about foure score thousand, with all the horsemen he came against the Iewes, thinking to make the citie an habitation of the Gentiles.
3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priestes office euerie yeare.
4 And thus being puffed vp in his mind, because of the great number of footmen, and thousands of horsemen, and in his foure score elephants,
5 He came into Iudea, and drew nere to Beth-sura, which was a castel of defence fiue furlongs from Ierusalem, & layde sore siege vnto it.
6 But when Maccabeus, & his companie knew p he besieged the holdes, they, and all the people made prayers with weeping, and teares before the Lord, that he would send a good Angell to deliuer Israell.
7 And Maccabeus him selfe first of all tooke weapons, exhorting the other that they would ieopardie them selues together with him to helpe their brethren: so they went forth together with a courageous minde.
8 And as they were there besides Ierusalem there appeared before them vpon horseback a man in white clothing, shakinq his harnesse of golde.
9 Then they praised the merciful God altogether, and tooke heart, in so much that they were ready, not only to fight with men, but p the most cruel beastes, and to breake downe walles of yron.
10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was merciful vnto them.
11 And running vpon their enemies like lions, they slewe eleuen thousand footemen, and fiftetene hundreth horsemen, & put all the other to flight.
12 Many of them also being wounded, escaped

a Whereof eight make a mile.

escaped naked, and Lysias himselfe fled away shamefully and is escaped,

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing, that the Hebrewes could not be ouercome because the almightie God helped them sent vnto them.

14 And promised that he woulde consent to all things which were reasonable, and perswade the King to be their friende.

15 Maccabeus agreed to Lysias requests hauing respect in all thinges to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the king graunted it.

16 For there were letters written vnto the Iewes from Lysias contening these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

Or, Absalom, or, Abfalom.

17 Iohn and Abessalom, which were sent from you deliuered me the thinges that you demaund by writing, and required me to fulfill the thinges that they had declared.

18 Therefore what thinges soeuer were meete to bee reported to the King himself, I haue declared them, and he graunted that that was possible.

19 Therefore if ye behaue your selues as friendes towardes his affaires, hereafter also I will indeuour my selfe to do you good.

20 As concerning these thinges, I haue giuen commaundement to these men, & to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundreth and eight and fourtie yeare, the foure and twentieth day of the moneth of Dioscorinthus.

22 ¶ Howe the Kinges letter conteined these wordes, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our realme, liue quietly, that euery man map applie his owne affaires.

24 We vnderstand also that the Iewes woulde not consent to our father, for to be brought vnto the custome of the gentiles, but woulde keepe their owne maner of liuing: for the which cause they require of vs, that we woulde suffer the to liue after their owne lawes.

25 Wherefore our mind is that this nation shall be in rest, and haue determined to restore them their Temple, that they map be gouerned according to ye custome of their fathers.

26 Thou shalt doe well therefore to sende vnto them and graunt them peace, that when they are certified of our minde, they map be of good comforte, and cherefully goe about their owne affaires.

27 And this was the Kinges letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto ye pour deliter was to returne home, and to applie ye pour owne affaires.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtie day of the moneth of Panthicus.

Or, April, some reade Zanthicus, and some Xanticus.

31 That the Iewes map vse their owne manner of liuing and lawes, like as afore none of them by any manner of wayes to haue harme for thinges done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well the hundreth and eighte and fourtie yeare, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these wordes, QVINTVS MEMMIVS and Titus Manilius ambassadours of the Romanes vnto the people of the Iewes sende greeting.

Or, Meadius

35 The thinges that Lysias the Kinges kinseman hath graunted you, we grant the same also.

36 But concerning ye which he shall report, vnto the King, sende hither some with speede, when yee haue considered the matter diligently, that wee maye consult thereupon as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make hast and sende some men, that wee map knowe your minde.

38 Fare well: this hundreth and eight, and fourtie yere, the fifteenth daye of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3. The wicked deede of them of Ioppe against the Iewes. 6. Iudas is auenged of them. 9. He setteth fire in the hauen of Iamnia. 20. The pursuite of the Iewes against Timotheus. 24. Timotheus is taken and let goe vnhurte. 32. Iudas pursueth Gorgias.

1 When these couenants were made, Lysias went vnto the King, and the Iewes tilled their ground.

2 But the gouerners of the places, as Timotheus and Apollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, woulde not let them liue in rest and peace.

3 ¶ They of Ioppe did also such a vile act: they prayed the Iewes that dwelte among them, to goe with their wives & children into the shippes, whiche they had prepared as though they had ought them none euill will.

4 And so by the common aduise of the citie, they obeyed them, and suspecte nothing: but when they were gone forth into the deepe, they drowned no lesse ye two hundreth of them.

5 Now when Iudas knewe of this cruelte shewed against his nation, he commaunded those that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forth against the

murtherers of his brethren, and set fire in the hauen by night, & burnt the ships, and those that fled thence he slewe.

7 And when the citie was shut vp, he departed as though he wold come againe, & rode out all them of the citie of Ioppe.

8 ¶ But when he perceiued that the Iamnites were minded to do in like manner vnto ye Iewes, which dwelt among the,

9 He came vpon the Iamnites by night, and set fire in the hauen with the naule, so that the light of the fire was seene at Ierusalem, vppon a two hundreth and fourtie furlonges.

10 Now when they were gone frō thence nine furlongs, in their iourney towarde Timotheus, about fiue thousand men of foote and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the help of God: the a Nomades of Arabia, being ouercome, besought Iudas to make peace with them, and promised to giue him certeine cattell, and to helpe him in other thinges,

a So call ed because they were sheepherds.

12 And Iudas thinking that they should in dede be profitable concerning many things, granted them peace: whereupon they shoke hands, and so they departed to their tentes.

13 ¶ Iudas also assaulted a citie called Casphis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuales, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But Maccabeus souldiers, calling vppon the great Prince of the world (which without any * instrumentes, or engines of warre, did * cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles.

*Or, battell rammes. Iosh. 6. 20.

16 And toke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broad, which lay thereby, seemed to flow with bloed.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, & came to Characa vnto the Iewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, & had done nothing, and had left a garison in a verie strong holde.

19 But Dositheus, and Sosipater, which were capteins with Maccabeus, went forth, and slewe those that Timotheus had left in the fortresse more then tenne thousand men.

20 And Maccabeus prepared, and ranged his armie by bandes, & went courageously against Timotheus, which had with him an hundreth & twentie thousand men of foote, and two thousand and fiue hundreth horsemen.

21 When Timotheus had knowledge of Iudas coming, he sent the women, and children, & the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vneasie to come vnto because of the straites on all sides.)

22 But when Iudas first band came in sight, the enimies were smitten with feare, & a trembling was among them through the presence of him that seeth al things, in so much ye they fleeing one here, another there, were oft times hurt by their owne people, & wounded with the pointes of their owne swordes.

23 But Iudas was verie earnest in pursuing, & slew those wicked men: yea, he slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the handes of Dositheus, and Sosipater, who he besought with much craft to let him go with his life, because he had many of the Iewes parents and the brethren of some of them, which if they put him to deathe, should be despised.

25 So when he had assured them with many words, & promised that he would restore them without hurt, they let him go for the health of their brethren.

26 ¶ The went Maccabeus toward Carnion, and Atargation, and slew fiue and twentie thousand persons.

27 And after that he had chased away & slame them, Iudas remoued the host toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, & the strong yong men kept the walles defending them mightily: there was also great preparation of engines of warre, and darres.

28 But when they had called vpon the Lorde, which with his power breaketh the strength of the enimies, they wanne the citie, and slew fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth fiue hundreth furlongs from Ierusalem.

*or, Scythians

30 But when the Iewes which dwelt there, testified, that the Scythopolitans dealt louingly with them, and intreated the kindly in the time of their aduersitie,

31 They gaue them thanks, desiring them to be friendly still vnto them, & so they came to Ierusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousād men of foote and foure hundreth horsmen.

34 And when they iopned together, a few of the Iewes were slame,

35 And Dositheus one of the Baccenors, which was on horseback and a mightie man, toke Gorgias, and laide holde of his garment, and drew him by force, because he would haue taken the wicked

man

man alone: but an horseman of Thyania fell vpon him, and smote off his shoulder, so that Gorgias fled into [a] Marisa.

36 And when they that were with Esdrin, had fought long, and were weare, Judas called vpon the Lorde, that hee would shewe him selfe to be their helper, and captaine of the field.

37 And then he began in his owne language, and sung Psalmes with a lowde voyce, in so much that straight ways he made them that were about Gorgias, to take their flight.

38 ¶ So Judas gathered his host, & came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) & kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Judas and his companie came to take vp the bodies of them that were slaine, & to burie them with their kinsmen in their fathers graues.

40 Now vnder the coates of euery one, that was slaine, they found iewels that had beene consecrate to the idols of the [b] Iamnites, which thing is forbidden the Iewes by the Lawe. Then euery man sawe, that this was the cause wherefore they were slaine.

41 And so euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the thynges that were hid.

42 And they gaue themselues to prayer, and besought him that they should not vtterly be destroyed for the fault committed. Besides that, noble Judas exhorted the people to keepe themselues from sinne, for so much as they sawe before their eyes the thynges which came to passe by the sinne of these that were slaine.

43 And hauing made a gathering thorough the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very wel, and honestly that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had beene superfluous, & vaine, to [c] pray for the dead.

45 And therefore hee perceiued, that there was great fauour laid vp for those that dyed godly. (It was an holy, and a good thought.) So hee made a reconciliation for the dead that they might bee deliuered from sinne.

[a] Or, Moresa.
[b] Or, Mareśa.
[c] Or, with Gorgias.

[c] From this verse to the end of this chapter, the Greke text is corrupt, so that no good sense, much lesse certeine doctrine can be gathered therby: also it is euident that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the author of this booke acknowledging his owne infirmitie, desireth pardon, if he haue not attained to that he should. And it seemeth, that this Jason the Cyrenean, out of whom he tooke this abridgement, is Ioseph Ben Gorion, who hath written in Ebrew fiue books of these matters, & intreating this place, maketh no mention of this praier for the dead, lib. 3. chap. 19. for it is contrarie to the custome of the Iewes, euen to this day, to praye for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this autor so muche commendeth, 2. Maccab. 14. 41.

CHAP. XIII.

1 The comming of Eupator into Indea. 4 The death of Menelaus 10. Maccabeus going to fight against Eupator, moueth his souldiers vnto praier. 15 He killeth fourtecne thousand men in the tentes of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

1 IN the hundreth, fourtie and nine yere it was told Judas, that Antiochus Eupator was comming with a great power into Judea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundreth and ten thousande men of foote of the Grecians, and fiue thousand horsemen, and two & twentie elephants, and three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them, and with greate deceite incouraged Antiochus, not for the safegarde of the countrey, but because hee thought to haue beene made the gouernour.

4 But the king of kings moued Antiochus mind against this wicked man, & Lysias informed the king that this man was the cause of al mischief, so p̃ the king commaunded to bring him to Berea to put him vnto death as the manner was in that place.

5 Now there was in that place a towre of fiftie cubites high, full of Ashes, & it had an instrument that turned rounde, and on euery side it rowled downe into the ashes.

6 And there whosoeuer was condemned of sacrilege, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall,

8 For because hee had committed many sinnes by the altar, whose fire and ashes were holy: he himself also dyed in p̃ ashes

9 ¶ Now the king raged in his mind, and came to shew him selfe more cruell vnto the Iewes then his father.

10 Which things when Judas perceiued he commanded the people to call vpon the Lord night and daye, that if euer hee had holpen the, he would now help the, when they should be put from their Law from their countrey and from the holie Temple:

11 And that he would not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So whē they had done this al together, & besought p̃ lord for mercy w̃ weeping & fasting & falling downe three daies together, Judas exhorted them to make them selues readie.

13 And he being apart with the Elders, tooke counsell to go forth, afore the King brought his host into Judea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watch word, The victorie of God, he picked out the manliest young men, and went by night into the Kings campe, and slue of the hoste fourteene thousand men, and the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all thinges went prosperously with them, they departed.

17 This was done in the breake of ꝑ day, because the protection of the Lorde did helpe them.

18 ¶ Nowe when the King had tasted the manlinesse of the Iewes, he went about to take the holdes by policie.

19 And marched toward Bethsura, which was a strong holde of the Iewes: but he was chased away, hurt, & lost of his mẽ.

20 For Judas had sent vnto them that were in it, such thinges as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to the enimies: therfore he was sought out, and whẽ they had gotten him, they put him in prison.

22 After this did the King common with them that were in Bethsura, and *tooke truce with them, departed, and ioyned battell with Judas, who ouercame him.

23 But when he vnderstode, that Philippe (whom he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that he pealded him selfe to the Iewes, & made them an othe to do all thinges that were right, and was appeased toward them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheleſſe, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they would that he should breake the couenants.

26 Then went Lysias vp into the iudgement seat, and excused the fact as wel as he could, and persuaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

Or, gaue & tooke the right hand.

CHAP. XIIII.

1 Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 20 Which he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth him selfe.

1 After thyée yeares was Judas enformed that Demetrius the sonne of Seleucus was com vp with a great power & naue by the haben of Tripolis,

2 When he had wonne the countrie, and slame Antiochus and his lieutenant Lysias.

3 Nowe Alcimus, which had bene the hie Prieste, and wilfully defiled him selfe in the time that all thinges were confounded, seeing that by no meanes he could saue him selfe, nor haue any more entearance to the holy altar.

4 Ye came to King Demetrius in ꝑ hundreth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were vsed solenly in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, and occasiõ for his rage, Demetrius called him to counsel, & asked him what deuises or counsels the Iewes leaned vnto.

6 To the which he answered, the Iewes that be called Asideans whose captaine is Judas Maccabeus, maintain wars, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being deprived of my fathers honour (I meane the high Priesthoode) am nowe come hither,

8 Partly because I was well affectioned vnto the Kinges affaires, and secondly bicause I sought the profite of mine own citizens: for all our people, throowe their rashnesse are not a little troubled.

9 Wherefore, O King, seeing thou knowest all these thinges, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Judas liueth, it is not possible that the matter should be well.

11 When he had spoken these woordes, other friendes also hauing euill will at Judas, set Demetrius on fire.

12 Who immediately called for Nicanor, the ruler of the elephants, and made him captaine ouer Judea,

13 And sent him forth, commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathe which fled out of Judea from Judas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now whe ꝑ Iews heard of Nicanors comming, and the gathering together of the heathen, they sprinkled them selues with earth, and praied vnto him which had appointed him selfe a people for euer, and did always defend his own portion with euident tokens.

16 So

16 So at the commandement of the captaine, they remoued straight wayes from thence, and came to the towns of Dessau,
17 Wher Simon Judas brother had ioyned battell with Nicanor, & was somewhat astonished through the sudden silence of the enemies.
18 Neuertheless Nicanor hearing the manliness of them that were w Judas, and the bold stomackes that they had for their countrey durst not proue the matter with bloodthirsting.
19 Wherefore, he sent Posidonius, *Theodotus, and *Matthias before, to make peace.
20 So when they had taken long aduisement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the couenants.
21 And they appointed a daye when they should particularly come together: so when the day was come, they set forth every man his stole.
22 Nevertheles Judas commanded certeine men of armes to ware in conuenient places, least there shoulde suddenly arise any euil thyough the enemies: and so they communed together of p̃ thyngs whereupon they had agreed.
23 Nicanor, while he abode at Jerusalem, did none hurt, but sent away the people that were gathered together.
24 He *loued Judas, & fauoured him in his heart.
25 He prayed him also to take a wife, & to beget children: so he married, & they liued together.
26 But Alcimus perceiuing the loue that was betwene them, and vnderstanding the couenants that were made, came to Demetrius, & tolde him that Nicanor had taken strange matters in hand, and ordeined Judas a traitour to the realm, to be his successour.
27 Then the King was displeased, and by the reports of this wicked man, he wrote to Nicanor, saying, that he was verie angrie for the couenants, commanding him that he should send Maccabeus in all haste prisoner vnto Antiochia.
28 When these thyngs came to Nicanor, he was astonished and sore grieued, that he should breake the thyngs wherin they had agreed, seeing that that man had committed no wickednes.
29 But because it was not commodious to him to withstand the King, he sought craftily to accomplish it.
30 Notwithstanding when Maccabeus perceiued that Nicanor began to bee rough vnto him, and that he entreated him more rudely then he was wont, hee perceiued that such rigour came not of good, & therefore he gathered a fewe of his men, & withdrew himselfe from Nicanor.
31 But the other perceiuing that he was preuented by Maccabeus worthy policie came into the great and holye Temple, and commanded the Priestes, whiche were offering their vsual sacrifices, to deliuer him the man.
32 And when they ware that they coulde not tell where the man was, whom he sought,
33 He stretched out his right hand toward the Temple, and made an othe, in this maner, If ye will not deliuer mee Judas, as a prisoner, I will make this Temple of God a plane feilde, & will breake downe the altar, & will erect a notable Temple, vnto Bacchus.
34 After these woydes he departed: then the Priests lift vp their handes towards heauen, & besought him that was euer the defender of their nation, saying, in this maner.
35 Thou, O Lord of all thinges whiche hast made of nothing, wouldest that the Temple of thine habitation shoulde bee among vs.
36 Therfore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleused, & stop all the mouthes of the vnrightfeous.
37 Now was there accused vnto Nicanor, Razis one of the Elders of Jerusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Jewes.
38 For this man aforetimes when the Jewes were minded to keepe them selues vndefiled and pure, being accused to be of the religion of the Jewes, did offer to spende his bodie and life with all constancie for the religion of the Jewes.
39 So Nicanor willing to declare the hatred p̃ he bare to the Jewes, sent about fiue hundreth men of warre to take him.
40 For he thought by taking him to do the Jewes much hurt.
41 But when this companie would haue taken his castle, & would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that he was readie to be taken on euery side, he *fell on his sworde,
42 Willing rather to dye manfully, then giue himselfe into the handes of wicked men, and to suffer reproch vnworthy for his noble stock.
43 Notwithstanding what time as he miss̃ed of his stroke for haste, & the multitude rushed in violently betwene p̃ doores, he ranne boldly to the wall, & cast himselfe downe manfully among the multitude.
44 Which conueyed themselues lightly away, & gaue place, so that he fell vpon his bellie.
45 Nevertheleste while there was yet breath in him, being kindled in his mind he rose vp, and though his bloud gushed out like a fountaine, and he was verie sore wounded, yet he ranne thorow the middes of the people,
46 And gate him to the toppe of an hie rock: so whe his bloud was vtterly gone he

*Or, Theodotus.
*Or, Mattathias.
*Or, had Judas before his eyes.
*Or, fell on his swordes.

a As this priuate example ought not to be followed of the godlie, because it is contrary to the word of God, although the author seem here to approue it: so that place as touching prayer, cha. 12. 44. though Judas had appointed it, yet were it not sufficiẽt to proue a doctrine because it is onely a particular example.

hee tooke out his owne bowels with both his handes, & threw them vpon the people, calling vpon the Lord of life and spirit, that he would restore them againe vnto him, and thus he dyed.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus cõmãdeth Nicanors head & hands to be cut off, & his tongue to be giuen vnto the fowles. 39 The autor excuseth himselfe.

1 NOwe when Nicanor knewe that Iudas & his companie were in the countrey of Samaria, hee thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the daye, that is appointed by him that seeth all things,

3 But this most wicked personne demanded, Is there a Lorde in heauen, that commanded the Sabbath daye to bee kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth daye to bee kept.

5 Then he said, And I am mightie vpon earth to commaunde them for to arme themselues, and to performe the kings busines. Notwithstanding, hee coulde not accomplishe his wicked enterprise.

6 For Nicanor lifted vp with pride, purposed to set vp a memoriall of the victory obteined of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfit hope that the Lorde would help him.

8 And exhorted his people not to be afraid at the comming of the heathe, but alway to remember the helpe that had bẽn shewed vnto them from heauen, & to trust now also, that they thoulde haue the victorie by the Almightie.

9 Thus he incouraged them by the Lawe and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, & shewed them also the deceitfulnes of the heathen, and howe they had broken their othes.

11 Thus he armed euery one of them, not with the assurance of shieldes & speares, but with wholesome wordes & exhortations, and shewed them a dreame worthie to bee beleued, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias (which had bene the high Priest, a vertuous and good man, reuerent in behauiour, and of sober conuersation, wel spoken, and one that had bene exercised in all poinctes of godlines from a child) holding vp his handes toward heauen, & praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man whiche was aged, honourable, & of a wonderful dignitie, & excellencie aboue him.

14 And Onias spake, and said, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the prophet of god.

15 He thought also that Jeremias helde out his right hand, and gaue vnto Iudas a sword of golde: and as hee gaue it, he spake thus,

16 Take this holy sword a gift from god, wherewith thou shalt wounde the aduersaries.

17 And so being comforted by the wordes of Iudas, which were verie sweet & able to stirre them vp to valiantnes & to incourage the hearts of yõg men, they determined to pitch no camp, but courageously to set vppon them, and manfully to assaile them, and to trie the matter hand to hand, because the citie and the Sanctuarie & the Temple were in danger.

18 As for their wiues, & children, & brethẽ and kinsfolkes, they set lesse by their danger: but their greatest and principal feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroade.

20 Now whiles they all waited for the trial of ye matter, & the enemies now met with them, & the hoste was set in arape, and the 'beasts were seperated into conuenient places, and the horsemen were placed in the wings,

21 Maccabeus considering the comming of the multitude & the diuers preparations of weapons, and the fiercenes of the beasts, held vp his handes toward heauẽ, calling vpon the Lord that doeth wonders, & that looked vpon them, knowing that the victorie commeth not by the weapons, but that he giueth victorie to them that are worthie, as seemeth good vnto him.

22 Therefore in his prayer he said after this maner, O Lord, * thou that diddest send thine Angel in the time of Ezechias King of Judea, who in the hoste of Sennacherib slewe an hundred, fourescore & fiue thousand,

23 Sende nowe also thy good Angel before vs, O Lord of heauens, for a feare & dread vnto them,

24 And let them be discomfited by the strength of thine arme, which come against thine holie people to blasphemie. Thus with these wordes he made an ende.

25 Then

'or, Elephãts

1. King. 19. 35. Isa. 37. 36. Tob. 1. 18. Eccl. 48. 22.

25 Then Nicanor & they that were with him, diewe here with trumpets and shoutings for ioy.
26 But Judas and his companie praying and calling vpon God, incountered with the enmies,
27 So that with their hands they fought, but with their hearts they prayed vnto God, and slue no lesse then fiue and thirtie thousand men: for through the presence of God they were wonderously comforted.
28 Now when they left off, and were turning againe with ioy, they vnderstoode that Nicanor him selfe was slaine for all his armour.
29 Then they made a great shout and a cry, praysing the Almightie in their own language.
30 Therefore Iudas, which was euer the chief defender of his citizens both in body and minde, and which bare euer good affection towardes them of his nation, commanded to smite off Nicanors head, with his hande and shoulder, & to bring it to Ierusalem.
31 And when he came there, he called all them of his nation, and set the Priests by the altar, and sent for them of the castell,
32 And shewed them wicked Nicanors head, and the hand of that blasphemour which he had holden vp against the holy Temple of the Almightie with proude bragges.
33 He caused the tong also of wicked Nicanor to be cut in little pieces, and to be cast vnto the fowles, & that the rewardes of his madnesse should be hanged vp before the Temple.
34 So euery man praised toward the heauen the glorious Lord, saying, Blessed be he, that hath kept this place vndefiled.
35 He hanged also Nicanors head vpon the hie castell, for an euident and plaine token vnto all of the helpe of God.
36 And so they established all together by a common decree that they would in no case suffer this day without keeping it holy:
37 And that the feast should be the thirtenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.
38 Thus farre as concerning Nicanors matters, & from that time the Hebrues had the citie in possession. And here will I also make an end.
39 If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.
40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delightetb the taste, so the setting out of the matter delightetb the eares of them that reade the storie. And here shall be the end.

THE END OF APOCRYPHA.

John Thirston

John Summis his book god giue him
grace to look thard in

THE

Newe Testament

of our Lord Iesus Christ,

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

Imprinted at London by

Christopher Barker, printer to the Queenes Maiestie,

1579.

Cum gratia & priuilegio.

C.B

Jonathan Sudder was thirty
years old the first of
February in the years 1684
Sarah Sudder was Borne the first
of September in the years 1681
Jonathan Sudder was Borne the
3 of may in the years 1683
Abigall Sudder was Borne the
[illegible] Seventh of January in years 1685

The summe of the whole Scripture of the bookes of the olde and newe Testament.

God.

THe bookes of the olde Testament, doe teache vs that the same God, whom Adam, Noe, Abraham, Isaac, Iacob, Dauid, and the other fathers did worship, is * the onely true God, and that he the same is almightie and a euerlasting: who of his mere goodnesse hath created by his worde b heauen and earth, and all that is in them: From whom all things doe come: without whome there is nothing at all: And that he is c iust and merciful: Who also d worketh all in all, e after his owne will: f To whome it is not lawful to saye, wherefore he doeth thus or thus.

Creation of man.

MOreouer, these bookes teache vs, that this very God * almightie, after he created all things, shope also Adam the fyrst man, g to the image & spiritual similitude of him selfe, & that he did constitute him lord euer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuill, transgressing the precept of his creator, h by

Sinne.

this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, i be in nature the children of wrath, and thereupon we be made subject and thrall to death, to damnation, to the yoke, and tyrannie of the deuill.

Christ promised.

FVrthermore, we are taught by these excellent bookes, that God promised to k Adam, l Abraham, m Isaac, n Iacob, o Dauid, and to other fathers of the olde time, that he woulde sende that blessed seede, his sonne Iesus Christ our saiuour, which shoulde deliuer all those from sinne, and from the p tyrannie of the deuil, which by a liuely and working faith should beleeue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obteine this deliuerance.

The Lawe.

ALso they giue vs to vnderstande, that in the meane season, while those fathers the Israelites looked for the saluation and deliuerance promised (for that the nature of man is such, so proude and so corrupt, that those would not willingly acknowledge them selues to be sinners, which had neede of the saiuour promised) God the creator gaue by Moses his q lawe written in two tables of stone: that by it, sinne and the malice of mans heart being r knowne, men mought more vehemently thirst for the s comming of Iesus Christ, who should redeeme and deliuer them from sinne: Which thing, neither the lawe, nor yet the sacrifices and oblations of the lawe did t perfourme. For they were shadowes and figures of the true oblation of the bodie of Christ: by which oblation all u sinne should be blotted out, and quite put away.

Christ God our saiuour came.

BY the bookes of the new Testament we be taught, that Christ so afore promised (* which is God aboue all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that he was a sent at the last from the Father, the selfe same time which the Father did constitute within him selfe: I say, b at that time, when all wickednesse abounded in the world, then he was sent: And this Iesus our saiuour, being borne in the flesh, c suffred death, and rose againe from the dead. Which actes of his were not doue by him in respect of the d good workes of any man (for we were al sinners) but that this God our Father should e appeare true, in exhibiting the abundant f riches of his grace which he promised, and that g through his mercie he mought bring vs to saluation.

A lambe. A sacrifice. Peace. Adoption.

Whereupon it is euidently shewed in the h newe Testament, that Iesus Christe, being the true i lambe, the true k sacrifice of the world, l putting away the sinnes of men, came into this world to purchase grace and m peace for vs with the Father, n washing vs from our sinnes in his owne blood, and o should deliuer vs from the bondage of the deuill, whom by sinne we did serue: And so we should be p adopted by him to be q sonnes of God, made r heires with him of that most excellent and euerlasting kingdome.

The holy Ghost. Faith.

Now, that we should acknowledge this singular and excellent benefite of God towards vs, almightie God s giueth vs his holy spirit: the t fruite and effect of the which is faith in God, and in his Christ. For, without the holy Ghost, by which we are instructed and u sealed, neyther can we beleeue that God the Father sent Messias, nor yet that Iesus is Christ: For v no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The x same spirit witnesseth to our spirite, that we are the children of God, y and powreth into our bowels that

Charitie. Hope.

charitie which Paul describeth to the Corinthians. Furthermore, that holy spirit doth giue vs z hope, which is a sure looking for eternal life, whereof he him selfe is the certaine z token and pledge. Also he giueth vs other * spirituall gifes, of the which Paul writeth to the Galatians.

* Isaiah 45.14.
a Genesis. 21. 33. Daniel.7 9.
b Genesis.1.2. Isaiah.45.18.
c Exodus.9.27. Psal.9.7.8. Isaiah 45.21. Exodus.22 27.
d 1 Corin 12.6.
e Ieremiah. 18.6.
f Isaiah.45 9. Romanes.9.20.
g Genesis.1.27. Wis.2.23;24.
h Rom.5.14;18.
i Ephe.2.3.
k Genesis.3.15.
l Genesis.12.3.
m Genesis.26.4.
n Genesis.28.14.
o 2 Sam.7.12. Psalm 132.11.
p Hebrues.2.14.
q Exodus.20.1.
r Romanes.3.20.
s Galati 3.19.
t Hebru.7.18. and 10.1.
u Iohn.1 29.
* Roman 9.5.
a Luke.1.31.
b Galati.4.4.5. Ephesi.1 10.
c Romanes.5.8.
d Ehesi.2.9. Titus.3.5.
e Roman.15 8.
f Ephesi.2.7.
g Titus.3.5.
h Isaiah.53.7.
i Iohn 1.29.
k Ephesian.5 2. Hebrues.9 26.
l Actes.3 19.
m Ephe.2.14;15.
n Reuel.1.5.
o Hebrues.2.14.
p Galatians.4.5. Ephesians 1.5.
q Rom.8.17.
r Ephe 3.5. Rom 8 15. Galatians.4.6.
s Ephesians 1.1.
t Galat.5.23.
u Ephe.1 13. and 4.3.
v 1.Cor.12.3.
x Rom 8.16.
y Rom.5 5.
z 1 Cor.13.4.
z Ephesia.1.14.
* Galati.5.22.

Iustification & sanctification.

Good workes.

Christ our master and teacher.

Byshop.

Mediatour.

Aduocate.

Therefore the benefite of faith is not yet to be despised, or litle to be set by. For by the meanes of this trust and [a] faith in Christ, which [b] worketh by charitie, and sheweth it selfe forth by the workes of charitie, mouing man thereto, we are [c] iustified and sanctified: that is to say, God and the Father of our Lorde Iesus Christe (which is made our [d] Father also by him, being our [e] brother) doeth account vs to be iust and holy through his grace, and through the merite of his sonne Iesus Christ, not [f] imputing our sinnes to vs, so farre foorth, that we shoulde suffer the paines of hell for them.

Finally, Christ him selfe [g] came into the world, to the intent that we through him being sanctified and clensed from our sinnes, following his will in good workes, should denie the things perteyning to the flesh, and freely [h] serue him in rightecusnes and holines all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we should [k] shew our selues to be called to his grace and gift of faith: which good workes who so hath not, doth shewe him selfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and [l] follow him with a cheerefull minde, that he may teache vs: For he is [m] our master, [n] lowly & humble of heart: he is to vs an [o] example, whereby we must learne the rule to liue well.

Moreouer, he is our [p] bishop and our [q] high priest, which did him selfe offer vp for vs his own blood being the onely [r] mediatour betweene God and men: Who now sitteth at the right hand of God the Father, being made our [s] aduocate, making prayer and intercession for vs: who doubtlesse shall obteine for vs [t] what soeuer we shall desire, eyther of him, or else of his Father in his name, if so be that we thus desiring, shall beleeue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with [u] repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the [x] throne of his grace, with this beliefe, that we shall obteine mercie: For therefore [y] came he into the world, that he mought saue sinners by his grace.

Iudgement.

Eternall life.

Eternall fyre.

THis is verily Christ Iesus, which shal come at a [*] certaine time appoynted by his Father, and shall sit in great maiestie to [a] iudge all men, & to render to euery man [b] the workes of his bodie according to that he hath done, whether it be good or euill. And he shall saye to them which shalbe on the right side, which in this worlde did looke for the good thinges to come (that is to say, life euerlasting:) [c] Come ye blessed of my father, enioy the kingdome that hath bin prepared for you frō the beginning of ȳ world. But to them which shalbe on the left side, he shal saye: Depart from me ye cursed into euerlasting fire prepared for the deuill and his angels. And then [d] shall the end be, when Christ, hauing vtterly vanquished all maner of enemies, shal deliuer vp the king dome to God the Father.

To what intent the scriptures were written.

TO the intent that we mought vnderstand these things, the [e] sacred books of the Bible were deliuered to vs by the goodnes of God through his holy spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of this doctrine is sealed vp to vs: that we [f] mought vnderstand, I say, and beleeue that there is one onely true God, and one sauiour Iesus Christ, whom (as he had promised) he hath sent: [g] and that we beleeuing mought haue in his Name life euerlasting.

Christ the onely foundation.

BEside this [h] foundation, no man can laye any other in the Church of Christ: and vpon this foundation the Church doth stand sure and stedfast. And Paul willeth him to be [i] accursed which shall preach any other faith & saluation, then by Iesus Christ, yea although he were an Angel from heauen.

For [k] of him, through him, and for him, are all things: To whom with the father and the holy Ghost, be al honour and glory, world without ende, Amen.

a Galatians.5.6
b Ephesians.5.2.
Hebru.13.21.
c Romanes.3.30. and 4.2. Galati.2.16.
d Matth.5.48.& 23.9.
e Hebrues.2.11.
f 2.Corin.5.19.
g Titus.2.11,12, 13.
h Luke.1.74.
i Ephe.2.10.
k 2.Peter 1,10.
l Ephesians 5.2.
m Mat.23.8.
n Mat.11.29.
o Iohn 13.15.
1.Pet.2.20, 21.
p 1.Pet.2.25.
q Hebrues.4.14.
r 1.Tim.2.5.
s 1.Iohn 2.1,2.
t Iohn 14.13.& 16.23.
Mark.11.24.
u Matth.4.17.
x Hebrues 4.16.
y 1.Tim.1.15.
* Mat.25.13.
a 2.Tim 4.1.
b 2.Corin.5.10.
c Mat.25.34, &c.
d 1.Corin.15. 24,25,26.
e 2.Pet.1.19,21.
f Iohn 17.3.
g Iohn 20.31.
h 1.Corin.3.11.
i Galatians.1.8.
k Romans.11.36.

Certaine

Certaine questions & answers touching the doctrine of predestination, the vse of Gods worde and Sacraments.

Question.

Why do men so much varie in matters of religion?

Answere.

Because al haue not the like measure of knowledge, neither do all beleeue ye gospell of Christ.

Question.

What is the reason thereof?

Answere.

Because they only beleeue the gospell and doctrine of Christ, which are ordained vnto eternall lyfe.

Question.

Are not all ordayned vnto eternall lyfe?

Answere.

Some are vessels of wrath ordayned vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with gods iustice, that some are appointed vnto damnation?

Answere.

Verie well: because all men haue in them selues sinne, which deserueth no lesse: and therefore the mercie of God is wonderful in that he vouchsafeth to saue some of that sinfull race, & to bring them to the knowledge of ye trueth.

Question.

Yf Gods ordinance and determination must of necessitie take effect, then what neede any man to care? for he that liueth well must needes be damned, if he be thereunto ordayned: and he that liueth ill must needes be saued, if he be thereunto appointed.

Answere.

Not so. for it is not possible, that either the elect should alwaies be without care to do well, or that the reprobate should haue any wyll thereunto. For to haue either good will or good worke, is a testimonie of the Spirit of God, which is giuen to the elect onely, whereby faith is so wrought in them, that, being grafte in Christ, they growe in holynes to that glorie, whereunto they are appointed. Neither are they so vaine as once to thinke that they may do as they lyst themselues, because they are predestinate vnto saluation: But rather they indeuour to walke in such good works as God in Christ Iesus hath ordained them vnto, & prepared for them to be occupied in, to their owne comfort, stay & assurance, & to his glorie.

Question.

But how shall I knowe my selfe to be one of those whome God hath ordained to lyfe eternall?

Answere.

By the motions of spiritual life, which belongeth onely to the children of God: by the which that lyfe is perceyued, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answere.

I meane remorse of conscience, ioyned with the lothing of sinne & loue of righteousnes, the hand of faith reaching vnto life eternal in Christ, the conscience comforted in distresse, and rayed vp to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefites receyued, & the vsing of al aduersities as occasion of amendment sent from god.

Question.

Can not such perish as at some tyme or other feele these motions within them selues?

Answere.

It is not possible that they should: for as Gods purpose is not chaungeable, so he repenteth not the giftes and graces of his adoption: neither doth hee cast of those, whome he hath once receyued.

Question.

Why then should we pray by the example of Dauid, that he cast vs not from his face, & that he take not his holy Spirit from vs?

Answere.

In so praying we make protestation of the weaknes of flesh, which moueth vs to dout: yet should not we haue courage to aske, if we were not assured that God wil gyue, according to his purpose and promise, that which we require.

Question.

Do the children of God feele the motions aforesayd alwayes alike?

Answere.

No truly: for God sometyme to proue his seneth to leaue them in such sort, that the flesh ouermatcheth the spirit, wherof ariseth trouble of conscience for the time: yet the spirite of adoption is neuer taken from them, that haue once receyued it:

else might they perish. But as in many diseases of the bodie, the powers of bodily life are letted: So in some assaultes these motions of spiritual life are not perceyued, because they lye hidden in our manifold infirmities, as the fire couered with ashes. Yet as after sicknes commeth health, and after cloudes the sunne shineth cleare: so the powers of spiritual life will more or lesse be felt and perceyued in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I desyaire and thinke my selfe a castaway?

Answere.

God forbyd: for God calleth his at what tyme he seeth good: and the instruments whereby he vsually calleth, haue not the like effect at all tymes. yet it is not good to neglect the meanes whereby God hath determined to worke the salvation of his. For as ware is not melted without heate, nor clay hardened but by meanes therof: so God vseth means both to drawe those vnto him selfe, whom he hath appointed vnto saluation, and also to bewray the wickednes of them whom he iustly condemneth.

Question.

By what meanes vseth God to drawe men to him selfe that they may be saued?

Answere.

By the preaching of his word and the ministring of his Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answere.

I meane the doctrine of the Prophets and Apostles which they receyued of the Spirite of God, and haue left written in that booke which we commonly call the olde and newe testament.

Question.

How may I be assured, that it is the word of God, which that booke conteineth?

Answere.

By the maiestie of God appearing in that playne and simple doctrine: by the purenes, vprightnes and holines thereof: by the certaintie of euery thing therin affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery parte thereof: by the excellencie of the matters vttered: But especially by the testimonie of Gods spirit, whereby it was written, who moueth the hearetes of those in whome it resteth, to consent vnto the word, and reuerently to embyace it.

Question.

How doth this word of God serue to draw men vnto him?

Answere.

When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept & receyue thankfully that which is thereby gyuen, promised and assured: and be moued with desire and diligence to do that which it commaundeth.

Question.

Do the Sacraments also serue to this end?

Answere.

Yea verely: that by sight, taste and feeling, as well as by hearing, we might be instructed, assured, and brought to obedience.

Question.

How doth our baptisme serue hereunto?

Answere.

It teacheth vs to put on Christ, that with his righteoulnes our sinfulnes may be hidden: it assureth vs, that we are so graft into Christ, that all our sinnes by him are washed awaye: it chargeth vs to dye to sinne, to continue in the profession of Christ, and to loue eche other.

Question.

Hath the Lords supper also this vse?

Answere.

Yea doubtles: for it teacheth, that the bodie and blood of Christ crucified is the only foode of the newe borne children of God: it assureth that Christ is wholy theirs to giue and to continue lyfe spirituall and heauenly to bodye and soule, to nourishe, strengthen, refreshe, and to make cheerefull the hearetes of the elect: it requireth thankfull remembrance of the death of Christ, vnitie among those that do professe him, with a free confession of his trueth.

Question.

Why is not this vse of the sacraments commonly knowen?

Answere.

Because they are abused for fourme, for facion, for custome and compame, without regard vnto the word, wherunto they are so annexed, that they ought not vpon any necessitie by any person be seuered from it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is more necessarie then the word of God: therefore I pray you shew me how I may attaine to some knowledge and profite therebye?

Answere.

Answere.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vsed herein?

Answere.

That as euery day, twyse at the least, wee most commonly receyue foode to the nourishment of this corporall life: so no daye be let passe without some reading in such sort, that occasion thereby may be taken to speake againe vnto God by praier, as he in his worde speaketh vnto vs: So that at the least two chapters would be orderly and aduisedly read euerie daie, all other busines, impediments and lets set aparte.

Question.

This seemeth verie easie to be done, what thinke you els requisite?

Answere.

That some especiall places of Scripture be so committed to memorie, that the minde may euer be fournished with some good matter against all temptations. To which end I note these scriptures vnto you, whereunto you may ioyne other at your owne choyse:

Psalmes 139.37.50. Esay.53. Iohn 17. Rom.8. 1.Tim.4.

Question.

But the Scriptures are hard and not easie to vnderstand?

Answere.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: & that hardnes that you finde seruetb to moue you to ꝑ more diligence, and to make inquirie of such as haue knowledge, when any dout arisetb. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge and godlines, to Gods glorie & your owne comfort in Christ, whose name for euer be praysed. AMEN.

C B

The names & order of all the bookes of the Olde and New Testament, with the nomber of their Chapters, and the leafe where they beginne.

The bookes called Apocrypha.

The bookes of the Newe Testament.

The

THE HOLIE [a] GOSPEL OF IESVS CHRIST, [b] ACCORDING TO MATTHEWE.

a This word signifieth good tidings, and is taken here for the storie, which cõteineth the ioyful message of the comming of the sonne of God promised from the beginning.

b That is, written and taught by Matthewe.

THE ARGVMENT.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so gouerned their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in style and maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abbridge: neuertheless in matter and argument they all tend to one ende: which is, to publish to the world the fauour of God towarde mankind through Christ Iesus, whom the Father hath giuen as a pledge of his mercie and loue. And for this cause they intitle their storie, Gospel, which signifieth good tidings, for asmuch as God hath performed in deede that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offred vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore vnder this word is conteined the whole Newe testament: but commonly we vse this name for the historie, which the foure Euangelists write, conteining Christes comming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthewe, Marke, & Luke are more copious in describing his life & death: but Iohn more laboureth to set foorth his doctrine, wherein both Christes office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead and risen againe, should nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historicall narration, yet Iohn chiefely is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoeuer doeth knowe the office, vertue and power of Christ, shall reade that which is written of the Sonne of God come to be ¶ redemer of the world, with most profit. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Physition of Antiochia and became Paules disciple, and fellowe in all his trauels: he liued foure score and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lorde loued, the sonne of Zebedeus, and brother of Iames: he died three score yeeres after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 The genealogie of Christ, that is, the Messias promised to the fathers, 18 VVho was conceiued by the holy Ghost, and borne of the virgin Marie, when she was betrothed vnto Ioseph. 20 The Angel satisfieth Ioseph, 21 VVhy he is called Iesus, and wherefore Emmanuel.

1 THE * [c] Booke of the generation of IESVS CHRIT the [d] Sonne of [e] Dauid, the sonne of Abraham.

2 * Abraham begate Isaac. * And Isaac begate Iacob. And * Iacob begate Iudas & his brethren.

3 * And Iudas begate Phares, and Zara [f] of Thamar. And * Phares begate Esroin. And Esroin begate Aram.

4 And Aram begate Aminadab. And Aminadab begat Naasson. And Naasson begate Salmon.

5 And Salmon begat Boos of Rachab. And * Boos begate Obed of Ruth. And Obed begate Iesse.

6 And * Iesse begate Dauid the King. And * Dauid the King begate Solomon of her that was the wife of Vrias.

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

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate [h] Ioatham. And Ioatham begat Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were carried awaye

Luke.3.23.

c This is the rehearsal of ¶ progenie, whereof Iesus Christ is sprong according to the flesh.

d So called, for that he came of the stocke of Dauid.

e These two are first rehearsed, because Christ was especially ye promised to come of them and their seede, and therefore Christ commonly was called ¶ sonne of Dauid, because the promes was more euidently confirmed vnto him. *Gene.21.2. Gen.25.24. Gen.29.31. Gen.38.27.*

f Bu incestuous adulterie, the which shame setteth foorth his great humilitie, who made him selfe of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. *1.Chron.2.5. Mat.4.18,19.*

g Rachab and Ruth being Gẽtiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles and for their saluation. *Ruth.4.21. 1.Sam.16.1. and 17.12. 2.Sam.11.24. 1.King.11.43. 1.chron.3.10.*

h He hath omitted three Kings, Ioas, Amazia, Azaria, abbridging the number, to make the times fourtene generations. *2.King.20.21. and 21.18. 1.chron.3.13,14,15. 2.King.23. 34.and.24.1,6. 2.chron.36.4,8.*

1. Chro. 3. 16.
i After the captiuitie, the title roial was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeres, yet by the prouidence of God ȳ gouernment remained in the familie of Dauid, where it continued till the cõming of Christ.
1. Chro. 3. 17, 19. ezra. 3. 2. and. 5. 2.
k Albeit ȳ Iewes nomber their kinred by the male kinde, yet this linage of Mary is comprehended vnder the same, because she was married to a man of her owne stocke & tribe.
l Who is the true king, Priest, and Prophet anointed of God to accomplish the office of the redemer.
Luke. 1. 27.
m Before hee tooke her home to him.
n As the Angel afterward declared to Joseph.
o Vpright and fearing God, & therefore, suspecting that she had committed fornication, before she was ocetrothed, woulde neither receiue her, which by the law should be maried to another, neither by accusing her put her to shame for her fact. *Deut. 24. 1.*
p This dreame is witnessed by the holie Ghost, and is a kinde of reuelation, Nom. 12. 6.
q This name pertetth him in remembrance of Gods promise to Dauid. *Luke. 1. 31.*
r That is, a Sauiour. *Act. 4. 12. phil. 2. 10. Isa. 7. 14.*
s *Or, thou.*
t God is ioyned with vs by the meanes of Iesus Christ, who is both God and man.
u Christ is here called the first borne, because shee had neuer any before, and not in respect of any she had after. Neither yet doeth this word (till) import alwayes a time following: wherein the contrarie may be affirmed, as our Sauiour, saying, that he will be present with his disciples till the ende of the worlde, meaneth not, that after this worlde he will not be with them.

into Babylon, * Iechonias begate Salathiel. * And Salathiel begate Zorobabel.
13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.
14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.
15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.
16 And Jacob begate Joseph, the husband of Marie, k of whom was borne IESVS, that is called l Christ.
17 So all the generations from Abraham to Dauid, are fourtene generations. And from Dauid vntil thei were caried away into Babylon, fourtene generations: and after they were caried away into Babylon, vntill Christ, fourtene generations.
18 ¶ Now ȳ birth of IESVS Christ was thus, When as his mother Marie was * betrothed to Joseph, m before they came together, she was founde n with childe of the holy Ghost.
19 Then Joseph her husband, being a o iust man, & not willing to * make her a publike example, was minded to put her away secretly.
20 But whiles he thought these things, beholde, the Angell of the Lorde appeared vnto him in a p dreame, saying, Joseph the q sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holie Ghost.
21 And she shall bring forth a sonne, and thou shalt * call his name r IESVS: for he shall * saue his people from their sinnes.
22 And all this was done that it might be fulfilled, which was spoken of the Lord vp the Prophet, saying,
23 * Beholde, a Virgine shall bee with childe, and shall beare a sonne, and s they shall call his name Emmanuel, which is by interpretation, t God with vs.
24 ¶ Then Joseph, being raised frõ sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.
25 But he knewe her not, till she had brought forth her u first borne sonne, and he called his name IESVS.

1 The time and place of Christes birth. 11 The wise men offer their presents. 14 Christ fleeth into Egypt. 16 The yong children are slaine. 23 Joseph turneth into Galile.

1 When * Iesus then was borne at Beth lehem in a Judea, in the dayes of Herode the King, beholde, there came b Wisemen from the East to Ierusalem,
2 Saying, Where is the King of the Iewes that is borne? for we haue seene his c starre in the East, & are come d to worship him.
3 When King Herode heard this, he was troubled, and all Ierusalem with him.
4 And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne.
5 e And they said vnto him, At Beth-lehem in Judea: for so it is written by the Prophet,
6 * And thou Beth-lehem in the land of Iuda, art not the least among the princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.
7 Then Herode f priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,
8 And sent them to Beth-lehem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.
9 ¶ So when they had heard the King, they departed: and lo, the g starre which they had seene in the East, went before them, till it came, and stood ouer the place where the babe was.
10 And when they sawe the starre, they reioyced with an exceeding great ioye,
11 And went into the house, and h founde the babe with Marie his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, i euen golde, & incense, and myrrhe.
12 And after they were warned of God in a dreame, that they should k not goe againe to Herode, they returned into their countrey another way.
13 ¶ After their departure, beholde the Angel of the Lord appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there til I bring thee word: for Herode wil seeke the babe, to destroy him.
14 So he arose and toke the babe and his mother by night, and departed into Egypt,
15 And was there vnto the death of He-

Luke. 2. 6.
a For there is another Beth-lehem in the tribe of Zebulun.
b Wisemen, or Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests, or Astronomers, and are here the first fruits of the Gentiles that came to worship Christ.
c An extraordinarie signe to set forth that Kings honour, whome the world did not esteeme.
d Which was a declaration of that reuerence, which the Gentiles shoulde beare vnto Christ.
e They coulde wel tell of Christ in generall: but when they should professe his name, and giue him his duc honour, they waxe colde, & shrinke backe.
Micah 5. 2. iohn 7. 42.
f An euil conscience is a burning fire.
g The starre vanished away before, to the intent they shoulde tarie at Ierusalem, & there inquire of the thing, to the confusion of the Iewes.
h Or, saw.
i The Persians maner was not to salute Kings without a present, & therefore they brought of that which was most precious in their countrey, whereof euery one of them offered.
k Promise ought not to be kept, where Gods honour and preaching of his trueth is hindered: or els it ought not to be broken.

rod,

k That which was prefigured by ye deliuerãce of the Israelites out of Egypt, which were christes church and his body, is now verified, and accõplished in ye head Christ, *Hose.11.1.*

l Within a certeine time after. *Iere.31.15.*

m Herode renewed ye sorowe which the Benjamites had suffered long before: yet for all his cruelti he could not bring to passe, ye Christ should not reigne.

n That is, they were killed and dead.

o Thus ye faithful may see how God hath infinite meanes to preserue them from the rage of tyrantes.

*Or, therefore.

*Or, of Nazareth.

p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c.

rod, k ye it might be fulfilled, which was spoken of the Lorde by the * Prophet, saying, Out of Egypt haue I called my sonne.

16 l Then Herode, seeing that he was mocked of the wisemen, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-lehe, and in all the coasts thereof, from two yeere olde and vnder, according to the time which he had diligently searched out of the wise men.

17 Then was that fulfilled which was spoke by ye Prophet Ieremias, saying,

18 * In m Rama was a voice heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they n were not.

19 And when Herode was dead, behold, an Angel of the Lorde appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe & his mother, and go into the land of Israel: for they are o dead which sought the babes lyfe.

21 Then he arose vp, and tooke the babe and his mother, & came into the lande of Israel.

22 But when hee heard that Archelaus did raigne in Iudea in stead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the partes of Galile,

23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophetes, which was, that he should be called p a Nazarite.

CHAP. III.

1 *The office, doctyrne, and life of Iohn. 7 The Pharises are reproued. 8 The fruites of repentance. 13 Christ is baptized in Iordan, 17 And authorized by God his Father.*

AND a in those dayes, Iohn the Baptist came and preached in the b wildernes of Iudea,

2 And said, Repent: for the c kingdome of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernes, is, Prepare ye the way of the Lord: make his pathes straight.

4 * And this Iohn had his d garment of camels heare, & a girdle of a skin about his loynes: his meate was also e locustes and wilde honie.

5 * Then went out to him Ierusalem and all Iudea, and all the region round about Iordan.

6 And they were baptized of him in Iordan, f confessing their sinnes.

7 Howe when he sawe many of the Pharises and of the Sadducees come to his baptisme, he sayde vnto them, * O g generations of vipers, who hath forewarned you to flye from the anger to come?

8 Bring forth therefore g fruites worthie amendement of life,

9 And think not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the h axe put to the roote of the trees: * therefore euery tree, which bringeth not forth good fruite, is hewen downe, and cast into the fire.

11 * I in deede I baptize you with water to amendment of life, but he that commeth after me, is mightier then I, whose shoes I am not worthy to beare: hee wil baptize you with ye holy Ghost, and with i fire.

12 Which hath his k fanne in his hande, and will make cleane his floore, and gather his wheate into his garner, but wil burne vp the chaffe with vnquencheable fire.

13 l * Then came Iesus fro Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becommeth vs to m fulfill all righteousnes. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & I saw ye holy Spirit of God descending like a n doue, and lighting vpon him.

17 And lo, a voyce came from heaue, saying, * n This is my beloued sonne, in whom I am well pleased.

Mark.1.4. luke.3.3

a In the 15. yere of the reigne of Tiberius, after Christ had long time remained in Nazareth, and was nowe about 30. yere old, luke. 3.1,23.

b So called in respect of ye playne countrey & fertile valleis: and not because it was not inhabited.

*Or, be sorie for your faultes past, & amende.

c Which is, that God wil reigne ouer vs, gather vs vnto him, pardon our sinnes, & adopt vs by ye preaching of ye Gospel. *Isa.40.3. marke 1.3. luke 3.4. iohn 1.23. Mat.1.6.*

d Wouen w̃ heare, as grosse heare cloth.

*Or, grashoppers.

e Such meats as nature brought forth without mans labor or diligence: reade Leuit.11.22. *Mark.1.5. luke.3.7.*

f Acknowledging their faults for there is no repentance without confession. *Chap.12.34.*

*Or bloodes.

g He menaceth those venemous and malicious Pharises with the iudgement of God, except they shew before men such werkes as are agreeable to the profession of the godly, whome Iaai calleth the trees of righteousnesse, Chap. 61.3. *Iob.8.39. actes.13.26.*

h The iudgement of God is at hande to destroy such as are not meete to be of his church. *Chap.7.19. Marke.1.8. luke.3.16. iohn.1.26. actes.1.5. and 2.4. and 8.17. and 10.45.*

i When God baptizeth inwardly with the vertue of his Spirite, he burneth and consumeth the vices, and inflameth ye hearts with loue toward him.

k Which is the preaching of the Gospell, whereby hee gathereth the faythfull as good corne, and scattereth the infidels as chaffe. *Marke 1.9. luke. 1.22.*

l We must render perfite obedience to God in all things, which he hath ordeyned.

m To shewe the state of his kingdome, which is in all meekenes and lowlines. *Chap.17.5. 2. pet.1.17.*

n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath and indignation. *Colos.1.13.*

CHAP IIII.

1 *Christ fasteth and is tempted. 11 The Angels minister vnto him. 17 He beginneth to preach. 18 He calleth Peter, Andrew, Iames & Iohn, & healeth al the sicke.*

THEN a was Iesus lead aside of the Spirit into the wildernes, to be b tempted of the deuill.

Mar.1.12. luke.4.1.

a By the holie Ghost.

b To the end that hee ouercomming these tentations, might get the victorie for vs.

c Satan would haue Christ to distrust God & his word, & followe other strange and vnlawful meanes. *Deut.8.3.*

2 And when he had fasted fourtie dayes, and fourtie nightes, he was afterward hungrie.

3 Then came to him the tempter, & said, If thou be the sonne of God, c comand that these stones be made bread.

4 But he answering, said, It is written, *Man shall not liue by bread onely, but by euery d worde that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the e holie Citie, and set him on a f pinacle of the Temple,

6 And said vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, *that he will gine his Angels charge ouer thee, and with their handes they shall g lift thee vp, least at any time thou houldest dash thy foote against a stone.

7 Iesus sayd vnto him, It is written again, *Thou shalt not h tempt the Lord thy God.

8 Againe the deuill tooke him vp vnto an exceeding high mountaine, & i shewed him all the kingdomes of the worlde, and the glorie of them,

9 And saide to him, All these wil I gine thee, if thou wilt fall down & worship me.

10 Then said Iesus vnto him, Auoid Satan: for it is written, *Thou shalt worship the Lorde thy God, and him onely shalt thou serue.

11 *Then the deuill k left him: and behoide, the Angels l came, and ministred vnto him.

12 ¶ *And when Iesus had heard m Iohn was n deliuered vp, he returned into Galile,

13 And leauing Nazareth, went & dwelt in Capernaum, which is nere the o sea in the borders of Zabulon, and Neph-thalim,

14 That it might bee fulfilled which was spoken by Esaias the Prophet, saying,

15 *The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Iordan, p Galile of the Gentiles:

16 The people which sate in q darknesse, saw great light: and to them which sate in the region and shadow of death, light is risen vp.

17 * From that time Iesus began to preach, & to say, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ * And Iesus walking by r the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were s fishers)

19 And he said vnto them, Followe me, and I will make you fishers t of men.

20 And they straight way leauing the nets, followed him.

21 And when he was gone forth from u thence, hee sawe other two brethren, Iames the sonne of Zebedeus, & Iohn his brother in a shippe with Zebedeus their father, mending their nets, and he called them.

22 And they x without tarying, leauing the ship & their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the y kingdome, and healing euerie sicknesse and euerie disease among the people.

24 And his fame spred abroad through all Syria: & they brought vnto him all sicke people, that were taken with diuers diseases and gripings, & them that were possessed with z deuils, and those which were a lunatike, and those that had the palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and b Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan.

CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth, and light of the world. 16 Good works. 17 Christ came to fulfill the Law. 21 What is ment by killing. 23 Reconciliation. 27 Adultere. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

1 AND when he saw the multitude, hee went vp into a mountaine: & when he was set, his disciples came to him.

2 And he opened his mouth and taught them, saying,

3 * Blessed are the a poore in spirite, for theirs is the kingdome of heauen.

4 * Blessed are they that b mourne: for they shall be comforted.

5 * Blessed are the c meeke: for they shall inherite the earth.

6 Blessed are they which d hunger & thirst for righteousnes: for they shalbe filled.

7 Blessed are the merciful: for they shall obtayne mercie.

8 Blessed are the *pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shalbe called the e children of God.

10 Blessed are they *which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

11 * Blessed are ye when men reuile you, & persecute you, and say all maner of euill against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophetes which were before you.

13 * Ye are the f salt of the earth: but if the salt haue lost his sauour, wherwith shal it be salted? It is thence forth good for nothing, but to bee cast out, and to bee troden vnder foote of men.

c Sam.24.10. Mar.1.11. Mar.11.11. o Which was without comfort, hath receiued consolation *Mar.1.11. Mar.11.11.* p God hath chosen the weake things of the world to confound the mightie, 1.Cor.1.27.
q To drawe them out of the sea of this worlde, wherin they are drowned.

Luke.4.10. a That feele themselues voide of all righteousnes that they may onely seeke it in Christ. *Isa.61.2,3,7.& 65.13,19.luk.6.21.*
b Which feele their owne misery, and seeke their comfort in God. *Psal.37.11.*
c Who rather would suffer all iniuries, then they would reuenge them selues.
d Being in necessitie, desire nothing but that which is vpright and godly. *Psal.24.4.*
e For he is called ♁ God of peace, 1.Cor.14.33. *1.Pet.3.14. 1.Pet.4.14.*
f Your office is to seasonne with the salt of the heauenly doctrine.

Luke.6.20.

act.1.15. Mar.9.50. luke.14.34.

Mar.4.21.luke.8.16.and 11.33. 1.Peter.2.12.

g Because you are seene farre of, gue good example of life.

h The Gospell is the stablishing & accomplishing of the law.

Luke.16.17.

i The doctrine of the lawe conteineth nothing vnprofitable or superfluous.

Iam.2.10.

k Whosoeuer shall transgresse the least of the ten commandements in word and example, he shalbe cast out of the kingdom of God, except it be pardoned him in Christ.

Luke.11.39.

l Which neither expound the law truely, nor obseruе it wel.

m He sheweth how these worthy doctors haue falsely glosed this commãdement.

Exod.20.13. deut.5.17.

n *Or, subiect to punishment.*

o *Or, without cause.*

n For God knowing his secrete malice will punish him.

o Which signifieth in the Syrians tongue an idle braine, & is spoken in cõtẽpt.

p Like iudgement almost the Romanes obserued: for Triumuiri had the examination of smal matters, & counsel of 23. of greater causes, and finally great matters of importance were decided by ye Senate of 71 iudges, which here is compared to the iudgement of God, or to be punished with hel fire.

q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliatiõ to sacrifice.

Luke.12.58. Exod.20.14.rom.13.9.

r Chastitie is required both in body and in minde.

14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid.

15 * Neither doe men light a candle, & put it vnder a bushel, but on a candlesticke, and it giueth light vnto all that are in the house.

16 * Let s your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

17 Thinke not that I am come to destroy the Lawe, or the Prophets. h I am not come to destroy them, but to fulfil them.

18 * For truely I say vnto you, Till heauen, and earth perish, one iote, or one title of the Lawe shal not scape, till i all things be fulfilled.

19 * Whosoeuer therefore shal breake one of k these least commandements, and teach men so, he shal be called the least in the kingdome of heauen: but whosoeuer shall obserue and teache them, the same shalbe called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnes * exceede the righteousnes of the l Scribes and Pharises, ye shal not enter into the kingdome of heauen.

21 m Ye haue heard that it was sayd vnto them of the olde time, * Thou shalt not kill: for whosoeuer killeth, shall be n culpable of iudgement.

22 But I say vnto you, whosoeuer is angrie with his brother n vnaduisedly, shall be culpable of iudgement. And whosoeuer saith vnto his brother, o Raca, shall be worthie to be punished by the p Counsel. And whosoeuer shal say, Foole, shall be worthie to be punished with hel fire.

23 If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offring before the altar, and goe thy way: first be q reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, til thou hast payed the vtmost farthing.

27 ¶ Ye haue heard that it was sayde to them of old time, * Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed r adulterie with her alreadie in his heart.

29 * Wherefore if thy right t eye cause thee to offende, pluck it out, and cast it from thee: for better it is for thee, that one of thy members perish, u then that thy whole bodie should be cast into hel.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hel.

31 It hath bene sayde also, * Whosoeuer shall put away his wife, let him giue her a testimonial of diuorcement.

32 But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) x causeth her to commit adulterie: & whosoeuer shal marry her that is diuorced, committeth adulterie.

33 Againe, ye haue heard that it was said to them of olde time, * Thou shalt not forsweare thy selfe, but shalt perfoume thine othes to the Lord.

34 But I say vnto you, y Sweare not at all, neither by heauen, for it is z throne of God:

35 Nor yet by the earth: for it is his footstole: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one heare white or blacke.

37 * But let your cõmunication be, a Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of b euil.

38 ¶ Ye haue heard that it hath bene said, An * c eye for an eye, and a tooth for a tooth.

39 But I say vnto you, * Resist not c euill: but whosoeuer d shal smite thee on thy right cheek, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee to go a mile, goe with him twaine.

42 * Giue to him that asketh, and from him that would borowe of thee, turne not away.

43 Ye haue heard that it hath bene said, * Thou shalt loue thy neighbour, and e hate thine enemie.

44 But I say vnto you, * Loue your enemies: bless them that curse you: doe good to them that hate you, * and praye for them which f hurt you, and persecute you,

45 * That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euil, and the good, and sendeth raine on the iust, and vniust.

46 * For if ye loue them, which loue you, what reward shal you haue? Doe not the g Publicanes euen the same?

47 And if ye h be friendly to your brethren onely, what singular thing doe ye? doe

Chap.18.8,9. mar.9.47.

f Nothing is so precious which ought not to be reiected in respect of the glory of God.

Or, and not that.

Chap.19.7.deu.24.1.mar.10.4. luke.16.18. 1.cor. 7.10.

t In that he giueth her leaue to marrie another by that testimoniall.

Exod.20.7.leui.19.12.deut.5.11.

u Al superfluous othes are vtterly debarred, whether y name of God be therein mentioned, or otherwise.

Iam.5.12.

x Let simplicity, and trueth be in your words, and then ye shall not be so light & readie to forsweare.

y When a man speaketh otherwise thē he thinketh in heart, it commeth of an euil conscience, and of the deuil.

Exo.22.24.leui.24.20.deut.19.21.

z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarel.

Luk.6.29.rom.12.17.1.cor.6.7.

Or, iniurie.

a Rather receiue double wrong, then reuenge thi ne owne griefes.

Deut.15.8. Leuit.19.18.

b This was added by the false expositours the Pharises.

Luke.6.27,35.

Luke.23.34.acts.7.60.1.cor 4.13.

c These did take to farme the taxes, towles and other paiments, & therefore were greatly in disdaine with all men.

Or, rush in vpon you. Luke.6.35. Luke.6.32.

d *Or, imbrace.*

d We must labour to attaine vnto the perfection of God, who of his free liberalitie, doeth good to them that are vnworthy.

not euen the Publicanes likewise?
48 Ye shal therefore be [d] perfite, as your father which is in heauen, is perfite.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one another, 16 Fasting. 19 He forbiddeth the careful seeking of worldly things, and willeth men to put their whole trust in him.

1 TAke heede that ye giue not your almes before men, to be seene of them, or els ye shal haue no reward of your Father which is in heauen.
2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the [a] hypocrites doe in the Synagogues and in the streets, to be praised of men. Verely I say vnto you, they haue their [b] reward.
3 But when thou doest thine almes, let not thy [c] left hand knowe what thy right hand doeth,
4 That thine almes may be in secret, and thy Father that seeth in secret, he will reward thee [d] openly.
5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, & in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.
6 But when thou prayest, [e] enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shal reward thee openly.
7 Also when ye pray, [f] vse no vayne repetitions as the heathen: for they think to be heard for their much babbling.
8 Be ye not like them therefore: for your [g] Father knoweth whereof ye haue neede, before ye aske of him.
9 After this [h] maner therefore praye ye, * Our Father which art in heauen, hallowed be thy [i] Name.
10 Thy [k] kingdome come. Thy will be done euen in earth, as it is in heauen.
11 Giue vs this day our dayly bread.
12 And forgiue vs our dettes, as we also forgiue our detters.
13 And leade vs not into [l] tentation, but deliuer vs * from euil: for [m] thine is the kingdome, and the power, and the glorie for euer, Amen.
14 * For if ye doe forgiue men their trespaces, your heauenly Father will also forgiue you.
15 But if ye doe not forgiue men their trespaces, no more wil your Father forgiue you your trespaces.
16 Moreouer, when ye fast, looke not sowre as the hypocrites: for they [n] disfigure their faces, that thei might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.
17 But when thou fastest, [o] anoint thine head, and wash thy face,
18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.
19 ¶ Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues dig through, and steale.
20 * But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither digge through, nor steale.
21 For where your treasure is, there will your heart be also.
22 ¶ * The light of the body is the eye: if then thine eye be [p] single, thy whole body shalbe light.
23 But if thine eye be [q] wicked, then all thy body shalbe darke. Wherefore if the light that is in thee, be darknes, howe great is that darknes?
24 * No man can serue two masters: for either he shal hate the one, and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and riches.
25 * Therefore I say vnto you, be not [r] careful for your life, what ye shall eate, or what ye shal drinke: nor yet for your body, what ye shal put on. Is not the life more worth then meate? and the body then rainment?
26 Beholde the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?
27 Which of you by taking care, is able to adde one cubite vnto his stature?
28 And why care ye for raiment? learne, howe the lilies of [s] the field doe growe: they [t] labour not, neither spinne:
29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.
30 Wherefore if God so clothe the grasse of the field which is to day, and to morrowe is cast into the ouen, shal he not do much more vnto you, O ye of litle faith?
31 Therefore take no thought, saying, What shall we eate? or what shall we drink? or wherewith shal we be clothed?
32 (For after all these things * seeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all these things.
33 But seeke ye first [u] kingdome of God, and his [x] righteousnes, and all these things shalbe ministred vnto you.
34 Care not then for the morowe: for the morowe shall care for [y] it selfe: the day hath ynough with his owne griefe.

CHAP. VI.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke. 13 The scope of the Scripture. 13. The straight and wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.

Rom. 12. 8.
a Whose works procede not of a right faith, but are done for vaine glorie.
b In that they are praised and commended of men.
c It is sufficient ye God approue our workes.
d In that day when al thinges shalbe reuceled.
e Withdraw thy self rather apart.
f *Or, babble not much.*
g He cõmandeth vs to beware of much babbling & superfluous repetes.
g Who is not persuaded by eloquent speach, and long talke, as men are.
h Christ bindeth them not to the wordes, but to ỹ sense, & forme of prayer.
Luke. 11. 2.
i We must seeke Gods glory first, and aboue all thinges.
k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.
l To be ouercome thereby.
Chap. 13. 19.
m This conclusion excludeth mans merits, & teacheth vs to ground our prayers only on God
Mar. 11. 25.
eccles. 28. 2.
n Make their faces to seeme of an other sort the they were wont to do. o Whereby is commanded to auoid all vaine ostentation.

Luke. 12. 33.
1. tim. 6. 19.
Luke 11. 34.
p If thine eye be disposed to liberalitie, Prou. 22. 9.
q If thine affection be corrupt, and giuen to couetousnes, Deut. 15. 9.
r If the concupiscence & wicked affections ouercome reason, we must not mar uaile though mẽ bee blynded, and bee like vnto beasts.
Luke 16. 13.
Psalm. 55. 22.
luke. 12. 22.
philip. 4. 6.
1. tim. 6. 8.
1. pet. 5. 7.
s Mans trauell nothing auayleth where God giueth not increase.
t The goodnes of God euen towards the herbs of the field, farre passeth all things that man can cõpasse by his power and labour.
u The worde signifieth, they weare not them selues.
x With care and distrust.
y That is, to be regenerate, & amend your liues.
Or, his owne things.
z God will prouide for euery day that shal bee necessarie, though wee doe not encrease the present griefe by the carefulnesse howe to liue in tyme to come.

a He commandeth, not to be curious or malicious to trie out, and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reproue other mens.
Luke.6.37. rom.2.1. 1.cor.4.3. Marke.4.24. luke.6.38. Luke.6.41.
b Declare not the Gospell to the wicked contemners of God, whom thou seest left to themselues and forsaken.
Chap.11.21. marke. 11.24. luke.11.9. iohn.14.13. & 16. 23,24. iam.1.5.

1 Iudge not, that ye be not iudged.
2 For with what iudgement ye iudge, ye shall bee iudged, and with what measure ye mete, it shalbe measured to you again.
3 And why seest thou the mote that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?
4 Or howe sayest thou to thy brother, Suffer mee to cast out the mote out of thine eie, and behold a beame is in thine owne eye?
5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.
6 ¶ Give ye not that which is holy, to dogges, neither cast ye your pearles before swine, least they tread them vnder their feete, and turning again, all to rent you.
7 ¶ Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you.
8 For whosoeuer asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.
9 For what man is there among you, which if his sonne aske him bread, wold give him a stone?
10 Or if he aske a fishe, will he give him a serpent?
11 If ye then, which are euill, can give to your children good gifts, howe much more shall your Father which is in heauen, give good things to them that aske him?
12 *Therefore whatsoever ye would that men should do to you, even so do yee to them: for this is the c Lawe and the Prophets.
13 ¶ *d Enter in at the straite gate: for it is the wide gate, and broad e way that leadeth to destruction: and many there be which go in thereat,
14 Because the gate is strait, and the way narowe that leadeth vnto life, and fewe there be that finde it.
15 ¶ Beware of false prophetes, which come to you in sheepes clothing, but inwardly they are rauening wolues.
16 Ye shall knowe them by their fruites. *Do men gather grapes of thornes? or figges of thistles?
17 So euery good tree bringeth forth good fruit, and a f corrupt tree bringeth forth euill fruite.
18 A good tree can not bring foorth euill fruite: neither can a corrupt tree bring forth good fruite.
19 *Euerie tree that bringeth not forth good fruite, is hewen downe, and cast into the fire.
20 Therefore by their fruites yee shall know them.
21 ¶ Not euerie one that sayeth vnto me, f Lorde, Lorde, shall enter into the kingdome of heauen, *but he that doeth my Fathers will which is in heauen.
22 Many will saye to me in that dayes, Lord, Lord, have we not by thy Name prophecied? and by thy Name cast out deuils? and by thy Name done many g great workes?
23 And then will I professe to them, h* I neuer knew you: *depart from me, yee that worke iniquitie.
24 Whosoeuer then heareth of me these words, *a doeth the same, I will liken him to a wise man, which hath builded his house on a rocke:
25 And the raine fell, & the floods came, and the winds blew, and beat vpo that house, and it fell not: for it was grounded on a rocke.
26 But who soeuer heareth these my words, and doeth them not, shalbe likened vnto a foolish man, which hath builded his house vpon the sand:
27 And the raine fell, & the floods came, and the winds blew, and beat vpo that house, and it fell, and the fall therof was great.
28 ¶ *And it came to passe, when Iesus had ended these words, the people were astonied at his doctrine.
29 For he taught them as one hauing i authoritie, and not as the Scribes.

Luke.4.31. iob.4.15.
c The whole law and the Scriptures set forth vnto vs, & commend charitie.
Luke.13.24.
d We must ouercome and mortifie our affectiõs, if we will be true disciples of Christ.
e For the most part of mẽ seeke their owne libertie, and runne headlong to euill.
Luke.6.43,44.
f Or, a rotten.
Chap.3.10.
f He meaneth hirelings & hypocrites, who rather serue God with their lippes then with their heart.
Rom.2.13. iames.1.22.
g By thy vertue, authoritie and power.
h Or, miracles.
h I neuer accepted you to be my true ministers and disciples.
Luke.13.27. Psal.6.8. Luke.6.46.
i The mightie power of Gods Spirite appeared in him, whereby he declared him selfe to be God, & caused others to beleeue in him.

CHAP. VIII.

1 Christ healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in lawe. 19 The Scribe that would followe Christ. 21 Christes poueritie. 24 He stilleth the sea and the winde, 28 And driueth the deuils out of the possessed, into the swine.

1 NOwe when he was come downe from the mountaine, great multitudes followed him.
2 *And lo, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.
3 And Iesus putting forth his hand, touched him, saying, I wil, be thou cleane: and immediately his a leprosie was cleansed.
4 Then Iesus said vnto him, See thou tell b no man, but go, and shew thy selfe vnto the c Priest, and offer the gift that *Moyses commanded, for d a witnesse to them.
5 ¶ *When Iesus was entred into Capernaum, there came vnto him a e Centurion, beseeching him,
6 And sayd, Master, my f seruant lyeth sicke at home of the palsie, and is grieuously payned.
7 And Iesus sayd vnto him, I will come and heale him.
8 But the Centurion answered, saying, Master, I am not worthie that thou shouldest come vnder my roofe: but speake the worde onely, and my seruant shalbe healed.
9 For I am a man also vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Go, and hee goeth: & to another, Come, and he cometh: and to my seruant, Do this: and he doeth it.

Mark.1.40. luke.5.12.
a It was not like that leprosy that is now, but was a kinde thereof which was incurable.
b He would not yet be throughly knowne, but had his time and houre appointed.
c Our Sauiour would not contemne ye ordinance which was ordeyned by the Lawe, seeing as yet ye ceremonies therof were not abolished.
Leuit.14.4.
d To condemne them of ingratitude, when they shall see thee whole.
Luke.7.1.
e Or, a captaine ouer an hundreth.
f Or, sonne.

10 When Iesus heard that, he marueled, and said to them that followed him, Verely, I say vnto you, I haue not founde so great fayth, euen in Israel.
11 But I saye vnto you, that [e] many shall come from the East & West, and shall sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.
12 And the children of the kingdome shall bee cast out into [f] vtter * darkenesse: there shall be weeping and gnashing of teeth.
13 Then Iesus sayd vnto the Centurion, Go thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.
14 ¶ * And when Iesus came to Peters house, he sawe his wiues mother layed downe, and sicke of a feuer.
15 And he touched her hande, and the feuer left her: so she arose, and ministred vnto them.
16 * When the euen was come, they brought vnto him many that were possessed with deuils: & he cast out the spirites with his worde, and healed al that were sicke,
17 That it might bee fulfilled, which was spoken by [g] Esaias the Prophet, saying, [h] He tooke our infirmities, and bare our sicknesses.
18 ¶ And when Iesus sawe great multitudes of people about him, he commãded them to go ouer the water.
19 * Then came there a certaine Scribe, & said vnto him, Master, [h] I will follow thee whithersoever thou goest.
20 But Iesus said vnto him, The foxes haue holes, & the birdes of the heauen haue nests, but the Sonne of man hath not whereon to rest his head.
21 ¶ And [i] another of his disciples sayde vnto him, Master, suffer me first to go, and [k] burie my father.
22 But Iesus said vnto him, Folow me, and let the [l] dead burie their dead.
23 ¶ * And when he was entred into the ship, his disciples folowed him.
24 And beholde, there arose a greate tempest in the sea, so that the shippe was couered with waues: but he was a sleepe.
25 Then his disciples came, & awoke him, saying, Master, saue vs: we perish.
26 And he saide vnto them, Why are yee fearefull, O ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.
27 And the men marueled, saying, What man is this, that both the windes and the sea obey him!
28 ¶ * And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no mã might go by that way.
29 And beholde, they cryed out, saying, Iesus the sonne of God, what haue we to do with thee? Art thou come hither to tormente vs [m] before the time?
30 Now there was a farre off from them, a great heard of swine feeding.
31 And the deuils besought him, saying, If thou cast vs out, [n] suffer vs to go into the heard of swine.
32 And he saide vnto them, Go. so they went out, and departed into the heard of swine: and behold, the whole heard of swine was caried with violence from a steepe downe place into the [o] sea, & dyed in the water.
33 Then the heardmen fled: & when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.
34 And beholde, all the citie came out, to meete Iesus: and when they saw him, [p] they besought him to departe out of their coastes.

e Which are strange people & the Gentiles, to whom the couenant of God did not properly appertaine.
f For there is no thing but meere darknes out of the kingdome of heauen.
Chap.22.13. Mar.1.29. luke.4.38. Mar.1.32. luke.4.40. Isa.53.4. 1.pet.2.24.
g The Prophet speaketh chiefly of the feeblenes & disease of our soules, which Iesus Christe hath borne: therefore hee setteth his great mercie & power before our eyes by healing the bodie. Luk.9.57.
h He thought by this meanes to country fauour with the world: but Iesus sheweth him that he is farre wide fro that he looketh for: for in stead of worldly welth there is but poueritie in Christ.
i Luke maketh mentiõ of three, which were hindred by worldly respects fro coming to Christ.
k To succour & helpe him in his olde age til he die, and then I will folowe thee wholy.
l No duetie or loue is to be preferred to Gods calling: therefore Iesus calleth the dead, which are hindered by any worldly thing to followe Christ.
Mar.4.35. luk.8.22 Mar.5.1. luk.8.26.
m The wicked would euer deferther punishment, thinking all correction to come to soone.
n The deuill desireth euer to do harme, but he can do no more then God doeth appoint.
o Meaning the lake of Gennesareth.
p These Gergesenes esteemed more their hogs the Iesus Christ.

CHAP IX.

1 He healeth the palsie, 5 And forgiueth sinnes. 9 He calleth and visiteth Matthew. 13 Mercie. 15 He answereth the Pharises and Iohns disciples. 16 Of the rawe cloth and newe wine. 22 He healeth the woman of the blouddie issue. 25 He rayseth Iairus daughter, 29 Giueth two blind men their sight, 32 Maketh a domme man to speake, 35 Preacheth & healeth in diuers places, 38 And exhorteth to prayers for the aduauncement of the Gospell.

1 THen he entred into a ship, & passed ouer, and came into his owne citie.
2 And * lo, they brought to him a mã sicke of the palsie, lying on a bed. And Iesus seeing their [a] faith, said to the sick of the palsie, Sõne, be of good comfort: thy [b] sinnes are forgiuen thee.
3 And beholde, certaine of the Scribes sayd with themselues, This man blasphemeth.
4 But when Iesus saw their thoughts, he said, Wherfore thinke ye euil things [c] in your hearts?
5 For whether is it [d] easier to saye, Thy sinnes are forgiuen thee, or to say, Arise, and walke?
6 And that ye may knowe that the Sõne of man hath authoritie in earth to forgiue sinnes, (then said he vnto the sicke of the palsie,) Arise, take vp thy bed, and go to thine house.
7 And he arose, & departed to his owne house.
8 So when the multitude sawe it, they marueyled, & glorified God, which had giuen such authoritie to men.
9 ¶ And as Iesus passed forth fro thece, he sawe a man sitting at the receipte of custome named Matthewe, and sayd to him, Folowe me. And he arose, and folowed him.
10 And it came to passe, as Iesus sate at meate in his house, behold, many Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples.
11 And when the Pharises sawe that, they sayde to his disciples, Why eateth your

Mar.2.3. luke.5.18.

a And also his fayth that had the palsie: for except we haue fayth, our sinnes cãnot be forgiuen.
b Iesus toucheth the principall cause of all our miseries, which is sinne.
c Because they did maliciously refuse Christ, who offred him selfe vnto them.
d Christ speaketh according to their capacity: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, wherby their sinnes might be forgiuen.
Mar.2.14. luke.5.27.

e He reproueth the vain persuasion of them, which thought theselues whole and contemned the poore sicke sinners, which sought Iesus Christ to be their physition. f Which are puffed vp w̃ vaine confidence of your own righteousnes.

Hose 6.6. cha.12.7.

g God requireth not ceremonies, but brotherly loue of one towardes another.

1.Tim.1.15. Mar.2.18.lu 5.33

h Christ would spare his disciples a while, not burdening them to much, least he should discourage them.

i Christ compareth his disciples for their infirmitie, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth, and newe wine.

[l]*Or, raw, and vndressed.*

k The minde which is infected w̃ the dregs of superstitious ceremonies, is not meete to receiue the pleasant wine of the Gospel.

[m]*Or, bottels or bags of leather or skin, wherein wine was daried on asses or camels.*

Mar.5.22.lu.8.41.

l Plaiers vpon flutes or pipes, or other instrumẽts, which in those daies they vsed at burials.

m He would proue whether they bare him that reuerence which was due to Messias.

pour master with Publicanes and sinners?

12 Now when Iesus heard it, he sayde vnto them, The e whole neede not a physition, but they that are sicke.

13 But go ye and learne what this is, * I f will haue mercy, and not sacrifice: for I am not come to call g righteous, but the h sinnes to repentance.

14 ¶ * Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said vnto the, Can ye h children of the marriage chamber mourne as long as the bridegroome is with the? But the dayes will come when the bridegroome shalbe taken from them, and then shal they fast.

16 Moreouer no man pieceth an i olde garment with a piece of [n]newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither do they put new wine into k olde [m] vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, & so are both preserued.

18 ¶ * While he thus spake vnto them, behold there came a certame ruler, and worshipped him, saying, My daughter is nowe deceassed, but come and lay thine hand on her, and she shal liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold a woman which was diseased with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment.

21 For she sayde in her selfe, If I may touche but his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the rulers house, and sawe the l minstrels and the multitude making noise,

24 He sayde vnto them, Get you hence: for the maide is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maide arose.

26 And this brute went throughout all that lande.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into h house, the blind came to him, and Iesus saide vnto them, m Beleeue ye that I am able to do this? And they saide vnto him, Yea, Loide.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, & Iesus charged them, saying, See that no man knowe it.

31 But when they were departed, they spied abroad his fame throughout all that land.

32 ¶ * And as they went out, behold, they brought to him a dumme man possessed with a deuil.

33 And when the deuill was cast out, the dumme spake: the the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, * Ye n casteth out deuils, through h prince of deuils.

35 ¶ And * Iesus went about all cities and townes, teaching in their Synagogues, & preaching the Gospel of the o kingdome, & healing euerie sicknes & euery disease among the people.

36 But * when he saw the multitude, he had compassion vpon them, because they were dispersed, & scatered abroad, as sheepe hauing no shepheard.

37 The said he to his Disciples, * Surely the p haruest is great, but the labourers are fewe.

38 Wherefore pray the Loide of the haruest, that he would [n] send forth labourers into his haruest.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, & comforteth them against persecution. 20 The holy Ghost speaketh by his ministers, 26 VVhome wee ought to feare. 30 Our heares are counted. 32 To confesse Christ. 37 Not to loue our parentes more then Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

1 AND * he called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heele euery sickness, and euery disease.

2 Nowe the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, & Iohn his brother:

3 Philippe and Bartlemew: Thomas, and Matthewe the Publican: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon [o] the Cananite, and Iudas Iscariot, who also betraied him.

5 These twelue did Iesus sende forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather * to the [a] lost sheepe of the house of Israel.

7 * And as ye go, preach, saying, The kingdome of heauen is at hand.

Luke.11.14. Chap.12.24. Mar.3.22. luke.11.15.

n This blasphemie proceeth of extreme impietie, seeing al the people confessed the contrarie.

Mar.6.6. luke.13.22.

o Where by God gathereth his people together & he may reigne ouer them.

Mar.6.34. Luke.10.2. iohn.4.35,36.

p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the elect to a plentiful harueſt.

[n]*Or, thrust forth.*

Mar.3.13. luke.9.1.

[o]*Or, the Zealous. Act.13.46.*

a For the kingdome of God must first be preached vnto them, because Christ was especially promised vnto them.

Luke.19.9.

b He commendeth the to offer them selues freely to ỳ Lords worke, without respect of gaine or lucre. *Mar.6.8. luke.9.3.& 22.35.*

8 Heale the sicke: cleanse the lepers: raise up the dead: cast out the Deuils. Freely pe haue receiued, * freely give.

9 *Possesse not c golde, nor siluer, nor money in your d girdels,

10 Not a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: * for the workeman is worthye of his meat.

11 And into * what soeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shall not receiue you, nor heare your wordes, when ye departe out of that house, or that citie, *shake of the dust of your feete.

15 Truely I say vnto you, it shalbe easier for them of the land of e Sodom and Gomorrha in the day of iudgement, then for that citie.

16 ¶ *Beholde, I send you as sheepe in the mi dde s of wolues: be ye therefore wise as serpentes, and f innocent as doues.

17 But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shalbe brought to the gouernours and Kings for my sake, in g witnes to them, and to the Gentiles.

19 *But when they deliuer you vp, take no thought how or what ye shal speak: for it shalbe giuen you in that houre, what ye shall sape.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, & the children shal rise against their parents, and shall cause them to die.

22 And ye shalbe * hated of all men for my Name: * but he that endureth to ỳ end, he shalbe saued.

23 And when they persecute you in this citie, flie h into another: for verely I say vnto you, ye shal not finish all the cities of Israel, till the i Sonne of man be come.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for the disciple to be as his master is, and the seruant as his Lord. * If they haue called the master of the house k Beelzebub, how much more them of ỳ houshold?

26 Feare them not therefore: * for there is nothing couered, that shall not bee disclosed, nor hidde, that shall not bee

b He commendeth the to offer them selues freely to ỳ Lords worke, without respect of gaine or lucre. *Mar.6.8. luke.9.3.& 22.35.*
Or, prouide not for.
c Because he sendeth them not for a long time, but only for one iourney, he defendeth the things ỳ might let them: neither is this a perpetuall commandement.
Or, purses.
1.Tim.5.18. luke.10.7. Luke.10.8. Mar.6.11. luke.9.5. Act.13.51. & 18.6.
d To signifie ỳ their land is polluted, & ỳ you consent not to their wickednes.
e Who were not so liuely taught, and aduertised. *Luke.10.3.*
Or, simple.
f Not reuenging wrong, much lesse doing wrõg.
g To take from them al pretence of ignorance, & to make them inexcusable. *Mar.13.12. luke.12.11. Luke.21.16. Luke.21.17. Mar.13.13. luke.21.19.*
h To profit and do good, & not to be idle.
i And wil comfort you & giue manifest euidence of his presence: and he speaketh not of their first sending, but of ỳ whole time of their apostleship. *Luke.6.40. iohn.13.16. and 15.20. Chap.12.24.*
k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuil, reade, 2.Kings 1.2. and the wicked called Christ by this name. *Mar.4.22. luke.8.17. & 12.2.*

knowen.

27 What I tell you in darknes, that speake ye in light: and what ye heare in the eare, that preache yee on the l houses.

28 And feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroye both soule and bodie in hel.

29 Are not two sparowes sold for a farthing, and one of them shall not fall on the ground without your Father?

30 * Yea, and al the heares of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparowes.

32 * Whosoeuer therefore shal m confesse me before men, him will I confesse also before my Father, which is in heauen.

33 But whosoeuer shal denie me before me, him will I also denie before my father, which is in heauen.

34 *Thinke not that I am come to send n peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at o variance against his father, & the daughter against her mother, and the daughter in law against her mother in law.

36 * And a mans enemies shalbe ỳ ep of his owne houshold.

37 * He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me.

38 * And he that taketh not his crosse, & p followeth after me, is not worthy of me.

39 He that will saue his q life, shal lose it, & he that loseth his life for my sake, shall saue it.

40 He that receiueth you, receiueth me: & he that receiueth me, receiueth him that hath sent me.

41 * He that receiueth a r Prophet in the name of a Prophet, shall receiue a prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward e of a righteous man.

42 * And whosoeuer shall giue vnto one of these litle ones to drink a cup of cold water onely, in the name of a Disciple, verely I say vnto you, he shall not lose his reward.

l Which in those countreis are so made that men may walke vpon them. *2.Sam.14.11. Act.27.24. Mar.8.38. luke.9.26. and 12.8. 2.tim.2.12.*
m And acknowledge me his onely Sauiour. *Luke.12.51.*
n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.
o Which thing commeth not of the propertie of Christ but proceedeth of ỳ malice of mẽ, which loue not the light, but darknes, and are offended with the word of s luatiõ. *Micah.7.6. Luke.14.26. Chap.16.24. Mar.8.34. luke.9.23. and 14.27.*
p Also they that inuent any other way to honour God, then ỳ he hath prescribed by his word, follow not Christ, but go before him.
q He that doeth prefer his life before my glorie. *Luke.10.16. iohn.13.20.*
r We must reuerence Christ in his seruants, and receiue them as sent from him, & honour them for their office sake. *Mar.9.41.*

CHAP. XI.

1 Christ preacheth. 2 Iohn Baptist sendeth his Disciples vnto him. 7 Christs testimonie concerning Iohn. 18 The opinion of the people concerning Christ and Iohn. 20 Christ vpbraydeth the vnthankefull cities. 25 The Gospell is reuealed to the simple. 28 They that labour, and are laden. 29 Christes yoke.

1 AND it came to passe that when Iesus had made an end of commanding his twelue disciples, hee departed thence to teach and to preach in their cities.

2 ¶ And

Luke.7.18,19.
a Not because John was ignorant of Christ: but ȳ he might teach his disciples that his office was to leade them to Christ.
Isa.61.1.
Luke.4.18.
[n]*Or, the Gospel is preached to the poore.*
b That take no occasiõ by christ to be hindered from the gospel.
c A man inconstant.
d For the Prophets declared Christ long before he came, but Iohn as it were pointed him w̃his finger
Malach.3.1.
Luke.7.27,28.
e Which were begotten and borne by the meanes of man, & after the common course of nature: for christ was conceiued by the holye Ghost.
f The least of them that shall preach ȳ Gospel in the new estate of Christes Church, shall haue more clear knowledge then Iohn, and their message shalbe more excellent.
Luke.16.16.
g Mens zeales are inflamed w̃ desire to receiue Gods mercies offered, and are most greedie to heare the word.
h They prophesied things to come, which now we see present, and more cleare.
i Meaning his testimonie concerning Iohn.
Malach.4.5. Luke.7.31,32. [o]*Or, sung mourningly.*
k They that are wise in deede, acknowledge the wisedome of God in him, whom the Phariſes contemne, read Luk.7.29. *Luke.10.13.*

2 ¶ And when
son the workes shed
of his disciples, a
3 And
4 And Iesus answer is worse then the
Goe, and shewe Iochallis
5 The blinde receiue sight, and the halte
go: the lepers are cleised, and the deafe
heare: the dead are raised vp, * and the
[n] poore receiue the Gospell.
6 And blessed is he that shall not [b] be offended in me.
7 And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wildernesse to see? [c] A reede shaken with the winde?
8 But what went ye out to see? A mã clothed in soft raiment? Behoide, they that weare soft clothing, are in Kings houses.
9 But what went yee out to see? A Prophet? Yea, I say vnto you, and [d] more then a Prophet.
10 For this is he of whome it is written, * Behoide, I sende my messenger before thy face, which shall prepare thy way before thee.
11 Verely I say vnto you, among them which are [e] begotten of women, arose there not a greater thē Iohn Baptist: notwithstanding, he that is the [f] least in the kingdome of heauen, is greater then he.
12 And from * the time of Iohn Baptist hitherto, the kingdome of heauen [g] suffereth violence, and the violent take it by force.
13 For all the Prophets and the Lawe [h] prophesied vnto Iohn.
14 And if ye will receiue it, this is * Elias [i] which was to come.
15 [j] He that hath eares to heare, let him heare.
16 * But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,
17 And say, We haue piped vnto you, & ye haue not dauced, we haue [o] mourned vnto you, & ye haue not lamented.
18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.
19 The sonne of man came eating and drinking, and they say, Behoide a glutton and a drinker of wine, a friend vnto Publicanes and sinners: but [k] wisedome is iustified of her children.
20 ¶ * Then began he to vpbraid the cities, wherein most of his great workes were done, because they repented not.
21 Wo be to thee, Chorazin: Wo be to thee, Bethsaida: for if the great workes, which were done in you, had bene

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they hearing, [illegible] neither do they vnderstand.
14 [illegible] Sodom at the day of iudgement, then for you.
23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.
24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.
25 * At that time Iesus answered, and saide, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.
26 It is so, O father, because thy good [m] pleasure was such.
27 * All things are giuen vnto me of my Father: and * no man knoweth the Sonne but the Father: neither knoweth any mã the Father, but the Sõne, & he to whō the Sonne wil reueile him.
28 Come vnto me, all ye that [n] are weary and laden, and I will ease you.
29 Take my [o] yoke on you, & learne of me, that I am meeke & lowly in heart: & ye shall finde rest vnto your soules.
30 * For my yoke is easie, and my burden light.

CHAP. XII.

3 Christ excuseth his disciples which plucke the eares of corne. 10 He healeth the dried hand, 22 Helpeth the possessid that was blinde & dumme. 31 Blasphemie. 34 The generation of vipers. 35 Of good worke. 36 Of idle wo[illegible] 38 He rebuketh the vnfaithfull that wouldst [illegible] haue tokēs, 49 And sheweth who is his brother, sister and mother.

1 AT * that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to pluck the eares of corne and to eate.
2 And when the Phariſes saw it, they said vnto him, Behold, thy disciples do that which is not lawfull to doe vpon the Sabbath.
3 But he said vnto them, * [a] Haue ye not read what Dauid did when he was an hungred, & they that were with him?
4 How he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the * Priests?
5 Or haue ye not read in the law howe that on the Sabbath daies the Priests in the Temple * [b] breake the Sabbath, & are blameles?
6 But I say vnto you, that here is one greater then the Temple.
7 Wherefore if ye knewe what this is, Sabbath broken, if any necessary worke were

[illegible] and wantonnes.
[n]*Or, therefore.*
Luke.10.21.
m Faith cometh not of mans will, or power, but by the secret illumination of God, which is the declaration of his eternall counsell.
Iohn.3.35.
Iohn.6.36.
n Which feele the waight, and griefe of your sinnes and miseries.
o To be gouerned by my spirit and to mortifie your affections.
Ierem.6.16.
1.Iohn.5.3.

Mar.2.23. luk.6.1
deut.23.25.
1.Sam.21.6.
a Necessitie maketh that lawfull which is prohibited for a certaine respect, in things appertaining to ceremonies.
Exod.29.33. leu.8.
32. and 24.9.
Nom.28.9.
b Not that the Priests brake the Sabbath in doing that, which was commanded by the Law, but he speaketh thus, to confute the errour of the people, who thought the done that day,

*I

b He commendeth the to offer bloud selues
c Christ hath power to exept his from keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse them that laboured in the same.
Marke.3.1. luke.6.6.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the Deuils. Freely ye haue receiued, b freely giue.
9 Ye shall not prouide gold, nor siluer, nor of the Sabbath.
9 * And he departed thence, & went into to their Synagogue:
10 And behold, there was a man which had his hand drye. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.
11 And he said vnto them, What man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will not he take it and lift it out?
12 How much more then is a man better then a sheepe? therfore, it is lawful to do well on a Sabbath day.
13 Then saide he to the man, Stretch forth thine hande. And he stretched it forth, & it was made whole as ye other.
14 Then the Phariees went out, and consulted against him, how they might destroy him.
15 But when Jesus knewe it, he departed thence, and great multitudes followed him, and he healed them all,
16 And charged them that they should not make him knowen,
17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,
18 * Behold my seruant whom I haue chosen, my beloued in whome my soule deliteth: I will put my spirit on him, and he shall shew d iudgement to the Gentiles.
19 He shall not e striue, nor crie, neither shall any man heare his voyce in the streetes.
20 A f bruised reede shal he not breake, and smoking flaxe shal he not quenche, till he bring forth iudgement s vnto victorie.
21 And in his name shal ye Gentiles trust.
22 ¶ * Then was brought to him one, possessed with a deuil, both blinde, and dumme, and he healed him, so that hee which was blinde and dumme, both spake and sawe.
23 And all the people were amased, and said, Is not this the sonne of Dauid?
24 But when the Phariees heardc it, they said, * This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.
25 But Jesus knewe their thoughtes, and saide to them, Euery kingdome deuided against it selfe, shalbe h brought to nought: and euery citie or house, deuided against it selfe, shall not stand.
26 So if Satan cast out Satan, he is deuided against him selfe: howe shall then his kingdome endure?
27 Also if I through Beelzebub cast out deuils, by whome doe your h children cast them out? Therefore they shalbe your iudges.
28 But if I cast out deuils by the Spirit of God, then the kingdome of God is come vnto you.
29 Or howe can one enter into a strong mans house, and spoile his goods, vnless he first bind the strong man, and then he may spoile his house.
30 He that is not with me, is against me: and he that gatheth not with me, scatteth.
31 * Wherefore I say vnto you, euery sinne and blasphemie shalbe forgiuen vnto men: but the blasphemie against the holy Ghost shall not bee forgiuen vnto men.
32 And whosoeuer shall speake a word against the Sonne of man, it shalbee forgiuen him: but whosoeuer shal speak against the k holie Ghost, it shall not be forgiuen him, neither in this world nor in the world to come.
33 Either make the tree good, and his fruit good: or els make the tree e euill, & his fruit euill: for the tree is knowen by the fruite.
34 O generations of vipers, howe can you speake good things, when ye are euill: For of the * abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of his heart bringeth forth good thinges: and an euill man out of an euill treasure, bringeth forth euill things.
36 But I say vnto you, that of euery l idle word that men shall speake, they shall giue a count thereof at the day of iudgement.
37 For by thy wordes thou shalt bee m iustified, and by thy words thou shalt be condemned.
38 ¶ * Then answered certeine of the Scribes and of the Phariees, saying, Master, n wee would see a signe of thee.
39 But he answered, and saide to them, An euill and o adulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue the signe of the Prophet Jonas.
40 * For as Jonas was three dayes, & three nights in the whales bellie: so shal the sonne of man be three dayes and three nightes in the heart of the earth.
41 The men of Nincue shall rise in iudgement with this generation, and condemne it: for they * repented at the preaching of q Jonas: and behold, a greater then Jonas is here.
42 * The Queene of the South shall rise in iudgement with this generation, & shall r condemne it: for she came from the vtmost partes of the earth to heare the wisedome of Salomon: and behold, a greater then Salomon is here.
43 ¶ * Nowe when the vncleane spirite is gone out of a man, he walketh thoughout s drie places, seeking rest, and findeth none.
44 Then he saith, I will returne into mine house, from whence I came: and when he is come, he findeth it emptie, swept

knowen.

Esa.42.1.
d The right trade of gouernment, not onely to the Iewes, but also to strange nations.
e He shall not make greate noyse, nor seeke outward pompe and glorie.
f He will beare with them that be infirme and weake.
g Christ shall ouercome all lets, which hinder the course of the Gospel, and then shall giue sentence as a conqueror against al his enemies.
Luke.11.14. Chap.9.34. mar.3.22. luke.11.15.
h Or, desolate.
h Which coniured deuils by ye vertue of Gods Name, albeit it was expressely against the lawe of God.

He declareth to the Phariees, that they were in two sortes his enemies, not only because they did forsake him, but also make open warre against him.
Marke.3.28,29. luke.12.10. 1.ioh.5.16.
k That is, he shall stricte against ye trueth which he knoweth, and against his owne conscience, can not returne to repentãce: for he sinneth against ye holy Ghost.
l Or, corrupt.
m Or, broodes. Luke.6.45.
l Much more they shall giue a count of their blasphemies.
m Their wicked woords shal be a sufficient proofe to condemne ye vngodly, if there were no other thing. Chap.16.1. luke.11. 29.1.cor.1.22.
n This was to finde some newe shift or pretext to resist his doctrine.
o They were become bastards & degenerate fro their holy anciesters. Iona.1.17. & 2.10.
p He taketh part of ye day for the whole day. Iona.2.5.
q Whowas a poore stranger, and yet these know not the Messias which was promised to be their King. 1.King.10.1. 2.chron.9.1.
r It is ment as touching her fact in comming to see Salomon, and not her person: for the was not instructed in the Law of God. Luk.11.24.
s Or, wildernes.

swept and garnished.
45 ¶ Then he goeth, & taketh vnto him seue other spirits worse then him self, and they enter in, and dwell there: * & the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.
46 ¶ *While he yet spake to the multitude, behold, his mother, and his u brethren stood without, desiring to speake with him.
47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.
48 But hee answered, and said to him that tolde him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand toward his disciples, and said, Behold my x mother and my brethren.
50 For whosoeuer shall doe my fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 The state of the kingdome of God set forth by the parable of the seede. 24 Of the tares. 31 Of the mustarde seede, 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles, 47 And of the net. 57 The Prophet is contemned in his owne country.

1 THe *same dape went Iesus out of the house, and sate by the sea side.
2 And a great multitudes resorted vnto him, so that he went into a ship, & sate downe: and the whole multitude stoode on the shore.
3 Then he spake many things to them in parables, saying, Behoolde, a sower went forth to sowe.
4 And as he sowed, some fell by the wayes side, and the fowles came and deuoured them vp.
5 And some fell vpon stony grounde, where they had not much earth, and anon they sprong vp, because they had no depth of earth.
6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.
7 And some fell among thornes, and the thornes sprong vp, and choked them.
8 Some againe fel in good ground, and brought forth fruite, one corne an hundreth folde, some sixtie folde, and another thirtie folde.
9 He that b hath eares to heare, let him heare.
10 ¶ Then the disciples came, and saide to him, Why speakest thou to them in parables?
11 And he answered & saide vnto them, Because it is giuen vnto you, to know the secrets of the kingdome of heauen, but to them it is not c giuen.
12 *d For whosoeuer hath, to him shall be giuen, and he shall haue abundance: but whosoeuer hath not, from him shalbe taken away, euen c that he hath.
13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.
14 So in them is fulfilled the prophesie of Esaias, which prophesie saith, e By hearing, ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.
15 f For this peoples heart is waxed fatte, & their eares are dull of hearing, & with their eyes they haue winked, least they should see with their eyes, & heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.
16 But blessed are your eyes, for they see: and your eares, for they heare.
17 * For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.
18 ¶ *Heare ye therefore the parable of the sower.
19 Whensoeuer a man heareth h the word of the kingdom, and vnderstandeth it not, the euil one commeth, & catcheth away that which was sowen in his heart: & this is he which hath receiued the seede by the way side.
20 And he that receiued seede in the stonie ground, is he which heareth the word, and incontinently with ioy receiueth it.
21 Yet hath he no roote in him selfe, and dureth but a season: for assone as tribulation or persecution commeth because of the word, by and by he is offended.
22 And he that receiueth h seede among thornes, is he that heareth the word: but the care of this worlde, and the deceitfulnes of riches choke the worde, & he is made vnfruitfull.
23 But he that receiueth the seede in h good ground, is he that heareth the word, & vnderstandeth it, which also beareth fruite, & bringeth forth, some an hundred folde, some sixtie folde, and some thirtie folde.
24 ¶ An other parable put hee forth vnto them saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.
25 h But while men slept, there came his enemie, and sowed tares among the wheat, and went his way.
26 And when the blade was sprong vp, and brought forth fruite, the appeared the tares also.
27 Then came the seruantes of h householder, and said vnto him, Master, sowedst not thou good seede in thy field? from whence then hath it tares?
28 And he said to them, The enuious man hath done this. The the seruants said vnto him, Wilt thou then that we go and gather them vp?

29 But

*Mar.4.1.
*luke.8.4,5.
a All desired to heare his doctrine, but there was not like affection in all.

b He sheweth that all men can not vnderstande these mysteries, and also maketh his disciples more attentiue.
c The Gospell is hid to them that perish.
*Chap.25.29.
d Christ increaseth in his children his graces.
e Euen that which he seemeth to haue,

Isa.6.9. mar.4.12. luke.8.10.10b.12.40 act.28.26 rom.11.8
f That which h Prophet referreth to y secret counsell of God, is here attributed to the harde stubburnes of h people: for the one can not be separated from the other.
g To wit, the glorie of the Sonne of God, to acknowledge him their Sauiour.
Luke.10.24. Mar.4.13. luke.8.11.
h He teacheth that the good & the badshalbe mixt together in the Church, to the end that the faithfull may arme thē selues with pacience & constancie,

*Or, was sowen.

29 But he said, Nay, lest while ye go about to gather the tares, ye pluck vp also with them the wheate.
30 [i] Let both growe together vntil the harueſt, and in time of harueſt I will say to the reapers, Gather ye firſt the tares, and binde them in bundles to burne them: but gather the wheat into my barne.
31 ¶ [l] An other parable he put forth vnto them, ſaying, The kingdome of heauen is like vnto a graine of muſtard ſeede, which a man taketh and ſoweth in his field:
32 Which in deede is the [k] leaſt of all ſeedes: but when it is growen, it is the greateſt among herbes, and it is a tree, ſo that the birdes of heauen come and builde in the branches thereof.
33 ¶ * Another parable ſpake he to the, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, [l] till all be leauened.
34 ¶ * All theſe things ſpake Jeſus vnto the multitude in parables, & without parables ſpake he not to them,
35 That it might be fulfilled, which was ſpoken by the Prophet, ſaying, * I will open my mouth in [m] parables, and will vtter the things which haue bene kept ſecret frō the foundation of the woylde.
36 Then ſent Jeſus the multitude away, & went into ſ̃ houſe. And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of the fielde.
37 Then answered he, and ſaid to them, He that ſoweth the good ſeede, is the Sonne of man,
38 And the field is the woylde, and the good ſeede, they are the children of the kingdom, and the tares are the children of the wicked,
39 And the enemy that ſoweth them, is the deuill, * and the harueſt is the end of the woylde, and the reapers be the Angels.
40 As then the tares are gathered and burned in the fire, ſo ſhal it be in the end of this woylde.
41 The Sonne of man ſhall ſende forth his Angels, and they ſhal gather out of his kingdom all things that [n] offend, & them which do iniquitie,
42 And ſhall caſt them into a furnace of fire. There ſhalbe wayling & gnaſhing of teeth.
43 * Then ſhall the iuſt men ſhine as the ſunne in the kingdome of their Father. He that hath eares to heare, let him heare.
44 ¶ Againe the kingdom of heauen is like vnto a treaſure hid in ſ̃ field, which when a man hath found, he hideth it, & for ioy thereof departeth and ſelleth all that he hath, and bieth that field.
45 ¶ Againe the kingdom of heauen is like to a marchant man, that ſeeketh good pearles,
46 Who having found a pearle of greate price, went & ſolde all that he had, and bought it.
47 ¶ Againe the kingdome of heauen is like [o] vnto a drawe net caſt into ſ̃ ſea, that gathereth of all kindes of things.
48 Which, when it is full, men draw to lande, and ſit and gather the good into veſſels, and caſt the [p] bad away.
49 So ſhal it be at the ende of the woyld. The Angels ſhall go forth, & ſeuer the bad from among the iuſt,
50 And ſhall caſt them into a furnace of fire: there ſhalbe wayling, and gnaſhing of teeth.
51 ¶ Jeſus ſaid vnto them, Vnderſtand ye all theſe things? They ſaid vnto him, Yea, Lorde.
52 Then ſaide he vnto them, Therefore euerie [q] Scribe which is taught vnto the kingdom of heauen, is like vnto an houſholder, which bringeth forth out of his [r] treaſure things both newe and olde.
53 ¶ And it came to paſſe, that when Jeſus had ended theſe parables, hee departed thence,
54 * And came into his owne countrey, and taught them in their Synagogue, ſo that they were aſtonied, and ſayde, Whence commeth this wiſedome and great workes vnto this man?
55 Is not this the carpenters ſonne? is not his mother called Marie, * and his [s] brethren James & Joſes, and Simon and Judas?
56 And are not his ſiſters all with vs? Whence then hath he all theſe things?
57 And they were offended with him. Then Jeſus ſaide to them, * A prophet is not without honour, [t] ſaue in his owne countrey, and in his owne houſe.
58 And he did not many great workes there, for their vnbeliefes ſake.

CHAP. XIIII.

1 Herodes opinion concerning Chriſt. 10 Iohn is beheaded. 15 Chriſt feedeth fiue thouſand men with fiue loaues & two fiſhes. 23 He prayeth in ſ̃ mountaine. 25 He appeareth by night vnto his diſciples vpon the Sea, 31 And ſaueth Peter. 33 They confeſſe him to bee the Sonne of God. 36 He healeth all that touched the hemme of his garment.

1 AT * that time Herod [p] Tetrarche heard of the fame of Jeſus,
2 And ſayd vnto his ſeruants, This is Iohn Baptiſt: [a] he is riſen again frō the dead, and therefore great [b] workes are wrought by him.
3 * For Herode had taken Iohn, & bound him, and put him in priſon for Herodias ſake, his brother Philips wife.
4 For Iohn ſayde vnto him, It is not [c] lawefull for thee to haue her.
5 And when he would haue put him to death, he feared the multitude, becauſe they counted him as a * Prophet.
6 But when Herodes birth day was kept,

i Chriſt meaneth only that ſ̃ Church ſhall neuer be without ſome wicked mē although they be neuer ſo ſharp ly puniſhed by ſuch meanes as he hath left to purge his church.
Mar.4.30,31. Luk.13.19.
k This teacheth vs not to be aſtoniſhed at ſ̃ ſmall beginnings of ſ̃ Gospel.
Luk.13.21.
l By this he admoniſheth them to waite till the fruite of the Gospel appeare.
Mar.4.33,34. Pſalm.78.2.
m This worde ſignifieth graue and ſententious prouerbs, to the end that the doctrine might haue the more maieſtie, & the wicked might therby be confounded.
Iocl.3.12. Ieremi.14.15.
n The wicked which hurt others by their euil example.
Dan.12.3. Wiſ.3.7.

o It is a kind of net that gathereth in all things that come in the way.
p The Greeke worde ſignifieth rotten things.
q Becauſe the Scribes office was to expounde the Scriptures, he meaneth him ſ̃ doeth interprete them aright, and according to the Spirite.
r The preachers of Gods worde muſt haue ſtore of ſundrie and ample inſtructions.
Mar.6.1. Luke.4.16. Iohn.6.42.
s Or, couſins.
Mar.6.4. Luke.4.24. Iohn.4.44.
t Men commonly neglect them, whom they haue knowne of children: alſo they do enuie them of the ſame countrey: and ſuch is their ingratitude, that they take light occaſion to cōtemne the graces of God in others.

Mark.6.14. Luke.9.7.
a He ſpake after the common error: for they thought that the ſoules of them that were departed, entred into an other bodie.
b To approue his reſurrection, and to get him greater authoritie.
Mar.6.17.
c Aſwell becauſe nature abhorreth ſuch horrible inceſt, as alſo that hee had taken her by force from his brother.
Chap.22.16.

kept, the daughter of Herodias daun-
red before them, and pleased Herode.
7 Wherefore he [d] promised with an oth,
that he would giue her whatsoeuer she
would aske.
8 And she being before instructed of her
mother, said, Giue me here Iohn Bap-
tists head in a platter.
9 And the king was sorie: neuertheles
because of the oth, and them that sate
with him at the table, he commanded
it to be giuen her,
10 And sent, and beheaded Iohn in the
prison.
11 And his head was brought in a plat-
ter, & giuen to the maid, & she brought
it vnto her mother.
12 And his disciples came, and tooke vp
his [e] body, and buried it, and went, and
tolde Iesus.
13 * And when Iesus heard it, he depar-
ted thence by shippe into a [e] desert place
apart. And when the multitude had
heard it, they followed him afoote out
of the cities.
14 And Iesus went forth and sawe a
great multitude, & was moued with
compassion toward them, and he hea-
led their sicke.
15 ¶ And whē euen was come, his dis-
ciples came to him, saying, This is a
desert place, and the houre is already
past: let the multitude depart, that they
may go into the townes, and bye them
vitailes.
16 But Iesus saide to them, They haue
no [f] neede to go away: giue ye them to
eate.
17 Then saide they vnto him, We haue
here but fiue loaues, and two fishes.
18 And he saide, Bring them hither to
me.
19 And he commanded the multitude to
sit downe on the grasse, and tooke the
fiue loaues and the two fishes, & looked
vp to heauen & [g] blessed, and brake, and
gaue the loaues to his disciples, & the
disciples to the multitude.
20 And they did all eate, and were suffi-
ced, and they tooke vp of the fragments
that remained, twelue baskets full.
21 And they that had eaten, were about
fiue thousand men, beside women and
little children.
22 ¶ And straight way Iesus [g] compel-
led his disciples to enter into a ship, &
to go ouer before him, while he sent the
multitude away.
23 And assoone as he had sent the multi-
tude away, he went vp into a moun-
taine alone to pray: * & when the eue-
ning was come, he was there alone.
24 And the ship was now in the mids
of the sea, and was tossed with waues:
for it was a contrary winde.
25 And in the [h] fourth watch of the night,
Iesus went vnto them, walking on
the sea.
26 And when his disciples sawe him
walking on the sea, they were troubled,
saying, It is a spirite, and cryed out i
for feare.
27 But straight way Iesus spake vnto
them, saying, [i] Be of good comfort. It
is I: be not afraide.
28 Then Peter answered him, and said,
Master, if it be thou, [k] bid me come vnto
thee on the water.
29 And he said, Come. And when Peter
was come downe out of the ship, he
walked on the water, to go to Iesus.
30 But whē he sawe a mightie wind, he
was afraid: & as he [l] began to sinke, he
cryed, saying, Master, saue me.
31 So immediatly Iesus stretched forth
his hand, and caught him, and saide to
him, [m] O thou of little faith, wherefore
diddest thou doute?
32 And assoone as they were come into
the ship, the winde ceased.
33 Then they that were in the ship, came
& worshipped him, saying, Of a truth
thou art the Sonne of God.
34 ¶ * And when they were come ouer,
they came into the land of Gennesaret.
35 And when the men of that place knew
him, they sent out into all that countrey
rounde about, and brought vnto him
all that were sicke,
36 And besought him, that they might
touch the hemme of his [n] garment on-
ly: and as many as touched it, were
made whole.

CHAP. XV.

Christ excuseth his disciples, and reproueth the Scribes, and Pharisees, for transgressing Gods commandement by their owne tradition. 13 The plant that shalbe rooted out. 18 What things defile a man. 22 He deliuereth the woman of Canaanes daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, beside women & children.

1 THen came to Iesus the Scribes &
Pharisees, which were of Ierusa-
lem, saying,
2 * Why do thy disciples transgresse the
tradition of the Elders? for they
[a] wash not their hands when they eate
[b] bread.
3 But he answered and said vnto them,
Why doe ye also transgresse the com-
mandement of God by your tradition?
4 * For God hath commanded, saying,
Honour thy father and mother: * and
he that curseth father or mother, let
him die the death.
5 But ye say, Whosoeuer shall say to fa-
ther or mother, [b] By the gift that is of-
fred by me, thou maist haue profit,
6 Though he honour not his father, or
his mother, shall be free: thus haue ye
made the commandement of God of
no authoritie by your tradition.
7 O hypocrites, Esaias prophesied wel
of you, saying,
8 * This people draweth nere vnto me
with their mouth, and honoureth me
with the lippes, but their heart is farre
off from me.

9 But

d The promise was wicked: but yet it was more vile to be obstinate in § same, that he might seeme constant.

[e] Or, karkeir.

Mar.6.32.
Luke.9.10.

e To the intent that his disciples now after their ambassage might somewhat rest them, or els that he might instruct them to greater enterprises.
Mar.6.33.
Luke.9.12.
Joh.6.5.

f Christ leaueth them not destitute of bodily nourishment, which seek the foode of the soule.

[g] Or, praied and gaue thankes to God.

g The disciples were loth to departe from Christ: but yet they shewed their obedience.
Mar.6.46,47.
Joh.6.16,17,18.

h The night was deuided into foure watches, whereof euery one conteined three houres.

Mar.7.1,5.

a Men are more rigorous to obserue their owne traditions then Gods commandement.

[b] Or, meate.

Exod.20.12.
deut.5.16.
Ephes.6.2.
Exod.21.17.
leuit.20.9.
prouerbes.20.20.

b The Scribes dispensed with them that did not their duties to their owne parents, so that they would recompence the same to their profite by their offrings.
Isaias.29.13.

c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word.

Mar.7.14,15.

9 But [c] in baine they worship me, teaching for doctrines, mens precepts.
10 * Then he called the multitude vnto him, and said to them, Heare and vnderstand.
11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.
12 ¶ Then came his disciples, and saide vnto him, Perceiuest thou not, that the Pharisees are offended in hearing this saying?
13 But he answered and saide, * [d] Euery plant which mine heauenly father hath not planted, shalbe rooted vp.
14 [e] Let them alone: they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.
15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.
16 Then said Iesus, Are ye pet without vnderstanding?
17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the bellie, and is cast out into the draught?
18 But those things which proceede out of the mouth, come from the heart, and they defile the man.
19 For out of the heart * come euill [f] thoughtes, murders, adulteries, fornications, theftes, false testimonies, slanders.
20 These are the things, which defile the man: but to eate with vnwashen hands, defileth not the man.
21 * And Iesus went thence, and departed into the coasts of Tyrus & Sidon.
22 And beholde, a woman a Canaanite came out of the same coastes, and cryed, saying vnto him, Haue mercy on me, O Loide, the sonne of Dauid: my daughter is miserablye vexed with a deuill.
23 But he answered her not a woyde. Then came to him his disciples, and beseught him, saying, [g] Send her away, for she cryeth after vs.
24 But he answered, & said, I am not sent, but vnto the * lost sheepe of the house of Israel.
25 Yet she came, and worshipped him, saying, Lord, helpe me.
26 And he answered, and said, It is not good to take the childrens bread, and to cast it to [h] whelpes.
27 But she saide, Trueth, Loide: yet in deede the whelpes eat of the crommes, which fall from their maisters table.
28 Then Iesus answered, and said vnto her, O woman, great is thy [i] faith: be it to thee, as thou desirest. And her daughter was made whole at [p] houre.
29 ¶ So Iesus * went away from there, and came neere vnto the sea of Galile, and went vp into a mountaine & sate downe there.
30 And great multitudes came vnto him, * having with them, halte, blinde, dumme, maimed, and many other, and cast them downe at Iesus feete, and he healed them,
31 In so much that the multitude wondred, to see the dumme speake, the maimed whole, the halte to go, and the blind to see: and they glorified the God of Israel.
32 * Then Iesus called his disciples vnto him, and said, [k] I haue compassion on this multitude, because they haue continued with me already three daies, and haue nothing to eate: and I will not let them departe fasting, least they faint in the way.
33 And his disciples said vnto him, Whence shoulde we get so much bread in the wildernes, as should suffice so great a multitude?
34 And Iesus saide vnto them, Howe many loaues haue ye? And they said, Seuen, and a fewe litle fishes.
35 Then he commanded the multitude to sit downe on the ground,
36 And tooke the seuen loaues, and the fishes, and gaue thankes, and brake them, and gaue to his disciples, & the disciples to the multitude.
37 And they did all eate, and were sufficed: & they tooke vp of the fragments that remained, seuen baskets full.
38 And they that had eaten, were foure thousand men, beside women, and litle children.
39 Then Iesus sent away the multitude, and tooke shippe, and came into the partes of [o] Magdala.

Ioh.15.2.
d All they which are not grafted in Iesus Christ by free adoption, and euery doctrine, that is not established by Gods worde.
e They are not worthy to be cared for.
Luk.6.39.
Mark.7.17.
Gen.6.5.& 8.21.
f All vices proceede of the corrupt affectiõ of the heart.
Mar.7.24.
g The disciples were offended at her importunitie.
Chap.10.6.
h Christ calleth them dogges, or whelpes, which are strangers from the house of God.
i Christ granted her petition, for her faiths sake, and not at the request of his disciples.
Mar.7.31.
Esa.35.5,6.
Mar.8.1.
k Christ can not forget those that follow him.
[o] Or, Magadan.

CHAP. XVI.

1 The Phariseses require a token. 6 Iesus warneth his disciples of the Phariseses doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or lose the life. 27 Christs comming.

1 Then * came the [a] Phariseses and Sadducees, and did [b] tempt him, desiring him to shewe them a signe from heauen.
2 But he answered, and said vnto them, When it is euening, ye say, Faire weather: for the skie is red.
3 And in the morning ye say, To day shalbe a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the face of the skie, and can ye not discerne the [c] signes of the times?
4 * The wicked generation, and adulterous seeketh a signe, and there shall no signe be giuen vnto it, but the [d] signe of the Prophet * Ionas: so he left them, and departed.
5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread with them.
6 Then Iesus saide vnto them, Take heede and beware of the leauen of the Phariseses and Sadducees.

Chap.12.38.
mar.8.11.
luke.11.54.
a Although they did not agree in doctrine, yet they ioyned together to fight against [f] trueth.
b Men tempt God either by their incredulitie, or curiositie.
c Which appertaine to the heauenly and spiritual life.
Chap.12.34.
d Christ shall be to them as a Ionas raised vp from death. *Ionas.1.17. and 2.1. Mark.8.14. luke.12.1.*

*Or, reasoned, with themselues.
e A token of Christs diuinitie to know mens thoughts.
Ch.9.4.17.
John.6.9.
Chap.15.34.
f We may boldly by Christs admonition reiect and conténe all erronious doctrine and mans inuentions, and ought onely to cleaue to the word of God.
Mar.8.27.
Luke.9.18.
John.6.69.
g He meaneth any thing that is in man.
Iohn.1.42.
h Vpō that faith whereby thou hast confessed & acknowledged me: for it is grouded vpon an infallible trueth.
i The power of Satan which stãdeth in craft and violence.
k The preachers of the Gospel open the gates of heauen with the word of God, which is the right keys: so that where this word is not purely taught, there is neither key nor authoritie.
Iohn 20.23.
l Condemne by Gods worde.
* *Or, absolue.*
m Because he would yet instruct them, and not preuent his time.
n He would pluck out of their hearts that false opinion, which they had of his temporall kingdome
o Which word signifieth an aduersari-, who resisteth the will of God, either of malice, as did Iudas, or of rashnes and arrogancie, as Peter did.

7 And they* thought in them selues, saying, It is because we haue brought no bread.
8 But Iesus e knowing it, said vnto the, O ye of little faith, why thinke you thus in your selues, because ye haue brought no bread?
9 Doe ye not yet perceiue, neyther remember the fiue loaues, when there were * fiue thousand men, and howe manie baskets tooke ye vp?
10 Neither the seuen loaues when there were * foure thousande men, and howe many baskets tooke ye vp?
11 Why perceiue ye not, that I saide not vnto you concerning breade, that you should beware of the leaue of the Phariseis and Sadducees?
12 Then vnderstoode they that he had not said, that they should beware of the leauen of breade, but of the l doctrine of the Phariseis, and Sadducees.
13 ¶ * Howe when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome doe men say that I, the Sonne of man am?
14 And they said, Some say, Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophetes.
15 He saide vnto them, But whome saye ye that I am?
16 Then Simon Peter answered, & said, * Thou art the Christ, the Sonne of the liuing God.
17 And Iesus answered, and said to him, Blessed art thou, Simon, the sonne of Ionas: for s flesh and bloud hath not reuealed it vnto thee, but my Father which is in heauen.
18 And I say also vnto thee, that thou art * Peter, and vpon h this rock I wil build my Church: and the i gates of hell shall not ouercome it.
19 k And I * will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt * binde vpon earth, shalbe bound in heauen: and whatsoeuer thou shalt * loose on earth, shall be loosed in heauen.
20 Then he charged his disciples, that they should m tell no man that he was Iesus the Christ.
21 ¶ * From that time forth Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, & suffer many things of the Elders, and of the he Priests, and Scribes, and be slayne, & rise again the third day.
22 Then Peter tooke him aside, & began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.
23 Then he turned backe, and saide vnto Peter, Get thee behinde me, o Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.

24 Iesus then said to his disciples, * If any man will folow me, let him forsake him selfe, and take vp his crosse, and followe me.
25 For * whosoeuer will p saue his life, shall lose it: and whosoeuer shall lose his life for my sake, shall finde it.
26 * For what shall it profite a man, though he shoulde winne the whole worlde, if he lose his owne soule? or what shall a man giue for recompence of his soule?
27 For the Sonne of man shall come in the glorie of his Father with his Angels, and * then shall he giue to euery man according to his deedes.
28 * Verely I saye vnto you, there bee some of them that stande here, which shall not taste of death, q till they haue seene the Sonne of man come in his kingdome.

Chap 10.38.
mar.8.34.
luke.9.23. & 14.27.
Chap 10.39.
mar.8.35.
luke.9.24. & 17.33.
p That is, whosoeuer thinketh to saue himselfe by forsaking Iesus Christ.
Mar.8.36.
luke.9.25.
iohn.12.25.
Psalm.62.12.
rom.2.6.
Mar.9.1.
luke.9.27.
q This was fulfilled in his resurrection, which was as an entrie into his kingdome, and was also confirmed by sending the holy Ghost, wherebye he wrought so great and sundrie miracles.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be hearde. 11. 13 Of Elias and Iohn Baptist. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer & fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

1 AND * after sixe dayes, Iesus tooke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine aparte,
2 And was a transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.
3 And behold, there appeared b vnto the Moses, and Elias, talking with him.
4 Then answered Peter, and said to Iesus, Master, it is c good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.
5 While he yet spake, beholde, a bright cloude shadowed them: and behoode, there came a voyce out of the cloude, saying, * This is my beloued Sonne, d in whome I am well pleased: e heare him.
6 And when the disciples heardde that, they f fell on their faces, and were sore afraid.
7 Then Iesus came and touched them, and said, Arise, and be not afraid.
8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.
9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shewe the vision to no man, g until p Sonne of man rise again fro p dead.

Mar.9.2.
luke.9.28.
* *Or, the sixt day after.*
a Christ shewed them his glory, that they might not thinke that he suffred through infirmitie, but that he offred vp him selfe willingly to die
b By these two witnesses are represented the lawe & the Prophets, which beare vs to Christ.
c After Moses & Elias departure, Peter fearing he should lose that ioyful sight, speaketh as a mã distract, & would haue lodged them in earthly houses, which were receiued in glorie.
Chap.3.17. 2.pet.1.17.
d We are reconciled to God by Christ onely.
e Christ is our chiefe and only schoolmaster.
f And so worshipped Christ.
g For men would not haue beleued them, before that Christ had made his glorie more manifest by his resurrection.

1 *The greatest in the kingdome of heauen.* 3 *He teacheth his disciples to be humble and harmelesse,* 6 *To auoyde occasions of euill,* 10 *Not to contemne the litle ones.* 11 *WVhy Christ came.* 15 *Of brotherly correction.* 17 *Of the authoritie of the Church.* 19 *The commendation of prayer and godlie assemblies.* 21 *Of brotherly forgiueneſſe.*

Mar.9.11.
Luke.1.17.
Malac.4.5.

10 *And his disciples asked him, saying, Why then saye the Scribes that *Elias must first come?*
11 And Jesus answered, and saide vnto them, Certeinly Elias must first come, and restore all things.
12 But I saye vnto you, that Elias is come already, and they knewe him not, but haue done vnto him whatsoeuer they would: likewise shal also the Sone of man suffer of them.
13 Then the disciples perceiued that hee spake vnto them of Ioan Baptist.

Mar.9.14,17.
Luke.9.38.

14 ¶ *And when they were come to the multitude, there came to him a certaine man, & kneeled downe to him,
15 And saide, Master, haue pitie on my sonne: for he is lunatike, and is soore vexed: for oft times he falleth into the fyre, and oft times into the water.
16 And I brought him to thy disciples, & they could not heale him.
17 Then Jesus answered, and saide, [h] O generation faithles, and crooked, howe long nowe shall I be with you? howe long nowe shal I suffer you? bring him hither to me.
18 And Jesus rebuked the deuill, and hee went out of him: and the childe was healed at that houre.
19 Then came the disciples to Jesus apart, and saide, Why could not we cast him out?
20 And Jesus saide vnto them, Because of your vnbeliefe: for *verely I say vnto you, if ye haue faith as much as is a graine of mustard seede, ye shall say vnto this mountaine, [i] Remoue hence to yonder place, and it shall remoue: and nothing shall be impossible vnto you.
21 Howbeit this kinde goeth not out, but by [k] prayer and fasting.
22 ¶ And as [l] they * abode in Galile, Jesus saide vnto them, The Sonne of man shall be delivered into the hands of men,
23 And they shall kill him, but the thirde day shall he rise againe: and they were very sorye.
24 ¶ And when they were come to Capernaum, they that receiued [1] money, came to Peter, and said, Doeth not your Master pay tribute?
25 He said, Yes. And when he was come into the house, Jesus preuented him, saying, What thinkest thou Simon? Of whom do the Kings of [n] earth take tribute, or polle money? of their children, or of strangers?
26 Peter saide vnto him, Of strangers. Then said Jesus vnto him, Then are the children free.
27 Neuertheless, lest we should [m] offende them, go to the sea, and cast in an angle, and take the first fish that commeth vp, and whe thou shalt open ed his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

Mar.9.34.
Luke.9.46.

1 THe *same time the disciples came vnto Jesus, saying, [a] Who is the greatest in the kingdome of heauen?
2 And Jesus called a litle childe vnto him, and set him in the middes of them,
3 And said, Verely I say vnto you, except ye be * conuerted, and become as litle [b] children, ye shal not enter into [p] kingdome of heauen.
4 Whosoeuer therefore shall humble him selfe as this litle childe, the same is the greatest in the kingdome of heauen.
5 [c] And whosoeuer shall receiue such a litle childe in my name, receiueth me.
6 *But whosoeuer shall offende one of these litle ones which believe in me, it were better for him, that a [d] millstone were hanged about his necke, and that he were drowned in the depth of the Sea.
7 [e] Wo be vnto the worlde because of offences: for it must needes be that offences shall come, but wo be to that man, by whom the offence commeth.
8 * Wherefore, if thine hande or thy foote cause thee to offende, cut them of, & cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes, or two feete, to be cast into euerlasting fire.
9 And if thine eye cause thee to offende, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.
10 [f] See that ye despise not one of these litle ones: for I saye vnto you, that in heauen their * [g] Angels alwayes beholde the face of my Father which is in heauen.
11 For *the Sonne of man is come to [h] saue that which was lost.
12 Howe think ye? * If a man haue an hundreth sheepe, & one of them be gone astray, doeth he not leaue ninetie and nine, and go into the mountaines, and seeke that which is gone astray?
13 And if so be that he finde it, verely I say vnto you, he reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

a They striue for the reward before they haue taken any payne: & where as they should haue holpen and reuerenced one another, they were ambitious and despisers of their brethren.

Chap.19.14.
1.cor.14.20.

b Not in lack of discretion, but that they be not vaine glorious, seeking to aduance them selues to worldly honours.
c He calleth the litle children now, which humble them selues with all humilitie & subiection.

Mar.9.42.
luke.17.1,2.

d The word signifieth a great millstone which an asse turneth, and it is spoken in respect of that which is turned with mans hand, which is lesse.
e Christ warneth his to take heed, that they shrink not back from him for any euill example or offence that man can giue.

Chap.5.30.
mar.9.45.

f Christ toucheth the cause of this offence, which is pride and disdaine of our inferiours. *Psalm.34.7.* g Seeing God hath commanded his Angels to take the charge of his children, the wicked maye be assured that if they despise them, God will reuenge their cause. *Luke.19.10.* h We maye not lose by our offence that which God hath so derely bought. *Luke.15.4.*

Mar.9.11.
Luke.1.17.
Malac.4.5.

1 The Greeke word is (didrachma) which was of value about x pence of old sterling money, & the Israelites paied it once by the law, Exod.30.13. & at this time they payed it to the Romanes.
m Or giue occasion to forsake the trueth.
n The word is (Statera) which conteineth two didrachmas, & is valued about 5. groates of old sterling.

Mar.9.14,17.
Luke.9.38.

h He speaketh chiefly to the Scribes, who began to brag, as if they had nowe gotte victorie ouer Christ, because his disciples were not able to do this miracle.

Luk.17.6.

i By this maner of speach is signified, that they should do things by their faith which should seeme impossible.
k The best remedie to strengthen the weake faith is prayer, which hath fasting added to it, as an help to the same

Or, were conuersant, or, returned into Galile.

Chap.20.17.
mar.9.31.
luke.9.44. & 24.7.

l *Or, were conuersant, or returned into Galile.*

Chap.20.17.
mar.9.31.
luke.9.44. & 24.7.

14 So is it not the will of your Father which is in heauen, that one of these little ones should perish.

15 ¶ * Moreouer, if thy brother trespace against thee, go, and tell him his faut betweene thee and him alone: if hée heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery word may be confirmed.

17 And if he will not vouchsafe to heare them, tell it vnto the [k] Church: and if he refuse to heare the Church also, let him be vnto thee as an Heathen man, and a Publicane.

18 Verely I say vnto you, * Whatsoeuer ye bínde on earth, shalbe bound in heauen: and *whatsoeuer ye loose on earth, shalbe loosed in heauen.

19 Again, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shalbe [l] giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

21 Then came Peter to him, and saide, Master, howe oft shall my brother sinne against me, and I shall forgiue him? * vnto seuen times?

22 Iesus said vnto him, I say not to thée, vnto seuen times, but vnto [m] seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine king, which would take a count of his seruants.

24 And when he had begun to reckē, one was brought vnto him, which ought him ten thousand [n] talents.

25 And because he had nothing to pay, his master commaunded him to bee solde, and his wife, and his children, and all that he had, and the dette to be payed.

26 The seruant therefore fell downe, and besought him, saying, Master, appeale thine anger toward me, and I will pay thee all.

27 Then that seruants master had compassion, & loosed him, and forgaue him the dette.

28 But when the seruant was departed, he founde one of his felowes, which ought him an hundreth [o] pence, and he layed hands on him, and tooke him by the throte, saying, Pay me that thou owest.

29 Then his felowe fell downe at his feete, & besought him, saying, Appeale thine anger towardes me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the dette.

31 And when his other felowes saw what was done, they were very sory, & came, and declared vnto their master all that was done.

32 Then his master called him, and said to him, O euill seruant, I forgaue thee all that dette, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy felowe, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the iaylers, till he shoulde pay all that was dete to him.

35 So likewise shall mine heauenly Father do vnto you, except ye forgiue [p] from your hearts, euery one to his brother their trespaces.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 He receiueth little children. 16 To obtaine life euerlasting. 24 That rich men can scarcely be saued. 28 He promiseth them which haue left all to followe him, life euerlasting.

1 AND * it came to passe, that when Iesus had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyond Iordan.

2 And great multitudes followed him, & he healed them there.

3 ¶ Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to put away his wife for euerie [a] faulte?

4 And he answered and said vnto them, Haue ye not read, * that he which made them at the beginning, made them male and female,

5 And said, * For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they [2] twayne shall be one [b] flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They said to him, Why did then * Moses command to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the [b] hardnes of your heart, suffred you to put away your wiues: but * from the beginning it was not so.

9 I say therefore vnto you, * that whosoeuer shall put away his wife, except it be for whoredome, and marry another, [d] committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter be so betweene man and wife, it is not good to marrie.

11 But he saide vnto them, All men can not receiue this thing, saue they to whō it is giuen.

12 For there are * some [c] chast, which were so borne of their mothers belly: & there be some chaste, which be made chaste by men: and there be some chaste, & which haue made themselues chaste

Leuit.19.17.
ecclus.19.13.
luke.17.3.
iam.5.18.
i Wherewith thou mayest be offended: he speaketh of secret or particular sinnes, & not of open or knowen to others.
Or, reproue him.
Deut.19.15.
iohn.8.17.
heb.10.28.
2.cor.13.1.
k He meaneth according to the order that was among ỳ Iewes, who had their counsell of ancient and expert men, to reforme maners, and execute discipline. This assemble represented the Church, which had appointed them to this charge.
1.Cor.5.4.
2.thess.3.14.
l In the 16.chap. 19. he meant this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine.
Iohn.20.23.
Or, done to.
Luke.17.4.
m We must be continually ready to forgiue & be forgiuen.
n A common talent was valued at threescore pound: some also were greater & some lesse.
o Which amounteth of our money to the sume of 5. shillings, or very nere, and was nothing in respect of the former, which his master forgaue him.

Mar.10.1.
Or, cause.
Gen.1.27.
Gen.2.24.1.cor.6.16.ephe.5.31.
a They that afore were as two, shalbe now as one person.
Or person.
Deut.24.1.
b It was to auoyd ỳ cruelties that men would haue vsed towardes their wiues, if they had bene forced to retcine them in their displeasure furie & malice.
c That is, at the beginning, & by Gods ordinance.
Chap.5.32.
mar.10.11. luke 16.18.1.cor.7.11.
d For this band cannot be broke at mans pleasure
e Some by nature are vnable to marrie, and some by arte.
f The word signifieth (gelded) and they were so made because they should keep the chambers of noble women: for they were iudged chaste.
g Which haue the gift of continence, and vse it to serue God with more free liberte.

h This gift is not common for all men, but is verie rare, & giuen to fewe: therefore men may not rashly absteine from marriage.
Chap. 18.3.
mar. 10.13.
luke 18.15.
Mar. 10.17.
luke 18.18.
i Because this yong man knew nothing in Iesus Christ but his manhode, he leadeth him to higher things, to the intent, that his doctrine might better take place.
k He spake this, that he might learne to knowe him selfe.
Exod. 20.13.
deut 5.17.
rom. 13.9.
Mar. 10.20.
l He boasteth much because as yet he knewe not him selfe.
m Christ hereby discouered his hypocrisie, and caused him to feele his owne weakenes, not generally commanding all to do the like.
n What hinderance men haue by riches.
[a] *Or, cable rope.*
o Who can frame mens hearts so, that they shal not set their mindes on their riches.
Mar. 10. 28.
luke 18.28.
p In this worke whereby the world is changed, renued and regenerate: or to ioyne this worde with ȝ sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the ende that they might knowe that it is not sufficient to haue begun once. *Luke* 22.30.

chaste for the kingdome of heauen. He [h] that is able to receiue this, let him receiue it.
13 ¶ * Then were brought to him litle children, that he should put his handes on them, and pray: and the disciples rebuked them.
14 But Iesus said, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.
15 And when he had put his handes on them, he departed thence.
16 ¶ * And beholde, one came, and saide vnto him, Good Master, what good thing shall I do, that I may haue eternall life?
17 And he saide vnto him, [i] Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into lyfe, [k] keepe the commaundements.
18 He saide to him, Which? And Iesus sayd,* These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.
19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.
20 * The yong man saide vnto him, I haue [l] obserued all these things from my youth: what lacke I yet?
21 Iesus saide vnto him, If thou wilt be perfite, go, [m] sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and followe me.
22 And when the yong man heard that saying, he went away sorowfull: for he had great [n] possessions.
23 Then Iesus saide vnto his disciples, Verely I say vnto you, that a rich mã shall hardly enter into the kingdome of heauen.
24 And againe I say vnto you, It is easier for a [a] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.
25 And when his disciples heard it, they were exceedingly amaled, saying, Who then can be saued?
26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God [o] all things are possible.
27 ¶ * Then answerd Peter, and saide to him, Beholde, we haue forsaken all, and followed thee: what shall wee haue?
28 And Iesus said vnto them, Verely I saye to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me [p] in the regeneration, * shall sit also vpon twelue

thrones, and iudge the twelue tribes of Israel.
29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundreth folde more, and shal inherite euerlasting life.
30 * But many that are first, shal be last, and the last shalbe first.

CHAP. XX.

1 *Christ teacheth by a similitude, that God is deter vnto no man, and howe he alway calleth men to his labour.* 18 *He admoniseth them of his passion.* 20 *He teacheth his to flee ambition.* 28 *Christ payeth our ransome.* 30 *He giueth two blinde men their sight.*

1 FOr the kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the daye to hyre labourers into his vineparde.
2 And he agreed with the labourers for a [a] penye a day, and sent them into his vineparde.
3 And he went out about the [b] thirde houre, and sawe other standing idle in the market place,
4 And saide vnto them, Goe ye also into my vineparde, and whatsoeuer is right, I will giue you: and they went their way.
5 Againe he went out about the sixt and ninth houre, and did likewise.
6 And he wẽt about the eleuenth houre, and found other standing idle, and said vnto them, Why stande ye here all the day idle?
7 They saide vnto him, Because no man hath hired vs. He said to them, Goe ye also into my vinepard, and whatsoeuer is right, that shall ye receiue.
8 ¶ And when euen was come, the Master of the vinepard said vnto his stewarde, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.
9 And they which were hired about the eleuenth houre, came and receiued euerie man a penny.
10 Nowe when the first came, they supposed that they should receyue more, but they likewise receiued euerie man a penny.
11 And when they had receiued it, they murmured against the master of the house,
12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heate of the day.
13 And he answered one of them, saying, [d] Friend, I doe thee no wrong: didde st thou not agree with me for a pennie?
14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.
15 Is it not lawfull for me to do as I wil with mine owne? Is thyne eye [e] euill because I am good?

16 * So

q The ioy of conscience which gods childre feel euen in their afflictions is a 1000 fold more worth then all worldly treasures.
Cha. 20.16. *mar.* 10.31. *luke* 13.30.

a Which was called *denarius*, and was of value about foure pence halfe penie of olde money, and was cõmonly a workemans hire.
b They deuided the day into twelue houres, so that ȝ thirde was the fourth parte of the day, six of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the sunne set.

[d] *Or, fellow.*
c Or enuious because of my liberalitie?
Deut. 15.9.

Chap.19.30.
mar.10.31
luk.13.30.

16 * So [d] the last shalbe first, and the first last: * for many are called, but fewe chosen.

d Therefore euerie man in his vocation, as he is called first, ought to go forwarde, and encourage others, seeing the hyre is indifferent for all.

17 * And Iesus went vp to Ierusalem, and tooke the twelue disciples apart in the way, and said vnto them,

Chap.22.14.
Marke 10.32.
luke 18.31.
Iohn 18.32.
Marke 10.35.

18 Beholde, we go vp to Ierusalem, and the Sonne of man shall be delivered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,

19 And * shall deliver him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the third dape he shall rise againe.

20 * Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certeine thing of him.

21 And he said vnto her, What wouldest thou? She saide to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hande in thy kingdome.

22 And Iesus answered and saide, Ye knowe not what ye aske. Are ye able to drinke of the [e] cup that I shal drinke of, and to be baptized with the baptisme that I shal be baptized with? They said to him, We are able.

e He setteth the crosse before their eyes to draw them from ambition, calling it a cup, to signifie the measure of the afflictions, which God hath ordeined for euery man: the which thing also he calleth baptisme.

23 And he said vnto them, Ye shal drinke in deede of my cup, and shalbe baptized with the baptisme, that I am baptized with, but to sit at my right hande, and at my left hande, is [f] not mine to give: but it shalbe given to them, for whome it is prepared of my Father.

f God my Father hath not given me charge to bestow offices of honour here: but to be an example of humilitie vnto all.

24 * And when the other tenne heardes this, they disdained at the two brethren.

Mar.10.41.
luke 22.25.
Philip.2.7.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant,

27 And whosoeuer will be chiefe among you, let him be your seruant,

28 * Euen as the Sone of man came not to be serued, but to serue, & to give his life for the ransome of many.

Marke 10.46.
luke 18.35.

29 ¶ * And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they hearde that Iesus passed by, cryed saying, O Lord, the Sonne of David, haue mercie on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cryed the more, saying, O Lorde, the Sonne of David, haue mercy on vs.

32 Then Iesus stoode still, & called them, and said, What wil ye that I should do to you?

33 They said to him, Lorde, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The byers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The fig ge tree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected and the Gentiles receiued.

1 And * when they drewe neere to Ierusalem, and were come to Bethphage, vnto the mount of the Olives, then sent Iesus two disciples,

Marke 11.1.
luke 19.29.

2 Saying to them, Goe into the towne that is ouer agaynst you, and anon ye shall finde an [a] asse bounde, and a colte with her: loose them, and bring them vnto me.

3 And if any man saye ought vnto you, say ye, that the Lorde hath neede of them, and straight way he will let them go.

4 All this was done that it might be fulfilled which was spoken by [b] Prophet, saying,

5 ¶ * Tell ye the [b] daughter of Sion, Beholde, thy king commeth vnto thee, meeke and sitting vpon an asse, and a [c] colt, the fole of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on [d] them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cut down branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, [e] Hosanna the Sonne of David: blessed be he that commeth in the Name of the Lord, Hosanna thou which art in the [f] hiest heauens.

10 * And when he was come into Ierusalem, all the citie was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazaret in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues,

13 And saide to them, It is written, * Mine house shalbe called the house of prayer: [b] but * ye haue made it a denne of theeues.

14 Then the blinde, and the halte came to him in the Temple, and he healed them.

15 But when the * chiefe Priestes and

a By this entrie Christ woulde shew the state & condition of his kingdom, which is far contrarie to the pompe & glorie of the worlde.

Isa.62.11.
zach.9.9.
iohn.12.15.

b That is, the citie Sion, or Ierusalem.

c It is a maner of speach called synechdoche, whereby two are taken for one.

d He rid on the fole & the dame went by.

e Which is to say, Saue I pray thee, desiring God to prosper and sende good successe to the Messias.

f For god which is in heaue, must onely saue.

Mar.11.11.
luke 19.45.
iohn.2.13.

g In the porche or entrie into the Temple.

Isa.56.7.

h Vnder the pretence of religion hypocrites seeke their own gaine, and spoyle God of his true worship.

Iere.7.11.
mark.11.17.
luke 19.46.
Psalm.8.2.

Scribes sawe the marueils that he did, and the children cryng in the Temple, and saying, Osanna the Sonne of Dauid, they disdained,
16 And said vnto him, Yearest thou what these say? And Iesus saide vnto them, Yea: read peuenier, * By the [i] mouth of babes and sucklings thou hast [k] made perfit the praise?
17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.
18 And * in the mozning as he returned into the citie, he was hungrie,
19 And seeing a figge trée in the wape, he came to it, and found nothing thereon, but leaues onely, and saide to it, Neuer fruite growe on thee henceforwardes. And anon the figge trée withered.
20 And when his disciples sawe it, they marueiled, saying, Howe soone is the fig trée withered!
21 And Iesus answered and saide vnto them, * Verely I saye vnto pou, if pe haue faith, and doubt not, pe shall not onely do that, which I haue done to the fig trée, but also if pe say vnto this mountaine, [l] Take thy self away, and cast thy selfe into the sea, it shalbe done.
22 * And whatsoeuer pe shall aske in prayer, if pe beleeue, pe shall receyue it.
23 ¶ * And when he was come into the Temple, the chiefe Priestes, & the Elders of the people came vnto him, as he was teaching, & saide, By what authoritie doest thou these things? and who gaue thee this authoritie?
24 Then Iesus answered and saide vnto them, I also will aske of pou a certaine thing, which if pe tell me, I likewise wil tell pou by what authoritie I doe these things.
25 The baptisme of John whence was it? [n] from heauen, or of men? Then they reasoned among them selues, saying, If we shal say, From heaue, he wil say vnto vs, Why did pe not then beleeue him?
26 And if we say, Of men, we [m] feare the people: * for all holde John as a Prophete.
27 Then they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I pou by what authoritie I do these things.
28 ¶ But what thinke pe? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to daye in my vineyard.
29 But he answered, and said, I wil not: yet afterwarde he repented him selfe, & went.
30 Then came he to the second, and saide likewise. And he answered, and saide, I will, sir: yet he went not.
31 Whether of them twaine did the will of the father? They saide vnto him, The first. Iesus said vnto them, Verely I say vnto pou, that the [n] Publicanes and the harlottes shal go before pou into the kingdome of God.
32 For Iohn came vnto pou in the [o] way of righteousnes, and pe beleeued him not: but the Publicanes, and the harlots beleeued him, and pe, though pe sawe it, were not mooued with repentance afterwarde, that pe might beleeue him.
33 ¶ Yeare another parable. There was a certaine householder, * which planted a [p] vineyarde, and [q] hedged it rounde about, and [r] made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.
34 And when the tyme of the fruite drewe nere, he sent his seruants to the husbandmen to receyue the fruites thereof.
35 And the husbandmen tooke his [s] seruants and beat one, and killed another, and stoned another.
36 Againe he sent other seruantes, more then the first: and they did the like vnto them.
37 But last of all he sent vnto them his owne [t] sonne, saying, They will reuerence my sonne.
38 But when the husbandmen sawe the sonne, they saide among them selues, * This is [p] heire: come, let vs kill him, and let vs take his inheritance.
39 So they tooke him, and cast him out of the vineyarde, and slewe him.
40 When therefore the Lorde of the vineyarde shall come, what will he doe to those husbandmen?
41 They saide vnto him, Ye will cruelly destroy those wicked men, and will let out his vineyarde vnto other husbandmen, which shal deliuer him the fruites in their seasons.
42 Iesus saide vnto them, Read pe neuer in the Scriptures, * The stone which the builders [u] refused, the same is made the [x] head of the corner? This was the Lords doing, and it is marueilous in our eyes.
43 Therfore say I vnto pou, the kingdom of God shalbe taken from pou, & shal be giuen to a natiõ, which shall bring forth the fruites thereof.
44 * And whosoeuer shall fall on this stone, he shalbe broken: but on whomesoeuer it shall fall, it will grinde him to powder.
45 And when the chiefe Priestes & Pharises had heard his parables, they perceiued that he spake of them.
46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christes demaunde.

Psalm.8.2.
i If God receiue his glorie and might by babes, that can not as yet speake, is it marueile, if they that can speake, doe set forth & magnifie the same?
k In Ebrew it is, hast ordeined or grounded the strength: which is al to one purpose, because God is the most praysed when his strength is best knowen.
Mar.11.12,13.
Chap.17.20.
l Which thing seemeth to be impossible.
Chap.7.7.
Iohn.15.7.
1. Iohn.3.22.
Mar.11.27.28.
luke.20.1,2.

[n] *Or, of God.*

m The hypocrites feare man more then God, and malice neuer iustifieth the truth.
Chap.14.5.
mar.6.20.

n So far it is impossible for the to repent and be saued, that stand in their own conceit, that the greatest sinners that are, shall more sone come to repentance.

o God taught by Iohn the way of righteousnes, whose life was vpright and perfite.

Isai.5.1.
ierem.2.21.
mar.12.1.
luke 20.9.
p The vineyard is the people, whom he had elected.
q Vsed al meanes to preserue it, and to make it fruitfull.
[r] *Or, digged.*
r Which were the Priests and rulers.
s The Prophets.
t Iesus Christ.

Chap.26.3,4.
& 27.1.
Iohn.11.53.

Psal.118.22.
act.4.11.
rom.9.33.
[u] *pet.2.7.*
u As not meete or fit for their building.
x To fasten and ioyne the building together, and to vphold the whole.
Isai.8.14.

Luke 14.16. reuel.19.9.

a Christ reproueth the Iewes of their ingratitude & obstinate malice, in that thei reiected the grace of God, which was so plentifully offred vnto them.

b God punisheth extremely such ingratitude

c The ingratitude of them which are bid, can not cause Gods liberalitie and his holie meates to perish, which he hath prepared for his.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection & vpright conscience, which proceeded of faith.

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie thē, & fanne thē out. *Chap.8 22.& 13. 42.& 25.30. Chap.20.16.*

g By the outward and generall calling. *Mar.12.13. luke 20.20.*

h These were certeine flatterers of ye court, which euer maintayned that religion, which king Herod best approued: and though they were enemies to the Pharises: yet in this thing they consented, thinking to intangle Christ, and so eyther to accuse him of treason, or to bring him into the hatred of al his people.

i As touching the outward qualitie, as whether a man be riche or poore. *Or, the coyne of the tribute.*

1 Then * Iesus answered, and spake
vnto them againe in parables, sayingē,
2 The kingdome of heauen is like vnto
a certaine King which married his
sonne,
3 And a sent forth his seruantes, to call
them that were bid to the wedding, but
they would not come.
4 Againe he sent forth other seruantes,
saying, Tell them which are bidde, Be-
hold, I haue prepared my dinner: mine
oxen and my fatlings are killed, and all
things are redie: come vnto the mar-
riage.
5 But they made light of it, & went their
wayes, one to his ferme, and another
about his marchandise.
6 And the remnant tooke his seruants, &
intreated them sharply, and slew the.
7 But when the King heard it, he was
wroth, and sent forth his warriers, and
b destroyed those murderers, and burnt
vp their citie.
8 Then said he to his seruantes, Truely
p wedding is prepared: but they which
were bidden, were not worthy.
9 Go ye therefore out into p hie wayes,
and as many as ye finde, bidde them to
the marriage.
10 So c those seruants went out into the
hie wayes & gatherd together all that
euer they founde, both d good and bad:
so the wedding was furnished with
ghestes.
11 Then the king came in, to see p ghests,
and sawe there a man which had not
on a e wedding garment.
12 And he said vnto him, Friende, howe
f camest thou in hither, and hast not on
a wedding garment? And hee was
speacheles.
13 Then saide the King to the seruantes,
Bynde him hand and foote: take him a-
way, and cast him into vtter darknes:
* there shall be weeping and gnashing
of teeth.
14 * For many are called, but few cho-
sen.
15 ¶ * Then went the Pharises and tooke
counsell howe they might tangle him
in talke.
16 And they sent vnto him their disciples
with the h Herodians, saying, Master,
we know e that thou art true, and tea-
chest the way of God truely, neither ca-
rest for any man: for thou considerest not
the i person of men.
17 Tell vs therefore, howe thinkest thou?
Is it lawfull to giue tribute vnto Ce-
sar, or not?
18 But Iesus perceyued their wicked-
nesse, and said, Why tempt ye me, ye hy-
pocrites?
19 Shewe me the k tribute money. And
they brought him a k penne.
20 And he said vnto them, Whose is this
image and superscription?
21 They saide vnto him, Cesars. Then
saide he vnto them, * Giue therefore to
Cesar, the things which are Cesars, and
giue vnto God, those things which are
Gods.
22 And when they hearde it, they mar-
uepled, and left him, and went theyr
wayes.
23 ¶ * The same day the Sadducees came
to him (which saye that there is no re-
surrection) and asked him,
24 Saying, Master, * Moses said, If a mā
die, hauing no l children, let his brother
l marrie his wife, and raise vp seede vn-
to his brother.
25 Nowe there were with vs seuen bre-
thren, and the first maried a wife, & de-
ceased: and hauing no issue, left his
wife vnto his brother.
26 Likewise also the second, & the thirde,
vnto the seuenth.
27 And last of all the woman died also.
28 Therefore in the resurrection, whose
wife shall she be of the seuen? for all had
her.
29 Then Iesus answered, and saide vn-
to them, Ye m are deceyued, not know-
ing the Scriptures, nor the power of
God.
30 For in the resurrection they neyther
marry wives, nor wives are bestowed
in mariage, but are as the n Angels of
God in heauen.
31 And concerning the resurrection of
the dead, haue ye not read what is spo-
ken vnto you of God, saying,
32 * I am the God of Abraham, and the
God of Isaac, and the God of Iacob:
God is not the God of the dead, but of
the liuing.
33 And when the people heardeit, they
were astonied at his doctrine.
34 ¶ * But when p Pharises had heard,
that he had put the Sadducees to silēce,
they assembled together.
35 And one of them, which was an expoū-
der of the Lawe, asked him a question,
tempting him, and saying,
36 Master, which is the great commaū-
dement in the Lawe?
37 Iesus said to him, * Thou shalt loue
the Lord thy God with all thine heart,
with all thy soule, and with all thy
minde.
38 This is the first and the great cōmaū-
dement.
39 And the seconde is like vnto this,
* Thou shalt loue thy neighbour as thy
selfe.
40 On these two commaundementes
hangeth the whole Law and the Pro-
phetes.
41 ¶ * While the Pharises were gathe-
red together, Iesus asked them,
42 Saying, What thinke ye of Christe?
whose o sonne is he? They saide vnto
him, Dauids.

Mar.12.18. luke 20.27. act.23.8.
Deut.25.5.
l *Or, sonnes.*
1 By the title of alliance: & here by brother he meaneth the next kinsman, that lawfully might marrie her.
m Where Gods worde is not preached and vnderstande, there must needes reigne blindnes and errours.
n Forasmuch as they shalbe exempted from the infirmities of this present life.
Exod.3.6.
Mar.12.28.
Deut.6.5. luke 10.27.
Leuit.19.18. mar.12.31. rom.13.9. gal.5.14. iam.2.8.
Mar.12.35. luke.20.42.
k Which was of value about foure pence half pennie. *Rom.13.7. mar.12.17. luke 20.25.*
o Of what stock or familie.

p By the spirite of prophecie speaking of the kingdome of Christ. *Psal.110.1.*

q By the right hand is signified the authoritie & power, which God giueth his Sonne Christ, in making him his lieutenant and gouernour ouer his Church. r Not that his kingdome shal then ende: but the office of his humanitie shal cease, and he with the Father and holy Ghost shall reigne for euer as one God all in al.

s Christ is Dauids sonne touching his manhode, & his Lord, concerning his Godhead.

43 Ye saide vnto them, Howe then doeth
Dauid in p spirit call him Lord, saying,
44 * The Lord said to my Lorde, Sitte at
my q right hande, r till I make thine e-
nemies thy footestole.
45 If then Dauid cal him s Lord, howe is
he his sonne?
46 And none could answere him a word,
neither durst any from that daye forth
aske him any mo questions.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnesse, and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the seruantes of God. 37 He prophecieth the destruction of Ierusalem.

1 THen spake Iesus to the multitude,
and to his disciples,
2 Saying, The * Scribes and the
Pharises a sit in Moses seat.
3 All therefore whatsoeuer they bid you
obserue, that b obserue and doe: but af-
ter their workes do not: for they saye,
and do not.
4 * For they bind heauy burdens, and
grieuous to be borne, and lay them on
mens shoulders, but they themselues
will not moone them with one of their
fingers.
5 All their workes they do for to be séene
of men: for they make their c phylacte-
ries broad, and make long the * fringes
of their garmentes,
6 * And loue the chiefe place at feastes, &
to haue the chiefe seates in the assem-
blies,
7 And gréetings in the markets, and to
be called of men, d Rabbi, Rabbi.
8 * But be not ye called, d Rabbi: for one
is your d doctor, to wit, Christ, and all ye
are brethren.
9 And e call no man your father vpon
the earth: for there is but one, your Fa-
ther which is in heauen.
10 Ye not called e doctors: for one is
your doctor, euen Christ.
11 But he that is f greatest among you,
let him be your seruant.
12 * For whosoeuer will exalt him selfe,
shal be brought lowe: and whoso-
ever will humble him selfe, shalbe ex-
alted.
13 ¶ Wo therefore be vnto you Scribes
and Pharises, hypocrites, because ye
g shut up the kingdom of heauen before
men: for ye your selues goe not in, ney-
ther suffer ye them h that would enter,
to come in.
14 * Wo be vnto you Scribes and Pha-
rises, hypocrites: for ye deuoure wi-
dowes houses, euen vnder a colour of
long prayers: wherefore ye shal receiue
the greater damnation.
15 Wo be vnto you, Scribes and Pha-
rises, hypocrites: for ye compasse i sea &
lande to make one of your profession:
and when he is made, ye make him two
folde more the childe of hell, then you
your selues.
16 Wo be vnto you blinde guides, which
say, Whosoeuer sweareth by the Téple,
it is nothing: but whosoeuer sweareth
by the golde of the Temple, he k offen-
deth.
17 Ye fooles and blinde, whether is grea-
ter, the golde, or the Temple that k sanc-
tifieth the golde?
18 And whosoeuer sweareth by the al-
tar, it is nothing: but whosoeuer swea-
reth by the offring that is vpon it, offen-
deth.
19 Ye fooles and blinde, whether is grea-
ter, the offring, or the altar which sanc-
tifieth the offring?
20 Whosoeuer therefore sweareth by the
altar, sweareth by it, and by all things
thereon.
21 * And whosoeuer sweareth by the
Temple, sweareth by it, & by him that
dwelleth therein.
22 * And he that sweareth by heauen,
sweareth by the throne of God, and by
him that sitteth thereon.
23 ¶ * Wo be to you, Scribes and Pha-
rises, hypocrites: for ye tythe mynt, and
anyse, and cummyn, & leaue the weigh-
tier matters of the Lawe, as iudgement,
and mercie, and fidelitie. These ought
ye to haue done, and not to haue left the
other.
24 But be not ye called, l straine out
a gnat, and swallow a camel.
25 ¶ Wo be to you, Scribes and Phari-
ses, hypocrites: m for ye make cleane the
vtter side of the cup, and of the platter:
but within they are full of vnbeleeue and
n excesse.
26 * Thou blind Pharise, clense first the
inside of the cup and platter, that p out-
side of them may be cleane also.
27 Wo be to you, Scribes and Pharises,
hypocrites: for ye are like vnto q whited
tombes, which appeare beautifull out-
ward, but are within full of dead mens
bones, and of all filthines.
28 So are ye also: for outwarde ye ap-
peare righteous vnto men, but within
ye are full of hypocrisie and iniquitie.
29 Wo be vnto you, Scribes and Pha-
rises, hypocrites: for ye builde r tombs
of the s Prophets, and garnishe the se-
pulchres of the righteous,
30 And say, If we had bene in the dayes
of doctrine.

Nehe.8.4.

a And teache that which Moses saith.

b According to Moses whome they read, but not that which they teach of themselues. *Luke.11.46. act.15.10.*

c They were skroles of parchmét wherein the cõmandements were written: & to this day the Iewes vse the same, and close them in a piece of leather, and so binde them to their browe and left arme, to the intét they might haue continuall remembrance of the Law. *Nom.15.38. deut.22.12. Mar.12.38. luk.11.43. and 20.46.*

d *Or, master. Iam.3.1.*

d Christ forbiddeth not to giue iust honour to Magistrates and Masters, but condemneth ambition and superioritie ouer our brothers faith, which office appertayneth to Christ alone.

e *Or teacher. Mal.1.6.* e The Pharises were called Masters or fathers, and the Scribes Doctors. f The highest dignitie in the Church is not lordship, or dominion, but ministerie and seruice. *Luke 14.11. and 18.14.*

g Ye keepe back the pure religiõ & knowledge of God when men are readie to imbrace it.

h Which haue now their foote within i dores. *Marke 12.40. luke 20.47.*

i They sought all meanes, that they could inuent, to make of a Gentile a Ieue,

k *Or, is a detter.*

k And maketh it to be taken as an holy thing, because of the vse: and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrarie to it. *1. King.8.13. 2.chro.6.2.*

Chap.5.34.

Luke.11.42.

l Ye stay at that which is nothing, and let passe that which is of greater importance.

m Ye seeke how to get estimatiõ with men, and passe not whether ye haue a good conscience or no.

n *Or, intemperancie. Luke 11.39.*

o *Or, painted.*

n For a remembrance of them, & in the meane season they passed not for their

o It is not now onely that your nation hath begun to be cruel agayynst the seruants of God, & therefore it is no marueil though the chyldren of such murderers handle roughly the Prophets.
p To conuince you of greater ingratitude.
9 Christ meaneth that al their race shalbe punished, so that the iniquitie of the fathers shalbe powred into the bosome of the children, which resemble theyr fathers.
Gene. 4. 8.
hebr. 11. 4.
r Read 2. Chro. 24. 22.
Luk. 13. 34.
2. *Esdr.* 1. 30.
s He wil returne no more to them as a teacher, but as a Iudge, when as they shalbe compelled to confesse (although too late) that he is the very sonne of God.

of our fathers, we would not haue bene partners with them in the blood of the Prophets.
32 So then ye be witnesses vnto your selues, that ye o are the chyldren of them that murdered the Prophets.
32 Fulfill ye also the measure of your fathers.
33 O serpents, the generation of vipers, how should ye escape the damnation of hell?
34 Wherefore beholde, I sende vnto you p Prophets, & wise men, & Scribes, & of them ye shal kil & crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,
35 That vpon q you may come all p̄ righteous blood that was shedde vpon the earth, *from the blood r of Abel the righteous, vnto the blood r of Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the altar.
36 Verely I say vnto you, al these things shal come vpon this generation.
37 *Ierusalem, Ierusalem, which killest the Prophets, & stonest them which are sent to thee, how oftē would I haue gathered thy chyldren together, * as the henne gathereth her chickens vnder her wynges, and ye would not?
38 Beholde, your habitation shalbe left vnto you desolate.
39 For I say vnto you, ye shal not see me s henceforth til that ye say, Blessed is he that commeth in the name of the Lord.

CHAP. XXIIII.

1 *Christ sheweth his disciples the destruction of the Temple. 5, 24 The false Christs. 13 To persuere. 14 The preaching of the Gospel. 6. 29 The signes of the ende of the world. 42 He warneth them to wake. 44 The sodaine comming of Christ.*

Mar. 13. 1.
luke. 21. 5.
a Whose excellency appeareth in that that Herode for ȳ space of 8. yeeres kept ten thousand mē in worke: the stones were 15. cubites long, in height 12, in bredth 8, as Iosephus writeth.
Luk. 19 44.
b They thought the world should be at an ende, when Ierusalem were destroyed.
Ephe. 5. 6. *col.* 2. 18
c He answereth them not accordyng to their myndes, but admonisheth them of

1 AND * Iesus went out, and departed from the Temple, and his disciples came to him, to shewe him the a buildyng of the Temple.
2 And Iesus said vnto them, See ye not al these things? Verely I say vnto you, *there shal not be here left a stone vpon a stone, that shal not be cast downe.
3 And as he sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tel vs when these thinges shalbe, & what signe shalbe of thy comming, b and of the ende of the world.
4 And Iesus answered, and saide vnto them, *c Take heede that no man deceiue you.
5 For many shal come in my name, saying, I am Christ, & shall deceiue many.
6 And ye shal heare of warres, and rumors of warres: see that ye be not troubled: for al these thinges must come to passe: but the end is not yet.
7 For nation shal rise against nation, and realme against realme, and there shalbe

that which is necessary for them to knowe.

pestilence, and famine, & earthquakes in diuers places.
8 All these are but the d beginning of sorowes.
9 * Then shall they deliuer you vp to be afflicted, and shal kill you, and ye shalbe e hated of all nations for my Names sake.
10 And then shall many be offended, and shal betray one another, and shall hate one another.
11 And many false Prophets shall arise, and shal deceiue many.
12 And because f iniquitie shalbe increased, the loue of many shalbe cold.
13 * But he that endureth to the ende, he shalbe saued.
14 And this Gospel of the kingdome shal be preached through the whole worlde for a witnesse vnto al nations, and then shal the ende come.
15 ¶ When g yee * therefore shall see the h abomination of desolation spoken of by * Daniel the Prophet, standing in the holy place, (let him that readeth, consider it.)
16 Then let them which be in Iudea, flee into the mountaines.
17 Let him which is on the house top, not come downe to fetch any thyng out of his house.
18 And he that is in the fielde, let not him returne backe to fetch his clothes.
19 And wo shalbe to them that are with childe, and to them that give sucke in those dayes.
20 But pray that your flight be not in the winter, neither on p̄ * Sabbath day.
21 For then shalbe great tribulatiō, such as was not from the beginnyng of the world to this time, nor shalbe.
22 And except those dayes shoulde be shortened, there shoulde no i flesh be saued: but for the i elects sake those daies shal be shortened.
23 * Then if any shall say vnto you, Lo, here is Christ, or there, beleeue it not.
24 For there shal arise false Christs, and false Prophetes, and shall shewe great signes and wonders, so that if it were possible, they should deceiue the very k elect.
25 Behold, I haue told you before.
26 Wherefore if they shall say vnto you, Behold, he is in the l desert, go not forth: Behold, he is in the m secret places, beleeue it not.
27 For as the lightning commeth out of the East, and shineth into the West, so shal also the comming of the Sonne of man be.
28 * For wheresoever a dead l carkeis is, thither wil the Egles resort.
29 * And immediately after the m tribulations of those dayes, shall the sunne n be darkened, and the moone shall not

d Great & cruel warres haue ensued since amōg the heathen for the contempt of the Gospel, and increase more & more.
Chap. 10. 17.
luke. 21. 12.
iohn. 15. 20.
& 16 2.
e As if you were ȳ cause of these troubles.
f Many wil keepe back their charitie, because they are vnthankfull and euill, vpon whom they should bestow it.
2. *Thes.* 3. 13.
2. *tim.* 2. 5.
g Whē the Temple shalbe polluted, it shalbe a signe of extreme desolation: the sacrifices shall end and neuer be restored.
Marke. 13. 14.
luke. 21. 20.
h The horrible destruction of ȳ Temple, and the corruption of Gods pure religion.
Dan. 9. 27.
Act. 1. 12.
i Or, man.
k God prouideth for his children in the middes of troubles.
Marke. 13. 21.
luke. 17. 23.
k Whither the false Christs, & deceiuers leade ȳ people, hiding themselues in holes, as if they were ashamed of their profession.
l Or, closets.
Luke. 17. 37.
l In despite of Satan the faithful shalbe gathered and ioyned with Christ, as ȳ Egles assemble to a dead carkeis.
Mar. 13. 24. *luk.* 21

25. *isa.* 13. 10. *& ec.* 32. 7. *iorl.* 2. 31, *& 3.* 15. m Whē God hath made an end of the troubles of his church. n He meaneth an horrible trēbling of ȳ world, & as it were, an alteratiō of the order of nature.

gine

giue her light, and the starres shall fall
from heauen, and the powers of hea-
uen shalbe shaken.
Dan.7.13. 30 * And then shall appeare the signe of
reuel.1.7. the Sonne of man in heauen: and then
shal al the kinreds of the earth mourne,
& they shall see the Sonne of man come
in the cloudes of heauen with power
and great glory.
1.Cor.15.52. 31 * And he shal sende his Angels with a
1 thes.4.16. great sound of a trumpet, and they shal
gather together his elect, frõ the foure
windes, and from the one ende of the
heauen vnto the other.
32 Now learne the parable of the fig trée:
when her bough is yet tender, & it bin-
geth forth leaues, ye knowe that sum-
mer is nere.
33 So likewise ye, when yée see all these
things, know that the kyngdome of God
is nere, euen at the doores.
o For within fiftie yeres after Ierusalem was destroyed: the godly were persecuted, false teachers seduced ỳ people, religiõ was polluted, so that the worlde seemed to be at an ende.
34 Verely I say vnto you, this o gene-
ration shal not passe, til al these things be
done.
35 * Heauen and earth shal passe away:
but my wordes shal not passe away.
36 But of that day and houre knoweth
no man, no not the Angels of heauen,
but my Father onely.
37 But as the dayes of Noe were, so like-
wise shal the comming of the Sonne of
man be.
Mar.13.31. Gene.7.5,11. Luke.17.16. 1.pet.3.20.
38 * For as in the dayes before the flood,
they did eate and drinke, marry, & giue
in marriage, vnto the day that Noe en-
tred into the Arke,
p Because of their incredulity
39 And p knewe nothing, till the floode
came, and tooke them al away: so shall
also the comming of the Sonne of man
be.
Luke.17.34,35. 1.thes.4.17.
40 * q Then two men shalbe in the fields,
the one shalbe receiued, and the other
shalbe refused.
q This teacheth euery man to walke warely, not respecting his companion, although he be neuer so deare vnto him.
41 Two women shalbe grinding at the
mil: the one shalbe receiued, and the o-
ther shalbe refused.
Mar.13.35. Luke.12.39. 2.thes.5. reuel.16.15.
42 * Wake therefore: for ye knowe not
what houre your master will come.
43 Of * this be sure, that if the good man
of the house knewe at what watche the
thiefe woulde come, he woulde surely
watche, & not suffer his house to be dig-
ged through.
44 Therefore be ye also ready: for in the
houre that ye thinke not, wil the Sonne
of man come.
Luke.12.42.
45 * Who then is a faithfull seruant and
wise, whom his master hath made ru-
ler ouer his housholde, to giue them
meate in season?
46 Blessed is that seruãt whõ his master,
when he commeth, shal finde so doing.
47 Verely I say vnto you, he shall make
him ruler ouer al his goodes.
48 But if that euil seruant shal say in his
heart, My master doth deferre his com-
ming,
49 And begin to smite his felowes, and
to eate, and to drinke with the drunken,
50 That seruants master will come in a
day, when he looketh not for him, and in
an houre that he is not ware of,
51 And will * cut him of, & giue him his
portion with hypocrites: * there shalbe
weeping, and gnashing of teeth.

* Or, separate him. Chap.13.42. and.25.30.

CHAP. XXV.

1 *By the similitude of the virgins Iesus teacheth euery man to watche. 14 And by the talentes to be diligent. 31 The last iudgement. 32 The sheepe and the goates. 35 The workes of the faithful.*

1 THen the a kingdome of heauen
shalbe likened vnto ten virgins,
which tooke their lampes, & went
to b meete the bridegrome.
2 And fiue of them were wise, and fiue
foolish.
3 The foolish tooke their lamps, but tooke
none oyle with them.
4 But the wise tooke oyle in their vessels
with their lampes.
5 Now while the bridegrome tarieth long,
al slumbred and slept.
6 And at midnight there was a cry made,
behoide, the bridegrome commeth: goe
out to meete him.
7 Then al those virgins arose, and trim-
med their lampes.
8 And the foolish said to the wise, c Giue
vs of your oyle, for our lampes are out.
9 But the wise answered, saying, We feare
lest there will not be ynough for vs and
you: but d goe you rather to them that
sel, and bie for your selues.
10 And while they went to bie, the bride-
grome came: and they that were rea-
die, went in with him to the wedding,
and the gate was shut.
11 Afterwardes came also the other vir-
gins, saying, Lord, Lord, open to vs.
12 But he answered, and said, Verely I
say vnto you, e I knowe you not.
13 * Watch therefore, for ye knowe nei-
ther the day, nor the houre, when the
Sonne of man wil come.
14 * f For the kyngdome of heauen is as a
man that going into a strange countrey,
called his seruauntes, and deliuered to
them his goods.
15 And vnto one he gaue fiue g talents,
and to another two, & to another one,
to euery man after his owne habili-
tie, and straightway went from home.
16 Then he that had receiued the fiue ta-
lents, went and occupied with them, & h
gained other fiue talents.
17 Likewise also, he that receyued two, he
also gained other two.
18 But he that receiued that one, went
and digged it in the earth, and hid his
masters money.
19 But after a long season, the master of
those seruants came, and reckoned with
them.
20 Then came he that had receiued fiue
talents, and brought other fiue talents,
saying, Master, thou deliueredst vnto
me fiue talents: behold, I haue gained
with them other fiue talents.

a This similitude teacheth vs, that it is not sufficiẽt to haue once giuen our selues to folow Christ, but that we must continue.
b To do him honour, as the maner was.
c Manie seeke ỳ which they haue contemned, but it is to late.
* Or, quenched.
d This was spoken in reproche, because they made not prouision in time.
e I wil not open to you because you haue failed in the mid way. Chap.24.42,44. mar.13.33,35. Luke.19.12.
f This similitude teacheth how we ought to continue in ỳ knowledge of God, and do good with those graces that God hath giuen vs.
g Euery talent commõly made three score pound, reade chap.18.24.
h * Or, made.

21 Then

21 Then his master said vnto him, It is well done good seruant, and faithfull, Thou hast bene faithful in litle, I wyll make thee ruler ouer much: [h] enter in into thy masters iope.
22 Also he that had receiued two talents, came and saide, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talentes with them.
23 His master saide vnto him, It is wel done good seruant, and faithful, Thou hast bene faithful in litle, I will make thee ruler ouer much: enter in into thy masters iope.
24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an harde man, which reapest where thou sowedst not, and gatherest where thou strawedst not:
25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.
26 And his master answered, and saide vnto him, Thou euil seruant and *slothfull, thou knewest that I reape where I sowed not, & gather where I strawed not.
27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming thould I haue receyued mine owne with vantage.
28 Take therefore the talent from him, and giue it vnto him which hath ten talents.
29 * For vnto euery man that hath, it shalbe giuen, and he shal haue abundance, and [i] from him that hath not, euen that he hath, shalbe taken away.
30 Cast therefore that vnprofitable seruant into vtter * darknes: there shalbe weeping, and gnashing of teeth.
31 ¶ And when the Sonne of man cometh in his glory, and al the holy Angels with him, then shal he sit vpon the throne of his glory.
32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherd separateth the sheepe from the goates.
33 And he shal set the sheepe on his right hand, and the goates on the left.
34 Then shal the king say to them on his right hand, Come ye [k] blessed of my father: inherite ye the kingdome prepared for you from the [l] fundations of the world.
35 * For [m] I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and yee lodged me:
36 I was naked, and ye clothed me: I was * [n] sicke, and ye visited me: I was in prison, and ye came vnto me.
37 Then shall the righteous answere him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?
38 And when saw we thee a stranger, and lodged thee? or naked, and clothed thee?
39 Or when saw we thee sicke, or in prison, and came vnto thee?
40 And the king shall answere and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.
41 Then shal he say vnto them on the left hand, * Depart from me ye cursed, into euerlasting fire, which is prepared for the deuil and his angels.
42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:
43 I was a stranger, and ye lodged me not: I was naked, & ye clothed me not: sicke, and in prison, & ye visited me not.
44 Then shal they also answere him, saying, Lorde, when sawe we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?
45 Then shal he answere them, and saye, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.
46 * And these [n] shal goe into euerlasting payne, and the righteous into life eternal.

*Or, lingerer.

Chap. 13.12. *luke*.8.18.& 19.26 *mar*. 4. 25.

i The graces of God shalbe take away from hym that doeth not bestowe them to Gods glory and his neighbours profite.

Chap.8.12. & 22.13.

k For our saluation commeth of the blessyng and fauour of God.

l Hereby God declareth the certaintie of our predestination, whereby we are saued, because we were chosen in Christ before the fundations of the worlde, Ephe.1.4.

Isa. 58.7. *ezech*. 18.7.

m Christ meaneth not that our saluation dependeth on our workes, or merites, but teacheth what it is to liue iustly according to godlynesse and charitie, and that God recompenseth his of his free mercy, likewise as he doeth elect them. *Ecclus*. 7.35.

*Or, infirme.

Psal.6.8. *chap*.7.23. *luke*.13.27.

Dan.12.2. *iohn*.5.29.

n We must therefore only do that, which god requireth of vs, and not follow men's foolish fantasies.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords supper. 31 The disciples weakenes. 48 The treason of Iudas. 62 The swords. 64 Because Christ calleth himselfe the Sonne of God, he is iudged worthie to die. 69 Peter denieth, and repenteth.

1 And * it came to passe, when Iesus had finished al these things, he said vnto his disciples,
2 Ye know that within two dayes is the Passeouer, and the Sonne of man shal be deliuered to be crucified.
3 * Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people into the hal of the hie Priest, called Caiaphas,
4 And consulted howe they might take Iesus by subtiltie, and kil him.
5 But they said, Not on the feast day, lest any vproare be among the people.
6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,
7 There came vnto him a woma, which had a boxe of very costly ointment, and [a] powred it on his head, as he sate at the table.
8 And when his disciples sawe it, they had [b] indignation, saying, What needed this waste?
9 For this ointment might haue bene sold for much, & syn giuen to the poore.
10 And

Mar.14.1. *luke*.22.1.

Iohn.11.47.

Mar.14.3. *iohn*.11.2.& 12.3.

a He sheweth what occasion Iudas tooke to commit his treason.

b This was through Iudas motion, to whō thei gaue credit.

10 And Jesus knowing it, saide vnto the, Why trouble ye the woman? for the hath wrought a good worke vpon me.
11 *For ye haue the poore alwaies with you, but me thal ye not [c] haue alwaies.
12 For in that the poured this ointment on my body, he did it to [d] burie me.
13 Verely I say vnto you, Wheresoeuer this Gospell shalbe preached throughout all the world, there thal also this that the hath done, be spoken of for a memorial of her.
14 ¶ Then one of the twelue, called Iudas Iscariot, went vnto the chiefe priests,
15 And saide, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie [e] pieces of siluer.
16 And from that time, he sought opportunitie to betray him.
17 ¶ Now on the first day of the feast of vnleauened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?
18 And he said, Go into the citie to such a man, and saye vnto him, The master saith, [f] My time is at hand: I wil keepe the Passeouer at thine house with my disciples.
19 And the disciples did as Iesus had giuen them charge, and made readye the Passeouer.
20 *So when the euen was come, he sate downe with the twelue.
21 And as they did eate, he saide, Verely I say vnto you, that one of you shall betray me.
22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, master?
23 And he answered, and saide, *Ye that [g] dippeth his hand with me in the dish, he shall betray me.
24 Surely the Sonne of man goeth his way, [h] as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.
25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.
26 ¶ *And as they did eate, Iesus tooke the breade: and when he had giuen thankes, he brake it, and gaue it to the disciples, and saide, Take, eate: [i] this is my body.
27 Also he tooke the cup, and whē he had giuen thankes, he gaue it them, saying, Drinke ye al of it.
28 For this is my [k] bloud of the Newe testament, that is shed for many, for the remission of sinnes.
29 I say vnto you, that [l] I wil not drinke henceforth of this fruite of the vine until that day, when I shal drinke it newe with you in my Fathers kingdome.
30 And when they had sung a Psalme, they wēt out into the mount of Oliues.
31 ¶ Then said Iesus vnto them, All ye shal be [m] offended by me this night: for it is written, I wil *smite the shepherd, and the sheepe of the flocke shalbe scattered.
32 But *after I am risen again, I wyll go before you vnto Galile.
33 But Peter answered, and saide vnto him, [n] Though that all men shoulde be offended by thee, yet wil I neuer be offended.
34 * Iesus saide vnto him, Verely I say vnto thee, that this night, before the cocke crow, thou shalt denye me thrise.
35 Peter said vnto him, Though I should die with thee, yet wil I not deny thee. Likewise also said al the disciples.
36 ¶ Then went Iesus with them into a place which is called Gethsemane, & saide vnto his disciples, Sitte ye here, while I go and pray yonder.
37 And he tooke Peter, & the two sonnes of Zebedeus, & began to ware sorowful, [o] and grieuously troubled.
38 Then said Iesus vnto them, My soule is very heauie, euen vnto the [p] death: tary ye here, and watch with me.
39 So he went a litle further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this [q] cup [r] passe from me: neuertheless, not as I will, but as thou wilt.
40 After he came vnto the disciples, and found them asleepe, and said to Peter, What? couldst ye not watch with me one houre?
41 Watch, and pray, that ye enter not into tentation: the spirit in deede is redy, but the flesh is [s] weake.
42 Againe he went away the second time, and prayed, saying, O my father, if this cup can not passe away from me, but that I must drinke it, thy wil be done.
43 And he came, and found them asleepe again: for their eyes were heauie.
44 So he left them, & went away again, and prayed the third tyme, saying the same words.
45 Then came he to his disciples, & sayd vnto them, [t] Sleepe henceforth, & take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.
46 [u] Rise, let vs go: behold, he is at hand that betrayeth me.
47 * And while he yet spake, lo, Iudas, one of the twelue, came, and with him a greate multitude with swordes and staues, from the hie Priests, & Elders of the people.
48 Now he that betrayed him, had giuen them a token, saying, Whomsoeuer I shal kisse, that is he, lay hold on him.
49 And forthwith he came to Iesus, and said, [v] God saue thee, Master, and kissed him.
50 Then Iesus said vnto him, [x] Friend, wherefore art thou come? Then came they & laid hands on Iesus, & tooke him.
51 And beholde, one of them which were with Iesus, stretched out his hande, and

Deut.15.11.
c This fact was extraordinarie, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honoured with any outward pompe.
d To honour my burial wal. Mar.14.10. luke.22.4.
e Euerie one in value was about fourepence half pennie of olde sterling. Mar.14.12. luke.22.7.
f He maketh haste to a more worthy sacrifice, to wit, to that which the passeouer signified. Mar.14.18. luke.22.14. ioh.13.21. Psal.41.9.
g He that is accustomed to eat w me daily at ỳ table, Psal. 41.9.
h To the intent his disciples might knowe ỳ al this was appointed by ỳ prouidence of God. 1.Cor.11.24.
i That is, a true signe and testimonie that my bodie is made yours, & by me your soules are nourished.
k The wine signifieth that our soules are refreshed & satisfied with the blood of Christ, spiritually receiued, so that without him we haue no nourishment.
l You shal no more enioy my bodily presence til we meete together in heaue. Mar.14.27. ioh.16.32.&18.8.

m Shal turne backe & be discouraged. Zach.13.7. Mar.14.28. & 16.7.
n This declareth what danger it is to trust to much to our owne strength. Iohn.13.38.
Mar.14.32. luke.22.39.
o He feared not death of it selfe, but trembled for feare of gods anger towarde sinne, the burden whereof he bare for our sakes.
p For he sawe Gods anger kindled towards vs.
q That is, ỳ anger of God for mans sinnes.
r He knew well what his father had determined, & therefore was readie to obey: but he prayeth as the faithful do in their troubles without respect of ỳ eternal counsel of God.
s And therefore we must continually fight against the flesh.
t He speaketh this in a contrary sense, meaning they should anon be wel wakened.
u Christ dyed willingly, and therfore presented him selfe to his enemies. Mar.14.43. luke.22.47. ioh.18.3.
v Or, Haile, Rabbi.
x He rebuketh his vnkindnes vnder the cloke of pretensed friendship.

and drew his sword, * stroke a seruant
of the hie Priest, and smote of his eare.
52 Then saide Iesus vnto him, Put vp
thy sworde into his * place: for all that
y take the sworde, shal perish with the
sword.
53 Either thinkest thou, that I can not
now pray to my father, and he wil sine
me mo the twelue z legions of Angels?
54 How then should the * Scriptures be
fulfilled, which say, that it must be so?
55 The same houre said Iesus to the mul-
titude, Ye be come out as it were a-
gainst a thiefe, with swordes & staues,
to take me: I sate daily teaching in the
Temple among you, & ye tooke me not.
56 But al this was done, that the * Scri-
ptures of the Prophets might be ful-
filled. * Then all the disciples forsoke
him, and fled.
57 ¶ * And they tooke Iesus, and led him
to Caiaphas the hie Priest, where the
Scribes & the Elders were assembled.
58 And Peter followed him a farre of vn-
to the hie priests hall, and went in, and
sate with the seruants to see the ende.
59 Now * the chiefe Priests and the El-
ders, and al the whole Counsel a sought
false witnes against Iesus, to put him
to death.
60 But they founde none, and though
many false witnesses came, yet founde
they b none: but at the last came two
false witnesses,
61 And said, This man said, * I can de-
stroy the Temple of God, and builde it
in three dayes.
62 Then the chiefe priest arose, and saide
to him, Answerest thou nothing? What
is the matter that these men witnes a-
gainst thee?
63 But Iesus c held his peace. Then the
chiefe Priest answered, and said to him,
I d charge thee by the liuing God, that
thou tel vs, if thou be the Christ the
sonne of God.
64 * Iesus said to him, e Thou hast saide
it: neuertheles I say vnto you, hereafe-
ter shal ye see the Sonne of man, sitting
at the right hand of the power of God,
and come in the cloudes of the heauen.
65 Then the hie Priest rent his f clothes,
saying, He hath g blasphemed: what
haue we any more neede of witnesses?
behold, now ye haue heard his blasphe-
mie.
66 What thinke ye? They answered, &
said, He is worthy to dye.
67 * Then spate they in his face, and buf-
feted him: and h other smote him with
their rodes,
68 Saying, i Prophecie to vs, O Christ,
Who is he that smote thee?
69 ¶ * Peter sate without in the hall: and
had heard anie
Israelite blasphemie.

a maide came to him, saying, Thou al-
so wast with Iesus of Galile.
70 But he denied before them all, say-
ing, I wot not what thou saest.
71 And when he went out into ye porche,
an other maide saw him, and said vnto
them that were there, This man was
also with Iesus of Nazaret.
72 And k agame he denied with an othe,
saying, I know not the man.
73 So after a while, came vnto him they
that stood by, and sayed vnto Peter,
Surely thou art also one of them: for ye
men thy speache bewrayeth thee.
74 Then began he to curse himselfe, and
to sweare, saying, I know not the man.
And immediatly the cocke crewe.
75 Then Peter remembred the wordes
of Iesus, which had saide vnto him,
Before the cocke crow, thou shalt deme
me thrise. So he went out, and l wept
bitterly.

though for a time they fall, to the intent they may feele their owne weaknes, and acknowledge his great mercy.

CHAP. XXVII.

2 Christ is delivered vnto Pilate. 5 Iudas hangeth him self. 24 Christ is pronounced innocent by the Iudge, and yet is condemned, and crucified among thieues. 46 He prayeth vpon the crosse. 51 The veile is rent. 52 The dead bodies arise. 57 Ioseph buieth Christ. 64 VVatchmen keepe the graue.

1 When * the morning was come,
al the chiefe Priestes, & the El-
ders of the people tooke counsel
against Iesus, to put him to death,
2 And led him away bound, and a deliue-
red him vnto Pontius Pilate the go-
uernour.
3 ¶ Then when Iudas which betrayed
him, saw that he was condemned, b he
repented him selfe, and brought againe
the thirtie pieces of siluer to the chiefe
Priestes, and Elders,
4 Saying, I haue c sinned betraying the
innocent bloud. But they said, What is
that to vs? d see thou to it.
5 And when he had cast downe the siluer
pieces in the Temple, he departed, and
went, * and hanged him selfe.
6 And the chiefe Priestes tooke the siluer
pieces, and saide, It is not e lawfull for
vs to put them into the a treasure, be-
cause it is the price of bloud.
7 And they tooke counsell, and bought
with them a potters field, for the burial
of f strangers.
8 Wherfore that field is called, * the field
of bloud, vnto this day.
9 (Then was fulfilled that which was
spoke by Ieremias ye Prophet, saying,
* And they tooke thirty siluer pieces, the
price of him that was valued, whom
they of the children of Israel valued.
10 And they gaue them for the potters
field, as the Lord appointed me.)

*Or, sheathe.
Gen. 9.6.
reuel. 13.10.
y The exercising of y sword is forbid to priuate persons. Also he woulde haue hindered by his vndiscrete zeale the worke of God.
z Euerie legion conteined commonly 6000 footemen, and 732 horsemen. whereby here he meaneth an infinite nomber.
Isa. 53.10.
Lamen. 4.20.
Verse. 31.
Mar. 14.53.
luke. 22.54.
iohn. 18.13.24.
Mar. 14.55.
a He declareth how Iesus was wrongfully accused, to the end y we may know his innocencie, and not that he suffered for him selfe, but for vs.
b Which coulde iustly witnes against him.
Iohn. 7.10.
c Christ did neglect their false reports, & moreouer he was not there to defend his cause, but to suffer condemnation.
d Or adiure thee by thine allegeance towardes God.
Chap. 16.27.
rom. 14.10.
2. thes. 1.12.
e Christ confesseth that he is y Sonne of God.
f This was one of their owne traditions, if thei had heard anie blasphemie. Isa. 50.6.
g The enemies of God cal a true confessiō
h The officers smite Christ with their rods or litle staues.
i They mocked him after this sort, that he might not seeme to be a Prophet, & so would turne the peoples minds from him. Mat. 14.66. luke. 22.55. iohn. 18.25.

a For they had no authoritie to condemne hym, or to put any to death.
b Ouer late repentance bringeth desperatio.
c Although he abhorre his sin, yet is he not displeased therewith, but despaireth in Gods mercies, and seeketh his owne destruction.
d These hypocrites lay the whole fault vpon Iudas. Act. 1.18.
e The hypocrites are ful of conscience in a matter of nothing, but to shedde innocent bloud they make nothing at it.
*Or, Corbana.
f For the Iewes thought it a great offence to be buryed in the same place that the strangers were. Act. 1.19. Zach. 11.13.

k An example of our infirmitie y we may learne to depend vpon God, and not put our trust in our selues.
l He was liuely touched with repentance by the motion of Gods Spirit, who neuer suffreth his to perish vtterly,

11 ¶ * And

*Mar.*15.2. *luke.*23.3. *iohn.*18.33.

11 ¶ And Iesus stoode before the gouernour, and the gouernour asked him, saying, Art thou p king of the Iewes? Iesus said vnto him, Thou sayest it.
12 And when he was accused of the chiefe Priestes and Elders, he answered nothing.
13 Then said Pilate vnto him, Hearest thou not how many things they lay against thee?
14 But hee answered him not to one woorde, insomuch that the gouernour marueiled greatly.
15 Now at the feast, the gouernour was wont to q deliuer vnto the people a r prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas.
17 When they were then gathered together, Pilate sayd vnto them, Whether wil ye that I let loose vnto you Barabbas, or Iesus which is called Christ?
18 (For he knew well, that for enuie they had deliuered him.
19 Also when he was set down vpon the iudgement seate, his wife sent to him, saying, h Haue thou nothing to do with that iust man: for I haue suffred many things this day in a vyeame by reason of him.)
20 * But the chiefe Priestes and the Elders had perswaded the people, that they should aske Barabbas, and should destroy Iesus.
21 Then the gouernour answered, & said vnto them, Whether of the twaine wil ye that I let loose vnto you? And they said, i Barabbas.
22 Pilate said vnto them, What shall I doe then with Iesus which is called Christ? They all said to him, Let him be crucified.
23 Then said the gouernour, But what euil hath he done? Then they cryed the more, saying, Let him be crucified.
24 When Pilate saw that he auailed nothyng, but that more tumult was made, he tooke water and washed his handes before the multitude, saying, I am innocent of the blood of this k iust man: looke you to it.
25 Then answered all the people, & saide, His l blood be on vs, and on our children.
26 Then let he Barabbas loose vnto the, and scourged Iesus, and deliuered him to be crucified.
27 ¶ * Then the souldiers of the gouernour tooke Iesus into the common hal, and gathered about him the whole bande.
28 And they stripped him, and put vpon him a m scarlet robe,
29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hande, & bowed their knees before him, and mocked him, saying, God saue thee king of the Iewes.
30 And spitted vpon him, and tooke a reede, and smote him on the head.

p *Or, quit.*
q It was a tradition of the Iewes to deliuer a prisoner at Easter.

h This was to the greater condemnation of Pilate, whome neither his owne knowledge couldc teach, nor counsel of others, to defend Christs innocencie. *Mar.*15.11. *luke.*23.18. *iohn.*18.40. *actes.*3.14.
i The multitude preferre the wicked to the righteous.

k Pilate beareth witnes that he is innocent, before he cõdemne him
l If his death be not lawful, let the punishment fall on our heads & our childrens. And as they wished, so this curse taketh place to this day *Mar.*15.16. *iohn.*19.2.
m To deride him, because he called himselfe a King.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.
32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his Crosse.
33 * And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles)
34 They gaue him n vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.
35 ¶ And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They deuided my garmentes among them, and vpon my vesture did cast lottes.
36 And they sate, and watched him there.
37 ¶ They set vp also ouer his head his cause written, o THIS IS IESVS THE KING OF THE IEWES.
38 ¶ And there were two thieues crucified with him, one on the right hand, & another on the left.
39 And they that passed by, reuiled him, wagging their heads,
40 And saying, * Thou that destroyest the Temple, and buyldest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.
41 Likewise also the hie priests mocking him, with the Scribes, and Elders, & Pharises, said,
42 He saued others, but he can not saue him selfe: if he be the king of Israel, let him now come downe from the crosse, and we wil beleeue him.
43 * He p trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.
44 That same also the q thieues which were crucified with him, cast in his teeth.
45 Now from the r sixt houre was there darknes ouer all the f lande, vnto the ninth houre.
46 And about the ninth houre Iesus cryed with a loude voyce, saying, * Eli, Eli, lamasabachthani? that is, t My God, my God, why hast thou forsaken me?
47 And some of them that stoode there, when they heard it, said, This man calleth u Elias.
48 And straight way one of them ranne, and tooke * a sponge, and filled it with vineger, and put it on a reede, and gaue him to * drinke.
49 Other said, Let be: let vs see, if Elias wil come and saue him.
50 Then Iesus cryed againe with a loud voyce,

*Mar.*15.21. *luke.*23.26.
*Mar.*15.22. *iohn.*19.17.

n It was a kinde of drink to open the vaines, and so to hasten his death, which was giuen him vpon the crosse. *Psalme.*22.18. *mar.*15.24.

o The maner then was to set vp a writing to signifie wherfore a man was executed: but here God gouerned Pilates hand to write otherwise the he thought. *Iohn.*2.19. *Psal.*22.8. *wisd.*2.18.
p This was a great tentation, to go about to take from him his trust in God, and so to bring him to despaire.
q Meaning by this syne e doche the one of the thieues.
r That was from noone til three of the clocke.
f Of Iewrie and the country there about. *Psal.*22.2.
t Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath, and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and cal vpon him: which is written to teach vs in al afflictions to trust still in God, be the assaults neuer so grieuous to the flesh.
u They mocked at Christs prayer, as if it had bene in vaine. *Iohn.*19.29.
* *Or, hyssope stalke,* *Psal.* 69.21.

x Voluntarily after he had obeyed his father in al thyngs.
2. *Chro.* 3. 14.
y Which signified an end of all the ceremonyes of the Law.
[1] *Or, Ierusalem.*

2 This iudgement of an heathen man was sufficient to condemne ¶ grosse malice of the Iewes.

Mar. 15. 42, 43. *Luke.* 23. 50, 51. *iohn.* 19. 38.
a Who was so much the more in danger by declaring him self to be Iesus disciple.
b Christs burying doeth so much more verifie his death & resurrection.

c Which was the day before the Sabbath.

d More wil follow his doctrine then did afore he was put to death.
e That is, men appointed for the keeping of ¶ Temple.

ye Voluntarily afterhe had obeyed his father in al thyngs. 51 And behold, * the y vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the stones were cloven,
52 And the graues did open them selues, and many bodyes of the Saints which slept, arose,
53 And came out of the graues after his resurrection, and went into the [1] holy Citie, and appeared vnto many.
54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, & the thyngs that were done, they feared greatly, saying, Truly 2 this was the Sonne of God.
55 ¶ And many women were there, beholding him a farre of, which had followed Iesus from Galile, ministring vnto him.
56 Among whom was Mary Magdalene, and Mary the mother of Iames and Ioses, & the mother of Zebedeus sonnes.
57 ¶ And whē the euen was come, there came a a rich man of Arimathea, named Ioseph, who had also him selfe bene Iesus disciple.
58 He went to Pilate, and asked the body of Iesus. Then Pilate commaunded the body to be deliuered.
59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,
60 And put it in his new b tombe, which he had hewen out in a rocke, & rolled a great stone to the door of the sepulchre, and departed.
61 And there was Mary Magdalene, & the other Mary sitting ouer against the sepulchre.
62 ¶ Now the next day that followed the c Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,
63 And said, Sir, we remember that that deceiuer saide, while he was yet alue, Within three dayes I wil rise.
64 Commaund therfore, that the sepulchre be made sure vntill the third day, leaft his disciples come by night, and steale him away, & say vnto the people, He is risen from the dead: so shal the last d errour be worse then the first.
65 Then Pilate said vnto them, Ye haue e a watch: goe, and make it sure as ye know.
66 And they went, & made the sepulchre f sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priestes bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize, 20 Promising to them continuall assistance.

1 NOw *in the end of the [2] Sabbath, when the first day of the week began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.
2 And beholde, there was a great earthquake: for the b Angel of the Lorde descended from headen, and came and rolled backe the stone from the dore, and sate vpon it.
3 And his countenance was like lightening, and his raiment white as snow.
4 And for feare of him, the keepers were astonied, and became as dead men.
5 But the Angel answered, & saide to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:
6 He is not here, for he is risen, as he saide: come, see the place where the Lord was laid,
7 And go quickly, and tel his disciples that he is risen from the dead: and beholde, he goeth before you into Galile: there ye shal see him: c lo, I haue tolde you.
8 So they departed quickly from the sepulchre, with feare and great d ioy, and did runne to bring his disciples word.
9 And as they went to tel his disciples, beholde, Iesus also met them, saying, God saue you. And they came, & tooke him by the feete, and worshipped him.
10 Then saide Iesus vnto them, Be not afraid. Goe, and tell my brethren, that they go into Galile, and there shall they see me.
11 Now when they were gone, beholde, some of the watch came into the citie, and shewed vnto the hie Priestes al the things that were done.
12 And they gathered them together with the Elders, and tooke counsel, and gaue large money vnto the souldiers,
13 Saying, Say, His disciples came by night, & stole him away while we slept.
14 And if the governour heare of this, we wil persuade him, and saue you harmless.
15 So they tooke the money, & did as they were taught: and this e saying is noised among the Iewes vnto this day.
16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.
17 And when they sawe him, they worshipped him: but some doubted.
18 And Iesus came, & spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.
19 * Go therfore, & teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost,
20 Teaching them to obserue al things, whatsoeuer I f haue commanded you: and lo, * I am with you alway, vntil the e nde of the worlde. Amen.

Mar. 16. 1, 2, 5. *iohn.* 20. 11.
[2] *Or, euening.*
a Here ¶ Euangelist rekoneth the natural day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne see.
b There were two: but it is a maner of speach, to vse the singular number for the plural, and contrarie.
c He assureth them that it is so.
d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they can not feele the profit of his death and resurrection.

Hebre. 2. 8. chap. 11. 27. iohn. 17. 2. Mar. 16. 15.
f Men may not teach their own doctrine, but whatsoeuer Christ hath taught them: for he reseruedh this authoritie to hym self, to be the onely teacher and author of the doctrine.
Iohn. 14. 16. g By power, grace, and vertue of the holy Ghost.

THE HOLIE GOSPELOF Iesus Christ, according to Marke.

CHAP. I.

The office, doctrine and vse of Iohn the Baptist. 9 Christ is baptized, 13 And tempted. 14 He preacheth. 17 Calleth the fishers. 23 Christ healeth the man with the vncleane spirit. 27 New doctrine. 29 He healeth Peters mother in law. 34 The deuils knowe him. 41 He cleanseth the leper, and healeth diuers others.

1 THE [a] beginning of the Gospel of Iesus Christ, [b] sonne of God:

2 As it is written in the Prophetes, * Behold, I sende my [b] messenger before thy face, which shall prepare thy wape before thee.

3 * The voyce of him that cryeth in the wildernes is, [c] Prepare the wap of the Lord: make his paths straight.

4 * Iohn did baptize in the wildernes, and [d] preach the baptisme of amendement of life, for remission of sinnes.

5 And al the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

6 * Now Iohn was clothed with camels heare, and with a girdel of a skinne about his loynes: and he did eate ** locusts and wilde honp,

7 * And preached, saying, A stronger then I, commeth after me, whose shoes latchet I am not worthy to stoupe down, and vnloose.

8 Truethy it is, I haue * baptized pou with water: but he wil baptize pou with the holie Ghost.

9 ¶ * And it came to passe in those dapes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.

10 And assoone as [h] he was come out of the water, Iohn saw the heauens cloven in twaine, and the [i] holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued s sonne, in whom I am wel pleased.

12 * And immediately the [n] Spirite driueth him into the wildernes.

13 And he was there in the wilderness fourtie dapes, and was [h] tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ * Now after that Iohn was committed to prison, Iesus came into Galile, preaching [i] the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hande: repent and beleue the Gospel.

16 ¶ * And as he walked by the [k] sea of Galile, he sawe Simon, & Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Followe me, and I wil make pou to be * fishers of men.

18 And straight way they forsoke their nettes, and followed him.

19 And when he had gone a litle further thence, he sawe Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mendyng their nettes.

20 And anon he called them: and they left their father Zebedeus in the ship with his hired seruantes, & went their wap after him.

21 ¶ So * they entred into Capernaum, and straight wap on the Sabbath dap he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine: * for he taught them as one that had authoritie, & [l] not as the Scribes.

23 ¶ And there was in their Synagogue a man which had an vncleane spirite, and he cryed,

24 Saying, Ah, what haue we to do with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, euen that holy one of God.

25 And Iesus rebuked him, saying, [m] Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were al amased, so that they demanded one of another, saying, What thing is this? what [n] new doctrine is this? for he commandeth the foule spirits with authoritie, & they obey him.

28 And immediately his fame spred abroade throughout al the region bordering on Galile.

29 ¶ * And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames and Iohn.

30 And Simons wives mother lay sicke of a feuer, & anon they tolde him of her.

31 And he came and tooke her by the hand, & lift her vp, & the feuer forsoke her vp & by, & she ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him al that were diseased, & them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils,

a He sheweth ȳ Iohn Baptist was the first preacher of the Gospel. *Mala. 3. 1.*

b In Greek, Angel, or Ambassadour. *Isa. 40. 3. luke. 3. 4. iohn. 1. 15.*

c Take away al lettes, which might hynder Christ to come to you. *Mat. 3. 1, 6.*

d He did both baptize and preach, but preached first, and after baptized, as appeareth by Mat. 3. 1: so that the order is here inuerted, which thing is cõmon in ȳ Scriptures. *Mat. 3. 4.*

e Or, *Grashoppers. Leui. 11. 22. Mat. 3. 11. luke. 3. 16. iohn. 1. 27. Act. 1. 5. & 2. 4. & 11. 16. & 19. 4.*

f He declareth ȳ he is but ȳ minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue. *Mat. 3. 13. luke. 3. 21. iohn. 1. 33.*

g Or, *Iesus.*

h This was done for the confirmation of Iohn and them that stoode by.

i By the which Gospel he wil rule & reigne ouer al.

k To draw them from perdition.

l Whose doctrine was dead, and nothing fauoured of the spirit.

m Christ would not suffer the father of lyes to beare witnes to the trueth.

n They referre the miracle to the kind of doctrine, & so marueile at it, as a new & strange thing, & do not consider the power of Christ, who is the authour of the one and the other. *Mat. 8. 14. luke. 4. 38.*

g The Father beareth witnesse that Christ is the very Sonne of God. *Matth. 4. 1. luke. 3. 1.* [n] *Or, the holy Ghost.* h Christ would be tempted, to persuade vs that he will helpe them that be tempted, Hebr. 2. 18. *Matth. 4. 11. luke. 4. 14. iohn. 4. 43.*

Mat. 4. 18. luke. 5. 2.

[k] *Or, lake.*

Mat. 4. 13. luke. 4. 31.

Mat. 7. 28, 29. luke. 1. 32.

o Christ woulde not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Act.16.18.
*Or, being yet night.

devils, and *suffred not the devils to say that they knew him.
35 And in the morning very early, *before day, Iesus arose and went out into a solitarie place, and there prayed.
36 And Simon, and they that were with him, followed after him.
37 And when they had found him, they said vnto him, All men seeke for thee.
38 Then he said vnto them, Let vs go into the next townes, that I may preach there also: for I came out for that purpose.
39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.
40 ¶ *And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.
41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.
42 And assoone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.
43 And after he had giuen him a straight p commandement, hee sent him away forthwith,
44 And said vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to q the *Priest, and offer for thy cleansing those thinges, which Moses commanded, for a r testimoniall vnto them.
45 But when he was departed, *he began to tell many things, and to publish the matter: so that Iesus s couldе no more openly enter into ᵗ citie, but was without in desert places: & they came to him from euery quarter.

Mat.8.2. luke.5.12.
p Forbidding him to tel any man, because as yet his time was not come to be known.
q It belonged to the Priest to knowe if a man were healed of the leprosie. Leuit.14.4.
r To take al maner of excuse from them, and to condemne them of ingratitude. Luke.5.15.
s The prease was so great, that he should haue bin thronged.

CHAP. II.

2 He healeth the man of the palsie. 5 He forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

1 AFter* a fewe dayes, he entred into Capernaum againe, & it was noysed that he was in the ᵃ house.
2 And anon, many gathered together, in so much that the places about the doore could not receiue any more: and he preached the word vnto them.
3 And there came vnto him, p brought one sicke of the palsie, borne of foure men.
4 And because they could not come nere vnto him for the multitude, they vncouered the roofe of the house where hee was: and whē they had broken it open, they let downe the bed, wherein p sicke of the palsie lay.
5 Now when Iesus saw their faith, he said to the sicke of the palsie, Sonne, thy ᵇ sinnes are forgiuen thee.
6 And there were certaine of p Scribes, sitting there, and reasoning in their hearts,
7 Why doeth this man speake such blasphemies? *who can forgiue sinnes, but God onely?
8 And immediatly when Iesus perceiued in his spirit, that thus they thought with themselues, he said vnto the, Why reason ye these things in your hearts?
9 ᶜ Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, & take vp thy bed, and walke?
10 And that ye may know, that p Some of man hath authoritie in earth to forgiue sinnes, (he said vnto the sicke of the palsie)
11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.
12 And by and by he arose, and toke vp his bed, and went forth before them all, in so much that they were all amased, and glorified God, saying, ᵈ We neuer sawe such a thing.
13 ¶ Then he went againe towarde the sea, & all the people resorted vnto him, and he taught them.
14 *And as Iesus passed by, he saw Leui the sonne of Alpheus sit at the receite of custome, and said vnto him, Folow me. And he arose and followed him.
15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.
16 And when the Scribes and Pharises sawe him eat with the Publicanes and sinners, they saide vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?
17 Now when Iesus heard it, he saide vnto them, The whole haue no neede of the physicion, but the sicke. *I came not to call the ᵉ rightеous, but the sinners to repentance.
18 *And the disciples of Iohn, and the Pharises did fast, and came and saide vnto him, Why do p disciples of Iohn and of the Pharises fast, and thy disciples fast not?
19 And Iesus said vnto them, Can the ᶠ children of the marriage chamber fast, whiles the bridegroome is with them? as long as they haue the bridegroome with them, they can not fast.
20 But the dayes will come, when the bridegroome shalbe taken from them, and then shal they fast in those dayes.
21 Also no man soweth a pieces of newe cloth in an old garment: for eis p newe piece taketh away the filling vp from the olde, and the breach is worse.
22 Likewise, no man putteth newe wine into olde vessels: for eis the newe wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but newe wine must bee put into newe vessels.
23 ¶ *And it came to passe as hee went through the corne on the Sabbath day, that his disciples, as they went on their way, beganne to pluck the eares

ᵃ Mat.9.1. luke.5.18.
a Where he was wont to remain.

ᵇ By these words Christ shewed that he was sent of his Father with authoritie to take away our sinnes. Iob.14.4. Isa.43.25.

c Christ speaketh according to their capacity, who were so blinde that they would beleeue nothing, but that which they sawe with their eyes, and therefore sheweth his authoritie ouer the soule by the power which hee hath ouer the body.
d Their owne cōsciences cause them to confesse the trueth. Mat.9.9. luke.5.27.

e He speaketh of such as perswade them selues to be iust, although they be nothing lesse. Mat.9.14. luke.5.33.
f Christ sheweth that he wil spare his, and not burden them before it be necessarie.

g The word properly signifieth new cloth which as yet hath not passed the hands of the fuller.

ᵗ Mat.12.1. luke.6.1.

1.Sam.21.6.
h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, 1.Chro. 24.6.2.Sam.8. 17.and 15.29. 2.King.2.26.
Exod.19.33. Iomit.8.31.& 24.9.
i Seing the Sabbath was made for mans vse, it was not meete it should be vsed to his hindrance and incommodicie.

of corne.
24 And the Pharises said vnto him, Beholde, why doe they on the Sabbath day, that which is not lawful?
25 And he saide to them, Haue ye neuer read what *Dauid did, when hee had need, and was an hungred, both he, and they that were with him?
26 Howe he went into the house of God, in the dayes of h Abiathar ᵖ hie Priest, and did eat the the w̃ bread, which were not lawful to eate, but for the *Priests, and gaue also to them which were with him?
27 And he said to them, The Sabbath was i made for man, and not man for the Sabbath.
28 Wherefore the sonne of man is Lord, euen of the Sabbath.

CHAP. III.

1 He healeth the man with the dryed hand. 14 He chuseth his Apostles. 21 Christ is thought of the worldlings to be beside him selfe. 22 He casteth out the vncleane spirit, which the Pharises ascribe vnto the deuil. 29 Blasphemie against the holy Ghost. 35 The brother, sister, and mother of Christ.

Mat.12.9.10. Luke.6.6.
1 AND *he entred again into the Synagogue, and there was a man which had a withered hand.
2 And they watched him, whether hee would heale on the Sabbath day, that they might accuse him.
3 Then he said vnto the man which had the withered hand, Arise: stand forth in the middes.
4 And he said to them, Is it lawfull to doe a good deede on the Sabbath day, or to do euil? to saue the life, or to kill? But they k held their peace.
5 Then he looked round about on them b angerly, mourning also for the hardnes of their hearts, and said to ᵖ man, Stretch forth thine hand. And he stretched it out: and his hand was restored, as whole as the other.
6 ¶ And the Pharises departed, and straightway gathered a counsell with the c Herodians against him, that they might destroy him.
7 But Iesus auoided with his disciples to the sea: & a great multitude followed him from Galile, and from Iudea,
8 And from Ierusalem, and from Idumea, & beyond Iordan: and they that dwelled about Tyrus & Sidon, when they had heard what great thinges hee did, came vnto him in great nomber.
9 And he commanded his disciples, that a ship should waite for him, because of the multitude, least they should throng him.
10 For he had healed many, in so much that they preassed vpon him, to touch him as many as had *plagues.
11 And when the vncleane spirits sawe him, they fel downe before him, & cryed, saying, Thou art the Sonne of God.

2 They helde their tongues of malice: for they would neither confesse nor denie.
b Christ is in such sort angrie with man that he pitieth him and seeketh to winne him.
c Although they hated one another deadly, yet this hindered them not to joyne their malice to resist Christ, reade Matt.22.16.

*Or, scourges, meaning diseases.

12 And he sharpely rebuked them, to the end they should not vtter him.
13 ¶ *Then he went vp into a mountaine, and called vnto him whom he would, and they came vnto him.
14 And hee appointed twelue that they should be with him, and that he might send them to preach,
15 And that they might haue power to heale sicknesses, and to cast out deuils.
16 And the first was Simon, and he named Simon, Peter.
17 Then Iames the sonne of Zebedeus, and Iohn, Iames brother (and named them Boanerges, which is, the sonnes of thunder)
18 And Andrewe, and Philip, and Bartlemewe, and Matthew, and Thomas, and Iames, the sonne of Alpheus, and *Thaddeus, and Simon the *Cananite,
19 And Iudas Iscariot, who also betrayed him, and they came d home.
20 And the multitude assembled againe, so that they could not so much as eate bread.
21 And when *his kinsfolkes heard of it, they went out to lay e holde on him: for they thought hee had bene beside him selfe.
22 ¶ *And the Scribes which came from Ierusalem, saide, Hee hath Beelzebub, and through the prince of deuils he casteth out deuils.
23 But he called them vnto him, & sayd vnto them in parables, Howe can Satan driue out Satan?
24 For if a kingdome be deuided against it selfe, that kingdome can not stand.
25 Or if a house be deuided against it self, that house can not continue.
26 So if Satan make insurrection against him selfe, and be deuided, he can not endure, but is at an ende.
27 No man can enter into a strong mans house, and take away his goods, except he first binde that strong man, and then spoyle his house.
28 ¶ *Verely I say vnto you, all sinnes shalbe forgiuen vnto ᵖ children of men, and blasphemies, wherewith they blaspheme:
29 But he that f blasphemeth against the holy Ghost, shall neuer haue forgiuenes, but is culpable of eternall damnation:
30 Because thei said, He had an vncleane spirit.
31 ¶ *Then came his *brethren and mother, and stoode without, and sent vnto him, and called him.
32 And the people sate about him, and they said vnto him, Beholde, thy mother, and thy brethren seeke for thee without.
33 But he answered them, saying, Who is my mother and my brethren?
34 And hee looked round about on them, which sate in compasse about him, and sayd, Beyhold my mother and my

Chap.6.7. mat.10.1. luke 9.1.

*Or, Lebbeus, or Iudas.
*Or, Zealous.
d The disciples were now conuersant with Christ, both at home & abroad.
*Or, they that were about him.
e His kinsfolks woulde haue shut him within doores, least any harme shoulde haue come vnto them, if any tumult had bene made: for some woulde haue made him a King, & the Pharises with others sought his life: so that hereby thei might haue procured the hatred of Herode, and of the Pharises and of the Romanes.
Mat.5.34. and.12.24. luke.11.15. Mat.12.31. luke.12.10. 1.John.5.16.
f Which is, when a man fighteth against his owne conscience, and strieth against ᵖ truetth which is reueiled vnto him: for such one is in a reprobate sense, & can not come to repentance.
Mat.12.46. luke.8.19.
*Or, cousins.

my brethren.
35 For whosoeuer doeth ꝑ wil of God, he is my brother, & my sister, and mother.

CHAP. IIII.

9 *By the parables of the seed, & the mustard corne, Christ sheweth the state of the kingdome of God.* 11 *A special gift of God to know the mysteries of his kingdome.* 37 *He stilleth the tempest of the sea which obeyed him.*

Mat.13.1. luke.8.4.

1 AND a he began again to teach, by the sea side, & there gathered vnto him a great multitude, so ꝑ he entred into a ship, & sate in the sea, & all the people was by the sea side on the land.
2 And he taught them many things in parables, and sayd vnto them in [a] his doctrine,
3 Hearken: Beholde, there went out a sower to sowe.
4 And it came to passe as he sowed, that some fell by the wayes side, and the foules of the heauen came and deuoured it vp.
5 And some fel on stonie ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.
6 But assoone as the sunne was vp, it caught heat, & because it had not roote, it withered away.
7 And some fell among the thornes, and the thornes grew vp and choked it, so that it gaue no fruit.
8 Some againe fell in good ground, and did yeeld fruite that sprong vp & grew, and it brought forth, some thirtie folde, some sixtie folde, and some an hundreth folde.
9 Then he said vnto them, He that hath [b] eares to heare, let him heare.
10 And when he was alone, they that were about him with the twelue, asked him of the parable.
11 And he said vnto them, To [c] you it is giuen to knowe the mysterie of ꝑ kingdome of God: but vnto them that are [d] without, all thinges bee done in parables,
12 * That they seeing, may see, & not discerne: and they hearing, may heare, and not vnderstand, least at any time they shoulde turne, and their sinnes shoulde be forgiuen them.
13 Againe he said vnto them, Perceiue ye not this parable? how then shoulde ye vnderstand all other parables?
14 The sower soweth the woyde.
15 And these are they that receiue the seed by the wayes side, in whome the woyde is sowen: but when they haue heard it, Satan commeth immediately, and taketh away the woyde that was sowen in their hearres.
16 And likewise they that receiue ꝑ seed in stone ground, are they, which when they haue heard the woyde, straight wayes receiue it with gladnes.
17 Yet haue they no roote in themselues, & endure but a time: for when trouble and persecution ariseth for the woyde, immediately they be offended.
18 Also they that receiue the seede among the thornes, are such as heare the woyde:
19 But the cares of this world, & the [e] deceitfulnes of riches, and the lusts of other things enter in, & choke the woyd, and it is vnfruitfull.
20 But they that haue receiued seede in good ground, are they that heare the woyde, and receiue it, and bring fourth fruit, one come thirtie, an other sixtie, & some an hundreth.
21 ¶ Also he saide vnto them, * Is [f] the candle lighted to be put vnder a bushel, or vnder the table, and not to be put on a candlestick?
22 * For there is nothing hid, that shall not be opened: neither is there a secrete, but that it shal come to light.
23 If any man haue eares to heare, let him heare.
24 And he saide vnto them, Take heede what ye heare. * With [g] what measure ye mete, it shal bee measured vnto you: and vnto you that heare, shall more bee giuen.
25 * For vnto him that hath, shal it be giuen, & from him that hath not, shall be taken away, [h] euen that he hath.
26 ¶ Also he said, So is the [i] kingdome of God, as if a man shoulde [k] cast seede in the ground,
27 And should sleepe, & rise vp night and day, and the seede shoulde spring and grow vp, he not knowing how.
28 For the earth bringeth forth fruite of her self, first the blade, then the eares, after that, full come in the eares.
29 And assoone as the fruit sheweth it self, anon he putteth in the sickel, because the harlest is come.
30 ¶ He sayde moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall wee compare it?
31 It is like a graine of mustarde seede, which when it is sowen in the earth, is the least of all seedes that bee in the earth:
32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may build vnder the shadow of it.
33 And * with many such parables hee preached the woyde vnto them, as they were able to heare it.
34 And without parables spake hee nothing vnto them: but he expounded all things to his disciples apart.
35 ¶ * Howe the same daye when euen was come, he sayde vnto them, Let vs passe ouer vnto the other side.
36 And they left the multitude, and [l] tooke him as hee was in the shippe: and there were also with him other ships.
37 And there arose a great storme of

Or, as he taught.
a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had that vertue and maiestie, that mē could not denie but it came from heauen.
b For God doth not open al mens hearts to vnderstand his mysteries.
c Which are led by the Spirit of God.
d And are not of the number of ꝑ faithful, neither arteine to ꝑ pith & substance, but onely stay in the outward rinde and barke.
Isa.6.9. mat.13.14. luke.8.10. iohn.12.40. actes.28.26. rom.11.8.
e Mat.5.25. luke 1.16.& 11.33.
f Christ setteth before their eies ꝑ true pattern of a Christian life.
Or, brought.
Mat.10.26. luke.8.17.& 12.2.
g We may not take occasion to do euil vnder colour to hide our doings: for all shalbe disclosed at the length.
Mat.7.2. luke.6.38.
h If you do your endeuour faithfully, ye shall be recompenced iustly.
Mat.13.12. and 25.29. luke.8.18.& 19.26.
i That which he thinketh him selfe to haue.
k These two similitudes following prouе, ꝑ although the kingdome of God seemeth to haue very little appearāce or beginning, yet god doeth increase it aboue mans reason.
k If the ministers do their duetie, God wil giue the increase
Mat.13.31. luke.13.19.
Mat.13.34. Mat.8.23. luke.8.22.
l And set forward.

wind, and the waues dashed into the ship, so that it was now full.
38 And he was in the sterne [m] a sleepe on a pillowe: and they awoke him, and said to him, Master, careit thou not that wee perish?
39 And hee rose vp, and rebuked the winde, and saide vnto the sea, Peace, & be still. So the wind ceased, and it was a great calme.
40 Then he saide vnto them, Why are yee so fearfull? [n] how is it that ye haue no faith?
41 And they feared exceedingly, and said one to another, Who is this, that both the winde and the sea obey him?

m Christ leaueth vs oftentimes to our selues, both as wel ye we may learne to knowe our owne weakenes, as his mightie power.
[n] Or, have you not yet faith?

CHAP. V.

1 Iesus casteth the deuils out of the man, and suffreth them to enter into the swine. 25 He healeth a woman from the bloudie yssue. 41 And raiseth the captaines daughter.

1 AND [*] they came ouer to the other side of the sea into the countrey of the Gadarens.
2 And when he was come out of the ship, there mette him incontinently out of the graues, a man which had an vncleane spirit:
3 Who had his abiding among the graues, and no man could binde him, no not with chaines,
4 Because that when he was often bound with fetters and chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.
5 And alwayes both night and day hee cryed in the mountaines, and in the graues, & strooke him self with stones.
6 And when he saw Iesus afar of, hee ran, and worshipped him,
7 And cryed with a loud voyce, & sayde, [a] What haue I to doe with thee, Iesus, the Sonne of the most high God? [b] I charge thee by God, that thou torment me not.
8 (For he saide vnto him, Come out of the man, thou vncleane spirit.)
9 And he asked him, What is thy name? and he answered, saying, My name is [c] Legion: for we are many.
10 And hee praied him instantly, that hee would not sende them awaye out of the countrey.
11 Now there was there in the mountaines a great heard of swyne, feeding.
12 And al the deuils besought him, saying, Send vs into the swine, that wee may enter into them.
13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the heard [d] ran headlong from the high banke into the sea, (and there were about two thousand swine) & they were drowned in the [e] sea.
14 And the swineheards fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.
15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraid.
16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.
17 Then [d] they began to pray him, that hee would [e] depart from their coastes.
18 And when he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.
19 Howbeit, Iesus would not suffer him, but saide vnto him, Goe thy waye home to thy friends, and [f] shew them what great things the Lord hath done vnto thee, and howe he hath had compassion on thee.
20 So he departed, and began to publish in [g] Decapolis, what great thinges Iesus had done vnto him: and all men did marueile.
21 And when Iesus was come ouer again by ship vnto the other side, a great multitude gathered to him, and hee was nere vnto the sea.
22 * And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,
23 And besought him instantly, saying, My litle daughter lieth at point of death: I pray thee that thou wouldest come and lay thyne handes on her, that she may bee healed, and liue.
24 Then he went with him, and a great multitude followed him, and thronged him.
25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeres,
26 And had suffred many thinges of many physicions, and had spent all that shee had, and it auailed her nothing, but shee became much worse.
27 When she had heard of Iesus, shee came in the preasse behinde, and touched his garment.
28 For she said, If I may but touch his clothes, I shalbe whole.
29 And straightway [h] the course of her blood was dried vp, and shee [i] felt in her bodie, that she was healed of that [k] plague.
30 And immediatly when Iesus did [l] knowe in him self the vertue that went out of him, hee turned him round about in the preasse, and said, Who hath touched my clothes?
31 And his disciples saide vnto him, Thou seest the multitude thyng thee, and sayest thou, Who did touch me?
32 And he looked round about, to see her that had done that.
33 And the woman feared & trembled: for

Mat. 8. 18. luke. 8. 26.

a The deuil is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.
[b] Or, adiure thee to sweare by God.
b He abuseth ye Name of God, to maintaine his tyrannie.
c A Legion contained abone 6000 in number, reade, Mat. 26. 53.

[d] Or, ran with violence headlong.
[e] Or, in the lake.

d Marke howe loue of riches & worldy respects hinder men to receiue Christ.
e The worldlings more esteme their swine, then they do Iesus Christ.
f We must declare vnto others the benefits which God sheweth towards vs, that thereby they may giue him praise & glory.
[g] Or, in the country of the ten cities. *Mat. 9. 18. luke. 8. 41.*

g Her faith brought her to Christ, and moued her to approch neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.
[h] Or, fountaine.
[i] Or, knew.
[k] Or, scourge.

for she knewe what was done in her, and she came & fell downe before him, and tolde him the whole trueth.
34 And he saide to her, Daughter, thy faith hath made thee whole: goe in pe ace, and be whole of thy *plague.)
35 While he yet spake, there came from the same ruler of the Synagogues house certaine which said, Thy daughter is dead: wip diseasest thou the master any further?
36 Assone as Jesus heard that wo;de spoken, he said unto the ruler of the Synagogue, Be not afrede: onely beleeue.
37 And hee suffered no man to followe him, saue Peter and James, and John the brother of James.
38 So he came unto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wailed greatly.
39 And he went in, and said unto them, Why make ye this trouble, and weepe? the childe is not [b] dead, but sleepeth.
40 And they [a] laught him to scorne: but he put them al out, and toke the father, and the mother of the child, and [k] them that were with him, & entred in where the child lay.
41 And toke the childe by the hand, and saide unto her, Talitha cumi, which is by interpretation, Maiden, I say unto thee, arise.
42 And straightway the maiden arose, and walked: for she was of the age of twelue yeres: and they were astonied out of measure.
43 And [l] charged them straitly that no man should know of it, and commanded to give her meate.

*Or, scoorge.

h Hement, she was not dead to remaine so, because she should incontinently be restored againe to life.
i For they had no hope to see her liue againe.
k That is, his three disciples.

CHAP. VI.

4 Howe Christ and his are received in their owne countrey. 7 The Apostles commission. 15 Sundrie opinions of Christ. 25 John is put to death, and buried. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

1 Afterwarde * he departed thence, and came into his owne countrey, and his disciples followed him.
2 And when the Sabbath was come, he begame to teach in the Synagogue, and many that heard him, were astonied, and said, [a] From whence hath he these things? and what wisedome is this that is giuen unto him, that euen *such great wo;kes are done by his hands?
3 Is not this [b] carpenter Maries sonne, the [c] brother of James and Joses, and of Juda and Simon? and are not his sisters here with vs? And they were [b] offended in him.
4 Then Jesus said unto them, A * Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne house.

Mat.13.54. luke.4.16.

a Christ is neglected of his owne friends, and kinsfolkes
*Or, miracles.
*Or, cousin.
b That which ought to moue them to come to Christ, causeth them to go back from him, which cometh of their owne wickednes.

Mat.13.57. luke.4.24. John 4.44.

5 And hee [c] couldre there [d] doe no great wo;kes, saue that he laied his handes upon a few sicke folke, and healed them.
6 And her marueiled at their vnbelieſe, *and went about by the tolwnes on eurrie side, teaching.
7 ¶ *And he called the twelue, & began to sende them two and two, & gaue them power ouer vncleane spirits.
8 And cõmanded them, that they should take nothing for their iourney, saue a staffe only: neither [e] scrip, neither bread, neither money in their [f] girdles,
9 But that they should be shod with *[f] sandales, and that they should not put on two coates.
10 And he said unto them, Wheresoeuer ye shal enter into an house, there abide til ye depart thence.
11 * And wholsoeuer shal not receiue you, nor heare you, when ye depart thence, [h] shake of the dust that is under your feete, for a witnes unto them. Verely I say unto you, It shalbe easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.
12 ¶ And they went out and preached, that men should amend their liues.
13 And they cast out many deuils: and they * anointed many that were sicke, with [i] oyle and healed them.
14 ¶ * Then King Herode heard of him (for his name was spread abroad) and said, John Baptist is risen agame from the dead, and therefore great wo;kes are wrought by him.
15 Other saide, It is Elias: and some said, It is a Prophet, or as one [k] of the Prophets.
16 * So when Herode heard it, he saide, It is John whom I beheaded: he is risen from the dead.
16 For Herode him selfe had sent forth, and had taken John, and bound him in prison for Herodias sake, which was his brother Philips wife, because hee had maried her.
18 For John saide unto Herode, * It is not [m] lawfull for thee to haue thy brothers wife.
19 Therefore Herodias had a quarell against him, and would haue killed him, but she could not:
20 For Herode feared John, knowing that he was a iust man, and an holy, and reuerenced him, & when he heard him, he did many things, and [n] heard him gladly.
21 But the time being conuenient, when Herode on his birth day made a banket to his princes and captaines, and chiefe estates of Galile:
22 And the daughter of the same Hero-

c That is, he would not.
d Lacke of faith maketh vs vnable to receiue Gods benefites.

Mat. 4.23. luke.13.22. Mat.10.1. chap.3.14. luke 9.1.

e Christ onely forbiddeth them to carie anie thing, which might be burdenous, or hinder their message.
*Or, purses.

Actes 12.8.

f Which were a kinde of light shoes tied to the feet with strings.
g He forbiddeth curiositie in changing their lodgings, in this their speedie message.

Mat.10.14. luke.9.5.

h In token of execration, and of the horrible vengeance of God which shal light vpon them.

Act.13.51. & 18.6. Iam.5.14.

i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, § ceremonie is to no vse.

Mat.14.1. luke.9.7.

k Meaning, of § olde Prophets.

Luke.3.19.

l They had then this common ertour, that they thought the soules being departed out of one body went straight into another.

Leuit.19.16. & 20.21.

m The libertie that Iohn vsed to reproue vice without acception of person, declareth how § true ministers ought to behaue thẽselues. n Such is § nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the king had some good motions, but § seed fell in stony places, and so tooke no roote.

o What inconuenience cometh by wanton dancing.

dias came in and o danced, and pleased Herod: and them that sate at table together, the King said vnto the maide, Aske of me what thou wilt, and I will giue it thee.
23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.
24 * So she went forth, and saide to her mother, What shall I aske? And she said, Iohn Baptists head.
25 Then she came in straight way with haste vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger ỳ head of Iohn Baptist.
26 Then the King was verysory: yet for his othes sake, & for their sakes which sate at table with him, he would not refuse her.
27 And immediatly the King sent the hangman, and gaue charge that his head should be brought. So hee went and beheaded him in the prison,
28 And brought his head in a charger, and gaue it to the p maide, & the maide gaue it to her mother.
29 And when his disciples heard it, they came and tooke vp his * body, and put it in a tombe.
30 ¶ * And the Apostles gathered themselues together to Iesus, and told him all thinges, both what they had done, and what they had taught.
31 And he said vnto them, Come ye apart into the wildernes, r and rest a while: for there were many commers and goers, that they had not leasure to eate.
32 * So they went by ship out of the way into a desert place.
33 But the people saw them when they departed, and many knewe him, and ranne afore thither out of al cities, and came thither before them s and assembled vnto him.
34 * Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like t sheepe which had no shepheard: * and he began to teach them many things.
35 * And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.
36 Let them depart, that they may go into the villages and townes about, and bye them bread: for they haue nothing to eate.
37 But he answered, and said vnto them, Giue ye them to eate. And they said vnto him, Shal we go and bye v two hundreth pennie worth of bread, and giue them to eate?
38 * Then he said vnto them, How many loaues haue ye? goe & looke. And when they knewe it, they sayd, Fiue, and two fishes.
39 So hee commanded them, to make them all sit downe by u companies vpon the greene grasse,
40 Then they sate downe by u rowes, by hundrethes, and by fifties.
41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, & brake the loaues, and gaue them to his disciples to set before them, and the two fishes hee deuided among them all.
42 So they did all eate, & were satisfied.
43 And they tooke vp twelue baskets full of the fragments, and of the fishes.
44 And they that had eaten, were about fiue thousand men.
45 ¶ And straightway he caused his disciples to goe into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.
46 Then assone as he had sent them away, he departed into a mountaine to pray.
47 * And when euen was come, the ship was in the middes of the sea, and hee alone on the land.
48 And he saw them troubled in rowing, (for ỳ winde was contrarie vnto them) and about the fourth x watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.
49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out.
50 For they all sawe him, and were sore afraide: but anon he talked with them, and said vnto them, Be y of good comfort: it is I, be not afraid.
51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amased in them selues beyond measure, and marueiled.
52 z For they had not considered the matter of the loaues, because their hearts were hardened.
53 ¶ * And they came ouer, & went into the land of Gennesaret, and arriued.
54 So when they were come out of the ship, straightway they knewe him,
55 And ranne about throughout all that region round about, and began to carie hither and thither in beddes all that were sicke, where they heard that hee was.
56 And whither soeuer hee entred into townes, or cities, or villages, they layd their sicke in the a streetes, and prayed him that they might touch at the least the a edge of his garment. And as many as touched him, were made whole.

p Iosephus calleth her name Salomen, ỳ daughter of Philip, and Herodias.
q Or, carkeis.
Luke.9.10.
q The Apostles render account of their message, which is to declare their fidelitie & obedience.
r Christ beareth v the infirmitie of his seruants, and bringeth them to quietnes, that he may instruct them, & make them strong against troubles.
Mat.14.13.
Luke.9.10.
Mat.9.36.
and 14.14.
s This declareth that there is an horrible disorder among that people, where ỳ true preaching of Gods worde wanteth.
Luke.9.11.
Mat.14.15.
t Which is about fiue pounde sterling.
Mat.14.17.
Luke.9.13.
Iohn.6.9.
u Or, by tables: for in euerie ranke were as manie as a table could holde.
Mat.14.23.
Iohn.6.15.
x Which was about two or three houres before day.
y Christ assureth his and maketh them bolde, both by his word, and mightie power.
z They had forgot the miracle which was wrought with the fiue loaues.
Mat.14.34.
a Or, markets.
a Not for any such vertue that was in his garment, but for the confidece which they had in him.

CHAP. VII.

1 The disciples eate with vnwashen hands. 8 The commandement of God is transgressed by mans traditions. 22 VVhat defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumme. 37 The people praise Christ.

1 THen *gathered vnto him the Phariseis, and certaine of the Scribes which came from Ierusalem.
2 And when they sawe some of his disciples

Mat.15.3.

*Or, filthie.

a The Pharises would not eat w̃ vnwashen hãds, because they thought that the common handling of things defiled them, so that they made holines and religion to depend in hands washings.

b Or contenciously, striuing to wash best.

c Litle pots, somewhat more in quantitie then a wine pote.

*Or, bread.

Isa.29.13.

d With an outward shew.

e Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

Exod.20.12.
deut.5.16.
ephe.6.2.
Exod.21.17.
leuit.20.9.
prou.20.20.

f That is, without any hope of pardon.

Mat.15.20.

g There is no outward or corporall thing, which entreth into man, that can defile him: meaning chiefly of meates, which if they be taken excessiuely, it cõmeth of the inordinate lust of the heart, and so the lust is euill.

disciples eat meate with *common ᵃhands, (that is to say vnwashen) they complained.

3 (For the Pharises, and all the Iewes, except they wash their hands ᵇoft, eate not, holding the tradition of the Elders.

4 And when they come from the market, except they washe, they eate not: and many other things there be, which they haue taken vpon them to obserue, as the washing of cuppes, and ᶜpottes, and of brasen vessels, and of tables.)

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate *meate with vnwashen hands?

6 Then he answered and sayde vnto them, Surely *Esai hath prophesied well of you, hypocrites, as it is written, This people honoureth me with their ᵈlippes, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the ᵉcommandementes of men.

8 For ye lay the commandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & many other such like things ye doe.

9 And he sayde vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moyses said, *Honour thy father, and thy mother: and, *Whosoeuer shal curse father or mother, let him ᶠdye the death.

11 But ye saye, If a man say to father or mother, Corban, that is, By the gifte that is offered by me, thou maist haue profite, hee shalbe free.

12 So yee suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordained: and yee do many e such like things.

Mat.15.10.

14 *Then he called the whole multitude vnto him, & saide vnto them, Hearken you all vnto me, and vnderstand.

15 There ᵍ is nothing without a man, that can defile him, whẽ it entreth into him: but the things which proceed out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And hee said vnto them, What? are ye without vnderstanding also? Do ye not know that whatsoeuer thing from without entreth into a man, can not defile him,

19 Because it entreth not into his heart, but into the belle, and goeth out into the draught which is the purging of al meats?

20 Then he said, That which commeth out of man, that defileth man.

21 * For from within, euen out of the heart of men, proceede euil thoughts, adulteries, fornications, murthers,

22 Theftes, couetousnes, wickednes, deceit, ᶠwuckeednes, ᶠa wicked eye, backebiting, pride, foolishnes.

23 All these euil things come from within, and defile a man.

24 ¶ * And from thence he rose, & went into the borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but hee could not be hid.

Mat.15.21.

25 For a certaine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenisian by nacion) and shee besought him that he would cast out the deuill out of her daughter.

27 But Iesus said vnto her, Let ᵗhe children first be fed: for it is not good to take the childrens bread, and to cast it vnto ᵗwhelpes.

28 Then she answered, and saide vnto him, Truely, Lorde: yet in deed the whelpes eat vnder the table of the childrens ᵏcrommes.

29 Then he said vnto her, For this saying go thy waye: the deuill is gone out of thy daughter.

30 And when shee was come home to her house, she founde the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe, & stambred in his speache, and prayed him to put his hand vpon him.

33 Then he tooke hym aside from the multitude, and put his fingers in hys eares, and did spit, and touched hys tongue,

34 And looking vp to heauen, he ˡsighed, and sayde vnto him, Ephphatha, that is, Be opened.

35 And straight way his eares were opened, & the string of his tongue was loosed, and he spake plaine.

36 And hee commanded them, that they should tel no man: but how much soeuer he forbad them, the more a great deale they published it,

37 And were beyond measure astonied, saying, *ᵐHe hath done all things wel: he maketh both ᵖdeafe to heare, and the dommie to speake.

Gen.6.5.& 8.21.

*Or, wantonnes.

*Or, enuie.

Mat.15.21.

h Meaning the Iewes, to whom the promises were first made.

i The Iewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion.

k Shee asketh but the poore crommes, and not the childrens bread, wherein she declareth her faith and humilitie.

l Declaring by this signe the cõpassion that he hath vpon mans miseries.

Gen.1.31.ecclus39.16.

m As if they would say, besides all ý miracles that he hath done, euen this now declareth that whatsoeuer he doth, is very well.

CHAP. VIII.

ᵃ The miracle of the seuen loaues. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blinde receyueth his sight. 29 He was knowen

of his diſciples. 33 He reproueth Peter, 34 And ſheweth howe neceſſarie perſecution is.

Mat.15.32.

1 IN * thoſe dayes, when there was a very great multitude, & had nothing to eate, Ieſus called his diſciples to him, and ſaid vnto them,
2 I haue [a] compaſſion on the multitude, becauſe they haue now continued with me three dayes, and haue nothing to eate.
3 And if I ſende them away faſting to their owne houſes, they would faint by the way: for ſome of them came from farre.
4 Then his diſciples anſwered him, * Howe can a man ſatiſfie theſe [b] with bread here in the wilderness?
5 And he asked them, How many loaues haue ye? And they ſaid, Seuen.
6 Then he commanded the multitude to ſit downe on the ground: & hee tooke the ſeuen loaues, and gaue thankes, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.
7 They had alſo a fewe ſmal fiſhes: and when he had giuen thanks, he comanded them alſo to be ſet before them.
8 So they did eate, and were ſuffiſed, & they tooke vp of the broken meate that was left, ſeuen baſkets full,.
9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.
10 ¶ * And anon he entred into a ſhippe with his diſciples, and came into the partes of [c] Dalmanutha.
11 * And the Phariſes came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, & tempting him.
12 Then he [d] ſighed deeply in his ſpirit, and ſaid, Why doeth this [e] generation ſeeke a ſigne? Verely I ſay vnto you, [f] a ſigne ſhall not be giuen vnto this generation.
13 ¶ So he left them, and went into the ſhip againe, and departed to the other ſide.
14 ¶ * And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.
15 And he charged them, ſaying, Take heede, & beware of the [g] leauen of the Phariſes, and of the leauen of Herode.
16 And they thought among themſelues, ſaying, It is, becauſe we haue no bread.
17 And when Ieſus knew it, he ſaid vnto them, Why reaſon you thus becauſe ye haue no bread? perceiue ye not yet, neither vnderſtand? haue ye your hearts yet hardened?
18 Haue ye eyes and ſee not? and haue ye eares and heare not? and do ye not remember?
19 * When I brake the fiue loaues among fiue thouſand, howe many baſkets full of broken meate tooke ye vp? they ſaid vnto him, Twelue.
20 And when I brake ſeuen among foure thouſande, howe many baſkets of the leauings of broken meate tooke ye vp? and they ſaid, Seuen.
21 Then he ſayde vnto them, [h] Howe is it that ye vnderſtand not?
22 And he came to Bethſaida, & they brought a blinde man vnto him, and deſired him to touche him.
23 Then he tooke the blinde by the hãd, and led him out of the towne, & ſpit in his eyes, & put his handes vpon him, and asked him, if he ſawe ought.
24 And he looked vp, and ſaid, I ſee men: for I ſee them walking like trees.
25 After that, he put his hands againe vpon his eyes, and made him looke againe. And hee was reſtored to his ſight, and ſawe euery man afarre off clearely.
26 And he ſent him home to his houſe, ſaying, Neither go into the towne, nor tell it to any in the towne.
27 ¶ * And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the way he asked his diſciples, ſaying vnto them, Whom do men ſay that I am?
28 And they anſwered, Some ſay, Iohn Baptiſt: and ſome, Elias: & ſome, one of the Prophets.
29 And he ſaid vnto them, But whõ ſay ye that I am? Then Peter anſwered & ſaid vnto him, Thou art the [i] Chriſt.
30 And he charged them that concerning him they ſhoulde tell no man.
31 Then he began to teache them that the Sonne of mã muſt ſuffer many things, and ſhould be reproued of the Elders, and of ye hie Prieſts, & of the Scribes, and be ſlaine, and within three dayes riſe againe.
32 And he ſpake that thing plainely. Then Peter tooke him aſide, & began to rebuke him.
33 Then he turned backe, and looked on his diſciples, and rebuked Peter, ſaying, Get thee behind me, [l] Satan: for thou vnderſtãdeſt not ye things that are of God, but the things that are of men.
34 ¶ And he called the people vnto him with his diſciples, and ſaid vnto them, * Whoſoeuer will followe me, let him forſake him ſelf, and take vp his croſſe, and followe me.
35 For whoſoeuer will * ſaue his life, ſhall loſe it: but whoſoeuer ſhal loſe his life for my ſake and the Goſpels, hee ſhall [m] ſaue it.
36 For what ſhal it profite a mã, thongh he ſhould winne the whole world, if he loſe his ſoule?
37 Or what ſhall a man giue for recompence of his ſoule?
38 * For whoſoeuer ſhalbe aſhamed of me, and of my words among this adulterous & ſinfull generation, of him ſhal the Sonne of mã be aſhamed alſo, when

a Chriſt prouideth for his when they ſeme to be deſtitute and forſaken.

[b] Or, Whence.

b If bread were ſo hard to come by, it ſemed vnpoſſible to obtaine other meate.

Mat.15.39.

c Which was nere to Bethſaida, betwene the lake of Geneſaret and mount Thabor.

Mat.16.1.

d Oh the incomprehenſible loue of our Chriſt! how long ſhall we abuſe his great mercies!

e Chriſt goeth about by ſharpnes of ſpeach to ſaue them from wilfull deſtruction.

[f] Or, if a ſigne be giuen.

f As if he would ſay, if I ſhewe them any ſigne, let me be a lyar and deceiuer.

Mat.16.5.

g He willeth them to beware contagious doctrine, and ſuch ſubtill practiſes as the aduerſaries vſed to ſuppreſſe his goſpel.

Iohn.6.11.

h Chriſt reproueth them becauſe their mindes are as yet vpõ the material leauen, notwithſtanding they had proued by diuers miracles that he gaue the their daily bread

i He that is the anointed of God & fulfilled with all grace for mãs ſaluation.

k Deferring is to a more commodious time, leſt ſo ſein haſte ſhould rather hinder then further the myſterie of his comming.

l This word ſignifieth, aduerſarie, or enemie: and he calleth him ſo, becauſe he did as much as in him lay, to pull him from obeying God.

Mat.10.38. and 16.24.

luke.9.23. and 14.27.

Mat.10.39. and 16.25.

luke.9.24. and 17.33.

iohn.12.25.

m For mortalitie and corruption, he ſhal receiue immortalitie and perfection.

Mat.10.33.

luke.9.26.

and.12.9.

when he commeth in the glorie of his Father with the holy Angels.

CHAP. IX.

a The transfiguration. 7 Christ is to be heard. 26 The dowme spirit is cast out. 29 The force of prayer & fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

1 AND *he said vnto them, Verely I
Mat.16.28.
luke.9.27.
a The preaching of the Gospel receiued and increased the spake this to comforte them, and that they should not thinke they trauailed in vaine.
Mat.17.1.
luke.9.28.
b Christ sheweth his maiestie so farre as their infirmitie was able to comprehend it.
c Peter measured this vision according to his owne capacitie, not considering the end thereof.
Mat.3.17.& 17.5.
luke 3.22.
chap.1.11.
d Christ onely must be the chief teacher & instructour of all them, which professe them selues to be his members, seeing that God the Father giueth him this authoritie, & cõmaundeth vs this obedience.
Mat.17.9.
Malach.4.5.
e Their false opinion was that eyther Elias shuld rise again from the dead, or that his soule shuld enter into some other body
Isai.53.4.
f That is, Iohn Baptist.
Mat.17.14.
luke.9.37.38.
g To the nine, which he left the day before.
Or against them.
sape vnto you, that there be some of them that stand here, which shal not taste of death, till they haue seene the a kingdome of GOD come with power.
2 *And sixe dayes after, Iesus tooke Peter, and Iames, and Iohn, and brought the vp into an hie mountaine out of the way alone, and he was transfigured before them.
3 And his rainment did b shine, and was very white, as snowe, so white as no fuller can make vpon the earth.
4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.
5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.
6 c Per he knew not what he said: for they were afraide.
7 And there was a cloude that shadowed them, and a voyce came out of the cloud, saying, * This is my beloued Sonne: d heare him.
8 And suddenly they looked round about, and sawe no more any man saue Iesus only with them.
9 *And as they came downe from the mountaine, he charged them, that they should tel no man what they had seene, saue when the Sonne of man were risen from the dead againe.
10 So they kept that matter to them selues, and demanded one of another, what the rising from the dead againe should meane?
11 Also they asked him, saying, Why say the Scribes, that *Elias e must first come?
12 And he answered, and sayde vnto them, Elias verely shal first come and restore all things: and *as it is written of the Sonne of man, he must suffer many things, & be set at nought.
13 But I sape vnto you, that f Elias is come, (and they haue done vnto him whatsoever they would) as it is written of him.
14 ¶ *And when he came to his g disciples, he saw a great multitude about them, and the Scribes disputing with them.
15 And straight way all the people, whe they beheld him, were amased, and ran to him, and saluted him.
16 Then hee asked the Scribes, What dispute you " among your selues?
17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a dowme spirit:
18 And wheresoeuer he taketh him, he h teareth him, and hee foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples p they shoulde caste him out, and they could not.
19 Then he answered him, and saide, i O faithles generation, how long now shall I be w you! How long now shall I suffer you! Bring him vnto me.
20 So they brought him vnto him: and assoone as the spirit saw him, he tare him, and he fell downe on the ground, walowing and fomming.
21 Then he asked his father, How long time is it since he hath bene thus? And he said, Of a childe.
22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, helpe vs, & haue compassion vpon vs.
23 And Iesus said vnto him, If k thou canst beleeue it, all things are l possible to him that beleeueth.
24 And straight way the father of the childe cryng with teares, said, Lorde, I beleeue: helpe my m vnbelieffe.
25 When Iesus sawe that the people came running together, hee rebuked the vncleane spirit, saying vnto him, Thou dowme and deafe spirit, I charge thee, come out of him, and enter no more into him.
26 Then the spirit cryed, and rent him sore, and came out, and n he was as one dead, in so much that many said, He is dead.
27 But Iesus tooke his hand, and lift him vp, and he rose.
28 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?
29 And he said vnto them, This kinde can by no other meanes come forth, but by o prayer, and fasting.
30 ¶ *And they departed thence, & went through Galile, and he would not that any should haue knowen it.
31 For he taught his disciples, and said vnto them, The Sonne of man shalbe delivered into the handes of men, and they shall kill him, but after that he is killed, he shall rise againe the thirde day.
32 But p they vnderstoode not that saying, and were afraid to aske him.
33 *After he came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way?
34 And they helde their peace: for by the way they reasoned among them selues who should be the chiefest.
35 And he sate downe, and called the twelue, and said to them, If any man desire to be first, the same shalbe last of all, and seruant vnto all.

h When the spirit cõmeth vpõ him he teareth him with inward sorowe and pangs, as in a colike a mã feeleth such grief, as if his bowels were rent asunder.
i It seemeth that this man deserued not so sharp an answer: but Christ speaketh in his persone to the Pharises, which were stubburne and desperate.
k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulitie.
l All things that are agreeable to the will of God, shalbe graunted to him that beleueth: for faith seketh nothing, that is contrary to his will, or that is not reuealed in his word.
m That is, the feblenes, and imperfection of my fayth.
n Meaning, the childe.
o Meaning, that prayer which is surely grounded vpon faith, and hath fasting ioyned vnto it as a profitable aide
Mat.17.22.
luke.9.27.
p Because they imagined that Christ shoulde reigne temporally, this matter of his death was so strange, that they could perceyue nothing.
Mat.18.1.
luke.9.46.

36 And

q To wit, only as man, but as him in whom is all perfection and fulnes of all graces and benefites.

Luke.9.49.
1.Cor.12.5.
Or, any great works.

r Although he shewe not him selfe to be mine, yet in that he beareth reuerence to my Name, it is ynough for vs.

Mat.10.42.
Mat.18.6.
luke.17.1,2.
Mat.5.30.&18.8.

s It is a maner of speach, which signifieth, that we shoulde cut of al things, which hinder vs to serue Christ.

Isai.66.24.

t These similitudes declare the paines, and eternal torméts of the damned.

u He teacheth that it is better to be sacrificed to God by salte and fire, that is, to be purged & sanctified, then to be sent into hell fire.

Leuit.2.13.
Mat.5.13.
luke.14.34.

x They which destroy ỳ grace that they haue receiued of god, are as salt, which hath lost his sauour, and are worse then infideles.

36 And he tooke a litle childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,
37 Whosoeuer shall receyue one of such litle children in my Name, receiueth me: and whosoeuer receiueth me, receiueth not ỳ me, but him that sent me.
38 ¶ *Then Ioan answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.
39 *But Iesus said, Forbid him not: for there is no man that can do a [a]miracle by my Name, that can lightly speake euill of me.
40 For whosoeuer is not *against vs, is on our parte.
41 *And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.
42 *And whosoeuer shall offende one of these litle ones, that believe in me, it were better for him rather, that a millstone were hanged about his necke, & that he were cast into the sea.
43 *Wherefore if thine [b]hand cause thee to offend, cut it of: it is better for thee to enter into life, maimed, then hauing two handes, to go into hell, into the fire that neuer shalbe quenched,
44 *Where their [c]worme dyeth not, and the fire neuer goeth out.
45 Likewise, if thy foote cause thee to offend, cut it of: it is better for thee to go halt into life, then hauing two feete to be cast into hell, into the fire that neuer shalbe quenched,
46 Where their worme dyeth not, and the fire neuer goeth out.
47 And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,
48 Where their worme dyeth not, and the fire neuer goeth out.
49 For [d]euery man shalbe [u]salted with fire: and *euery sacrifice shalbe salted with salte.
50 *Salte is good: but if the [x]salte be vnsauerie, wherewith shall it be seasoned? Haue salte in your selues, and haue peace, one with another.

CHAP. X.

3 Of diuorcement. 17 The richman questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hath his eyes opened.

1 AND *he arose from thence, and went into ỳ coastes of Iudea by the farre side of Iordã, & ỳ people resorted vnto him again, & as he was wont, he taught them again.
2 Then the Phariseis came and asked him, if it were lawfull for a man to put away his wife, and tempted him.
3 And he answered, and sayde vnto them, What dyd *Moses commande you?
4 And they said, Moses suffred to write a bill of diuorcement, and to put her away.
5 Then Iesus answered, and said vnto them, For ỳ hardnes of your heart he wrote this precept vnto you.
6 But at the [a] beginning of the creation *God made them male and female.
7 *For this cause shal man leaue his father and mother, and cleane vnto his wife.
8 And they twaine shalbe one [n]flesh: so that they are no more twaine, but one flesh.
9 *Therefore, what God hath coupled together, let not men separate.
10 And in the house his disciples asked him againe of that matter.
11 And he said vnto them, *Whosoeuer shall put away his wife and marie another, [b] committeth adulterie against her.
12 And if a woman put away her husband, and be maried to another, she committeth adulterie.
13 ¶ *Then they brought litle children to him, that he shoulde touche them: and his disciples rebuked those ỳ brought them.
14 But when Iesus sawe it, hee was displeased, and said to them, Suffer the litle children to come vnto mee, and forbidde them not: for of such is the kingdome of God.
15 Verely I saye vnto you, Whosoeuer shall not receiue the kingdome of God as [c] a litle childe, he shall not enter therein.
16 And he tooke them vp in his armes, and put his handes vpon them, and [d] blessed them.
17 ¶ And when hee was gone out on ỳ way, there came one *running, and kneeled to him, and asked him, Good Master, what shall I do, that I may possesse eternall life?
18 Iesus said to him, Why callest thou me good? there is none [e]good but one, euen God.
19 Thou knowest the commaundemets, *Thou shalt not committe adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt hurt no man. Honour thy father and mother.
20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.
21 And Iesus beheld e him, and [f]loued him, and saide vnto him, One thing is lacking vnto thee, Go and sell all that thou hast, and give to the poore, and thou shalt haue treasure in heauen, and come, followe mee, and take vp the crosse.
22 But he was sad at that saying, and went

Deut.24.1.

a The true way to amend abuses is to returne to the institution of things, and to trie them by Gods worde.

Gene.1.27.
mat.19.4.
Gene.2.24.
1.cor.6.16.
ephe.5.31.

[n] *Or, person.*

1.Cor.7.10.
Mat.5.32.& 19.9.
luke 16.18.
1.cor.7.10.

b For the second is not his wife, but his harlot.

Mat.19.13.
luke.18.15.

c We must be regenerate and voyde of all pride, and concupiscence.

d It was vsual with the Iewes that the greater should blesse the inferior, Heb.7.7. therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp and cõsecrate the babes to God.

Mat.19.16.
luke.18.18.

e Christ would shew that his goodnes was farre otherwise then the goodnes which is attributed to men which is full of vanitie and hypocrisie.

Exod.20.13.

f That is, he approued certaine good seede that was in him, which gaue him a litle motion.

g He toucheth his maladie, and sore, which before hee felt not.

Mat.19.20.

went away sorowful: for he had great possessions.
23 And Jesus looked round about, and said vnto his disciples, How hardly do they that haue riches, enter into the kingdome of God!
24 And his disciples were astonied at his wordes. But Jesus answered again, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!
25 It is easier for a [a]cayel to go through the eye of a needle, then for a [b]rich man to enter into the kingdome of God.
26 And they were much more astonied, saying vnto themselues, Who then can be saued?
27 But Jesus looked vpon them, and sayde, With men it is vnpossible, but not with God: for with God all things are possible.
28 ¶ The Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.
29 Jesus answered, & said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,
30 But hee shall receyue an hundreth folde nowe at this present: houses, and brethren, and sisters, and mothers, and children, and landes with [k] persecutions, and in the world to come, eternall life.
31 * But many that are [l] first, shalbe last, and the last, first.
32 ¶ And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amased, and as they followed, they were afraid, and Jesus tooke the twelue again, and began to tell them what things shoulde come vnto him,
33 Saying, Beholde, we go vp to Jerusalem, & the Sonne of man shalbe deliuered vnto [o] the Priests, & to [p] Scribes, & they shall condemne him to death, & shall deliuer him to the Gentiles.
34 And they shall mocke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise again.
35 ¶ Then James & John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that that we desire.
36 And he said vnto them, What would ye I should do for you?
37 And they said to him, Graunt vnto vs, that we may sit one at thy right hand, and the other at thy left hande in thy glorie.
38 But Jesus said vnto them, Ye know not what ye aske. Can ye [m] drinke of the cuppe that I shall drinke of, and be baptized with the baptisme that I shal be baptized with?
39 And they said vnto him, We can. But Jesus said vnto them, Ye shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shalbe baptized:
40 But to sit at my right hand and at my left, is not [n] mine to giue, but it shall be giuen to them for whome it is prepared.
41 And when the ten heard that, they began to disdaine at James & John.
42 But Jesus called them vnto him, & said vnto them, * Ye know that they which delite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.
43 But it shall [o] not be so among you: but whosoeuer will be great among you, shalbe your seruant.
44 And whosoeuer will be chiefe of you, shalbe the seruant of all.
45 For euen the Sonne of man came not to be serued, but to serue, & to giue his life for the ransome of many.
46 ¶ Then they came to Jericho: & as he went out of Jericho with his disciples, and a great multitude, [p] Bartimeus the sonne of Timeus, a blinde man, sate by the wayes side begging.
47 And when he heard that it was Jesus of Nazaret, he began to crye and to say, Jesus the Sonne of Dauid, haue mercy on me.
48 And many rebuked him, because hee should holde his peace: and he [q] cryed much more, O Sonne of Dauid, haue mercy on me.
49 Then Jesus stoode stil, and commanded him to be called: and they called to the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.
50 So he threwe away his cloke, and rose, and came to Jesus.
51 And Jesus answered, and saide vnto him, What wilt thou that I doe vnto thee? And the blinde saide vnto him, Lord, that I may receiue sight.
52 Then Jesus said vnto him, Goe thy way: thy faith hath saued thee. And by and by, he receyued his sight, and followed Jesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 12 The figge tree dryeth vp. 15 The buyers and sellers are cast out of the Temple. 24 He declareth the vertue of faith, and howe we should pray. 27 The Pharises question with Christ.

1 And * when they came nere to Jerusalem, to Bethphage and Bethania vnto the mount of Olives, he sent foorth two of his disciples,
2 And said vnto them, [a] Go your waies into that towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colte bound, where on no man sate: loose him, & bring him.
3 And if any man say vnto you, Why do ye this? Say that the Lord hath need of him, and straight way he will sende him

*Or, cable rope.
[b] Which putteth his trust in riches.
[i] For he can giue grace to the rich to cause him to enjoy his riches, as if he had them not. *Mat.19.27. luke.18.28.*
[k] We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tried, we may enioy our treasures in heauen. *Mat.19.30. luke.13.30.*
[l] He saith this because they that are first called, should goe stil forward and not disdaine others. *Mat.20.17. luke.18.31. Mat.20.20.*
[m] Can you be partakers of my crosse and afflictions
[n] I haue not this commission for this time.
[o] Christ would not that his disciples and ministers should beare rule as worldly gouernours do.
Mat.20.29. luke.18.35.
[p] The other Euangelistes mention two, but Marke nameth him that was most knowen.
[q] The more that Satan resisteth vs, the more our faith ought to increase.
Mat.21.1. luke.19.29.
[a] Christ sheweth by this poore entrie the state of his kingdome, and it is not like to the great magnificence of this world.

him hither.
4 And they went their way, and founde
a colte tyed by the doore without, in a
place where two wayes met, and they
loosed him.
5 Then certaine of them that stoode
there, said vnto them, What do ye lo-
sing the colte?
6 And they saide vnto them, as Jesus
had commaunded them. So they let
them goe.
7 ¶ * And they brought the colte to Je-
sus, and cast their garments on him, &
he sate vpon him.
8 And [b] many spredde their garments
in the way: other cut downe branches
of the trees, and strawed them in the
way.
9 And they that went before, and they
that followed, cryed, saying, [a] Hosanna:
Blessed be he that commeth in the
Name of the Loide.
10 Blessed be the kingdome that com-
meth in the [c] Name of the Loide our
father [d] David: Hosanna, O thou which
art in the hiest heauens.
11 * So Jesus entred into Jerusalem, &
into the Temple: and when he had loo-
ked about on all things, & nowe it was
euening, he went forth vnto Bethania
with the twelue.
12 * And on the morow when they were
come out from Bethania, he [e] was
hungrie.
13 And seeing a figge tree a farre of, that
had leaues, he went to see if he might
finde any thing thereon: but when he
came vnto it, he founde nothing but
leaues: for the time of figs was not yet.
14 Then Jesus answered, and said to it,
[f] Neuer man eat fruit of thee hereafter
while the world standeth: and his dis-
ciples heard it.
15 ¶ And they came to Jerusalem, and
Jesus went into the Temple, and be-
gan to cast out them that sold & bought
in the Temple, and ouerthrewe the ta-
bles of the money changers, and the
seates of them that solde doues.
16 Neither would he suffer that any
man should carie a vessell through the
Temple.
17 And he taught, saying vnto them, Is
it not written, * Mine house shall bee
called the House of prayer vnto all na-
tions? * but you haue made it a denne
of theeues.
18 And the Scribes and hie Priesthes
heard it, & sought how to [g] destroy him:
for they feared him, because the whole
multitude was astonied at his doctrin.
19 But when euen was come, Iesus wēt
out of the citie.
20 ¶ * And in the morning as they pas-
sed by, they sawe the figge tree dried vp
from the rootes.
21 Then Peter remembred, and said vn-
to him, Master, beholde, the figge tree
which thou cursedst, is withered.
22 And Jesus answered, and saide vnto
them, Haue [b] faith in God.
23 For verely I say vnto you, that who-
soeuer shall say vnto this mountaine,
Take thy selfe away, and cast thy selfe
into the sea, and shall not wauer in his
heart, but shal beleue that those things
which he saith, shall come to passe,
whatsoeuer hee sayeth, shalbe done to
him.
24 * Therefore I say vnto you, [i] what-
soeuer ye desire when ye pray, beleeue
that ye shall haue it, and it shall be done
vnto you.
25 * But when ye shall stand, and praye,
forgiue, if ye haue any thing against a-
ny man, that your Father also which
is in heaue, may forgiue you your tres-
passes.
26 For if you will not forgiue, your Fa-
ther which is in heauen, will not par-
don you your trespasses.
27 ¶ * Then they came againe to Jeru-
salem: and as he walked in the Tem-
ple, there came to him the hie Priests,
and the Scribes, and the Elders,
28 And said vnto him, By what autho-
ritie doest thou these things? and who
gaue thee this authoritie, that thou
shouldest do these things?
29 Then Jesus answered, and said vnto
them, I will also aske of you a certaine
thing, and answere me me, & I will tel
you by what authoritie I doe these
things.
30 The [k] baptisme of John, was it from
heauen, or of men? answere me.
31 And they thought with them selues,
saying, If we shall say, Frō heauen, he
will say, Why then did ye not beleeue
him?
32 But if we say, Of men, we feare the
people: for all men counted John, that
he had bene a verp Prophet.
33 Then they answered, and said vnto
Jesus, We cannot tell. And Jesus an-
swered, and said vnto them, [l] Neither
will I tell you by what authoritie I
doe these things.

CHAP. XII.

*1 The vineyarde is let out. 14 Obedience and tri-
bute due to Princes. 25 The resurrection of
the dead. 28 The summe of the Law. 35 Christ
the sonne of Dauid. 38 Hypocrites must be es-
chewed. 41 The offering of the poore widowe.*

1 AND he began to speake vnto them
in parables, * A certaine man plā-
ted a vineyarde, and compassed it
with an hedge, and digged a pit for the
[a] winepresse, and built a towre in it, and
let it out to husbandmen, and went in-
to a strange countrey.
2 And at a time, he sent to the husband-
men a seruant, that he might receiue of
the husbandmen of the fruite of the
vineyarde.
3 But they tooke him, and beat him, &
sent him away emptie.
4 And againe, he sent vnto them ano-
ther seruaunt, and at him they cast
stones, and brake his head, and sent
him

Ioh.12.14.

b Euery one shewed some signe of honour and reuerence.

a *Or, saue, I pray thee.*

c Many came in their owne name, but Christ came in the Name of the Lord.

d Because the promes was made to him. *Mat.21.10. luke.19.45. Mat.21.19.*

e Christ was subiect to our infirmities.

f This was to declare howe much they displease God which haue, but an outwarde shewe and appearance without fruite.

Isa.56.7.

Ierem.7.11.

g For neither could they suffer reprehensiō, nor that their profite should be hindred. *Mat.21.19,20.*

h Christ taketh occasion to instruct them of the vertue of fayth.

Mat.7.8. luke.11.9.

i He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on fayth, and our fayth vpon the word of God. *Mat. 6.14. Mat.21.31. luke.20.1,8.*

k He comprehendeth his whole office and ministerie.

l They came of malice, and not to learne: therefore Christ thought them vnworthie to be taught.

Isa.5.1. iere.2.21. matth.21.33. luke.20.9.

a The Greeke worde signifieth the vessel or fat, which standeth vnder the wine presse to receiue the iuyce or liquour.

him away shamefully handled.
5 And againe he sent an other, and him they slewe, and many other, beating some, and killing some.
6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.
7 But the husbandmen said among the selues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.
8 So they tooke him, and killed him, & cast him out of the vineyarde.
9 What shall then the Lord of the vineyarde doe? He [b] will come and destroye these husbandmen, and giue the vineyarde to others.
10 Haue ye not read so much as this Scripture? The stone which the builders did refuse, is made the head of the corner.
11 This [c] was done of the Lorde, and it is marueilous in our eyes.
12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.
13 ¶ *And they sent vnto him certaine of the Pharises, and of the Herodians þ they might take him in his talke.
14 And when they came, they sayde vnto him, Master, we know ye that thou art true, and careest for no man: for thou considerest not the [d] person of me, but teachest the [e] way of God truely, is it lawful to giue tribute to Cesar, or not?
15 Should we giue it, or should we not giue it? But he knew their hypocrisie, and said vnto them, [f] Why tempt ye me? Bring me a penny, that I may see it.
16 So they brought it, and he sayde vnto them, Whose is this image and superscription? and they said vnto him, Cesars.
17 Then Jesus answered, and said vnto them, *Giue to Cesar the thinges that are Cesars, and to God, those that are Gods: and they marueiled at him.
18 ¶ *Then came the Sadducees vnto him, (which say, there is no resurrection) and they asked him, saying,
19 Master, *Moses wrote vnto vs, If any mans brother dye, and leaue his wife, and leaue no children, that [g] his brother should take his wife, and raise vp seede vnto his brother.
20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.
21 Then the second tooke her, and he died, neither did he yet leaue issue, and the third likewise.
22 So seuen had her, and left no issue: last of all the wife died also.
23 In the resurrection then, when they shal rise againe, whose wife shall the be of them? for seuen had her to wife?
24 Then Jesus answered, and said vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neither the power of God?
25 For when they shall rise againe from the dead, neither men marry, nor women are married, but are [h] as the Angels which are in heauen.
26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I *am the God of Abraham, and the God of Isaac, and the God of Jacob?
27 Ye is not the God of the dead, but [i] God of the liuing. Ye are therefore greatly deceiued.
28 ¶ *Then came one of the Scribes that had heard them disputing together, and perceiuing that he had answered them wel, he asked him, Which is the first commandement of all?
29 Jesus answered him, The first of all þ commandements is, *Heare, Israel, The Lord our God is the onely Lord.
30 Thou shalt therefore loue the Lorde thy God with al thine heart, and with al thy soule, and with all thy [k] minde, & with all thy strength: this is the first commandement.
31 And the second is [l] like, that is, *Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.
32 Then the Scribe said vnto him, Well Master, thou hast said the trueth, that there is one God, and that there is none but he,
33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, & with al the strēgth, and to loue his neighbour as himselfe, is more then all burnt offrings and sacrifices.
34 Then, when Jesus sawe that hee answered discretely, hee sayde vnto him, Thou [m] art not far from the kingdom of God. And no man after that durst aske him any question.
35 ¶ *And Jesus answered and said teaching in the Temple, Howe saye the Scribes þ Christ is þ sonne of Dauid?
36 For Dauid him selfe said by the [n] holy Ghost, *The Lord said to my Lord, Sit at my right hand, till I make thyne enemies thy footestoole.
37 Then Dauid him selfe calleth him Lord: by what meanes is he then his sonne? & much people heard him gladly.
38 *Moreouer hee said vnto them in [o] his doctrine, Beware of þ Scribes which loue to go in long robes, and loue salutations in the markets,
39 And the chiefe seates in the Synagogues, and the first roomes at feasts,
40 Which *deuoure widowes houses, [p] euen vnder a colour of long prayers. These shal receiue the greater damnation.

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ. *Psal.118.22. isa.28.16. mat.21.42. act.4.11. rom.9.33. 1.pet.2.7,8.
c It is the ordinance of God that it should be so, which most comonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Mat.22,16. Mar.22.15. luke.20.20.
d As the qualities of the mind or bodie, or of outward things.
e As godly maners, agreable to Gods Law.
f He gaue them to vnderstande that he knewe their malicious intent. Rom.13.7.
Mat.22.23. luke.20.27. Deut.25.5.
g This was a politike law giuen for a time for the preferuation of families, read. Mat.22.24.

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitie, so that then there shall need no more mariage. Exod.3.6. mat.22.32.
i Then it followeth that they liue, although they be discessed out of this life. Mat.22.35. Exod.20.2. deut.6.4.
k *Or, thought.
k That is, depēdeth on the first, & procedeth of the loue of God. Lev.19.18. mat.22.39. rom.13.9. galat.5.14. iam.2.8.
l He meaneth all the ceremonies of the Law, wherein the hypocrites put great holines.
m Because he shewed him selfe willing to be taught, and well perceiued the difference betwixt our outward profession, and that which God doth principally require of vs. Mat.22.44. luke 20 41.
n Inspired by the holy Ghost and by the spirit of prophecie. Psal.110.1. Mat.23.6. luke.11.43. and 20.46.
o *Or, as he taught.
o He condemneth not their apparell, but their vaine ostentation and outwarde shewe of holines, wherby they deceiued the simple people. Matt.23.14. luke. 20.47.
p *Or, and vnder pretence pray long.

Luke.21.1.

41 *And as Iesus sate ouer against the treasurie, he beheld howe the people cast money into p treasurie, and many riche men cast in much.
42 And there came a certaine poore widow, and she threwe in two mites, which make a p quadrin.
43 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast q more in, then all they which haue cast into the treasurie.
44 For they all did cast in of their superfluitie: but thee of her poueritie did cast in all that she had, euen all her liuing.

p Which is about halfe a farthing.

q Our Sauiour esteemeth our gifftes by our affections and ready willes.

CHAP XIII.

1 The destruction of Ierusalem. 10 The Gospell shalbe preached to all. 9.22 The persecutions and false Prophets which shalbe before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

Mat.24.1. luke.21.5.

1 AND * as he went out of the Temple, one of his disciples saide vnto him, Master, see what stones and what buildings are here.
2 *Then Iesus answered and said vnto him, Sest thou these great buildings? there shall not bee left one stone vpon a stone, that shall not be throwen downe.

Luke.19.43,44.

Ephe.5.6. 2.thess.2.3.

3 And as he sate on the mount of Olives, ouer against the Temple, Peter, and Iames, and Iohn, and Andrewe asked him secretly,
4 Tell vs, when shall these thinges be? and what shalbe the signe when al these things shalbe fulfilled?
5 And Iesus answered them, and began to say, *a Take heede least any man deceiue you.
6 For many shall come in my name, saying, I b am Christ, and shall deceiue many.
7 Furthermore when yee shall heare of warres, and rumours of warres, bee ye not troubled: for such thinges must needes bee: but the end shall not be yet.
8 For nation shall rise against nation, & kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these are the beginnings of sorowes.
9 But take yee heede to you selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and brought before rulers and Kinges for my sake for a c testimoniall vnto them.
10 And the Gospell must first bee published among all nations.
11 *But when they leade you, and deliuer you vp, take ye no d thought afore, neither premeditate what ye shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.
12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, & shal cause them to die.
13 And yee shalbe hated of all men for my Names sake: but whosoeuer shall endure vnto the end, he shalbe saued.
14 *Moreouer, when yee shal see the abomination of desolation (spoken of by *Daniel the Prophet) e standing where it ought not, (let him that readeth, consider it) *then let them that be in Iudea, flee into the e mountaines,
15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.
16 And let him that is in the field, not turne backe againe vnto the thinges which hee left behind him, to take his clothes.
17 Then woe shalbe to them that are with h childe, and to them that giue sucke in those dayes.
18 i Pray therefore that your flight be not in the winter.
19 For there shalbe in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shalbe.
20 And except that the Lord had shortened those daies, no k flesh should be saued: but for the electes sake, which he hath chosen, he hath shortened those dayes.
21 Then * if any man say to you, Loe, here is Christ, or, loe, he is there, beleeue it not.
22 For false Christes shal rise, and false Prophets, and shall shew signes and wonders, to deceiue if it were l possible, the verie elect.
23 But take ye heede: behoilde, I haue shewed you all things l before.
24 ¶ Moreouer *in those dayes, after p tribulation, p Sunne shal waxe darke, & the Moone shall not giue her light,
25 And the m starres of heauen shall fall: & the powers which are in heauen, shal shake.
26 And then shall they see the sonne of man comming in the cloudes, with great power and glory.
27 *And hee shall then send his Angels, and shal gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen.
28 Now learne a parable of the figge tree. When her bough is yet tender, & it bringeth forth leaues, ye knowe that sommer is nere.
29 So in like maner, when yee see these things come to passe, know that the kingdome of God is nere, euen at the doores.
30 Verely I say vnto you, that this n generation shall not passe, till all these things be done.
31 Heauen and earth shall passe away, but my wordes shall not passe away.
32 But of that o day and houre knoweth no

Mat.24.15.

Dan.9.27.

f This is mere of that time that the Romanes should prophane the Temple.

*Or, being.

Luke.21.20,21.

g Because the destruction shall be most extreme and cruel.

h For they shall not be able to flee.

i That you haue no let to hinder you whē you should escape.

*Or, man.

Mat.24.23. luke.21.8.

k The elect may wauer and be troubled, but they cannot vterly be deceiued, and ouercome.

l Wherefore he that suffreth himselfe now to be seduced, hath none excuse.

Isa.13.10. ez.ek. 32.7. ioel.2.10.& 3.15.

m This teacheth that there shalbe a change of the whole order of nature.

Mat.24.31.

n The word signifieth ỳ space of a 100 yeres: albeit this came to passe before fiftie yeres.

o When the destruction of Ierusalem, the persecutiōs & illusions shal come but chiefly these are vnderstand of the second comming of Christ.

p In that he is man and Mediator. *Mat.24.42.*

no man, no, not the Angels which are in heauen, neither the p Sonne him selfe, saue the Father.
33 * Take hede: watch, and pray: for ye knowe not when the time is.
34 For the Sonne of man is as a man going vnto a strange countrey, and leauetb his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.
35 q Watch therefore, (for ye knowe not when the Master of p house will come, at euen, or at midnight, at the cocke crowing, or in the dawning)
36 Lest if he come suddenly, he should find you sleeping.
37 And those thinges that I say vnto you, I say vnto all men, Watch.

q For of the cõming we are most assured: but of the time, the yere, the day or houre, we are ignorant, and therfore must watch continually.

CHAP. XIIII.

1 The Priestes conspire against Christ. 3 Marie Magdalene anointeth Christ. 12 The Passeouer is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lordes Supper is instituted. 46 Christ is taken. 67 Peter denieth him.

Mat.26.2. luke.22.1.

1 AFtẽ two dayes after followed the feast of the Passeouer, and of vnleauened bread: and the high Priestes, and Scribes sought howe they might take him by craft, and put him to death.
2 But they saide, Not in the feast daye, least there be any tumult among the people.
3 * And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a box of ointment of spikenard, very costly, and she brake the box, and powred it on his head.

Mat.26.6. iohn.12.1.

Or, of pure narde, or faithfully made.

4 Therefore a some disdained among them selues, and said, To what ende is this waste of ointment?
5 For it might haue been solde for more then b three hundreth pence, and bene giuen vnto the poore, c and they grudged against her.
6 But Iesus saide, Let her alone: why trouble ye her? she hath wrought a good worke on me.
7 For ye haue the poore with you always, and when ye will ye may doe them good, but me ye shall not haue always.
8 She hath done that she could: she came afore hand to anoint my bodie to the burying.
9 Verely I say vnto you, Wherfoeuer this Gospell shalbe preached throughout the whole worlde, this also that she hath done, shal be spoken of in remembrance of her.

a As Iudas who caused this murmuring.
b Which are in value about six pound sterling.
c To wit, Iudas: who was offended therwith, & therfore made a busines.

Mat.26.14. luke.22.4.

10 ¶ * Then Iudas Iscariot, one of the twelue, d went away vnto the high Priestes, to betrap him vnto them.
11 And when they heard it, they were glad, and promised that they woulde giue him money: therefore he sought howe he might conueniently betrap him.

d He tooke occasion by this ointment as of a thing euil done.

Mat.26.17. luke.22.7.

12 ¶ * Nowe the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples saide vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Passeouer?
13 Then he sent foorth two of his disciples, and said vnto them, Goe ye into the city, and there shal a man meet you bearing a pitcher of water: follow him.
14 And whithersoeuer he goeth in, say ye to the goodman of the house, The Master saith, Where is the lodging where I shall eat the Passeouer with my disciples?
15 And he wil shew you an vpper chamber which is large, trimmed and prepared: there make it readie for vs.
16 So his disciples went foorth, and came to the citie, and found as he had said vnto them, and made ready the Passeouer.
17 ¶ And at euen he came with the twelue.
18 * And as they sate at table and did eate, Iesus saide, Verely I say vnto you, that one of you shall betrap me, which eateth with me.

Mat.26.20. luke.22.14. iohn.13.21.

19 Then they began to be sorowfull and to say vnto him one by one, Is it I? & another, Is it I?
20 And he answered and saide vnto the, It is one of the twelue that e * dipperth with me in the platter.
21 * Truely the Sonne of man goeth his way, as it is f written of him: but woe be to that man, by whom the Sõne of man is betraped: it had bene good for that man, if he had neuer beene borne.
22 * And as they did eate, Iesus g tooke the bread, & when he had giuen thãks, he brake it and gaue it to them, & saide, Take, eate, this is my body.
23 Also he tooke the cuppe, and when he had h giuen thanks, gaue it to them: and they all drankе of it.
24 And he said vnto them, This is my blood of the new Testament, which is shed for many.
25 Verely I say vnto you, I will drinke no more of the fruite of the vine, vntill that day, that I drinke it newe in the kingdome of God.
26 And when they had sung a psalme, they went out to the mount of Olives.
27 ¶ * Then Iesus saide vnto them, All ye shall be i offended by me this night: for it is written, * I will smite the shepherd, and the sheepe shalbe scattered.
28 But after that I am risen, I wil goe into * Galile before you.
29 And Peter said vnto him, Although all men should be offended, yet woulde not I.
30 Then Iesus said vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crow twise, thou shalt denie me thrise.
31 But he said more earnestly, If I shoulde

e To dip the hand, is as much to say, as he that is accustomed to eate with me. *Psal.41.9. iohn.13.18. Mat.26.24. rō.1.16.*
f This declareth that nothing can be done without Gods prouidence. *Mat.26.26. 1.cor.11.24.*
g Reade Mat. chap.26.26.
h The Greeke word is to blesse, which is here taken onely to giue thankes, as S.Luke and S. Paul interprete it, & S.Mark also speaking of the cup. *Iohn.16.32.*
i That is, turned from me, because of the persecution. *Zecha.13.7. Chap.16.7.*

I
Mat.26.36. luke.22.39.

k His diuinitie was as it were hid, and his humanitie shewed it selfe fully.

l *Ab* in Ebrew, and *Abba* in the Syrian tongue signifieth father.
m He standeth not so to his owne will, but that willingly he offreth him selfe to obey God.

n He meaneth that the houre will come when they shall be kept from sleeping.

Mat.26.47. luke.22.47. iohn.18.3.

o It was the fashion then to greete with kissing at their meetings, and also at their departure.
p He repeteth it twise, as if he had bene moued with a certaine pitie in taking his last leaue.
q To wit, Peter.
r Called Malchus.
s Which declareth that no man can do any thing contrary to Gods ordinance.
t Meaning all the disciples.

shoulde die with thee, I will not denie thee: likewise also said they all.
32 ¶ * After they came into a place named Gethsemane: then he saide to his disciples, Sit ye here, til I haue prayed.
33 And he tooke with him Peter, and Iames, and Iohn, and he began k to be afraid, and in great heauines,
34 And said vnto them, My soule is very heauie, euen vnto the death: tarry here and watch.
35 So hee went forwarde a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.
36 And he saide, l Abba, Father, all things are possible vnto thee: take away this cuppe from me: neuertheles, not that I wil, but that thou m wilt, be done.
37 Then he came and founde them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?
38 ¶ Watch ye, and pray, that ye enter not into tentation: the spirit in deede is readye, but the flesh is weake.
39 And againe he went away, and prayed, and spake the same wordes.
40 And he returned, and found them a sleepe againe: for their eies were heauy: neither knewe they what they shoulde answere him.
41 And he came the third time, and saide vnto them, n Sleepe henceforth, & take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.
42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.
43 * And immediatly while he yet spake, came Iudas o was one of the twelue, and with him a great multitude with swordes & staues from the hie Priests, and Scribes, and Elders.
44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer o I shall kisse, he it is: take him, and leade him away safely.
45 And assoone as he was come, he wet straight way to him, and said, p Master, Master, and kissed him.
46 Then they laid their hands on him, and tooke him.
47 And one of them that stood by, drew our a sworde, and smote a r seruant of the hie Priest, and cut of his eare.
48 And Iesus answered and said vnto them, Ye be come out as vnto a thiefe with swordes and with staues to take me.
49 I was daily with you teaching in the Temple, and ye s tooke me not: but this is done that the Scriptures shoulde be fulfilled.
50 Then they t all forsooke him, & fled.
51 And there followed him a certaine yong man, clothed in linnen vpon his bare body, & the yong men caught him.
52 But he left his linnen cloth, and fled from them naked.

Mat.26.57. luke.22.54. iohn.18.24.

53 * So they led Iesus away to the hie Priest, and to him came all the u hie Priestes, & the Elders, & the Scribes.
54 And Peter followed him x a farre of, euen into the hall of the hie Priest, and sate with the seruants, and warmed him selfe at the y fire.
55 And the * hie Priestes, and all the Council sought for witnes against Iesus, to put him to death, but found none.
56 For many bare false witnesse against him, but their witnesse z agreed not together.
57 Then there arose certaine, and bare false witnesse against him, saying,
58 We heard him say, * I y will destroy this Temple made with handes, and within thyre dayes I will build another, made without handes.
59 But their witnes yet agreed not together.
60 Then the hie Priest stoode vp amongs them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?
61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & saide vnto him, Art thou Christ the Sonne of the a Blessed?
62 And Iesus said, I am he, * and ye shal see the b Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.
63 Then the hie Priest rent his clothes & saide, What haue we any more neede of witnesses?
64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.
65 And some beganne to spit at him, and to couer his face, & to beate him with fists, and to say vnto him, Prophesie. and the b sergeants smote him with their roddes.
66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest.
67 And when she saw Peter warming him self, she looked on him, & said, Thou wast also with Iesus of Nazaret.
68 But c he denied it, saying, I knowe him not, neither wot I what thou sayest. Then he went out into the d porch, and the cocke crewe.
69 * Then a maid saw him againe, and began to say to them that stoode by, This is one of them.
70 But he denied it again: and anon after, they that stood by, said again to Peter, Surely thou art one of them: for thou art of Galile, and thy speache is like.
71 And he beganne to curse, and sweare, saying, I knowe not this man of whom ye speake.

u That is, they which had chiefest authoritie amōg y priests.
x Which signified that his hoat zeale began now to be abated.
y *Or, light.*
Mat.26.56.
z *Or, were not like.*
Iohn.2.19.
y These two witnesses dissented, in that the one reported that Christ sayde, he couldе destroy the Temple, (as Matth. writeth) and the other sayd, that he heard him say, that he would do it, as is here noted.
z That is, of God, who is worthy al praise: the which word in their language, the Iewes when they speake of God, vse commonly in their writings euen to this day.
Mat.24.30.
a Whom they now contemned in this base estate, they should see appeare at the last day with maiestie and glorie.
b This declareth the wicked nes and insolencie of the gouernours, and rulers, seeing their officers contrary to all iustice, thus raged & tormented him, that was innocent.
Mat.26.69. luke.22.55.
c We ought to confider our own infirmitie, that we may learne onely to trust in God, and not in our owne strength.
d *Or, entrie.* Peter prepareth himselfe to flee, if he were further layd vnto.
Mat.26.71. luke.22.58. iohn.18.25.

Mat.26.75. *John.13.38.*

72 * Then the second time ꝑ cocke crew, and Peter remembred the wordes that Jesus had said vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and * waying that with him selfe, he wept.

Or, rushed out of the doores and wept.

CHAP. XV.

1 Iesus is led to Pilate, 15 He is condemned, reuiled and put to death, 46 And is buried by Ioseph.

Mat.27.1,2. *Luke.23.66. John.18.28.*

1 AND * anon in the dawning, the high Priests held [a] a counsel with the Elders, & the Scribes, and the whole Counsel, & bound Jesus, and led him away, & delivered him to Pilate.

a For the Romans gaue them no authoritie to put any man to death.

2 Then Pilate asked him, Art thou the King of the Jewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

Mat.27.11. *Luke.23.3. John.18.33.*

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold howe many things they witnes against thee.

5 But Jesus answered [b] no more at all, so that Pilate marueiled.

b He would not defend his cause, but presented him selfe willingly to be condemned.

6 Nowe at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 The[c] there was one named Barabbas, which was bound w̃ his fellowes, that had made insurrection, who in the insurrection had committed murder.

c The people alwayes maintaine their customes, although they be worth nothing.

8 And the people cried aloud, and began to desire that he would do as he had [c] euer done vnto them.

9 Then Pilate answered them, and said, Will ye that I let loose vnto you the King of the Jewes?

10 For he knew that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people to desire that hee woulde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What will ye then that I do with him, whom ye call the King of the Jewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate saide vnto them, But what euil hath he done? And they cryed the more feruently, Crucifie him.

d When a iudge hath respect to me, he quite forgetteth iustice.

15 So Pilate [d] willing to content the people, loosed them Barabbas, and deliuered Jesus when hee had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hal, which is the [e] common hal, and called together the whole band,

17 And clad him with purple, and plated a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Jewes.

Or, Pretorie.

19 And they smote him on the head with a [f] rede, and spat vpon him, and bowed the knees, and did him reuerence.

Or, flake.

20 And when they had mocked him, they tooke the purple of him, & put his owne clothes on him, and led him out to crucifie him.

21 * And they * compelled one that passed by, called Simon of Cyrene (which came out of the countrey, & was father of Alexander & Rufus) to beare his crosse.

Mat.27.32. *Luke.23.26.*

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled [i] with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them, what euery man should haue.

25 And it was [g] the thirde houre, when they crucified him.

26 And ꝑ title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saieth, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, * Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen ꝑ hie Priests mocking, said among them selues with the Scribes, He saued other men, him selfe he can not saue.

32 Let Christ ꝑ King of Israel now come downe from the crosse, that we may see, and beleeue. [h] They also that were crucified with him, reuiled him.

33 ¶ Now when ꝑ sixt houre was come, darknes arose ouer [i] all the land vntil the ninth houre.

34 And at the [k] ninth houre Jesus cryed with a loude voyce, saying, * Eloi, Eloi, lamma-sabachthani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, [l] Behold, he calleth Elias.

36 And one ran, and filled a * sponge full of vineger, and put it on a rede, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Jesus cryed with a loude voyce, and gaue vp the ghost.

38 ¶ And the vaile of ꝑ Temple was rent in twaine, from the top to the bottome.

39 Nowe when the [m] Centurion, which stood ouer against him, saw that he thus cryeing gaue vp the ghost, he said, Truely this man was the Sonne of God.

40 ¶ There were also women, which beheld a farre of, among whom was Marie Magdalene, & Marie (the mother of James the lesse, & of Joses) & Salome,

41 Which also when he was in Galile, * followed him, & ministred vnto him, and many other women which came vp with him vnto Jerusalem.

Mat.27.33. *Luke.23.26.*

c It was the cstome to make him that was condemned, to carie his crosse, but Jesus was not able for weakness

Mat.17.33.

Luke.23.33. John.19.17.

f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his Father had appointed, that he might render vnto him perfite obedience.

g The Iewes deuided their day into foure parts, so that by the third houre is here ment the third part of the day, which was from six a clock to nine, at what time Mat. saith he was crucified.

Isa.53.12.

John.1.19.

h Meaning the one of the that were crucified.

i Because this darkenes was onely ouer the lande of Canaan, when the rest of the world was light, the miracle is the greater.

Which was the third part of the day, and about three of ꝑ clock after noone.

Psal.22.1.

mat.27.46.

l This was spoken mockingly.

Psal.69.21.

m Who had charge ouer an hundred men.

Luke.8.2,3.

Mat.27.57.

42 ¶ * And nowe when night was come *luke.23.50,51.*

(because it was the day of the preparation, that is before the Sabbath)

n A graue man and of great authoritie.

43 Ioseph of Arimathea, an [n] honourable Counsellour, which also looked for the kingdome of God, came, and went in [o] boldly vnto Pilate, and asked the body of Iesus.

o This man shewed his faith boldly when the daunger seemed to be most perilous.

44 And Pilate marueiled, if he were already dead, & called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when he knewe the trueth of the Centurion, he gaue ye body to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beheld where he shoulde be layde.

CHAP. XVI.

t The women come to the graue. 9 Christ being risen againe, appeareth to Magdalene, 14 Also to the eleuen, and reproueth their vnbelieſe. 16 He committeth the preaching of the Gospel and the ministration of baptisme vnto them.

Luke.24.1. Iohn.20.1.

1 AND *when the Sabbath day was past, Marie Magdalene, & Marie the mother of Iames, & Salome, bought sweete ointments that they might come, and embaulme him.

2 Therefore earely in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was [t] yet rising,

t Or, not risen.

3 And they sayde one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

Mat.28.1. Iohn.20.12.

5 * So they went into the sepulchre, and sawe [a] a young man sitting on the right side, clothed in a long white robe: and they were afraide.

a The Angel of God in the likenes of a young man.

6 But he said vnto them, Be not afraid: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: behold the place, where they put him.

7 But go your way, and tell his disciples, and [b] Peter, that he wil goe before you into Galile: there shal ye see him, * as he sayd vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, & were amazed: neither sayd they any thing to any man: for they were afraid.

9 ¶ And when Iesus was risen againe, in the morow (which was the first day of the weeke) he appeared first to Marie Magdalene, * out of whom he had cast seuen deuils.

10 And he went and told them that had bin with him, which mourned & wept.

11 And when they heard that he was alive, and had appeared to her, they * beleeued it not.

12 ¶ * After that, he appeared vnto two of them in an other forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, but they beleeued them not.

14 ¶ * Finally, hee appeared vnto the eleuen as they [d] sate together, and reproued them of their vnbelieſe & hardnes of heart, because they beleeued not them which had seene him, being risen vp again.

15 And he said vnto them, * Goe ye into all the world, and preach the Gospel to * euery creature.

16 He that shall beleeue and be baptized, shalbe saued: * but he that will not beleeue, shalbe damned.

17 And these [f] tokens shall followe them that beleeue, * In my name they shall cast out deuils, and * shall speake with [g] newe tongues,

18 * And shal take away serpents, & if they shal drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recouer.

19 * So after the Lorde had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went forth, and preached euery where. And the * Lorde wrought with them, and confirmed the worde with [h] signes that followed. Amen.

b He especially maketh mention of Peter to comfort him, because he had fallen into greater danger then the rest

Mat.26.37. chap.14.28. Iohn.20.16. Iuk.8.2.

c They had soone forgotten that, that Christ had sortold the of his resurrection.

Luke.24.13.35. Luke.24.36. Iohn.20.19.

d Mourning and praying.

Mat.28.29.

e As wel Gentile as Iewe.

Iohn.12.48.

f This gift was but for a time to cause men the more willingly to receiue the Gospel which as yet was not euidently knowe.

Act.16.18. Act.2.4. & 10.46.

g With other and diuers, as Luke saith.

Act.2.5. Act.8.8. Luke.24.51. Hebr.2.4.

h The miracles and signes follow the doctrine, as certain seales, so that if the doctrine be false, the miracles can be no better, Deut.13.3.

THE HOLY GOSPEL OF IESVS CHRIST, according to Luke.

CHAP. I.

3 Of Zacharias, & Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel, and Marie. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, and prophesieth.

FOr as much as many haue taken in hand to set forth the story of those things, whereof we are fully perswaded,

2 [a] As they haue deliuered them vnto vs, which from the beginning sawe them their selues, & were ministers of the [b] worde,

a Meaning, the Apostles with whom he was conuersant.

b Or of ye thing: & it may be referred either to Christ or to the Gospel: and hereby is ment ye they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of the Gospel: and this cõmendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

3 It seemed good also to me (most noble Theophilus) assone as I had searched out perfectly al things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certainte of those thynges, wherein

then

c The sonne of Antipater.
d Reade 1.Chr. 24.10.
e By her father: for by her mothers line she was of the house of Dauid.
f This perfectiõ or iustice is iudged by ỳ fruites and outwarde appearance, and not by the cause: which onely cõmeth of Gods free mercie through Christ.
g The Greeke word signifieth, iustifications, wherby is ment the outward obseruation of the ceremonies cõmaunded by God.
h That is, the euening & morning sacrifice, according to the Lawe.
i The Temple was deuided into three partes: the first was the bodie of the Temple called Atrium, where the people was: the second called, Sanctum, where the Priestes and Leuites were: and the third Sanctum Sanctorũ, into the which the hie Priest entred once a yere to sacrifice.
Exod.30.7. Leuit.16.17.
k Which signifieth the grace of the Lorde.
l The word signifieth all maner of drinke which maketh men drunken.
Mal.4.5,6.
Mat.11.14.
m As a king in his roialtie hath one to go before him, who signifieth the king to be at hand. n When Christ sayth he came to set the father against the sonne &c. he meaneth the successe which commeth of the Gospel, through the malice of men: but here he speaketh of the true end & prosperitie of the Gospel.
o Which signifieth, the strength or souraintie of God. p We must not measure Gods promise by our weake senses.

thou hast bene instructed.
5 IN the time of e Herode King of Iudea, there was a certaine Priest named Zacharias, of the d course of Abia: and his wife was of the e daughters of Aaron, and her name was Elisabet.
6 Both were f iust before God, and walked in all the commaundementes and g ordinances of the Lord, without reprooife.
7 And they had no childe, because that Elisabet was barren: ẕ both were well striken in age.
8 And it came to passe, as hee executed the Priests office before God, as his course came in order,
9 According to the custome of ẏ Priests office, his lot was to h burne incense, when ẏe went into the i Temple of the Lord.
10 And the whole multitude of the people were without in prayer,* while the incense was burning.
11 Then appeared vnto him an Angell of the Lord standing at ẏe right side of the altar of incense.
12 And wẏẏ Zacharias saw him, ẏe was troubled, and feare fell vpon him.
13 But the Angell said vnto him, Feare not, Zacharias: for thy praier is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name k Iohn.
14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.
15 For he shalbe great in ẏe sight of ẏe Lord, and shal neither drinke wine, nor l strong drinke: and he shalbe filled with ẏe holy Ghost, euen from his mothers wombe.
16 * And many of ẏe children of Israel shal he turne to their Lord God.
17 * For he shal go m before him in ẏe spirit and power of Elias, to turne ẏe hearts of ẏe n fathers to ẏe children, and ẏe disobedient to ẏe wisedome of ẏe iust men, to make readie a people prepared for ẏe Lord.
18 Then Zacharias saide vnto ẏe Angell, Whereby shall I knowe this? for I am an olde man, and my wife is of a great age.
19 And ẏe Angel answered, and said vnto him, I am o Gabriel ẏt stand in ẏe presence of God, and am sent to speake vnto thee, and to shewe thee these good tidings.
20 And beholde, thou shalt be dumme, and not be able to speake, vntill p ẏe day ẏt these things be done, because thou beleuedst not my wordes, which

shalbe fulfilled in their season.
21 Now ẏe people wated for Zacharias, and marueiled ẏt he tarried so long in ẏe Temple.
22 And when he came out, he couldc not speake vnto them: then they perceiued ẏt he had seene a vision in ẏe Temple: for he made signes vnto them, and remained dumme.
23 And it came to passe, when ẏe dayes of his office were fulfilled, ẏt he departed q to his owne house.
24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,
25 Thus hath ẏe Lorde dealt with mee, in ẏe dayes wherein he looked on me, to take from mee r my rebuke among men.
26 ¶ And in ẏe sixt moneth, ẏe Angell Gabriel was sent from God vnto a citie of Galile, named Nazaret,
27 To a virgin affianced to a man whose name was Ioseph, of ẏe house of Dauid, and ẏe virgins name was Marie.
28 And ẏe Angel went in vnto her, and said, s Haile thou ẏt art t freely beloued: ẏe Lord is with thee: blessed art thou among women.
29 And when she saw him, she was troubled at his saying, and thought what maner of salutation ẏt should be.
30 Then ẏe Angell said vnto her, Feare not, Marie: for u thou hast found fauour with God.
31 * For lo, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name IESVS.
32 He shalbe great, and shalbe called ẏe Sonne x of ẏe most High, and ẏe Lord God shall giue vnto him ẏe throne of his father Dauid.
33 * And hee shall reigne ouer ẏe house of Iacob for euer, and of his kingdome shalbe none ende.
34 Then sayde Marie vnto ẏe Angell, y Howe shall this be, seeing I knowe not man?
35 And ẏe Angell answered, and sayde vnto her, The holy Ghost shall come vpon thee, and ẏe power of ẏe most High shall z ouershadow thee: therefore also ẏt ẏ holy thing which shalbe borne of thee, shalbe called ẏe Sonne of God.
36 And behold, thy a cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her sixt moneth, which was called barren.
37 For with God shal nothing be vnpossible.
38 Then Marie said, Beholde ẏe seruant

q Whiles their course endured to sacrifice, they might not liẽ with their wiues, nor drinke any liquor that might make one drunk.
r For the barren women enioyed not ẏe promise which god made to them that were maried, to haue issue: but principally they were deprived of that promise which god made to Abraham, that he would increase his seed.
*Or, gladnes be to thee.
*Or, receiued into fauour.
s Not for her merites: but only through Gods free mercie, who loued vs when we were sinners, ỳ whosoeuer reioyceth, should reioyce in ẏe Lord.
Isa.7.14.
mat.1.21.
chap.2.11.
t Because he is ỳ true Sonne of God, begotten from before all beginning, and manifested in flesh at ẏe determinate time.
Dan.7.14.
mich.4.7.
u She would be resolued of all doutes, to ẏe end ẏt she might more surely embrase ẏe promise of God.
x It shalbe a secrete operation of ẏe holy Ghost.
y He must be pure and without sinne, which must take away ẏe sinnes of ẏe world.
z Notwithstanding ẏt Elisabet was maried to one of ẏe tribe of Leui, yet shee was Maries cousin, which was of ẏe stocke of Dauid. For ỳ Law which forbade mariage out of their owne tribe, was onely ẏt ẏe tribes should not be mixt and cõfounded, which could not be in marying with ẏe Leuites: for they had no porcion assigned vnto them.

of the Lord: be it vnto me according to thy word. So the Angell departed fro
39 ¶ And Marie arose in those dayes, and went into the hil countrey with haste to
a * citie of Iuda,
40 And entred into the house of Zacharias, and saluted Elisabet.
41 And it came to passe, as Elisabet heard the salutatiõ of Mary, the babe[b] sprang in her bellie, & Elisabet was filled with the holy Ghost.
42 And she cried with a loude voyce, and said, Blessed art thou among women, because the [c] fruite of thy wombe is blessed.
43 And whence commeth this to me, that the mother of my Lorde shoulde come to me?
44 For lo, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for ioy.
45 And blessed is thee that beleeued: for those things shalbe perfoymed, which were told her [d] from the Lord.
46 Then Marie said, My [e] soule magnifieth the Lord,
47 And my spirite reioyceth in God my Sauiour.
48 For hee hath looked on the * poore degree of his seruaunt: for behoide, from henceforth shall all ages call [f] me blessed.
49 Because, hee that is mightie, hath done for me great things, and holy is his Name.
50 And his [g] mercie is from generation to generation on them that feare him.
51 * Hee hath shewed strength with his arme: * he hath scattered the proude in the [h] imagination of their hearts.
52 He hath put downe the mightie from their seates, and exalted them of lowe degree.
53 * He hath filled the hungrie with good things, and sent away the rich emptie.
54 * He hath vpholden Israel his seruãt, being mindfull of his mercie,
55 (* As hee hath spoken to our fathers, to wit, to Abraham and his * seede) for euer.
56 ¶ And Marie abode with her about three monethes: after, shee returned to her owne house.
57 ¶ Now Elisabets time was fulfilled, that she should be delivered, and shee brought forth a sonne.
58 And her neighbours, & cousins heard tel how the Lord had shewed his great mercie vpon her, and they reioyced with her.
59 And it was so that on the eight daye they came to circumcise the babe, and called him Zacharias, after the name of his father.
60 But his mother answered, and sayde, Not so, but he shalbe called Iohn.
61 And they said vnto her, There is none of thy kinred, that is named with this name.
62 Then they made signes to his father, how he would haue him called.
63 So hee asked for writing tables, and wrote, saying, His name is Iohn, and they marueyled all.
64 And his mouth was opened immediatly, and his tongue loosed, & he spake and prayed God.
65 Then feare came on all that dwelt nere vnto them, and all these woydes were noised abyoade thoughout al the hill countrey of Iudea.
66 And all they that heard them, layde them vp in their heartes, saying, What maner childe shall this be! & the [k] hand of the Lorde was with him.
67 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,
68 Blessed be the Lord God of Israel, because he hath [l] visited * and redeemed his people,
69 * And hath rayled vp the [m] horne of saluation vnto vs, in the house of his seruant Dauid,
70 * As he spake by the mouth of his holy Prophets, which were since [n] world began, saying,
71 That he would send vs deliverance from our enemies, and from the handes of all that hate vs,
72 That he would shew [o] mercy towards our fathers, and remember his holie Couenant,
73 * And the othe which he sware to our father Abraham:
74 Which was, that he would graunt vnto vs, that we being delivered out of the handes of our enemies, should [p] serue him without feare
75 All the dayes of our life, in * holinesse and righteousnes [q] before him.
76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt go before the face of the Lorde, to prepare his wayes,
77 And to give knowledge of saluation vnto his people, by the [r] remission of their sinnes,
78 Though the tender mercie of our God, whereby * the [s] day spring from an high hath visited vs,
79 To give light to them that sit in darknes, and in the shadow of death, and to guide out feete into the way of [t] peace.
80 And the child grewe, & waxed strong in spirit, and was in [u] the wildernes, til the day came, that he should shew him selfe vnto Israel.

a Which was also called, Kiriath-arba, or Hebron, Ios. 14.15. and 21.11.
b This mouing was extraordinarie and not natural, which was to commend the miracle.
c He sheweth the cause why Marie was blessed.
d By ye message of the Angel.
e The soule, and the spirit signifie the vnderstanding & affection which are ye two principal parts of the soule.
* Or, lowe estate.
f This fauour ye God hath shewed me, shal be spoken of for euer.
g According to ye promise made to Abraham ye he would be his God, and ye God of his seede for euer.
Isa. 51.9.
* Psalme. 33.10.
Isa. 29.15.
h The wicked lay snares for other, wherein thei them selues are taken.
1. Sam. 2.5, 6, 7.
Psal. 34.10.
Isa. 30.13. & 42.9. and 54.5.
Iere. 31.3, 20.
Gen. 17.19.
and 22.17.
Psal. 132.11.
* Or, posteritie.
i Not only for his benefite in pardoning his fault, but also to shew ye he was iustly punished for his incredulitie.
k The mightie power of God and his graces, which declared that he shoulde be an excellent person.
l In declaring him selfe mindful of his people and therefore is come from heauen to visite and redeme them.
Mat. 1.21.
chap. 2.30.
Psal. 132.17, 18.
m When ye promises of God seemed to haue fayled, and the state of Israel to haue perished, then sent he his Christ who by his inuincible strength, as with a strong horne ouerthrewe his enemies.
Iere. 23.6. & 30.10.
n He declareth the cause and fountaine of our redemption.
Gen. 22.16, 17.
Iere. 31.33.
hebre. 6.13.
o This is ye end of our redemption.
1. Pet. 1.15.
p To whom no hypocrisie can be acceptable.
q He sheweth ye our saluation cõsisteth in the remissiõ of sinnes, which is ye principal part of the Gospel.

Zech. 9.8. & 6.12. mal. 3.2.
r Or branch of a tree, meaning the Messias, who is the sunne of righteousnes which shineth from heauen.
s That is, of all felicitie.
t He meaneth that part of Indea which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

1 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon and Anna prophecie of him. 46 He was founde among the doctours. 52 His obedience to father & mother.

1 And

1 And it came to passe in those daies, that there came a commandement from Augustus Cesar, that all the [a] world should be [n] taxed.
2 (This first [b] taxing was made when Cyrenius was governour of Syria.)
3 Therefore went all to be taxed, every man to his owne citie.
4 And [c] Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of * Dauid, which is called Beth-lehem (because he was of the house and linage of Dauid,)
5 To be taxed with Marie that was giuen him to wife, which was with child.
6 ¶ And so it was, that while they were there, the daies were accomplished that she should be deliuered.
7 And she brought forth her [d] first begotten sonne, & wrapped him in swadling clothes, and laide him in a [e] cratch, because there was no rowme for them in the Inne.
8 ¶ And there were in the same countrey shepherdes, abiding in the field, & keeping watche by night because of their flocke.
9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lorde shone about them, and they were sore afraide.
10 Then the Angel saide vnto them, Be not afraide: for beholde, I bring you tidings of great ioy, that shalbe to all the people:
11 That is, that vnto you is borne this day in the citie of [f] Dauid, a Sauiour, which is Christ the Lord.
12 And [g] this shalbe a signe to you, Ye shal finde the childe swadled, and layde in a cratch.
13 And straightway there was with the Angel a multitude of heauenly souldiers, praysing God, and saying,
14 Glorie be to God in the high heauens, and peace in earth, and towardes men [h] good will.
15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards said one to another, Let vs goe then vnto Bethlehem, and see this thing that is come to passe, which the Lorde hath shewed vnto vs.
16 So they came with haste, and founde both Marie and Ioseph, and the babe layde in the cratch.
17 And when they had seene it, they published abroade the thing, which was tolde them of that childe.
18 And all that heard it, wondered at the things which were tolde them of the shepheards.
19 But Marie kept all those sayings, and pondered them in her heart.
20 And the shepheards returned, glorifying and praysing God, for all that they had heard and seene, as it was spoken vnto them.
21 ¶ * And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called * IESVS, which was named of the Angel, before he was conceiued in the woombe.
22 * And when the dayes of [n] her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord.
23 (As it is written in the Lawe of the Lord, * Euery man childe * that first openeth the woombe, shalbe called holy to the Lorde:)
24 And to giue an oblation, * as it is commanded in the Lawe of the Lorde, [i] a payre of turtle doues, or two yong pigeons.
25 And beholde, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for p consolation of Israel, and the [k] holy Ghost was vpon him.
26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before hee had seene the Lords [l] Christ.
27 And hee came "by the motion of the Spirit into the Temple, and when the parents brought in the childe Iesus, to doe for him after the custome of the Lawe,
28 Then he tooke him in his armes, and praysed God, and sayd,
29 Lord, [l] now lettest thou thy seruant depart in peace, according to thy word:
30 For mine eyes haue seene thy [m] saluation,
31 Which thou hast prepared before the face of all people:
32 A light [n] to be reuelled to the Gentiles, and the glorie of thy people Israel.
33 And Ioseph and his mother marueiled at those thinges, which were spoken touching him.
34 And Simeon [n] blessed them, and said vnto Marie his mother, Beholde, this childe is appointed for the * fall and rising againe of many in Israel, and for a signe which shalbe spoken against,
35 (Yea & a p sword shal pearce through thy soule) that the [q] thoughts of many hearts may be opened.
36 And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had [r] liued with an husband seuen yeres from her virginitie.
37 And she was widow about foure score, and foure yeres, and went [s] not out of the Temple, but serued God with fastings and prayers, night and day.
38 She then comming at p same instant vpon them, [t] confessed likewise p Lord, and spake of him to all that looked for redemption in Ierusalem.
39 And when they had performed all thinges according to the Lawe of the Lord, they returned into Galile to their owne citie Nazaret.
40 And the childe grewe, & waxed strong in

a So much as was subiect to the Romanes.
[n] Or, put in writing.
b Wherby the people were more charged and oppressed.
c He sheweth by what occasiõ Iesus was borne in Beth-lehem.
Iohn.7.42.
d Read Mat.1.25
e Whereby appeared his pouertie, & their crueltie, which would not pitie such a woman in such case.
f Which was Beth-lehem.
g Because they shoulde not be offended with Christs poore estate, the Angel preuenteth this dout, and sheweth in what sort they should find him.
h The free mercie and good wil of God, which is the fountaine of our peace and felicitie, and is chiefely declared to the elect.
Gen.27.12.
Leuit.12.3.
Iohn.7.22.
Mat.1.21.
chap.1.31.
Leuit.12.6.
[n] Or, their.
Exod.13.2.
rom.8.16.
[n] Or, that is first borne.
Leuit.12.6.
i Which offring was appointed to them which were so poore that they were not able to offer a lambe.
k The spirit of prophecie.
[n] Or, Messias.
[n] Greeke, in the spirit.
l Simeon declareth him selfe to die willingly, since he hath seene the Messias which was promised.
m The meane and substance of saluation.
[n] Or, for the reuelation of.
n That is, prayed to God for them, and for the prosperitie of Christs kingdome.
o To be the fall of the reprobate which perishe through their owne default, and raysing vp of the elect to whom God giueth faith.
Isa.8.14. rom.9.32. 1.pet.2.8.
p That is, sorowes should pearce her heart as a sword.
q This chiefely appeareth when the crosse is layd vpon vs, wherby mens hearts are tryed.
r She was seuen yeres marryed.
s She was continually in the Temple.
[t] Or, praised.

in Spirit, and was filled with wisedome, and the grace of God was with him.

41 ¶ Nowe his parents went to Ierusalem euery yeere, *at the feast of the Passouer.

Deut.16.1.

42 And when he was twelue yeere olde, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the daies thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knewe not not his mother,

44 But they supposing, that he had bene in the companie, went a dayes iourney, and sought him among their kinsfolke and acquaintance.

45 And when they found him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe thre dayes after, that they found him in the Temple, sitting in the middes of the [b] doctours, both hearing them, and asking them questions.

[b] Or, learned men.

47 And all that heard him, were astonied at his vnderstanding, and answers.

48 So when they sawe him, they were amased, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father & I haue sought thee with heauie hearts.

49 Then said he vnto them, Howe is it that ye sought me? [t] knew ye not that I must go about my fathers busines?

t Our duetie to God is to be preferred before father & mother.

50 But they [u] vnderstoode not the worde that he spake to them.

u For his vocation was not yet manifestly knowen.

51 Then hee went downe with them, and came to Nazaret, and was subiect to them: and his mother kept al these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and genealogie.

1 NOwe in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and [a] Herode being Tetrarch of Galile, & his brother Philip Tetrarch of Ituree, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

a This was the sonne of Herode called the great. Acts.4.5.

2 (* When Annas and Caiaphas were the hie [b] Priests) the word of God came vnto Iohn, the sonne of Zacharias in the wildernes.

b There coulde be by Gods lawe but one sacrificer at once: but because of the troubles that the reigned, the office was so mangled by reason of ambition & briberie, that both Caiaphas & Annas his father in lawe had it deuided betwene the.

3 * And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

Mat.3.1. mar.1.4. Ise.40.3. iohn.1.23.

4 As it is written in the booke of the sayings of Esaias the Prophet, which saieth, * The voyce of him that cryeth in the wildernesse is, Prepare ye the waye of the Lorde: make his paths straight,

5 Euery [c] valley shalbe filled, and euery mountaine, & hill shalbe brought lowe, and crooked thinges shall bee made straight, and the rough wayes shall be made smooth.

c Al impediments shall be taken away, which should hinder the way of God,

6 And [d] all flesh shall see the [e] saluation of God.

d or of saluation, so that the way shalbe plaine by Christ to leade vs vnto God.

7 Then saide he to the people that were come out to be baptized of him, * [f] O generations of vipers, who hath foreewarned you to flee from the wrath to come?

[e] Or, euery man.

d That is, the Messias shall be reueiled to the world.

Mat.3.7.

[f] Or, vipers broode.

8 Bring forth therefore fruites worthie amendement of life, & begin not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the [g] axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, shalbe hewen downe, and cast into the fire.

e The vengeance of God is at hand.

10 ¶ Then the people asked him, saying, What shal we doe then?

11 And hee answered, and sayde vnto them, * He [h] that hath two coats, let him part with him that hath none: and hee that hath meate, let him doe likewise.

Iam.2.15. 1.iohn.3.17.

f He willeth the riche helpe the poore according to their necessitie.

12 Then came there Publicanes also to be baptized, & sayde vnto him, Master, what shal we doe?

13 And hee sayd vnto them, Require no more then that which is appointed vnto you.

g Whose office was to receiue the tribute and colles.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd vnto them, Do violence to no man, neither accuse any falsly, and be content with your wages.

15 As the people waited, and al men mused in their hearts of Iohn, if hee were not the Christ,

16 Iohn answered, and sayd to them all, * In deede I [i] baptize you with water, but one stronger then I, commeth, whose shoes latchet I am not worthie to vnloose: he wil baptize you with the holy Ghost, and [i] with fire.

Mat.3.11. mar.1.8. iohn.1.26. actes.1.5. & 2.4. & 11.16. & 19.4.

17 * Whose fanne is in his hand, and hee wil make cleane his floore, and wil gather the wheat into his garner, but the chaffe will hee burne vp with fire that neuer shalbe quenched.

h The vertue & force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mightie, and vehement spirite: whose propertie is to consume, & purge our filth as fire doeth the metalles.

18 Thus the exhorting with many other things, he preached vnto the people.

19 * But when [k] Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herode had done,

Mat.3.12.

20 He added yet this aboue all, that he shut vp Iohn in prison.

Mat.14.3. mar.6.17.

k Named Antipas.

21 * Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

Mat.3.13. mar.1.9. iohn.1.32.

22 And the holy Ghost came downe in a bodily shape like a doue, vpon him, and there was a voyce from heauen, saying,

saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Iesus him selfe began to be about thirtie yeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Iannai, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, sonne of Rhesa, the sonne of Zorobabel, the sonne of Salthiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Colam, the sonne of Elmodam, the sonne of Er,

29 The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Mathat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliakim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Boos, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

l Luke ascendeth from the last father to the first, and Matthew descendeth from first to the last. Matthew extendeth not his rehearsal further then to Abrahã, which is for the assurance of the promise for the Iewes. Luke referreth it euẽ to Adam, whereby the Gentiles also are assured of ye promise, because they came of Adam, and are restored in the secõd Adam: Matthewe commeth by the legal descent, and Luke by the natural: finally both two speaking of the same persons applie vnto them diuers names.

[a] Or, Iosech.
[b] Or, Iesus.
[c] Or, Matthia.
[d] Or, Menna.

m Not ye Adam was the sonne of God by generation, but by creation, in the which sense God also calleth him selfe Father, Deu. 32. 6, and verse. 18. and 19.

CHAP. IIII.

1 Iesus is led into the wilderness to be tempted. 13 He ouercommeth the deuil. 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 He cometh into Peters house, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

1 And Iesus full of the holy Ghost returned from Iordan, and was led by the spirit into the wilderness,

2 * And was there fourtie dayes tempted of the deuill, and in those dayes [a] he did eate nothing: but when they were ended, he afterward was hungrie.

3 Then the deuill said vnto him, If thou be the Sonne of God, command this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread onely, but by euery [b] worde of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, [c] in ye twinkling of an eye.

6 And the deuil said vnto him, All this power will I [d] gine thee, and the glorie of those kingdomes: for that is deliuered to me: and to whomsoeuer I will, I gine it.

7 If thou therefore wilt [e] worship mee, they shall be all thine.

8 But Iesus answered him, and sayde, [f] Vnce from me, Satan: for it is written, * Thou shalt worship the Loyde thy [g] God, and him alone thou shalt serue.

9 Then he brought him to [h] Ierusalem, & set him on a pinacle of the Temple, and sayde vnto him, If thou bee the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he will gine his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, least at any time thou shouldest dashe thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is said, * Thou shalt not tempt the Loyde thy God.

13 And when the deuill had ended all the tentation, he departed from him [i] for a season.

14 ¶ And Iesus returned by the power of the Spirit into Galile: & there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazaret where hee had bene brought vp, & (as his custome was) went into the Synagogue on the Sabbath daye, and stoode vp to reade.

17 And there was deliuered vnto him [j] booke of the Prophet Esaias: & when he had opened the booke, he found the place, where it was written,

18 * The Spirit of the Loyde is vpon me, because he hath a anoynted me, that I should preach the Gospel to the poore: hee hath sent me, that I shoulde heale the broken hearted, that I shoulde preach deliuerance to the captiues, and recouering of sight to the blinde, that I shoulde set at libertie them that are bruised,

19 And that I should preach the [k] acceptable yere of the Loyde.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 The he began to say vnto them, This day is this Scripture fulfilled in your eares.

Mat. 4. 1. mar. 1. 12.

a This fast was miraculous, to confirme ye Gospel, and ought no more of men to be followed then the other miracles that Christ did.

Deut. 8. 3. mat. 4. 4.

b That is, by the ordinance, and prouidence of God.

c Greeke, in a moment of time.

d Satan promiseth that, which he cannot gine, thinking therby that he might deceyue ye more craftily: for he is but prince of the world by permission, & hath his power limited.

e Or, fall downe before me.

f Greeke, go behind me.

Deut. 6. 13. and. 10. 20.

g Christ shewe-eth that al creatures ought only to worship and serue God.

h This declareth how hard it is to resist the tentations of Satan: for he gineth not ouer for twise or thrise putting backe.

Psal. 91. 11, 12. Deut. 6. 16.

i It is not ynough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the ende that he may renue his force and assaile vs more sharpely.

Matth. 9. 5. 4. mar. 6. 1. iohn. 4. 43.

Isa. 61. 1.

j That is, endued with graces.

k He alludeth to the vere of Iubile, which is mencioned in ye lawe, whereby this great deliuerance was figured.

i They approued & commended whatsoeuer he said.

k Bestowe thy benefites vpon them, which appertaine more vnto thee.

John.4.44.

l Their infidelitie staied Christ from working miracles.

1.King.17.9.
2.King.5.7.

m He sheweth by examples, ỳ God oft times preferreth the strangers to thē of the houshold.

2.King.5.14.

n Because they perceiued that ỳ grace of God should be taken from them and giuen to others.

o And escaped miraculously out of their hands: for his houre was not yet come.

Mat.4.13.
mar.1.21.
Mat.7.29.
mar.1.22.

p Ful of dignitie & maiestie, which touched the heart of the auditours and caused them to beare reuerence to his wordes.

q That is, the motion of the deuil, or that was tormented with a very deuill.

22 And al [a] bare him witnes, & wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?
23 Then he said vnto them, Ye wil surely say vnto me this prouerbe, Physicio, [k] heale thy selfe: whatsoeuer yee haue heard done in Capernaum, doe it here likewise in thine owne countrey.
24 And he saide, Verely I say vnto you, * No [l] Prophet is accepted in his own countrey.
25 But I tell you of a trueth, many widowes were in Israel in ỳ dates of * Elias, whē heauen was shut three yeres and sixe moneths, when great famine was throughout all the land,
26 But into none of them was Elias sent, saue into Sarepta, a citie of Sidō, vnto [m] a certaine widow.
27 Also many lepers were in Israel, in ỳ time of * Eliseus the Prophet: yet none of thē was made cleane, sauing Naaman the Syrian.
28 Then all that were in the Synagogue, when they heard it, were [n] filled with wrath,
29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.
30 But he passed [o] through the middes of them, and went his way,
31 ¶ * And came downe into Capernaum a citie of Galile, & there taught them on the Sabbath dayes.
32 * And they were astonied at his doctrine: for his worde was with [p] authoritie.
33 And in the Synagogue there was a man which had a [q] spirite of an vncleane deuill, which cryed with a loude voyce,
34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the Holy one of God.
35 And Iesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.
36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he comanderth the foule spirits, and they come out?
37 And the fame of him spred abroade throughout all the places of the countrey round about.
38 ¶ * And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great feuer, and they required him for her.
39 Then he stoode ouer her, and rebuked the feuer, and it left her: and immediately she arose, and ministred vnto them.
40 Now when the sunne was downe, al they that had sicke folkes of diuerse diseases, brought them vnto him, and hee laid his handes on euerie one of them, and healed them.
41 * And deuils also came out of many, crying, and saying, [r] Thou art ỳ Christ the Sonne of God: but he rebuked thē, and suffred them not to saye that they knew him to be Christ.
42 And when it was day, he departed, & went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.
43 But he said vnto thē, Surely I must also preache the kingdome of God to other cities: for therefore am I sent.
44 And he preached in the Synagogues of Galile.

Mark.1.34.

r The deuils are constrayned to confesse Christ to bee the Sonne of God, and yet it doeth nothing auaile them, because it cōmeth not of faith.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He cleanseth the Leper. 18 He healeth the man of the palsie. 27 He calleth Matthewe the customer. 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

1 THen * it came to passe, as the people pressed vpon him to heare the word of God, that he stoode by the lake of Gennesaret,
2 And sawe two shippes stande by the lake side, but the fishermen were gone out of them, and were washing their nettes.
3 And [a] he entred into one of the ships, which was Simons, & required him that he would thrust of a litle from the land: and he sate downe, and taught the people out of the ship.
4 ¶ Now when he had left speaking, he said vnto Simon, Launche out into the deepe, and let downe your nettes to make a draught.
5 Then Simon answered, and saide vnto him, [b] Master, we haue traueyled all night, and haue taken nothing: nevertheless at thy [c] worde I will let downe the net.
6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.
7 And they beckened to their parteners, which were in the other ship, that they should come and help them, who came then, & filled both the shippes, that they did [d] sinke.
8 Now when Simon Peter sawe it, he fel downe at Iesus knees, saying, Lord, go from me: for I am a sinfull man.
9 For he was vtterly astoned, & all that were with him, for the draught of fishes, which they tooke.
10 And so was also Iames & Iohn the sonnes of Zebedeus, which were companions with Simō. Then Iesus said vnto Simon, Feare not: frō henceforth thou shalt catch men.
11 And when they had brought ỳ ships to land, they forsoke all, and followed him.

Mat.4.18.
mar.1.16.

a To the intent that he might not be thronged of the preasse, & also that he might the better be heard.

b The word signifieth him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commādement.

d They were so laden that they almost sunke.

e The feeling of Gods presence maketh afrayd.

f He appointeth him to the office of an Apostle.

Mat.8.2. mar.1.40.

12 ¶ Now it came to passe, as he was in a certaine citie, behold, there was a man full of leprosie, and when he sawe Iesus, he fel on his face, and besought him, saying, Loide, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him *g* he should tel it no man: but Go, saith he, *g* shewe thy selfe to the *g* Priest, and offer for thy cleansing, as *Moses hath commanded, for a witnes vnto them.

15 But so much more went there a fame abroade of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernes, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euerie towne of Galile, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

Mat.9.2. mar.2.3.

18 *Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the pressle, thei went vp on the house, and let him downe through the tiling, bed and all, in the middes before Iesus.

20 And when he sawe their faith, he sayde vnto him, Man, thy *h* sinnes are forgiuen thee.

h Christ toucheth the principal cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their thoughts, he answered, *g* said vnto thé, What thinke ye in your hearts?

23 Whether is easier to say, Thy *i* sinnes are forgiuen thee, or to sayc, Rise and walke?

i For as much as his diuinitie was sufficiétly shewed by this miracle, he gaue thé hereby to vnder stand *y* he had power to forgiue sinnes.

24 But that ye map know that *y* Sonne of mã hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and go to thine house.

25 And immediately hee rose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praysing God.

26 And they were all amased, and praysed God, and were filled with feare, saying, Doubtlesse we haue seene "strange things to day.

"Or, above our expectation.

27 ¶ *And after that, he went forth and sawe a Publicane named "Leui, sitting at the receit of custome, and said vnto him, Followe me.

Mat.9.9. mar.2.14.

"Or, Matthew.

28 And hee left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great compame of Publicanes, and of other, that sate at table with them.

30 But they that were Scribes & Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes & sinners?

31 Then Iesus answered, and said vnto them, They that are whole, neede not the Phyltion, but they that are sicke.

32 *I came not to call the *k* righteous, but sinners to repentance.

33 ¶ *Then they sayde vnto him, Why do the disciples of Iohn fast often, and "pray, and the disciples of the Pharises also, but thine eat, and drinke?

34 And he said vnto them, Can ye make the *l* children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dapes will come, euen when the bridegrome shall bee taken awape from them: then shall they fast in those dapes.

36 Againe hee spake also vnto them a parable. No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the new, agreeth not with the olde.

37 *m* Also no man powreth new wine into olde vessels: for then *y* newe wine will breake the vessels, and it wil runne out, and the vessels will perish.

38 But new wine must be powred into new vessels, so both are preserued.

39 Also no mã that *n* drinketh olde wine, straight way desireth newe: for he saith, The olde is better.

1.Tim.1.15.

k Which seeme to be righteous, and yet are but hypocrites.

Mat.9.14. mar.2.18.

"Greeke, make prayers.

l The friends & familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.

m Reade Mat. 9 17.

n He admonisheth them not to trust to much to their owne sense or iudgement: nor, because they haue accustomed thé selues to one thing, to condemne another which is better.

CHAP. VI.

1 Christ standeth in his disciples defence & his owne, as touching the breach of the Sabbath. 12 After watching & prayer he electeth his Apostles. 18 He healeth & teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly, 41 And to auoide hypocrisie.

1 AND it came to passe on the second *a* Sabbath, after the first, that hee went through the corne fields, & his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

Mat.12.1. mar.2.23.

a Those feasts which conteined manie daies, as *y* Passeouer, and the feast of Tabernacles, had two Sabbaths: the first day of *y* feast, & the last.

2 And certaine of the Pharises saide vnto them, Why do ye that which is not lawful to do on *y* Sabbath dapes?

1.Sam.21.6.

3 Then Iesus answered them, *g* sayde, *Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

Exod.29.33. leuit.8.31. & 24.9.

4 How he went into the house of God, and tooke, and ate the shewe bread, and gaue also to thé which were with him, which was not lawful to eate, but for the *Priests onely?

b Hauing power to dispense with, and qualifie the keeping of the Sabbath & other ceremonies.

5 And hee said vnto them, The Sonne of man is *b* Lord also of the Sabbath day.

6 ¶ *It came to passe also on another Sabbath,

mar.3.1.

Sabbath, that he entred into the Synagogue and taught, and there was a man, whose right hande was dried vp.
7 And the Scribes and Phariſes watched him, whether he would heale on the Sabbath day, that they might finde an accuſation againſt him.
8 But he knew their thoughts, and ſaid to the man which had the withered hande, Riſe, and ſtand vp in the mids. And he aroſe, and ſtood vp.
9 Then ſayde Jeſus vnto them, I will aſke you a queſtio, Whether is it lawefull on the Sabbath dayes to do good, or to doe euill? to ſaue *life, or to deſtroye it?
10 And he beholde them all in compaſſe, and ſaid vnto the man, Stretche forth thine hande. And he did ſo, and his hand was reſtored againe, as whole as the other.
11 The they were filled full of madnes, & communed one with another, what they might do to Jeſus.
12 ¶And it came to paſſe in thoſe dayes, that he went into a mountame to praye, and ſpent the night in prayer to God.
13 *And when it was day, he called his diſciples, & of them hee choſe twelue, which alſo he called [d] Apoſtles.
14 (Simon whom he named alſo Peter, and Andrew his brother, James and Iohn, Philippe, and Bartlemewe:
15 Matthewe, and Thomas: James the ſonne of Alphens, and Simion called Zelous:
16 Judas James brother, and Judas Iſcariot, which alſo was the traitour.)
17 Then hee came downe with them, & ſtood in [n] a plane place, with the compaune of his diſciples, and a great multitude of people out of all Judea, and Ieruſalem, and from the ſea coaſt of Tyrus and Sidon, which came to heare him, and to be healed of their diſeaſes:
18 And they that were vexed with foule ſpirits, and they were healed.
19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all.
20 ¶*And hee lifted vp his eyes vpon his diſciples, and ſaid, Bleſſed be pe poore: for pours is the kingdome of God.
21 *Bleſſed are pe that hunger now: for pee ſhalbe ſatiſfied: bleſſed are pe that [g]weepe now: for pe ſhall laugh.
22 *Bleſſed are pe when men hate pou, & when [h] they ſeparate pou, and reuile you, and put out pour name as euill, for the Sonne of mans ſake.
23 Reiopce pe in that day, and be [g] glad: for beholde, pour reward is great in heauen: for after this maner their fathers did to the Prophets.
24 *But wo bee to pou that are [h] riche: for pe haue received pour conſolation.
25 *Wo bee to pou that are full: for pee ſhall hunger. Wo be to pou that now [i] laugh: for pe ſhall waile and weepe.
26 Wo be to pou when all [k] men ſpeake well of pou: for ſo did their fathers to [l] false Prophets.
27 ¶*But I ſay vnto pou which heare, Loue pour enemies: do well to them which hate pou.
28 Bleſſe them that curſe pou, and praye for them which hurt pou.
29 *And vnto him that [l] ſmiteth thee on the one cheeke, offer alſo the other: *and him that taketh awap thy cloke, forbidde not to take thy coate alſo.
30 Give to euery man that aſketh of thee: and of him that taketh awap thy goods, [m] aſke them not againe.
31 *And as pe would that men ſhould do to pou, ſo do pe to them likewiſe.
32 *For if pee loue them which loue pou, what thanke ſhall pee haue? for euen the [n] ſinners loue thoſe that loue them.
33 And if pe doe good for them which doe good for pou, what thanke ſhal pee haue? for euen the ſinners do the ſame.
34 *And if pee lend to them of whome pee hope to receiue, what thanke ſhall pee haue? for euen the ſinners lend to ſinners, to receiue the like.
35 Wherefore loue pee pour enemies, & do good, and lend, [o] looking for nothing againe, and pour reward ſhalbe great, and pe ſhalbe the children of * the moſt High: for he is kinde vnto the vnkinde, and to the euill.
36 Be pe therefore merciful, as pour Father alſo is merciful.
37 ¶*Judge not, and pe ſhall not be iudged: condemne not, and pee ſhall not be condemned: forgiue, and pee ſhall bee forgiuen.
38 Give, and it ſhal bee giuen vnto pou: *a good meaſure, preſſed downe, ſhake together and running ouer ſhall men giue into pour boſome: for with what meaſure pe mete, with the ſame ſhall men mete to pou againe.
39 And he ſpake a parable vnto them, *Can the blinde leade the blinde? ſhall they not both fall into the ditch?
40 *The diſciple is not aboue his maſter: but whoſoeuer wilbe a perfite diſciple, ſhall be as his maſter.
41 ¶*And why [p] ſeeſt thou a mote in thy brothers eye, and conſiderest not the beame that is in thine owne eye?
42 Either how canst thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeest not the beame that is in thine owne eye? Vypocrite, caſt out the beame out of thine own eye firſt, and then ſhalt thou ſee perfitely, to pull out the mote that is in thy brothers eye.
43 ¶*For it is not a good tree that bringeth forth euill fruite: neither an euill tree, that bringeth forth good fruite.
44 *For euery tree is knowen by his owne

[a] Or, a perſon.
Mat.10.1.
mar.3.13.& 6.7.
chap.9.1.
[c] According to the ſimilitude of the twelue Patriarkes, of whome the Church of God is ſprong.
[d] Ambaſſadours or meſſengers whom he had elected before, but now inioyneth them their charge.
[e] Or, champion.
Mat.5.3.
[e] They that are humble & ſubmit themſelues willingly to obey God.
Iſa.65.13.
Iſa.61.1.
Mat.5.11.
[f] He meaneth excõmunication which alſo he calleth putting out their names: Saint John calleth it caſting out of ſynagogue: Saint Paul, delivering to Satan, which puniſhment as it is moſt terrible when it is iuſtly executed, ſo is it comfortable to the godly when they are caſt out of wicked mens companie, as the Prophet declareth, Pſalme.1.1.
[g] The worde ſignifieth to leape for ioye, or to ſhewe mirth by outward gesture.
Amos.6.1.
eccle.31.8.
[h] That put your truſt in your riches, and forget the life to come.
Iſa.65.13.14.

[i] Signifying the that liue at eaſe and after the pleaſures of the flesh.
[k] He reproueth ambition and vain glory when as men go about by all meanes to get fauour, and worldly pompe.
Mat.5.44.
[l] Rather endure more iniurie the reuenge your ſelues.
1.Cor.6.7.
[m] Be not ſo care full for the loſſe of thy goods, ſ thou ſhouldeſt be diſcouraged to ſerue God.
Mat.7.12.
Iob.4.15.
Mat.5.46.
[n] They are cõmonly called ſinners, which are of a wicked life, and without all feare of God.
Mat.5.42.
deut.15.8.
[o] Not onely not hoping for profite, but to loſe ſ ſtocke and principal, for as much as Chriſt bynded him ſelfe to repaie the whole with a moſt liberal intereſt.
Mat.5.45.
Mat.7.1.
mar.4.24.
Mat.15.14.
Mat.10.24.
Iohn.13.16.
and 15.20.
Mat.7.3.
[p] He reproueth the hypocriſie of ſuch as wiake at their owne horrible faultes, & yet are to curious to ſpie out the leſt fault in their brother.
Mat.7.17.
Mat.12.33.

owne fruite: for neither of thornes gather men figges, nor of bulbes gather they grapes.

45 A q good man out of the good treasure of his heart bringeth foorth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ * But why call ye me r Master, master, & do not the thinges p I speake?

47 Whosoeuer commeth to me, and heareth my wordes, and doth the same, I will shew you to whome he is like.

48 He is like a man which builte an house, and digged deepe, and laide the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, & it fell by & by: and the fal of that house was great.

CHAP VII.

1 He healeth the captaines seruant. 11 He raiseth vp the widowes sonne from death to life. 19 He answereth the disciples whome Iohn Baptist sent vnto him. 24 He commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnes, 36 He eateth with the Pharise. 37 The woman washeth his feet with her teares, and he forgiueth her sinnes.

1 WHen * he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certaine a Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthie that he should do this for him.

5 For he loueth, said they, our nation, & he hath built vs a b Synagogue.

6 Then Iesus went with them: but when he was nowe not farre from the house, the Centurion sent friendes to him, c saying vnto him, Loyde, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

7 Wherefore I thought not my selfe worthie to come vnto thee: but d say the word, and my seruant shal be whole.

8 For I likewise am a man set vnder authoritie, and haue vnder me souldiers, and I say vnto one, Go, and he goeth, and to another, Come, and he commeth, and to my seruant, Do this, and he doeth it.

9 When Iesus heard these thinges, he marueiled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not founde so e great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called f Nam, & many of his disciples went with him, and a great multitude.

12 Now when he came neere to the gate of the city, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Loyde sawe her, he had compassion on her, and saide vnto her, Weepe not.

14 And he went and touched the g coffin, (and they that bare him, stood still) and he said, & Young man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is rayseed vp among vs, and God hath h visited his people.

17 And this rumour of him went foorth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certain men of his disciples, and sent them to Iesus, saying, Art thou i he that should come, or shall we waite for another?

20 And when the men were come vnto him, they saide, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blinde men he gaue sight.

22 And Iesus answered, and saide vnto them, Goe your wayes & shew Iohn, k what things ye haue seene and heard: that the blinde see, the halte goe, the Lepers are cleansed, the deafe heare, the dead rise againe, and the l poore receiue the Gospell.

23 And blessed is he, that shall not be m offended in me.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into the wildernes to see? A n reede shaken with the winde?

25 But what went ye out to see? A man clothed in softe rayment? behoide, they which are gorgeously apparelled, & liue delicately, are in Kings courtes.

26 But what went ye foorth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whome it is written, * Behoide, I sende my o messenger before thy face, which shall prepare thy way before thee.

28 For

Mat.7.16.

q The name and title are nothing worth to proue that a man is sent of God, except in effect he shew the same.

Mat.7.21. rom.2.13. iam.1.22.

r He speaketh not only to the false Prophets, but to al false pastors, hirelings and hypocrites.

Mat.8.5.

a It might be, & this captaine did lie with his garrison in Capernaum.

b In building them a Temple for their assemblies, he shewed his zeale towards the true seruice of God.

c The friendes speake to Iesus in the captaines name.

d Or, command by a word onely that it so be.

e He commendeth this heathē captaine because he assureth him self vpon Christs word alone.

f Which was a towne of Galile in the tribe of Issachar not far from Tiberias.

o Or, biere.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

h That is, to establishe, and restore them.

i To wit, the Messias, and redeemer.

k He declareth by the vertues, and power that were in him, & he was the Christ.

l Such as feele their owne miserie & wretchednesse.

m Or, the Gospell is preached to the poore.

m That shal perseuere and not shrink backe for anything that can come vnto them.

n Read Mat.11.7

Mat.3.1.3.

o Or, Angel.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are [n] begotten of women: neuertheless, he that is the least in the kingdom of God, is greater then he.
29 Then all the people that heard, and the Publicanes [o] iustified God, being baptized with the [p] baptisme of Iohn.
30 But the Pharises and the expounders of the Lawe despised the counsell of God [q] against them selues, and were not baptized of him.
31 * And the Lord said, Whereunto shall I liken the men of this generation? & what thing are they like vnto?
32 They are like vnto children sitting in the market place, & crying one to another, and saying, [r] We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.
33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.
34 The Sonne of man is come, and [s] eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes & sinners.
35 But wisedome is [t] iustified of all her children.
36 ¶ * And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.
37 And beholde, a woman in the citie, which was a sinner, when she knewe that Iesus sate at table in ye Pharises house, she brought a box of ointment.
38 * And she stoode at his feete behinde him weeping, & began to wash his feet with teares, & did wipe them with the heares of her head, & kissed his feete, & anointed them with the ointment.
39 Now when the Pharise which bade him, sawe it, he spake with him selfe, saying, If this man were a Prophet, he would surely haue knowen who, & what manner of woman this is which toucheth him: for he is a sinner.
40 And Iesus answered, and saide vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.
41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fiftie.
42 When they had nothing to pay, he forgaue them both. Which of them therefore, tell me, will loue him most?
43 Simon answered, and saide, I suppose that he, to whom he forgaue most. And he said vnto him, Thou hast truely iudged.
44 Then he turned to the woman, & said vnto Simon, Seest thou this woman? I entred into thine house, & thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped thē with the heares of her head.
45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feete.
46 Mine head with oyle thou didest not anoint: but she hath anointed my feet with ointment.
47 Wherefore I say vnto thee, many sinnes are forgiuen her: for she [u] loued much. To whome a little is forgiuen, he doeth loue a little.
48 And he said vnto her, Thy sinnes are forgiuen thee.
49 And they that sate at table with him, began to say within them selues, Who is this that euen forgiueth sinnes?
50 And he said to the woman, Thy faith hath saued thee: go in [x] peace.

CHAP. VIII.

Christ with his Apostles go from towne to towne, and preach. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the seede. 21 He telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the heard of swyne. 41 He healeth the sicke woman, and Iairus daughter.

1 And it came to passe afterwarde, that he him selfe went throughout euery citie and towne, preaching, & publishing the kingdome of God, and the twelue were with him.
2 And certaine women, which were healed of euil spirits, and infirmities, as * Marie which was called Magdalene out of whome went seuen deuils,
3 And Ioanna the wife of Chuza Herodes stewarde, and Susanna, and many other which [a] ministred vnto * him of their substance.
4 * Now when much people were gathered together, and were come to him out of all cities, he spake by a parable,
5 A sower went out to sowe his seede, & as he sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.
6 And some fell on the stones, & when it was sprong vp, it withered away, because it lacked moistnes.
7 And some fell among thornes, and the thornes sprang vp with it, and choked it.
8 And some fell on good ground, and sprang vp, and bare fruite, an hundreth folde. And as he saide these thinges, he cryed, He that hath eares to [b] heare, let him heare.
9 Then his disciples asked him, demanding, what parable that was?
10 And he said, Vnto you it is giuen to knowe the secrets of the kingdome of God, but to other [c] parables, that when * they see, they should not see, and when they heare, they should not vnderstand.
11 * The parable is this, The seede is the worde of God.
12 And they that are beside the way, are they that heare: afterwarde commeth the deuill, and taketh away the worde out of their hearts, least they shoulde beleeue,

Or, borne.

o They praised him as iust, faithful, good and merciful, so that the fruit of their baptisme appeared in them.
p This word cōprehendeth the whole doctrine ye Iohn taught.
q Meaning, to their owne condemnation, or as some reade, with them selues, because they durst notopenly speak against Iohns doctrine: for they feared the people, Mat. 21. 46.
Mat. 11. 16.
r The songs of litle children are sufficient to condemne ye Pharises & such like.
s Liueth according to ye facion of other men.
t He sheweth ye the wicked, although they turne frō God, shal nothing hinder the elect to continue in ye faith of the Gospel.
Mar. 14. 3.
Mar. 15. 40.
John. 11. 2.

u This great loue is a signe ye she felt her selfe much bound vnto Christ, who had forgiuen her so manie sinnes.
x The peace of conscience commeth only of faith.

Mar. 16. 9.

a Whereby they acknowledged ye benefite which they had receiued of him, and also shewed their perseuerance, which proued their knowledge to be of God.
Or, to them.
Mat. 13. 3.
mar. 4. 3.

b That is, to vnderstand, & beleeue these things.
c Which word is here taken for an obscure or darke saying.
Isa. 6. 9.
mat. 13. 14.
mar. 4. 12.
john. 12. 40.
act. 28. 26.
rom. 11. 8.
Mat. 13. 18.
mar. 4. 15.

beleeue, and be saued.
13 But they that are on the stones, are they which when they haue heard, receiue ye word with ioye: but they haue no rootes, which for a while [d] beleeue, but in the time of tentation go away.
14 And that which fell among thornes, are they which haue heard, and [e] after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no fruite.
15 But that which fell in good ground, are they which with an honest & good heart heare the word, and keepe it, and bring forth fruite with patience.
16 ¶ No [f] man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the [a] table, but setteth it on a candlestick, that they that enter in, may see the light.
17 *For nothing is secret, that shall not bee euident: neither any thing hid, that shall not bee knowen, and come to light.
18 Take heede therefore howe yee heare: *for whosoeuer hath, to him shalbe giuen: and whosoeuer hath not, from him shalbe taken euen that which [g] seemeth that he hath.
19 ¶ Then came to him his mother and his brethren, and could not come neere to him for the prease.
20 And it was tolde him by certaine which said, Thy mother and thy [h] brethren stand without, & wouldе see thee.
21 But he answered, & said vnto them, My mother and my brethren are [h] these which heare the word of God, and do it.
22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they launched forth.
23 And as they sailed, hee fell [i] asleepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.
24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.
25 Then he saide vnto them, Where is your faith? and they feared, and wondered among them selues, saying, Who is this that commaundeth both the winds and water, and they obey him?
26 ¶ *So they sailed vnto the region of the Gadarenes, which is ouer against Galile.
27 And as he went out to land, there mette him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.
28 And when he sawe Jesus, he cryed out, and fell downe before him, and with a loude voyce sayd, What haue I to do with thee, Jesus the Sonne of God, ye most high? I beseech thee [k] torment me not.
29 For he commaunded the foule spirit to come out of the man: (for [l] oft times hee had caught him: therefore he was bound with chaines, & kept in fetters: but hee brake the bandes, and [l] carried of the deuill into wildernesses.)
30 Then Jesus asked him, saying, What is thy name? And he said, [m] Legion, because many deuils were entred into him.
31 And they besought him, that hee would not commaunde them to goe out into the [n] deepe.
32 And there was there by, an hearde of many swine, feeding on an hill, and the deuils besought him, that hee would suffer them to enter into them. So hee suffred them.
33 Then went the deuils out of the man, and entered into the swyne: and the herde was caried with violence from a steepe downe place into the lake, and was choked.
34 When the heardmen sawe what was done, they fled: and when they were departed, they told it in the citie and in the countrey.
35 Then they came out to see what was done, and came to Jesus, and found ye man, out of whome the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afraide.
36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.
37 Then the whole multitude of the countrey about the Gadarenes, besought him, that he would depart from them: for they were taken with a great feare: and hee went into the ship, and returned.
38 Then the man, out of whome the deuils were departed, besought him that hee might be with him: but Jesus sent him away, saying,
39 *Returne into thine owne house, and shewe what great thinges God hath done to thee. So he went his way, and preached throughout all the citie, what great thinges Jesus had done vnto him.
40 ¶ And it came to passe when Jesus was come again, that the people receiued him: for they all wayted for him.
41 ¶ And behold, there came a man named Jairus, and he was the ruler of ye [q] Synagogue, who fel downe at Jesus feete, and besought him that he would come into his house.
42 For hee had but a daughter onely, about twelue yeres of age, and she lape a dying (and as he went, the people thronged him.
43 And a woman hauing an issue of blood, twelue yeres long, which had spent all her substance vpon physitions, and could not be healed of any:

[d] That is, acknowledge and consent to the word and also reuerence it.
[e] When they returne home to their affaires.
*Chap.11.33. mat.5.15. mar.4.21.
[f] Christ warneth his to do good with their light which they haue receiued, & to set it forth before al mens faces.
[a] Or, bed.
*Chap.12.2. mat.10.26. mar.4.22.
[g] Mat.13.12. and 25.29. mar.4.25. chap.19.24,26.
[h] Both to him selfe, and to others. Mat.12.46. mar.3.31.
[i] Or, kinsfolkes.
[k] The spiritual kindred is to be perferred to the carnal and natural, forasmuch as thereby of many we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all thinges, and our neighbour as our selues, Mat.8.23. mar.4.36.
[l] The word signifieth a depe or sounde sleepe. Mat.8.28. mar.5.1.
[k] Satan is tormented where Christ is present. [a] Or, many a day agone.
[l] The word signifieth to be inforced with violence, as an horse when he is spurred.
[m] A Legion, as writeth Vegetius, conteyned 6000. footemen, and 732. horsemen: but here it is take for an vnceteine & infinite nomber.
[n] That is, to to depart that they couldе doe no harme: and this word, chap.16. 23. is called hell, where the deuils are chayned in obscuritie of darknes, 2. Pet. 2.4.
[o] Christ knew that he should better serue him being absent the with him.
[p] This was his own citie called Gadaris, which was in the countrey of Decapolis, & therefore Luke dissenteth not from Marke who writeth he preached in Decapolis. Mat.9.18. mar.5.21.
[q] Of the congregation of the Iewes.

44 When shee came behinde him, shee touched he r them of his garment, and immediatly her ffluie of blood stanched.
45 Then Jesus said, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?
46 And Jesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.
47 When the woman saw that she was not hid, she came trembling, and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediatly.
48 And he said vnto her, Daughter, bee of good comfort: thy s faith hath made thee whole: go in peace.)
49 While hee yet spake, there came one from the ruler of ỳ Synagogues house, which said to him, Thy daughter is dead: disease not the master.
50 When Jesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shalbe made whole.
51 And when he went into the house, he suffred no man to go in with him, saue Peter, and James, and John, and the father and mother of the maide.
52 And all wept, and sorowed for her: but he said, Weepe not: for she is not u dead, but sleepeth.
53 And they laught him to skorne, knowing that ỳ was dead.
54 So he x thrust them all out, and tooke her by the hand, and cryed, saying, Maide, arise.
55 And her spirit came againe, and she rose straight way: and he commanded to giue her meat.
56 Then her parents were astonied: but he commanded them that they should tel no man what was done.

CHAP. IX.

1 He sendeth out the twelue Apostles to preach. 7 Herode heareth tell of him. 11 He feedeth fiue thousand men with fiue loaues, and two fishes. 19 Diuerse opinions of Christ. 28 He transfigureth himselfe vpon the mount. 42 He deliuereth the possessed, 47 And teacheth his disciples to be lowlie. 54 They desire vengeance, but he reproueth them.

1 THen* called he the twelue disciples together, and gaue them power & authoritie ouer all diuils, and to heale diseases.
2 *And he sent them to preach the kingdome of God, and to cure the sicke.
3 And he said to them, a Take nothing to your iourney, neither *staues, nor scrip, neither bread, nor siluer, neither haue two coates.
4 And whatsoeuer house ye enter into, there abide, and b thence departe.
5 And whosoeuer will not receiue you, when ye go out of that citie, * shake from towne to towne.

r Being assured of the vertue & power of Iesus Christ, and not attributing any vertue to ỳ garment,

s Christ doeth not impute vnto vs the weakenes of our faith, but doth accept it, as though it were perfite.

t Meaning, the ruler of the Synagogue.

u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one mã to wake another out of his sleepe.

x He meaneth those which he found in ỳ house

Mat.10.1. mar.3.13.& 6.7. Mat. 10.7.8. mar.6.8.

a To the ende they might do their charge w greater diligẽce, when they had nothing to let them.

*Or, voddes.

b He willeth them not to tary long, but to preach

of the very c dust from your feete for a testimony against them.
6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.
7 ¶* Now Herode the Tetrarch heard of all that was done by him: and he doubted, because that it was saide of some, ỳ John was risen againe frõ ỳ dead:
8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.
9 Then Herod said, John haue I beheaded: who then is this of whome I heare such things? and he desired to see him.
10 ¶ *And when the Apostles returned, they told him what great things they had done. *Then he tooke them, and went aside into a solitarie place, nere to the citie called Bethsaida.
11 But when the people knew it, they followed him: and he receiued them, & spake vnto them of the kingdome of God, and healed them that had neede to bee healed.
12 *And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.
13 But he said vnto them, d Giue yee them to eate. And they said, Wee haue no mo but fiue loaues and two fishes, except wee should go, and buy meate for all this people.
14 For they were about fiue thousand men. Thẽ he said to his disciples, Cause thẽ to sit downe by fifties in a cõpany.
15 And they did so, and caused all to sit downe.
16 Then hee tooke the fiue loaues, & the two fishes, and loked vp to heauen, and e blessed them, and brake, & gaue to the disciples, to set before the people.
17 So they did all eate, & were satisfied: and there was taken vp of that remained to them, twelue baskets ful of broken meat.
18 ¶* And it came to passe as he was alone praying, his disciples were with him, & hee asked them, saying, Whome say the people that I am?
19 They answered, and said, John Baptist: and other say, Elias: and some say, that one of the olde Prophets is risen againe.
20 And he said vnto them, But whome saye ye that I am? Peter answered, & saide, The Christ of God.
21 And he warned, & commanded them, that they should tell f that to no man,
22 Saying, * The sonne of mã must suffer many things, and be reproued of ỳ Elders, & of the hie Priests & Scribes, & be slaine, and the third day rise againe.
23 ¶* And he said to them all, If any man will come after me, let him denie him selfe, and take vp his crosse g daily, and

c Which was a signe of detestation, & of ỳ vengeance which was prepared for such cõtemners of Gods benefits which are vnworthie that one should receiue a nie thing at their hands.

Mat.14.1. mar.6.14.

Mar.6.30.

Mat.14.13. mar.6.32.

Mat.14.15. mar.6.35. iohn.6.5.

d Christ forsaketh not them ỳ folow him, but sendeth them sufficient relief.

e Iohn saith, he gaue thankes, Iohn.6.11.

Mat.16.13. mar.8.27.

f For he knew best his conuenient time which was appointed for him to be manifested in.

Mat. 17.22. mar.8.31. Chap.14.27. mat.10.38. & 16.24. mar.8.34.

g For as one day followeth another, so doth one crosse folowe in the necke of another.

and

and followe me.
24 For whosoeuer will saue his life, shall
lose it: and whosoeuer shall lose his life
for my sake, the same shall saue it.
25 For what auaileth it a man, if he
winne the whole worlde, and destroy
him selfe, or lose him selfe?
26 * For whosoeuer shall be ashamed of
me, and of my wordes, of him shall the
Sonne of man be ashamed, when he
shall come in his glory, and in the glory
of the Father, and of the holy Angels.
27 * And I tell you of a sureté, there bee
some standing here, which shall not tast
of death, till they haue seene the [h] king-
dome of God.
28 * And it came to passe about an eight
dayes after those wordes, that he toke
Peter, and John, and James, & went
vp into a mountaine to pray.
29 And as he prayed, the facion of his
countenance was chaunged, and his
garment was white and glittered.
30 And beholde, two men talked with
him, which were Moses and Elias,
31 Which appeared in glorie, and tolde
of his departing, which he should ac-
complish at Ierusalem.
32 But Peter and they that were with
him, were heauie with sleepe, and whe
they awoke, they sawe his glorie, and
the two men standing with him.
33 And it came to passe, as they depar-
ted from him, Peter said vnto Iesus,
Master, it is good for vs to be here: let
vs therefore make three tabernacles,
one for thee, and one for Moses, & one
for Elias, and wist not what he said.
34 While he thus spake, there came a
cloude, and [k] ouershadowed them, and
they feared when they were entring
into the cloude.
35 * And there came a voyce out of the
cloude, saying, This is my beloued
Sonne, heare him.
36 And when the voyce was past, Iesus
was founde alone: and they kept it
close, & told no man in those dayes any
of those things which they had seene.
37 ¶ And it came to passe on the next day,
as they came downe from the moun-
taine, much people met him.
38 * And behold, a man of the company cri-
ed out, saying, Master, I beseeche thee,
behold my sonne: for he is all I haue.
39 And loe, a spirit taketh him, & sodein-
ly he cryeth, & he teareth him, that he fo-
meth, and with much paine departeth
from him, when he hath bruised him.
40 Now I haue besought thy disciples
to cast him out, but they could not.
41 Then Iesus answered, and said, [m] O
generation faithless, and crooked, how
long now shall I be with you, & suffer
you? bring thy sonne hither.
42 And whiles he was yet coming, [p] de-
uil rent him, & tare him: & Iesus re-
buked the vncleane spirit, & healed the
childe, and deliuered him to his father.
43 ¶ And they were all amaled at the
mightie power of God: and while they
all wondred at all things, which Iesus
did, he said vnto his disciples,
44 "Marke these wordes diligently: for
it shal come to passe, [p] the Sonne of ma
shalbe deliuered into the hands of men.
45 But they [q] vnderstood not that word:
for it was hid from them, so that they
could not perceiue it: and they feared
to aske him of that word.
46 ¶ * Then there arose a disputation a-
mong them, which of them shoulde be
the greatest.
47 When Iesus sawe the thoughts of
their hearts, he toke a litle childe, and
set him by him,
48 And said vnto [r] them, Whosoeuer recei-
ueth this litle child in my Name, recei-
ueth me: & whosoeuer shall receiue me,
receiueth him that sent me: for he that
is least among you all, he shalbe great.
49 ¶ * And Iohn answered and saide,
Master, we saw one casting out deuils
in thy Name, and we forbade him, be-
cause he followeth thee not with vs.
50 Then Iesus said vnto him, Forbid ye
him not: for he that is not against vs,
[s] is with vs.
51 ¶ And it came to passe, when the
[p] dayes were accomplished, that he
should be receiued vp, he settled himself
fully to goe to Ierusalem,
52 And sent messengers before him: and
they went & entred into a towne of the
Samaritans, to prepare him lodging.
53 But they would not receiue him, be-
cause his [t] behaiour was, as though
he would go to Ierusalem.
54 And when his disciples, James and
Iohn saw it, they said, Loude, wilt thou
that we commaunde, that fire come
downe from heauen, and consume the,
euen as * Elias did?
55 But Iesus turned about, and rebu-
ked them, and saide, [u] Ye knowe not of
what [x] spirit ye are.
56 For the sonne of man is not come to
destroy mens liues, but to saue them.
Then they went to another towne.
57 ¶ And it came to passe that as they
went in the way, a * certaine man said
vnto him, I will followe thee, Loud, whi-
therso euer thou goest.
58 And Iesus saide vnto him, The foxes
haue holes, and the birdes of the heauē
haue nests, but the Sonne of man hath
not whereon to lay his head.
59 But he said vnto another, Followe
me. And the same said, Loude, suffer me
first to go and [y] burie my father.
60 And Iesus saide vnto him, [z] Let the
dead bury their dead: but go thou and
preach the kingdome of God.
61 Then another said, I wil follow thee,
Loud: but let me first goe bid them fare
well, which are at mine house.
62 And Iesus said vnto him, No man [p]
putteth his hand to [p] plough, & looketh
backe, is apt to the kingdome of God.

Chap.17.33.
mar.10.39.
& 16.25.
mar.8.38.
2.tim.2.12.
Mat.16.28.
mar.9.1.
h Established & enlarged by the preaching of the Gospel.
Mat.17.1.
mar.9.2.
i That is, what issue he shoulde haue & how he should die.
k For otherwaies they had not bene able to comprehend his great maiestie.
Mat.3.17.
mar.1.11.
l They conceiled it till Christs resurrection, as Markewriteth.
Mat.17.14.
mar.9.17.
m Vnder the colour that his disciples could not heale the sicke man, he reproueth them, which woulde haue diminished his authoritie.

"Greeke, put these wordes into your eares.
n They were so blinded w̄ this opinion ȳ Christ should haue a tē poral kingdom, ȳ they would not vnderstād when he spake of his death.
Mat.18.1.
mar.9.33.34.
Mat.9.35.
o For asmuch as he letteth vs not & God is glorified by his occasiō
p Of his death, whereby he was exalted.
q Or face, or apparell: for they knewe he was a Iew, and as touching ȳ Samaritans opinion of ȳ Tēple, reade Ioh. 4.20. also they hated ȳ Iewes, because they differed from them in religion.
2.King.1.10.
r He reproueth their rath & carnal affection, which were led w̄ Elias spirit.
Mat.8.19.
s We must not folow Christ for riches & cōmodities, but prepare our selues to pouertie and to the crosse by his example.
t That is, till he be dead, and I haue done my duetie to him in burying him.
u We may not folow what seemeth best to vs, but onely Gods calling, and here by *dead* he meaneth those that are vnprofitable to serue God.
x To be hindered, or entangled with respecte of any worldly cōmodities, or trouble.

CHAP.

1 He sendeth the seuentie before him to preach, and giueth them a charge howe to behaue them selues. 13 He threatneth the obstinate. 21 He giueth thanks to his heauenly Father. 25 He answereth the Scribe that tempted him, 33 And by the example of the Samaritane sheweth who is a mans neighbour. 38 Martha receiueth the Lord into her house. 40 Marie is seruent in hearing his word.

Mat.10.1.
Mat.9.37.

1 AFter * these things, the Loyde appointed other seuentie also, and sent them, two & two before him into euery citie and place, whither he himselfe should come.

2 And he said vnto them, *a The haruest is great, but the b labourers are fewe: praye therefore the Loyde of the haruest to sende foorth labourers into his haruest.

3 Go your wayes: beholde, *I send you foorth as lambes among c wolues.

4 Beare no bagge, neither scrippe, nor shoes, * and d salute no man by the way.

5 *And into whatsoeuer house ye enter, first say, e Peace be to this house.

2.Kyng.4.29.

6 And if the f sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tarry stil, eating and drinking such things as by them shall be set before you: * for the labourer is worthie of his wages. Goe not from g house to house.

8 But into whatsoeuer citie ye shall enter, if they receiue you, h eat such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 But into whatsoeuer citie ye shall enter, if they will not receiue you, go your wayes out into the streets of the same, and say,

11 Euen the very * dust, which cleaueth on vs of your citie, we wipe of against you: notwithstanding know this, that the i kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodom, then for that citie.

13 * Wo be to thee, Chorazin: wo be to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting k in sackecloth and ashes.

14 Therefore it shalbe easier for Tyrus, l and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

Mat.10.8.
Mat.11.21.
Luke.13.31.
Mat.11.23.

16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seuentie turned againe with ioy, saying, Loyde, euen the deuils are subdued to vs through thy Name.

18 And he saide vnto them, I saw m Satan, like lightening, fall downe from heauen.

19 Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer all the power of the enemie, and nothing shall hurt you.

20 Neuertheles, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in n the spirit, and saide, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the o wise and learned, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said, All thinges are * giuen me of my Father: and p no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the q Sonne, and he to whome the Sonne will reueile him.

23 ¶ And he returned to his disciples, & saide secretly, * Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets and kinges haue desired to see those thinges, which ye see, and haue not seene them: and to heare those thinges, which ye heare, and haue not heard them.

25 ¶ * Then beholde, a certaine expounder of the Lawe stoode vp, and tempted him, saying, Maister, what shall I doe, to inherite eternall life?

26 And he said vnto him, What is written in the Lawe? how readest thou?

27 And he answered, and saide, * Thou shalt loue thy Loyde God with all thine * heart, and with all thy soule, and with all thy strength, & with all thy thought, * and thy neighbour as thyselfe.

28 Then he saide vnto him, Thou hast answered right: this do, and thou shalt liue.

29 But he willing to * iustifie him selfe, saide vnto Jesus, Who r is then my neighbour?

30 And Jesus answered, and sayde, A certaine man went downe from Jerusalem to Jericho, & fell among thieues, & they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And by s chance there came downe a certaine t Priest that same way, and when he sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come neere to the place, went & looked on him, and passed by on the other side.

m The power of Satan is beaten downe by the preaching of the Gospell.

Or, in his minde.

n He attributeth it to the free election of God, that the wise and worldlings know not the Gospell, and yet the poore base people vnderstand it.

o Christ is our onely meane to receiue Gods mercies by.

p Therefore we must esteeme him as the Fathers voyce hath taught vs, and not according to mans iudgement.

q In whome we see God as in his liuely image. *Mat.13.16.*

Mat.22.35.
mar.12.28.
Deut.6.5.
Leu.19.18.

Or, to approue him selfe as iust.

r For they coûted no man their neighbour, but their friend.

s For so it seemed to mans iudgement, although this was so appointed by Gods counsell & providence.

t He priuily noteth the great cruelte, which was among this people, & chiefly the gouernours.

i God did present himselfe vnto you by his messengers, & would haue reigned ouer you. Mat.11.21. k Which were the signes of repentance. l The mo benefits that God bestoweth vpon any people, ye more doth their ingratitude deserue to be punished. Mat.10.40. Ioh.13.20

ther side.
33 Then a certaine [u]Samaritane, as he iourneyed, came neere vnto him, and when he sawe him, he had compassion on him,
34 And went to him, and bounde vp his woundes, and powred in oyle & wine, and put him on his owne beaste, and brought him to an Inne, & made prouision for him.
35 And on the morrowe when he departed, he tooke out [x]two pence, and gaue them to the hoste, and saide vnto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will recompence thee.
36 Which nowe of these three, thinkest thou, was neighbour vnto him that fel among the theeues?
37 And he said, He that shewed mercie on him. Then saide Iesus vnto him, Goe, [y] and do thou likewise.
38 ¶ Nowe it came to passe as they wēt, that he entred into a certaine towne, and a certaine womā named Martha, receued him into her house.
39 And shee had a sister called Marie, which also sate at Iesus fēete, & hearde his preaching.
40 But Martha was combred about much seruing, and came to him, & said, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore, that she help me.
41 And Iesus answered, and saide vnto her, Martha, Martha, thou carest, and art [z]troubled about many things:
42 But one thing is needfull, Marie hath chosen the good part, [a]which shall not be taken away from her.

u This nation was odious to the Iewes.

x Which was about nine pence of sterling money.

y Help him that hath neede of thee although thou know him not.

z For she forgate the principall, which was to heare Gods worde.

a It was not meete that shee should haue bin drawen from so profitable a thing, whereunto she could not alwayes haue opportunitie.

CHAP. XI.

1 *He teacheth his disciples to pray.* 14 *He driueth out a deuill,* 15 *And rebuketh the blasphemous Pharises.* 28 *He preferreth the spiritual consinage.* 29 *They require signes and tokens.* 37 *He eateth with the Pharise, and reproueth the hypocrisie of the Pharises, Scribes and hypocrites.*

1 AND so it was, that as he was praying in a certaine place, whē he ceased, one of his disciples saide vnto him, Master, teach vs to praye, as Iohn also taught his disciples.
2 * And he said vnto thē, When ye pray, say, Our Father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will be done euen in earth, as it is in heauen:
3 Our daily bread giue vs [a]for the day:
4 And [b]forgiue vs our sinnes: for euen we forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill.
5 ¶ Moreouer he said vnto thē, [b] Which [c]of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friende, lende me three loaues?
6 For a friend of mine is come [d]out of the way to me, and I haue nothing to set before him:
7 And he within should answere, and saye, Trouble me not: the doore is now shut, and my children are with me in bed: I can not rise and giue them to thee.
8 I say vnto you, though he would not arise and giue him, because he is his friend, yet doutless because of his [e]importunitie, he would rise, and giue him as many as he needed.
9 * And I saye vnto you, Aske, and it shal be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.
10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.
11 * If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fishe, will he for a fishe giue him a serpent?
12 Or if he aske an egge, will he giue him a scorpion?
13 If ye then which are euill, can giue good giftes vnto your children, howe much more shal your heauenly Father giue [f] the holy Ghost to them, that desire him?
14 ¶ Then he cast out a deuil which was dumme: and whē the deuill was gone out, the dumme spake, and the people wondered.
15 But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils.
16 And others tempted him, seeking of him a signe from heauen.
17 But he knewe their thoughtes, and saide vnto them, * Euery kingdome deuided against it selfe, shalbe desolate, & an house deuided against an house, falleth.
18 So if Satan also be deuided against him selfe, howe shall his kingdome stande, because ye say that I cast out deuils through Beelzebub?
19 If I through Beelzebub cast out deuils, by whom do your [g]children cast them out? Therefore shall they be your iudges.
20 But if I by the [e]finger of God cast out deuils, doutless the kingdome of God is come vnto you.
21 When a strong man armed, keepeth his [f]palace, the things that he possesseth, are in [g]peace.
22 But when a stronger then he, commeth vpon him, and ouer commeth him: he taketh from him all his armour wherein he trusted, and deuideth his spoyles.
23 He that is not [h] with me, is against me: & he that gatheretth not with me, scatteretth.
24 * When the vncleane spirit is gone out of a man, he walketh through drie places, seeking [h] rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.
25 And when he commeth, he findeth it

Mat.6.9.

a Or euery day, or asmuch as is sufficient for this day.

b Or, pardon.

b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which wee demand.

c Or, in passing by the way.

c The chiefest thing that we can desire of God, is his holy Spirit. Mat. 12.25. mar. 3. 24.25.

d That is to say, your coniurers.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father & the Sōne is the holy Ghost: for so Matthewe doth interprete this place.

f The word signifieth an entrie of porche before an house.

g Or, safetie.

g They that doe not wholy apply themselues to destroy the kingdome of Satan, cannot be counted to be on Christes side, but are his aduersaries: howe much more is he against him that maketh open warre with him as Satan doeth. Mat. 12 43.

h To the intent ye might worke according to his malicious nature.

i More apt to receiue him then it was afore.
k If by infidelitie we turne backe from God, Satan hath greater power ouer vs thē he had before.
l He meanth an infinite nomber. *Hebr. 6.4,6. 2.pet.2,20.*
m Christ gaue her a priuie taūt for that she omitted the chief praise which was due vnto him: that was, that they are blessed in deed to whom he communicateth himselfe by his word. *Mat.12.38,39. Ionas.1.17. 1.King.10.1. 2.chro.9.1.*

swept and i garnished.
26 Then k goeth he, & taketh to him l seuen other spirits worse then him selfe: and they enter in, and dwell there, * so the last state of that man is worse then the first.
27 ¶ And it came to passe as hee sayde these things, a certaine woman of the company lifted vp her voyce, and sayde vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.
28 But he sayd, m Yea, rather blessed are they that heare the woyde of God, and keepe it.
29 ¶ * And when the people were gathered thicke together, hee began to saye, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of * Ionas the Prophet.
30 For as Ionas was a signe to the Ninenites, so shall also the Sonne of man be to this generation.
31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisedome of Solomon, and beholde, a greater then Solomon is here.
32 The men of Nineue shal rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Ionas: & behold, a greater then Ionas is here.

Ionas.3.5.

Chap.8.16. mat.5.15.mar.4.21.

33 ¶ * No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushel: but on a candlestick, that they which come in, may see the light.
34 * ¶ The light of the bodye is the n eye: therefore when thine eye is o single, then is thy whole body light: but if thine eye be euill, then thy bodie is darke.
35 Take herde therefore, that the light which is in thee, be not darkenes.
36 If therefore thy whole bodye shall be light, hauing no part darke, then shall al be light, euen as when a candle doeth light thee with the brightnes.
37 ¶ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.
38 And whē the Pharise sawe it, he marueiled that he had not first washed before dinner.
39 * And the Loyde saide to him, In deed ye Pharises make cleane the outside of the cuppe, and of the platter: but the inwarde parte is full of rauening and wickednes.
40 Ye fooles, did not he that made that which is without, make that which is within also?
41 Therfore, p giue almes of those things which are within, and behold, al things shalbe cleane to you.
42 But wo be to you, Pharises: for ye tythe the mynt and the rewe, and all

Mat.6.22.
n *Or candle.*
o Because it should guide & leade the body.
o Without spot or vice.

manner herbes, and passe ouer * iudgement and the loue of God: these ought ye to haue done, and q not to haue left the other vndone.
43 * Wo be to you, Pharises: for ye loue the vppermoste seates in the Synagogues, and greetings in the markets.
44 Wo be to you, Scribes and Pharises, hypocrites: for ye are as graues which r appeare not, and the men that walke ouer them, perceiue not.
45 ¶ Then answered one of the expounders of the Lawe, and saide vnto him, Maister, Thus saying thou puttest vs to rebuke also.
46 And he saide, Wo be to you also, ye interpreters of the Law: * for ye lade men with burdens grieuous to be bowne, & ye your selues touche not the burdens with one of your fingers.
47 Wo be to you: for ye s buylde the sepulchres of the Prophetes, and your fathers killed them.
48 t Truely ye beare witnes, and allowe the deedes of your fathers: for they killed them, & ye u build their sepulchres.
49 Therefore sayde the wisedome of God, I wil sende them Prophetes and Apostles, and of them they shall slaye & v persecute,
50 That the bloud of all the Prophetes, shed from the foundation of p woylde, may be required of this generation,
51 From the bloud of * Abel vnto p bloud of * Zacharias, which was slaine betweene the altar and the Temple: verely I saye vnto you, it shalbe required of x this generation.
52 Wo be to you, interpreters of the Lawe: for ye haue y taken away the keye of knowledge: ye entred not in your selues, and them that came in, ye forbade.
53 And as he said these things vnto thē, the Scribes and Pharises begame to vrge him sore, and to prouoke him to speake of many things,
54 Laying wayte for him, and seeking to catche something of his mouth, wherebythey might accuse him.

Mat.23.25.
p Christ here requireth two things: first that we come truely by our meate & drinke: & next, that we distribute part to the poore: for charity is the perfection of the Law.
q *Or, of that that you haue.*

r *Or, that which is iust and right.*
q He would not breake the very least commandement before all things were accomplished: but taught them to stick to the chiefest & not preferre the inferiour ceremonies which must quickely be abolished. *Chap. 20.46.mat. 23.6.mar.12.38.*
r Whose stinke and infection appeare not sodēly *Act.15.10.*
s Whereby you keep in remembrance the execrable deedes of your fathers.
t You shew your selues as great hypocrites as were your fathers, making men beleeue yee honor God, whē you dishonour him.
u They were more curious to buildē their graues, then to followe their doctrine.
v *Or, cruelly expell them. Gen.4.8. 2.Chro.24.21.*
x Because they were culpable of the same fault that their auncestours were.
y They hid and tooke away the pure doctrine and true vnderstanding of the Scriptures.

CHAP. XII.

1 *Christ commandeth to auoyde hypocrisie.* 4 *That we should not feare man but God.* 5 *To confesse his Name.* 10 *Blasphemie against the Spirit.* 14 *Not to passe our vocation.* 15 *Not to giue our selues to conetous care of this life,* 32 *But to righteousnes, almes, watching, patience, wisdome and concorde.*

1 IN * the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.
2 * For there is nothing couered, that shall not be reuealed: neither hid, that shall

Mat.10.5,6. mar.8.14.

Mat.10.26. mar.4.22.

shall not be knowen.
3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shall bee heard in the light: and that which ye haue spoken in the eare, in secrete places, shalbe preached on the * houses.
a Openly that al men may heare. *Mat.10.28.*
4 * And I say vnto you, my friends, bee not afrayed of them that kill the bodie, and after that are not able to doe ame more.
5 But I will forewarne you, whome ye shall feare: feare him which after hee hath killed, hath power to cast into hel: yea, I say vnto you, him feare.
6 Are not fiue sparowes bought for two farthings, and yet not one of them is forgotten before God?
7 Yea, and all the heares of your heade are nombred: feare not therefore: ye are more of value then manie sparowes.
8 * Also I say vnto you, Whosoeuer shal confesse me before men, him shall the Sonne of man confesse also before the Angels of God.
9 But he that shall denie me before men, shalbe denied before the Angels of God.
10 And whosoeuer shall speake a worde against the Sonne of man, it shall be forgiuen him: but vnto him, that b shal blaspheme the holy Ghost, it shal not be forgiuen.
11 * And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no c thought how, or what thing ye shal answere, or what ye shall speake.
12 For the holy Ghost shall teache you in the same * houre, what yee ought to say.
13 And one of the companie saide vnto him, Master bid my brother deuide the inheritance with me.
14 And hee sayde vnto him, Man, who made me a d iudge, or a deuider ouer you?
15 Wherefore he sayde vnto them, Take heede, and beware of couetousnes: e for though a man haue abundance, yet his life standeth not in his riches.
16 And he put forth a parable vnto them, saying, The * grounde of a certaine riche man brought forth fruites plentiously.
17 Therefore he thought with him self, saying, What shal I do, because I haue no roume, where I may lay vp my fruites?
18 And he said, This wil I do, I wil pull downe my barnes, and build greater, and therein wil I gather all my fruits, and my goodes.
19 And I will say to my soule, Soule, * thou hast much goods laid vp for many yeres: liue at ease, eate, drinke, and take thy pastime.
20 But God said vnto him, O fole, this night will they fetch awaye thy soule from thee: the who s shal those things be which thou hast prouided?

Chap.9.26. mat.10.32. mar.8.38. 2.tim.2.12.

b He that shall resist against the worde of God purposely, and against his conscience. *Mat.10.19. mar.13.11.*

c Be not so doutfull that you should be discouraged or distruft.

Or, moment.

d Christ chiefly came to be iudged, and not to iudge, notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1.Cor.6.1 e Christ condēneth the arrogancie of the riche worldlings, who as though they had God locked vp in the r coffers and barnes, set their whole felicitie in their goods, not considering that God gaue them life and also can take it away when he will.

Or, countrey. Eccles.11.19.

21 So is hee that gatheretheh riches to himselfe, and is not rich in f God.
22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shal eate: neither for your body, what ye shall put on.
23 The life is more then meate: and the bodie more then the rayment.
24 g Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and yet God feedeth them: how much more are ye better then fowles?
24 And which of you (h taking thought, can adde to his stature one cubite?
26 If ye then be not able to doe the least thing, why take yee thought for the remnant?
27 h Consider the lilies how they growe: they labour not, neither spin they: yet I say vnto you, that Solomon himself in all his royalte was not clothed like one of these.
28 If the God so clothe the grasse which is to day in the field, and to morowe is cast into the ouen, how much more will he clothe you, O ye of little fayth?
29 Therefore aske not what ye shall eate, or what ye shal drinke, neither stand in doubt.
30 For all such thinges the people of the worlde seeke for: and your Father knoweth that yee haue neede of these things.
31 But rather seeke yee after the kingdome of God, and all these things shal be ministred vnto you.
32 Feare not, little flock: for it is your Fathers pleasure, to giue you the k kingdome.
33 ¶ * Sell that ye haue, and give almes: make you bagges, which ware not old, a treasure that can neuer faile in heaue, where no thiefe commeth, neither moth corrupteth.
34 For where your treasure is, there wil your hearts be also.
35 ¶ * Let your lopnes be l gird about, and your lightes burning,
36 And ye your selues like vnto men that wait for their master, when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediately.
37 Blessed are those seruants, whom the Lord when he commeth shal finde waking: verely I say vnto you, hee will m gird himself e about, and make them to sit downe at table, and will come forth, and serue them.
38 And if he come in the seconde watche, or come in the thirde watche, and shall finde them so, blessed are those seruants.
39 * Howe understande this, that if the good man of the house had knowen at what houre the thiefe would e haue come, hee would e haue watched, and would not haue suffred his house to be digged through.

f To depend onely on his prouidence, knowing that he hath inough for al. *Mat.6.25. 1.pet.5.7. psal.55. 22.*

g He exhorteth vs to cast our care on God, and to submit ourselues to his prouidence.

h The liberalitie of God which shineth in the herbes & floures surmounteth all that man can do by his riches or force.

Or, make discourses in the aire.

i Which are but accessaries, & are cōmon as wel to the wicked men as to the godly.

k Which is the chiefest thing that can be giuē & therefore you cānot wāt those things which are of lesse importance. *Mat.6.20. 1.Tet.1.13.*

l Be in a readines to execute the charge which is committed vnto you.

m Because they did vse lōg garments, the maner was to girde or trusse them vp when they went about any busines. *Mat.24.43. reuel.16.15.*

40 Be ye also prepared therefore: for the
Sonne of man will come at an houre
when ye thinke not.
41 Then Peter saide vnto him, Master,
tellest thou this parable vnto vs, or euē
to all?
42 And the Lord saide, Who is a faith-
full stewarde, and wise, whom the ma-
ster shall make ruler ouer his houshold,
to giue them their [n] portion of meate in
season?
43 Blessed is that seruant, whome his
master when he commeth, shall finde so
doing.
44 Of a trueth I say vnto you, that he wil
make him ruler ouer all that he hath.
45 But if that seruant saye in his heart,
My master doeth deferre his cōming,
and shal beginne to smite the seruants,
and maidens, and to eate, and drinke, & c
to be drunken,
46 The master of that seruant will come
in a day when he thinketh not, and at
an houre when he is not ware of, & will
cut him of, and giue him his portion
with the vnbeleeuers.
47 ¶ And that seruant that knewe his
masters wil, and prepared not him self,
neither did according to his will, shalbe
beaten with many stripes.
48 But he that knewe it not, and yet did
commit things [o] worthie of stripes, shal
be beaten with fewe stripes: for vnto
whom soeuer [p] much is giuen, of him
shalbe much required, and to whome
men much committe, the more of him
will they aske.
49 ¶ I am come to put fire on the earth,
and what is my desire, if it be [r] alreadp
kindled?
50 Notwithstanding I must be [s] bapti-
zed with a baptisme, and howe am I
grieued, till it be ended?
51 * Thinke ye that I am come to giue
peace on earth? I tell you, nay, but ra-
ther debate.
52 For from henceforth there shalbe fiue
in one house deuided, three against two,
and two against three.
53 The father shalbe deuided against the
sonne, and the sonne against the father:
the mother against the daughter, & the
daughter against the mother: the mo-
ther in lawe against her daughter in
lawe, and the daughter in lawe, against
her mother in lawe.
54 ¶ * Then saide he to the people, Whē
ye see a cloude rise out of the West,
straightway ye saye, A showre cōmeth:
and so it is.
55 And when ye see ye South wind blow,
ye say, that it wilbe hoate: and it com-
meth to passe.
56 Hypocrites, ye can discerne the face of
the earth, and of the skie: but why dis-
cerne ye not this time?
57 Yea, and why iudge ye not of your
selues what is right?
58 ¶ * While thou goest with thine aduer-
sarie to the ruler, as thou art in ye way,
giue diligence in the way, that ye maiest
be [t] deliuered from him, least he bring
thee to the iudge, and the iudge deliuer
thee to the iapler, & the iapler cast thee
into prison.
59 I tell thee, thou shalt not departe
thence, till thou hast payed the vtmost
mite.

n The portion of seruants euery moneth was foure peckes of come, as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.
p To whome God hath giuen many graces.
q The Gospel is as a burning fire most vehement, which maketh a change of things through all the worlde.
r If there be great troubles & alterations vpon the earth, which things come not by the propriety of the Gospell, but through the wickednesse of man.
s He compareth his death to baptisme.

Mat.10.34.
Mat.16.2.

Mat.5.25.

t Though it be to thy losse and hinderance.

CHAP. XIII.

1 The cruelltie of Pilate. 2 We ought not to condemne al to be wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth the crooked woman, 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is, 23 Also that the nomber of them which shalbe saued, is small. 33 Finally he sheweth that no worldly policie or force can let the worke and counsel of God.

1 THere were certaine men present at
the same season, that shewed him
of the Galileans, whose blond Pi-
late had [a] mingled with their owne sa-
crifices.
2 And Jesus answered, and saide vnto
them, Suppose ye, that these Galileans
were [b] greater sinners then all the other
Galileans, because they haue suffred
such things?
3 I tell you, nay: but except [c] ye amende
your lines, ye shall all likewise perish.
4 Or thinke you that those eightēne, vp-
on whom the towre in [d] Siloam fell, &
slewe them, were [e] sinners aboue al men
that dwell in Jerusalem?
5 I tell you, nay: but except ye amende
your lines, ye all shall likewise perish.
6 ¶ He spake also this parable, A certain
man had a fig trē planted in his vine-
yarde: and he came and sought fruite
thereon, and found none.
7 Then said he to the dresser of his vine-
yarde, Behold, [f] this thē peere haue
I come and sought fruite of this figge
tree, and finde none: [g] cut it downe: why
kēpeth it [g] also the ground baren?
8 And he answered, and saide vnto him,
Lorde, let it alone this peere also, till I
digge roundе about it, and dung it.
9 And if it beare fruite, well: if not, then
after thou shalt cut it downe.
10 ¶ And he taught in one of the Syna-
gogues on the Sabbath day.
11 And behold, there was a womā which
had a [h] spirit of infirmitie eightēne
peres, & was [i] bowed together, & could
not lift vp her selfe in any wise.
12 When Jesus sawe her, he called her to
him, and said to her, Woman, thou art
[k] loosed from thy disease.
13 And he laid his hands on her, and im-
mediatly she was made straight again,
and glorified God.
14 And the ruler of the Synagogue an-
swered with indignation because that
Jesus had healed on the Sabbath day,

a He murthered them as they were sacrificing: & so their blood was mingled w the blood of the beastes which were sacrificed.
b For the Iewes tooke occasion hereby to condemne them as most wicked mē.
c He warneth them rather to consider their owne estate, then to reproue other mens.
d Which towre stoode by the riuer Siloe or fishpoole in Ierusalē
[e] *Or, detters.*
e By this similitude is declared the great patiēce that God vseth toward sinners in looking for their amendement: but this delay auayleth them nothing, when they still remaine in their corruption.
f We see our state, if we bring not forth fruite.
g For both it is vnfruitfull it selfe, and doeth hurt to the ground where it groweth.
h Whome Satan had stroken with a disease, as the spirit of couetousnesis is that spirit, that maketh a man couetous.
i As they are, whose sinewes are stronke.
[k] *Or, set at libertie out of Satans bands.*

and

and said vnto the people, There are sixe
dayes in which men ought to worke:
in them therefore come and be healed,
and not on the Sabbath day.
25 Then answered him the Lord, & sayd,
Hypocrite, doeth not euery one of you
on the Sabbath day loose his oxe or his
asse from the stall, and leade him away
to the water?
16 And ought not this daughter of A-
braham, whom Satan had bound, lo,
eighteene yeeres, e be loosed from this
bond on the Sabbath day?
17 And when he said these things, all his
aduersaries were ashamed: but all the
people reioyced at all p excellent things,
that were done by him.
18 ¶ * Then said he, What is * the k king-
dome of God like? or whereto shall I
compare it?
19 It is like a graine of mustard seede,
which a man tooke & sowed in his gar-
den, and it grewe, & waxed a great tree,
and p foules of the heauen made nestes
in the branches thereof.
20 ¶ And againe he saide, Whereunto
shall I liken the kingdome of God?
21 It is like leauen, which a woman
tooke, and hid in three peckes of floure,
till all was leauened.
22 ¶ * And he went through all cities and
townes, teaching, and iourneying to-
wards Ierusalem.
23 Then said one vnto him, Lord, are there
fewe that shalbe sayed? And he said vn-
to them,
24 * l Striue to enter in at the strait gate:
for many, I say vnto you, will seeke to
enter in, and shall not be able.
25 When the good man of the house is
risen vp, and hath shut to the doore, and
ye begin to stand without, & to knocke
at the doore, saying, Lord, Lord, open to
vs, and he shal answere & say vnto you,
I know you not whence ye are,
26 m Then shal ye begin to say, We haue
eaten and drunke in thy presence, and
thou hast taught in our streetes.
27 But he shal say, I tell you, I know
you not whence ye are: * depart from
me, all ye workers of iniquitie.
28 There shalbe weeping and gnashing
of teeth, when ye shall see Abraham and
Isaac, and Iacob, and all the Prophets
in the kingdome of God, & your selues
thrust out at doores.
29 Then shal come many from the n East,
and from the West, & from the North,
and from the South, and shall sit at ta-
ble in the kingdome of God.
30 * And behold, o there are last, which
shall be first, & there are first, which shall
be last.
31 The same daye there came certaine
Pharises, and said vnto him, Depart,
and goe hence: for Herode wil kill thee.
32 Then sayd he vnto them, Goe ye and
tell that fore, Beholde, I p cast out de-
mils, and will heale still q to day, and to
morowe, and the third day r I shall be
* perfected.
33 Neuertheleste I must walke to day,
and to morowe, and the day following:
for it cannot be, that a Prophet s should
perish out of Ierusalem.
34 * t O Ierusalem, Ierusalem, which kil-
lest the Prophets, and stonest them that
are sent to thee, howe often would I
haue gathered thy children together, as
the henne gathereth her brode vnder
her wings, and ye would not!
35 Behold, your t house is left vnto you
desolate: and verely I tel you, ye shall
not see me vntil the time come that ye
shall say, u Blessed is he that commeth
in the name of the Lord.

Mat.23.37.
mar.4.38.
k By these similitudes he shewed the the increase, whereby God augmenteth his kingdome, contrary to al mens opinions.
Mat.9.35.mar.6.6
Mat.7.13.
l We must endeuour, and cut of all impediments, which may let vs.
m He warneth the Iewes, that they deprue not themselues by their owne negligence of that saluation, which was offred vnto them.
Psal.6.8.
mat.7.23.& 25.41.
n The people which then were strangers.
Mat.8.30.& 10.16.mar.10.31.
o Christ cutteth of the vaine confidence of the Iewes, who gloryed in that, that God had chosen them for his people: yet they obeyed him not according to his word.
p Neither the enuie of the Pharises, who would haue put him in feare of Herod, nor yet any policy of man could stay him from that office which God had inioyned him.
q Meaning a litle while.
r By Christes death we are made perfect for euer.
s He noteth their malice, which by all meanes fought his death more then did the tyrant, of whome they willed him to beware.
Mat.23.37.
t Christ foretelling the destruction of the Temple, and of their whole policie.
u When your owne conscience shal reproue you and cause you to confesse that which ye nowe denie, which shalbe when you shall see me in my maiestie.

CHAP. XIIII.

1 Iesus eateth with the Pharise, 4 Healeth the dropsie vpon the Sabbath, 8 Teacheth to be lowly and to bidde the poore to our table. 15 He telleth of the great supper. 28 He warneth them that wil followe him, to lay their accounts before, what it wil cost them. 34 The salt of the earth.

1 AND it came to passe that when he
was entred into the house of one
of the chiefe Pharises on the Sab-
bath day, to * eate bread, they watched
him.
2 And behold there was a certaine man
before him, which had the dropsie.
3 Then Iesus answering, spake vnto the
expounders of the law, and Pharises,
saying, Is it lawfull to heale on the
Sabbath day?
4 And they held their peace. Then hee
tooke him, and healed him, and let him
goe,
5 And answered them, saying, Which of
you shal haue an asse, or an oxe fallen into
a pitte, and will not straightway pull
him out on the Sabbath day?
6 And they could not answere him a-
gaine to those things.
7 ¶ Yee spake also a parable to the
ghests, when he marked how they chose
out the chiefe roomes, and sayde vnto
them,
8 a When thou shalt be bidden of any
man to a wedding, sette not thy sele
downe in the chiefest place, lest a more
honourable man then thou, be bidden
of him,
9 And he that bade both him and thee,
come, and saye to thee, Give this man
roome, and thou then begin with shame
to take the lowest roome.
10 * But when thou art bidden, goe and
sitte downe in the lowest roome, that
when he that bade thee, commeth, hee
may say vnto thee, Friend, sitte vp hier:
then shalt thou haue worship in the
presence of them that sitte at table with
thee.
11 * For whosoeuer exalteth himselfe, shal
be brought lowe, and he that humbleth

Or make an end.
Or, take his refection.
a He reproueth their ambition, which desire to sit in the hiest places.
Prou.25.6.
Chap.18.14.
mat.23.12.

him sette, shalbe exalted.

12 ¶ Then [a] said he also to him that had bidden him,* When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the riche neighbours, lest they also bid thee againe, and a recompence be made thee.

13 But when thou makest a feast, cal the poore, the mained, the lame, and the blinde,

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Howe when one of them that sate at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him,* A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are nowe ready.

18 But they all with one minde began to make excuse: The first said vnto him, I haue bought a farme, and I must needs goe out & see it: I pray thee haue me excused.

19 And another said, I haue bought fiue yoke of oxen, and I go to proue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I can not come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angry, and sayde to his seruant, [d] Goe out quickly into the places and stretes of the citie, and bring in hither the poore, and the mained, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master said to the seruant, Go out into the [e] hie wayes, and hedges, and [f] compel them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidde, shal taste of my supper.

25 Howe there went great multitudes with him, and he turned and said vnto them,

26 * If any man come to me, and [g] hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple.

27 * And whosoeuer beareth not his crosse, and commeth after me, can not be my disciple.

28 For which of you minding to build a towre, sitteth not downe before, and [h] counteth the cost, whether he haue sufficient to perfoume it,

29 Lest that after he hath laide the foundation, and is not able to perfoume it, all that beholde it, beginne to mocke him,

30 Saying, This man beganne to build, and was not able to make an ende.

31 Or what king going to make warre against another king, sitteth not downe first, and taketh counsel, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or else while he is yet a great way of, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer he be of you, that [i] forsaketh not all that he hath, he can not be my disciple.

34 * Salt is good: [k] but if salt haue lost his sauour, wherewith shal it be [l] salted?

35 It is neither meete for the lande, nor yet for the dunghil, but men cast it out. He that hath eares to heare, let him heare.

Mat.22.1.
reuel.19.9.
c He casteth the Iewes in the teeth with their ingratitude, which would not eate of those holy meates of Gods worde, which was presented vnto thé, and whereunto they were bid a long time before.
d Here is signified the calling of the Gentiles.
e God will rather receiue all the rascall people of the world to his banket, then thé which are vnthankfull.
f This cōpulsion commeth of ỳ power of Gods worde, after that his worde hath bene preached.
Mat.10.37.& 16.24.
g That is, he ỳ casteth not off al affections & desires which draw vs from Christ.
Chap.9.23.
mat.16.24.
mar.8.34.
h He that will professe ỳ Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise: neither yet when he hath taken it in hand, in any case forsake it.
i He that is not persuaded to leaue all at euery houre to bestow him selfe frankly in Gods seruice.
Mat.5.13.
mar.9.50.
k If they that should season others, haue lost it them selues, where should a man recouer it?
l Or, seasoned.

CHAP. XV.

1 The Pharises murmure because Christ receiueth sinners. 4 The louing mercie of God is openly set foorth in the parable of the hundreth sheepe. 7 Ioy in heauen for one sinner. 12 Of the prodigall sonne.

1 THen resorted vnto him al the Publicanes, and sinners, to heare him.

2 Therefore the Pharises & Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

4 * What man of you having an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernes, and go after that which is lost, vntil he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioye.

6 And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioye shall be in heauen for one sinner that commeth, more then for ninetie and nine [a] iust men, which néede none amendement of life.

8 Either what woman having ten [b] pieces of siluer, if she lose one piece, doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when shee hath found it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that commeth.

11 ¶ He said moreouer, A certaine man had two sonnes.

12 And the ponger of them said to his father, Father, giue me the [c] portion of the goods that falleth to me. So hee deuided vnto them his substance.

13 So not long after, when the ponger sonne

Mat.18.12.
a Which iustifie them selues, and knowe not their owne faultes.
b The worde is *drachma*, which is somewhat more in value then fiue pence of olde sterling money, and was equall with a Romane penie.
c This declareth that we ought not to desire to haue our portion separate frō God, except we wil lose all.

some had gathered al together, he toke his iourney into a farre countrey, and there he wasted his goodes with [d] riotous liuing,
14 Now when he had spēt all, there arose a great dearth throughout that land, & he began to be in necessitie.
15 Then he went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.
16 And he would fayne haue filled his belly with the huskes, that the swine ate: [e] but no man gaue them him.
17 Then he came to himselfe, and sayde, How many hyred seruants at my fathers haue bread enough, and I die for hunger!
18 I will rise & go to my father, and say vnto him, Father, I haue sinned against [f] heauen, and before thee,
19 And am no more worthy to bee called thy sonne: make me as one of thy hired seruants.
20 So hee arose and came to his father, and when he was yet a [g] great way off, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him.
21 And the sonne said vnto him, [h] Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.
22 Then the father sayd to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hande, and shoes on his feete,
23 And bring the fat calfe, and kill him, & let vs eate, and be merie.
24 For this my sonne was dead, and is alue again: and he was lost, but he is found. And they began to be merie.
25 Now the [i] elder brother was in the field, & when he came and drew nere to the house, he heard melodie, and dauncing,
26 And called one of his seruants, and asked what those things meant.
27 And he sid vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because hee hath receyued him safe and sound.
28 Then he was angrie, and would not go in: therefore came his father out and intreated him.
29 But he answered and saide to his father, Lo, these many yeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid that I might make merie with my friendes.
30 But when this thy sonne was come, which hath deuoured thy goodes with harlots, thou hast for his sake killed the fat calfe.
31 And he said vnto him, [k] Sonne, thou art euer wi h me, and al that I haue, is thine. It was meete & we should make merie, and be glad: for this thy brother was dead, and is alue again; and he was lost, but he is found.

d The Greeke word signifieth so to waste al, that a man reseruetth nothing to himselfe.

e For no man had pitie vpon him.

f That is, against God.

g God preueneth vs and heareth our gronings before we cry to him.

h He was touched with the feeling of his sinne, & therefore was ashamed thereof, & heauie in heart.

i God reproueth the enuie of such as grudge when God receiueth sinners to mercy.

k Thy part, which art a Iew, is nothing diminished by that that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his bodie and blood to life euerlasting.

CHAP. XVI.

1 *Christ exhorteth his to wisdome and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reproueth the couetousnes & hypocrisie of the Pharises. 16 Of the ende and force of the Lawe. 18 Of the holy state of marriage. 19 Of the rich and Lazarus.*

1 AND hee sayde also vnto his disciples, [a] There was a certaine riche man, which had a steward, and hee was accused vnto him, that he wasted his goods.
2 And he called him, and said vnto him, Howe is it that I heare this of thee? Giue an accounte of thy stewardship: for thou mayest be no longer stewarde.
3 Then the stewarde saide within himselfe, What shall I doe: for my master will take away from mee the stewardship? I can not digge, and to beg, I am ashamed.
4 I know what I will do, that when I am put out of the stewardship they may receyue me into their houses.
5 Then called hee euery one of his masters detters, & said vnto the first, How much owest thou vnto my master?
6 And he said, An hundreth measures of ople. And he said to him, Take thy writing, and sit downe quickely, and write fiftie.
7 Then said he to another, Howe much owest thou? And hee sayde, An hundreth measures of wheat. Then he said to him, Take thy writing, and write foure score.
8 And the Lord commended [b] the vniust steward, because hee had done wisely. Wherefore the children of this worlde are in their generation wiser then the children of light.
9 And I say vnto you, Make you frieds [c] with the riches of iniquitie, that when ye shal want, they may receiue you into euerlasting habitations.
10 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.
11 If then ye haue not bene faythfull in [d] wicked riches, who will trust you in the true treasure?
12 And if ye haue not bene faythfull in [e] another mans goods, who shall giue you that which is [f] yours?
13 * No seruant can serue two masters: for either he shall hate the one, and loue the other: or else hee shall leane to the one, and despise the other. Ye cannot serue God and riches.
14 All these things heard the Pharises also which were couetous, and they [g] mocked him.
15 Then he said vnto them, Ye are they, which [h] iustifie your selues before men:

a Christ teacheth hereby, that like wise as he which is in authority & hath riches, if he get friends in his prosperitie, may be relieued in his aduersitie: so our liberalitie towardes our neighbour shall stand vs in such stead at the day of iudgement, that God will accept it as done vnto him.

b God, who doeth here represent the master of the house, doth rather cōmend the prodigal wast of his goods, and the liberal giuing of the same to the poore, then the strait keeping & hording of the.

c That is, either wickedly gotten or wickedly kept or wickedly spent: & hereby we be warned to suspect riches which for ꝯ most part are an occasion to their possessours of great wickednes.

d They which cannot well bestow worldly goodes, will bestow euill spiritual treasures: & therefore they ought not to be committed vnto them.

e As are riches and such like things, which God hath giuen not for your Christ calleth the gifts which he giueth vnto vs, ours. *Mat. 6. 24.*

f Because they iudged no man happy, but those that were rich.

g Which loue outward appearance, and vaine glorie.

h Which iustifie selues onely, but to bestow vpon others.

but God knoweth your hearts: for that which is highly estemed amog men, is abomination in the sight of God.
16 *The Law and the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, & euery man [i] preasseth into it.
17 * Now it is more eaſi that heauen & earth should passe away, then that one title of the Law should fall.
18 ¶ Whosoeuer putteth away his wife, and marieth another, committeth adulterie: and whosoeuer marieth her that [k] is put away from her husband, committeth adulterie.
19 ¶ There was a [l] certaine riche man, which was clothed in purple and fine linen, and fared well and delicately euery day.
20 Also there was a certaine begger named Lazarus, which was laied at his gate full of soores,
21 And desired to be refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his soores.
22 And it was so that the begger dyed, & was caried by the Angels into [m] Abrahams [o] bosome. The riche man also died and was buried.
23 And being in hell in tormentes, he lift vp his eyes, and sawe Abraham afarre of, and Lazarus in his bosome.
24 Then he cried, & saide, Father Abraham, haue mercie on me, & send Lazarus that he may dippe the tip of his [o] finger in water, and cole my tongue: for I am tormented in this flame.
25 But Abraham said, [p] Sonne, remember that thou in thy life time receiuedst thy *pleasures, and likewise Lazarus *paines: now therfore is he comforted, and thou art tormented.
26 Besides all this, betwene you and vs there is a great [q] gulfe set, so that they which would go from hence to you, can not, neither can they come from thence to vs.
27 Then he said, I pray thee therfore father, that thou wouldest sende him to my fathers house,
28 (For I haue fiue brethren) that he may testifie vnto them, least they also come into this place of torment.
29 Abraham saide vnto him, They haue Moses and the [q] Prophets: let them [r] heare them.
30 And he said, Nay, father Abraham: but if one came vnto them frō the dead, they will amend their liues.
31 Then he said vnto him, If they heare not Moses and the Prophets, neither wil they be perswaded, though one rise from the dead againe.

CHAP. XVII.

Christ teacheth his disciples to auoyde occasions of offence, 3 One to forgiue another. 5 VV e ought to pray for the increase of fayth. 6 He magnifieth the vertue of fayth, 10 And sheweth the vnabilitie of man, 11 Healeth ten leapers, 20 Speaketh of the latter dayes, & of the end of the world.

1 THen said he to the disciples, * It can not be auoided, but that offences will come, but wo be to him by whō they come. *Mat. 18.7. mar. 9. 42.*
2 It were better for him that a greate millstone were hanged about his necke, and that he were cast into the sea, then that he should [a] offend one of these litle ones.
3 ¶ Take heed to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.
4 * And though he sinne against thee [b] seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgiue him.
5 ¶ And the Apostles said vnto the Lord, Increase our fayth.
6 And the Lord said, * If ye had fayth as much as is [c] a graine of mustard seed, and should say vnto this mulberie tree, [d] Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you. *Mat. 17. 20.*
7 ¶ Who is it also of you, that hauing a seruaunt ploughing or feeding cattell, would say vnto him by and by, when he were come from the field, Go and sit downe at table?
8 And wouldde not rather say to him, [e] Dresse wherewith I may suppe, and girde thy selfe, and serue me, till I haue eaten and drunken, and afterward eate thou, and drinke thou?
9 Doeth he thanke that seruant, because he did that which was commaunded vnto him? I trow not.
10 So likewise ye, when ye haue done all those things, which are comanded you, say, We are [f] vnprofitable seruants: we haue done that which was our duetie to doe.
11 ¶ And so it was when he went to Ierusalem, that he passed though the mids of Samaria and Galile.
12 And as he entred into a certain town, there mette him ten men that were leapers, which stod a farre of.
13 And they lift vp their voices & sayde, Iesus, Master, haue mercie on vs.
14 And when he sawe them, he sayde vnto them, * Go, shewe your selues vnto the [g] Priests. And it came to passe, that as they went, they were clensed.

a That is, to turn him backe from the knowledge of God, and his saluation.
Mat. 18. 21.
b That is, many times: for by a certaine number hee meaneth an vncertaine.
c That is, if they had neuer so litle of pure and perfite fayth.
d Meaning, they should do wonderful and incredible things.
e Hereby is declared that it is not inough to do a piece of our duety for a time, but also we must continue to the ende.
f For God receyueth nothing of vs, whereby he should stand bound vnto vs.
Leuit. 14. 2.
g To whome it did appertein to iudge of the leprosie, Leu. 14. 2. & hereby also ye priests shoulde haue no occasiō to grudge, or

15 Then

p In calling him sonne, he taunteth his vaine boasting, who in his life vaunted himselfe to be the sonne of Abraham: warning vs also hereby how litle glorious titles auaile. [n] *Or, good thing.* [o] *Or, emill thing.* [p] *Or, swallowing pit.* q Which declareth that it is to late to be instructed by the dead, if in their life time they cannot profite by the liuely worde of God. r As fayth commeth by Gods worde, so is it mainteyned by the same. So that neyther we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the worde of God is sufficient to life eaerlasting.

to come, as our capacitie is able to comprehend it.

15 Then one of them, when he saw that he was healed, turned backe, and with a loude voice praised God,
16 And fell downe on his face at his feete, and gaue him thankes: and he was a Samaritan.
17 And Iesus answered, and saide, Are there not ten cleansed? but where are the h nine?
18 There are none found that returned to giue God praise, saue this stranger.
19 And he saide vnto him, Arise, goe thy way, thy faith hath made thee whole.
20 ¶ And when he was demaunded of the Pharises, when the kingdome of God should come, he answered them, & saide, The kingdome of God commeth not i with obseruation.
21 Neither shall men say, Lo here, or loe there: for behold, the kingdome of God is k within you.
22 And he saide vnto the disciples, The dayes will come, when ye shal desire to see l one of the dayes of the Sonne of man, and ye shall not see it.
23 * Then they shall say to you, Beholde here, or beholde there: but goe not thither, neither followe them.
24 For as the lightening that lightenethout of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his m day.
25 But first must he suffer many things, and be reproued of this generation.
26 * And as it was in the n dayes of Noe, so shall it be in the dayes of the Sonne of man.
27 They ate, they drauke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.
28 * Likewise also, as it was in the daies of Lot: they ate, they drauke, they bought, they solde, they planted, they built.
29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.
30 After these ensamples shall it be in the day when the Sonne of man shall be reuealed.
31 At that day he that is vpon the o house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.
32 * Remember Lots wife.
33 * Whosoever will seeke to saue his soule, shall lose it: and whosoever shall lose it, p shall get it liue.
34 * I tell you, in that night there shalbe two in one q bed: the one shalbe receiued, and the other shalbe left.
35 Two women shall be grinding together: the one shalbe taken, and the other shalbe left.
36 Two shall be in the field: one shall be

h He noteth hereby their ingratitude, & that the greatest part neglect ỳ benefits of God.
i It cannot be discerned by any outward shew, or maiesty, wherby it might the rather be knowen.
*Or, among you.
k Either by reason of ỳ worde of God, which is receiued by faith, or that the Messias whom they sought as absent, is now present, euen within their own dores, & yet they know him not, Ioh. 1. 11.
l He speaketh of his first cõming into the world.
Mat. 24. 23. mar. 13. 21.
m Meaning his second cõming, wherein he shall appeare in glory.
Gen. 7. 5. mat. 24. 38. 1. pet. 3. 20.
n When men contemned the iudgement of God, wherewith they were before menaced.
Gen. 19. 24.
o We must forget that which we haue left behind vs, to the end, that we may the better folow our heauenly vocation.
Gen. 19. 26. Chap. 9. 24. & 16. 25. mat. 10. 39. mar 8. 35. ioh. 12. 25.
p This corporall death shal engender life euerlasting.
Mat. 24. 40. 41.
q He meaneth that no band or conjunction is so strait ỳ should stay vs.

received, and an other shalbe left.
37 And they answered, and saide to him, Where, Loide? And he said vnto them, r Wheresoeuer the bodie is, thither will also the Egles resorte.

Mat 24. 28.
r Nothing can hinder the faithful to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birdes about a carion.

CHAP. XVIII.

2 By the example of the widow, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the waye to be saued, and what things let. 29 The rewarde promised to his, 31 And of the crosse.

1 AND a he spake also a parable vnto them, to this ende, that they ought alwayes to pray, & not to b waxe faint,
2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.
3 And there was a widowe in that citie, which came vnto him, saying, c Do me iustice against mine d aduersarie.
4 And he wouldе not for a time: but afterward he said with him self, Though I feare not God, nor reuerence man,
5 Yet because this widow troubleth me, I will doe her right, least at the last thee come and make me weare.
6 And the Lord said, Heare what the vnrighteous iudge saith.
7 Nowe shal not God auenge his elect, which crye dayе and night vnto him, yea, though e he suffer long for them?
8 I tell you he wil auenge them quickly: but when the Sonne of mã commeth, shal he finde faith on the earth?
9 ¶ He spake also this parable vnto certaine which trusted in them selues that they were iust, and despised other,
10 Two men went vp into the Temple to praye: the one a Pharise, and the other a Publicane.
11 The Pharise f stood and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.
12 I fast twise in the weeke: I giue tithe of all that euer I possesse.
13 But the Publicane standing afarre of, wouldе not lift vp so much as his g eyes to heauen, but smote his breast, saying, O God, bee merciful to mee a sinner.
14 I tell you, this man departed to his house iustified, h rather then the other: * for euery man that exalteth him selfe, shalbe brought lowe, and he that humbleth himselfe, shalbe exalted.
15 ¶ * Thei brought vnto him also babes, that he should touche them. And when his disciples saw it, they rebuked them.
16 But Iesus called i them vnto him, and sayd, Suffer ỳ babes to come vnto

Eccliu. 18. 22. rom. 12. 12. 1. thess. 5. 17.
a The Greeke word signifieth not to shrinke backe, as cowardsdo in war, or to giue place in afflictions or dangers.
Or, auenge me.
b Who pleadeth against me.

c And seeme slow in reuenging their wrõgs
d Where by he declared his pronde and disdainefull heart.
e These were signes of an humble and lowlye heart.
Or, and not the other.
Chap. 14. 11. mat. 23. 12. Mat. 19. 13. mar. 10. 13.
f The word signifieth young sucking babes which they carried in their armes.
g He meaneth the nourses or them that bare the babes, whome the Apostles rebuked.

me, and forbid them not: for of [h] such is the kingdome of God.
17 Verely I say vnto you, whosoever receiueth not the kingdome of God as [i] a babe, he shall not enter therein.
18 * Then a certaine ruler asked him, saying, Good master, what ought I to do, to inherite eternall life?
19 And Jesus said vnto him, Why callest thou me [k] good? none is good, saue one, euen God.
20 Thou knowest the commãdements, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnes: Honour thy father & thy mother.
21 And he saide, All these haue I kept from my youth.
22 Nowe when Jesus heard that, he saide vnto him, Yet lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, & come, followe me.
23 But when he heard those things, he was very heauie: for he was marueilous rich.
24 And when Jesus saw him sorowfull, he said, With what difficultie shal they that haue riches, enter into the kingdome of God?
25 Surely it is easier for a "camel to goe through a needles eye, then for a riche mã to enter into the kingdom of God.
26 Then saide they that heard it, And who then can be saued?
27 And he saide, The things which are vnpossible with men, are [l] possible with God.
28 ¶ * Then Peter said, Lo, we haue left all, and haue followed thee.
29 And he said vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,
30 Which shall not receiue [m] much more in this world, and in the world to come life euerlasting.
31 ¶ * Then Jesus tooke vnto him the twelue, and saide vnto them, Beholde, We goe vp to Jerusalem, & all thinges shall be fulfilled to the Sonne of man, that are written by the Prophets.
32 For he shalbe deliuered vnto the Gẽtiles, and shall be mocked, and shall be spitefully entreated, and shall be spitted on.
33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.
34 But they vnderstoode none of these things, and this saying was hid from thẽ, neither perceiued they the thinges, which were spoken.
35 ¶ * And it came to passe, that as he was come neere vnto Jericho, a certaine blinde man sate by the way side begging.
36 And when he heard the people passe by, he asked what it meant.
37 And they said vnto him, that Jesus of Nazaret passed by.
38 Then he cried, saying, Jesus [p] Sonne of Dauid, haue mercie on me.
39 And they which went before, rebuked him, that he should hold his peace, but he cryed much more, [q] "Sonne of Dauid, haue mercie on me.
40 And Jesus stoode still, and commanded him to be brought vnto him. And when he was come nere, he asked him,
41 Saying, What wilt thou that I doe vnto thee? And he saide, Lorde, that I map receiue my sight.
42 And Jesus saide vnto him, Receiue thy sight: thy faith hath saued thee.
43 Then immediately he receiued his sight, & followed him, * praising God: & all the people, when they saw this, gaue praise to God.

CHAP. XIX.

a Of Zaccheus. 12 The ten pieces of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 He cheseth out the marchants, 47 And his enemies seeke to destroy him.

1 NOwe when Jesus entred & passed through Jericho,
2 Beholde, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was riche.
3 And he sought to see Jesus, who he should be, and could not for the preasse, because he was of a lowe stature.
4 Wherefore he ran before, & climed vp into a wilde figge tree, that he might see him: for he should come that way.
5 And when Jesus came to the place, he looked vp, and sawe him and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.
6 Then he came downe haستily, and receiued him ioyfully.
7 And when all they saw it, they murmured, saying, that he was gone in to lodge with a "sinfull man.
8 And Zaccheus stood forth, and saide vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by [r] forged cauillation, I restore him foure fold.
9 Then Jesus said to him, This day is saluation come vnto this [a] house, forasmuch as he is also become the [b] sõne of Abraham.
10 * For the Sonne of man is come to seeke, and to saue that which was lost.
11 And whiles they heard these things, he continued and spake a parable, because he was nere to Jerusalem, & because also they thought that the kingdome of God should shortly appeare.
12 He said therefore, * A certaine noble

h He comprehendeth aswell them that are infants of age, as them also, which are like vnto infants in simplicitie and plainesse.
i Signifiying that they ought to lay aside all malice and pride.
Mat.19.16. mar.10.17.
k Because commonly they abused this word, Iesus sheweth him that he could not confesse him to bee good, except also he acknowledged that he was of God.
Exo.20.14.
l For he so gouerneth the hearts of his, that their riches doe not blinde them.
Mat.19.27. mar.10.28.
m The litle that a man hath with the grace of God, is an hundreth fold better then all the abundance that one can haue without him: but the chief recompence is in heauen.
Mat.20.17. mar.10.32.
Mat.20.29. mar.10.46.
n The people vsed to call the Messias by this name, because they knew he should come of the stocke of Dauid, Psal.132.11. Act.2.30.
o He was mindfull of the benefit receiued, and also the people were moued thereby to glorifie God.
p Or, cable rope.
q Or, false accusation.
r Or, a man of a wicked life.
a Zaccheus adoptiõ was a signe that the whole family was receiued to mercy. Notwithstanding this promes God reseruetb to him selfe free libertie either to chuse or forsake as in Abrahams house.
b To be the sonne of Abrahã is to be chosen freely, Rom 9 8, to walke in the steppes of the faith of Abraham, Rom 4.12, to do the workes of Abraham, Ichn 8 39. by the which things we are most assured of life euerlasting, Rom.8.29.
Mat.18.11.
Mat.25.14.

man

e This wasto declare to them, that he must yet take great paines before his kingdome should be established.

d This piece of money is called Mina, and the whole summe mounteth about the value of seuentene pound, esteming euery piece about fiue Nobles & seuen pence.

e God will not that his graces remaine idle with vs.

f Whereby wee learne that the second comming of our Saiuiour Christ shal be more glorious, & excellent then it doeth now appeare.

g They that suppresse the gifses of God, and liue in idlenes, are wont all excuse. *Chap.8.18.mat.13.12.&25.29.mar.4.25.*

h He that faithfully bestoweth ye graces of God, shall haue them increased: but they shalbe take away from him that is vnprofitable, and vseth them not to Gods glorie.

i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terrour of death, & Gods iudgemēt: yet went before his fearefull disciples, & led the way to death. *Mat.21.1.mar.11.1*

k Christ preuenteth such difficulties as might haue troubled his disciples.

man went into c a farre countrey, to receiue for him selfe a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten d pieces of money, and saide vnto them, e Occupie till I come.

14 Now his citizens hated him, & sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come f againe, and had receiued his kingdome, that he commanded the seruantes to be called to him, to whom he gaue his money, that he might knowe what euery man had gayned.

16 Then came the first, saying, Lorde, thy piece hath encreased ten pieces.

17 And he said vnto him, Well, good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath encreased fiue pieces.

19 And to the same he said, Be thou also ruler ouer fiue cities.

20 So the other came and said, Lorde, behold thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not down, and reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne g mouth will I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the bankc, that at my comming I might haue required it with vantage?

24 And he saide to them that stoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 * For I say vnto you, that vnto al thē that haue, it shalbe h giuen: and from him that hath not, euen that hee hath, shalbe taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slaye them before me.

28 ¶ And when he had thus spoken, he went forth i before, ascending vp to Ierusalem.

29 * And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein, assoone as ye are come, ye shall finde a colte tied, whereon neuer man sate: loose him, & bring him hither.

31 k And if any man aske you, why ye loose him, thus shall ye saye vnto him, Because the Lord hath neede of him.

32 So they that were sent, went their way, and found it as he had saide vnto them.

33 And as they were loosing the colte, the owners thereof sayde vnto them, Why loose ye the colte?

34 And they said, The Lorde hath neede of him.

35 ¶ * So they brought him to Iesus, & they cast their garments on the colte, & set Iesus thereon. *Mat.21.7. iohn.12.14.*

36 And as he went, they spred their clothes in the way.

37 And when he was nowe come nēre to the going downe of the mount of Oliues, the whole multitude of the disciples began to reioyce, & to praise God with a loude voyce, for al the great works that they had seene,

38 Saying, Blessed be the king that commeth in the Name of the Lorde: l peace in heauen, and glorie in the hyest places.

39 Then some of the Pharises of the cōpame said vnto him, Master, rebuke thy disciples.

40 But he answered, and saide vnto the, I tell you, that if these should hold their peace, the stones would crye.

41 ¶ * And when he was come neere, he beheld the Citie, and wept for it,

42 Saying, m O if thou hadest eue known at the lest in this thy day n those things, which belong vnto thy peace! but now are they o hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shal cast a trench about thee, and compasse thee rounde, & keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy p visitation.

45 ¶ * He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is p house of prayer, * but ye haue made it a denne of theeues.

47 And he taught q daily in the Temple. And the high Priestes and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might do to him: for al the people q hāged vpon him when they heard him.

l They wish that God may be appeased & reconciled with men: and so by this meanes be glorified. *Chap.21.6.mat.24.1.mar.13.1.*

m Christ partly pitieth the Citie which was so nere her destruction, & partly vpbraideth their makce which would not imbrace Christ their Saiuiour, & therefore prounceth greater punishmēt to Ierusalem, then to other Cities, which had not receiued like graces.

n Meaning Christ, without whome there is no saluation, and with whom is all felicitie.

o Through thine owne malice thou art blinded.

p And receiuedst not the Redeemer, which was sent thee. *Mat.21.13. mar.11.17. Isa.56.7. Ier.7.11.*

*Or, in the day time.

q That is, were most attent to heare.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by an other question. 9 Sheweth their destruction by a parable. 22 The authoritie of Princes. 27 The resurrection, and his diuine power. 46 Hee reproueth the ambition of the Scribes.

A Nd * it came to passe, that on one of those dayes, as he taught p people *Mat.21.23. mar.11.27.*

ple in the Temple, and preached the Gospell, the high Priests & the Scribes came vpon him with the Elders,
2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?
3 And he answered, & saide vnto them, I also will aske you one thing: tell mee therefore:
4 The [a] baptisme of Iohn was it from heauen, or of men?
5 And they reasoned within themselues, saying, If we shall say from heauen, he will say, Why then beleued ye him not?
6 But if we shall say, Of men, al the people will stone vs: for they be persuaded that Iohn was a Prophet.
7 Therefore they answered, that they could not tell whence it was.
8 Then Iesus said vnto them, [b] Neither tel I you, by what authoritie I do these things.
9 ¶ * Then began he to speake to the people this parable, * A certeine man plãted a [c] vineyard, and [d] let it forth to husbandmen: and went into a strange cõtrey, for a great season.
10 And at a time he sent a [e] seruant to the husbandme, that they should giue him of the fruite of the vineyarde, but the husbandme did beat him, and sent him away emptie.
11 Againe he sent yet another seruant: and they did beat him, & sowle intreated him, and sent him away emptie.
12 Moreouer, he sent the third, and him they wounded, and cast out.
13 Then said the Lorde of the vineyarde, What shall I do? I will sende my beloued Sonne: it may be that they will do reuerence, when they see him.
14 But when the husbandmen saw him, they reasoned with them selues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.
15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyarde therefore do vnto them?
16 He will come and destroye these husbandmen, & will giue out his vineyard to others. But when they heard it, they saide, God forbid.
17 ¶ And he beheld them, and sayde, What meaneth this then that is written, * The stone that the builders refused, that is made the head [f] of the corner?
18 & Whosoever shall fal vpon that stone, shalbe broken: and on whomsoever it shall fall, it will grinde him to powder.
19 Then the hie Priestes and the Scribes the same houre went about to lay hãds on him: (but they feared the people) for they perceiued that he had spoken this parable against them.
20 * And they [h] watched him, and sent forth spies, which should faine themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.
21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, neither doest thou accept mans person, but teachest the way of God truely.
22 Is it [i] lawfull for vs to giue Cesar tribute, or no?
23 But he perceiued their craftines, and said vnto them, Why tempt ye me?
24 Shewe me a penie. Whose image & superscription hath it? They answered and said, Cesars.
25 Then he saide vnto them, * [k] Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.
26 And thei could not reproue his saying before the people: but they marueyled at his answere, and held their peace.
27 * Then came to him certeine of the Sadduces (which denie that there is any resurrection) and they asked him,
28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, & raise vp seede vnto his brother.
29 Nowe there were seuen brethren, and the first toke a wife, and he died without children.
30 And the second tooke the wife, and he died childeless.
31 Then the third tooke her: and so likewise the seuen dyed, and left no children.
32 And last of all, the woman dyed also.
33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.
34 Then Iesus answered, and sayde vnto them, The [l] children of this worlde marie wives, and are married.
35 But they which shalbe counted worthie to enioy that world, and the resurrection from the dead, neither marie wives, neither are married.
36 [m] For they can dye no more, forasmuch as they are equall vnto the Angels, and are the Sonnes of God, [n] since they are the children of the resurrection.
37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when he saide, The Lorde is the God of Abraham, and the God of Isaac, and the God of Iacob.
38 For he is not the God of the [o] dead, but of them which liue: [p] for al liue vnto him.
39 Then certaine of the Phariseis answered, & said, Master, thou hast well said.
40 And after that, durst they not aske him any thing at all.
41 ¶ * Then said he vnto them, How ye say they that Christ is Dauids sonne?
42 And Dauid him selfe saith in the booke of the Psalmes, * The Lord saide vnto my Lord, Sit at my right hand,
43 Till I shall make thine enemies thy foot-

a By baptisme he comprehendeth all Iohns ministerie, who bare witnes to Christ.

b By this meanes he made thẽ ashamed and astonished. *Mat.21.33. mar.12.1. Isa.5.1. iere.2.21.*

c The Iewes were as Gods plants and his owne grafting. d God committed his people to the gouernours & priests.

e He raised vp Prophets.

Psal.118.22. isa.28.16. act.4.11. rom.9.33. 1.pet.2.7.

f For by it the buylding is ioyned together, & made strong.

g They that stũble and fall on Christ, thinking to oppresse him, shalbe ouerthrown themselues and destroyed. *Mat.22.46. mar.12.13.*

h They wayted for a conuenient time and place.

i They thoughe it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple. *Rom.13.7.*

k The duetie which we owe to princes, letteth nothing that which is due vnto God. *Mat.22.23. mar.12.18. Deut.25.5.*

l In this place he calleth al thẽ children of this world which remaine in the same: or els matrimonie should not seeme to apperteine to the children of God, as that wicked monster pope Cyricius taught against the manifest Scriptures

m Since marriage is ordeined to maintine and increase mãkind, when we shalbe immortal, it shal not be in any vse.

n For although the wicked rise againe, yet that life is but death and an eternall destruction. *Exod.3.6.*

o Of thẽ which are not, but of them which are.

p The immortalitie of the soule can not be separated from the resurrection of the bodie, whereof here Christ properly speaketh. *Mat.22.44. mar.12.35. Psal.110.1.*

footstole.

44 Seing Dauid calleth him Lord, how is he then his [q] sonne?

45 ¶ Then in the audience of al the people he said vnto his disciples,

46 *Beware of the Scribes, which desire to go in long robes, and lone salutatiõs in the markets, and the highest seats in the Synagogues, & the chiefe roomes at feastes:

47 Which deuoure widowes houses, & euen vnder a colour of long prayng: these shal receiue greater damnation.

q For the sonne is not Lord of his father, and therefore it followeth ¶ Christ is God.

Chap. 11.43. *mat.* 23.6. *mar.* 12.38.

CHAP. XXI.

3 *Christ commendeth the poore widowe.* 6 *He foretelleth of the destruction of Ierusalem.* 8 *Of false teachers.* 9 *Of the tokens and troubles to come.* 27 *Of the end of the world,* 37 *And of his daily exercise.*

1 AND * as he beheld, he saw the rich men, which cast their gifts into the treasurie,

2 And he sawe also a certaine poore widow, which cast in thither two mites,

3 And he saide, Of a trueth I say vnto you, that this poore widow hath cast in more then they al.

4 [a] For they all haue of their superfluitie cast into the offrings of God: but she of her penurie hath cast in all the liuing that she had.

5 * Nowe as some spake of the Temple, howe it was garnished with goodly stones, & with [c]consecrate things, he said,

6 Are these the things that ye looke vpõ? the dayes will come, wherin a stone shal not be left vpon a stone, that shal not be throwen downe.

7 Then they asked him, saying, Master, but when shall these thinges be? and what signe shall there be when these things shal come to passe?

8 * And he saide, [b] Take heede, that ye be not deceiued: for many will come in my name, saying, I am Christ, and the time draweth neere: followe yee not them therefore.

9 And when ye heare of warres and seditions, be not afraid: for these thynges must first come, but the ende followeth not by and by.

10 Then said he vnto them, Nation shal rise against nation, & kingdome against kingdome,

11 * And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull thinges, and great signes shal there be from heauen.

12 But before al these, they shal lay their handes on you, & persecute you, deliuering you vp to the Synagogues, and into prisons, & bring you before kinges and rulers for my Names sake.

13 And this shal turne to you, for a [e] testimoniall.

14 * Lay it vp therefore in your heartes, that ye premeditate not, what ye shall answere.

15 For I wil giue you a mouth & wisedome, wheragainst al your aduersaries shal not be able to speake, nor [d] resist.

16 Yea, ye shalbe betrayed also of your parents, and of your brethren, & kinsemen, and friends, and some of you shall they put to death.

17 And ye shalbe hated of all men for my Names sake.

18 * Yet there shall not one heare of your heades perish.

19 By your patience [e] possesse your soules.

20 ¶ * And when ye see Ierusalem besieged with souldiers, then understande that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaynes: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfil all things that are written.

23 But wo be to them that be with child, & to them that giue sucke in those dayes: for there shalbe great distresse in this land, and [f] wrath ouer this people.

24 And they shall fall on the edge of the sword, & shalbe led captiue into al nations, and Ierusalem shalbe troden vnder foote of the Gentiles, vntil the time of the Gentiles be fulfilled.

25 * Then there shalbe signes in [g] Sunne, and in the Moone, and in the Starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shal roare.

26 And mens hearts shal faile them for feare, and for looking after those things which shal come on the worlde: for the powers of heauen shalbe shaken,

27 And then shal they see the Sonne of man come in a cloude, with power and great glory.

28 And when these thinges beginne to come to passe, then looke vp, and lift vp your heades: * for your [h] redemption draweth neere.

29 And he spake to them a parable, Behold, the fig tree, and al trees,

30 When they now shoote forth, ye seeing them, knowe of your owne selues, that sommer is then neere.

31 So likewise when ye see these thynges come to passe, know yee that the kingdome of God is neere.

32 Verely I say vnto you, This age shal not [i] passe, til al these things be done.

33 Heauen and earth shal passe away, but my words shal not passe away.

34 Take heede to your selues, lest at any time your harts be oppressed with surfeting & drunkennes, and cares of this life, and lest that daye come on you at vnwares.

35 For as a [k] snare shal it come on al the that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, * that

a God esteemeth not the gift or almes by the quantitie or value, but by the heart and affection.

Chap. 19. 43, 44. *matt.* 24. 1. *mar.* 13. 1.

[b] *Or, gifts.*

Eph. 5.6. 2. *thes.* 2. 3.

b Christ then maketh answere of that, which was more necessarie for them, and not to the question they demanded.

Mat. 24.7. *mar.* 13.8.

c This their suffrance shal both be a greater cõfirmation to the Gospel, and also by their constancie the tyrãnie of their enemies shal at length be manifest before God & man.

Mat. 12.41.

Chap. 12.12. *mat.* 10.19. *mar.* 13.11.

d For though they were so impudent to resist, yet trueth euer gaineth the victorie.

Mat. 10. 30.

e That is, liue ioyfully & blessedly euen vnder the crosse.

Mat. 24.15. *mar.* 13.14. *dan.* 9.27.

f Gods wrath agaynst this people shall appeare by ſ calamities and plagues, wherewith he wil punish them.

g He meaneth their iniquities to receiue likewise their punishment afterward.

Isa. 13. 10. *ezek.* 32.7. *mat.* 24.29. *mar.* 13. 24.

Rom. 8. 23.

h The effect of that redemption which Iesus Christ hath purchased, shal the fully appeare.

i For all these things came within fiftie yeeres after.

k To catch and intangle them, wherſoeuer they be in the world.

*Or, that ye may be made worthy.

that ye may be counted worthie to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 ¶ Nowe in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives,

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passeouer. 19 The institution of the Lordes Supper. 24 They striue who shalbe greatest, and he reproueth them. 47 He prayeth vpon the mount. 47 Iudas treason. 54 They take him, and bring him to the high Priestes house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Counsell, where he maketh ample confession.

Mat.26.1. mar.14.1.

1 NOwe * the [a] feast of vnleauened bread drewe neere, which is called the Passeouer.

2 And the hie Priestes and Scribes sought howe they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priestes and [b] captaines, howe he might betray him to them.

5 So they were [c] glad, and agréed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ * Then came the day of vnleauened bread when the Passeouer [d] must be sacrificed.

8 And he sent Peter and Iohn, saying, Goe, and prepare vs the Passeouer, that we may eate it.

9 And they sayde to him, Where wilt thou, that we prepare it?

10 Then he sayde vnto them, Beholde, when ye be entred into the citie, there shall a man meete you, bearing a pitcher of water: followe him into the house that he entreth in,

11 And say vnto the good man of the house, The Master sayeth vnto thee, Where is the lodging where I shal eat my Passeouer with my disciples?

12 Then he shall shewe you a great hie chãber trimmed: there make it readp.

13 So they went, and founde as he had sayde vnto them, and made ready the Passeouer.

14 * And when the [e] houre was come, he sate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.

16 For I say vnto you, [f] Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cuppe, and gaue thankes, and saide, Take this, and deuide it among you.

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 * And he tooke bread, and when he had giuen thankes, he brake it, & gaue to them, saying, [g] This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after supper he tooke the cuppe, saying, This cuppe is the newe [h] Testament in my blood, which is shed for you.

21 * Yet beholde, the hand of him that betrayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is [i] appointed: but wo be to that man, by whome he is betrayed.

23 Then they began to enquire among them selues which of them it shoulde be, that should do that.

24 ¶ * And there arose also a strife among them, which of them shoulde seeme to be the greatest.

25 But he said vnto them, The Kinges of the Gentiles reigne ouer them, and they that beare rule ouer them, are called [k] Gracious lordes.

26 But ye shal not be so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? is not he that sitteth at table? And I am among you as he that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I [l] appoint vnto you a kingdome, as my Father hath appointed to me,

30 * That ye may [l] eate, and drinke at my table in my kingdom, & sit on seats, and iudge the twelue tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, beholde, * Satan hath desired you, [m] to winow you, as wheat.

32 But I haue prayed for thee, that thy faith [n] faile not: therefore when ye art conuerted, strengthen thy brethren.

33 * And he said vnto him, Lord, I am redy to go with thee into prison, & to death.

34 But he sayde, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied, that thou knewest me.

35 ¶ And he saide vnto them, * When I sent you without bagge, and scrippe, & shoes, lacked ye any thing? And they said, Nothing.

36 Then he said to them, But nowe he that hath a bag, let him take it, & likewise a scrip: and he that hath none, let him sell his coate, and [o] buy a sword.

37 For I say vnto you, that yet [p] same which is written, must be perfourmed in me, * Euen with the wicked was he nombred: for doutelesse those thinges which are written of me, haue an ende.

38 And

Mat.26.26. mar.14.22. 1.cor.11.24.

g The bread is a true signe, & an assured testimonie that ye body of Iesus Christ is giuen for the nourriture of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.

h The signe of ye new couenant which is established and ratified by Christs blood.

Ioh.13. Psal.41.9.

i By the secret counsel of God, as Act.4.28.

Mat.20.25. mar.10.42.

k Meaning, that they haue vaine & flattering titles giuen them, for as much as they are nothing lesse then their names do signifie.

[l] Or, ponge st.

[m] Or, leaue by bequest.

Mat.19.28.

l By these similitudes he declareth ye they shall be partakers of his glory: for in heauē is neither eating nor drinking.

1.Pet.5.8.

m Satan seeketh by all meanes to disquiet the Church of Christ, to dispersse it, and to shake it from ye true faith.

n It was sore shaken, but yet not ouerthrown.

Mat.26.34.35. mark.14.29,31. ioh.13.38.

Mat.10.9,10.

o By this he sheweth them ye they must suffer great troubles & afflictiõs.

Isa.53.12.

Mat.26.20. mar.14.17,18.

Mat.26.26. mar.14.22.

e Which was in the euening about the twylight, which time was appointed to eate the Passeouer.

f He meaneth ye this is the last time ye he would be conuersant w̃ them as he was before, or so eat with them.

38 And they said, Lord, beholde, here are
p two swords. And he said vnto them,
It is ynough.
39 ¶ * And he came out, and went (as he
was wont) to the mount of Olives: and
his disciples also followed him.
40 * And when he came to the place, he
sayde to them, Pray, lest ye enter into
tentation.
41 And hee gate him selfe from them, a-
bout a stones cast, and kneeled downe,
and prayed,
42 Saying, Father, if thou wilt, take a-
way this q cup from me: nevertheless,
not my will, but thine be done.
43 And there appeared an Angel vnto
him from heaven, comforting him.
44 But being in an r agonie, he prayed
more earnestly: and his sweat was like
droppes of blood, trickling downe to
the ground.
45 And he rose vp from prayer, & came
to his disciples, and found them sleeping
for heauinesse.
46 And he said vnto them, Why sleepe
ye? rise and pray, lest ye enter into ten-
tation.
47 ¶ * And while he yet spake, beholde a
compasse, & he that was called Judas
one of the twelue, went before them, and
came nere vnto Jesus to kisse him.
48 And Jesus said vnto him, Judas, be-
trayest thou the sonne of man with a
kisse?
49 Now when they which were about
him, saw what would follow, they sayd
vnto him, Lord, shal we smite with swords?
50 And one of the s smote a seruant of the
hie Priest, & strooke of his right eare.
51 Then Jesus answered, and said, Suf-
fer them thus farre: and he touched his
eare, and healed him.
52 Then Jesus said vnto the hie Priests,
and captaines of the Temple, and the
Elders which were come to him, Be
ye come out as vnto a theefe with swords
and staues?
53 When I was dayly with you in the
Temple, ye stretched not forth your hands a-
gainst me: but this is your very houre,
and the t power of darknes.
54 ¶ Then tooke they him, and led him,
and brought him to the hie Priests
house. And Peter followed a farre of.
55 * And when they had kindled a fire in
the middes of the hall, and were set
downe together, Peter also sate downe
among them.
56 And a certaine maid beheld him as he
sate by the fire, & hauing wel looked on
him, said, This man was also with him.
57 But he denied him, saying, Woman,
I know him not.
58 And after a litle while, another man
saw him, & said, Thou art also of them.
But Peter said, Man, I am not.
59 And about the space of an houre af-
ter, a certaine other affirmed, saying,
Verely euen this man was with him:
for he is also a Galilean.

p They were yet so rude that they thought to haue resisted with material weapons, whereas Christ warneth them of a spiritual fight, wherein as wel their life as faith should be in danger. *Mat.26.36. mar.14.32. john 18.1.*

q Meaning his death & passion.

r The word signifieth y[e] Retrour that Christ had conceiued, not only for feare of death, but of his fathers iudgement and wrath against sinne. *Mat.26.47. mar.14.43. joh.18.3.*

s For now God gaue libertie to Satan, whose ministers they were, to excute his rage against him: which thing we see is gouerned by the prouidence of God. *Mat.26.69. mar.14.66. john 18.25.*

60 And Peter saide, Man, I knowe not
what y[e] sayest. And immediatly while
he yet spake, the cocke crewe.
61 Then the Lord turned backe, and loo-
ked vpon Peter: and Peter remebred
the word of the Lord, howe he had saide
vnto him, * Before the cocke crowe,
thou shalt deny me thrise.
62 And Peter went out, and wept bit-
terly.
63 ¶ And the men that helde Jesus, mock-
ed him, and strooke him.
64 And when they had blindfolded him,
they smote him on the face, and asked
him, saying, u Prophecie who it is that
smote thee.
65 And many other things blasphe-
mously spake they against him.
66 * And assoone as it was day, the El-
ders of the people, and the hie Priestes
and the Scribes came together, & led
him into their Counsel,
67 Saying, * Art thou the Christ? tel vs.
And he said vnto them, If I tell you, ye
will not beleeue it.
68 And if also I aske you, ye will not an-
swere me, nor let me go.
69 * Hereafter shal the Sonne of man sit at
the y right hand of the power of God.
70 Then said they all, Art thou then the
Sonne of God? And he saide to them,
Ye say that I am.
71 Then said they, What neede wee any
further witnes? for we our selues haue
heard it of his owne mouth.

Mat.26.34. john 13.38.

t They scoffed at him, because the people thought he was a Prophet. *Mat.27.1. mar.15. 1. john 18.28.*

u They asked not to the ende that the trueth might be knowe (for the thing was to manifest) but for malice they bare towards Christ.

x At his second comming.

y As in the second place of honour & dignitie.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the thiefe and many others at his death. 53 And is buried.

1 THen * the whole multitude of them
arose, and led him vnto a Pilate.
2 And they began to accuse him, saying,
We haue founde this man peruerting
the people, and forbidding to pay tri-
bute to Cesar, saying, That he is Christ
a king.
3 * And Pilate asked him, saying, Art
thou the King of the Jewes? And he
answered him, and saide, Thou sayest it.
4 Then said Pilate to the hie Priestes,
and to the people, I finde no fault in
this man.
5 But they were the more fierce, saying,
He moueth y[e] people, teaching throughout
all Judea, beginning at Galile, euē
to this place.
6 Nowe when Pilate heard of Galile,
he asked whether the man were a Ga-
lilean.
7 And when he knewe that he was of
Herods iurisdiction, hee b sent him to
Herod, which was also at Jerusalem
in those dayes.
8 And whē Herod saw Jesus, he was ex-
cēdingly glad: for he was c desirous to
see him of a long season, because he had
heard

Mat.22.21. mar. 12.17.

a Who was the chief gouernour and had the examination of matters of life and death. *Mat.27.11. mar. 15.2. john 18.33.*

b To rid his hands, and to gratifie Herod.

*Or, at that time.

c Of a certaine curiositie.

heard many things of him, & trusted to haue seene some * signe done by him.
9 Then questioned he with him of many
things: but he answered him nothing.
10 The hie Priests also & Scribes stoode
forth, and accused him vehemently.
11 And Herode with his * men of warre
despised him, and mocked him, and a-
rayed him in c * white, and sent him a-
gaine to Pilate.
12 And the same day Pilate and Herode
were made friends together: for before
they were enemies one to another.
13 ¶ Then Pilate called together the hie
priests, and the rulers, and the people,
14 * And said vnto them, Ye haue brought
this man vnto me, as one that peruer-
ted the people: and behold, I haue exa-
mined him before you, and * haue found
no fault in this man, of those thinges
whereof ye accuse him:
15 No, not yet Herode: for I sent you to
him: and lo, nothing worthy of death
is done * to him.
16 I will therefore chastice him, & let him
loose.
17 (For d necessitie he must haue let one
loose vnto them at the feast.)
18 Then all the multitude cried at once,
saying, Away with him, and deliuer to
vs Barabbas:
19 Which for a certaine insurrectio made
in the citie, & murther was cast in pri-
son.
20 Then Pilate spake agayne to them,
willing to let Jesus loose.
21 But they cryed, saying, Crucifie, cruci-
fie hym.
22 And he said vnto them the third time,
But what euil hath he done? I find no
cause of death in him: I will therefore
chastise him, and let him loose.
23 But they were instant with loud voy-
ces, and required that he might be cru-
cified: and the voyces of them, and of
the hie Priests preuailed.
24 So Pilate gaue sentece, that it should
be as they required.
25 And he let loose vnto them him that
for insurrection and murder was cast
into prison, whom they desired, and de-
liuered Jesus to do with him what thei
would.
26 ¶ * And as they led hym away, they
caught one Simon of Cyrene, comming
out of the fielde, and on him they layde
the crosse, to beare it after Jesus.
27 And there followed hym a great mul-
titude of people, and of women, which
women bewayled and lamented him.
28 But Jesus turned backe vnto them,
and saide, * Daughters of Jerusalem,
weepe not for me, but weepe for your
selues, and for your children.
29 For behold, the dayes will come, when
men shall say, Blessed are the barren, &
the wombes that neuer bare, and the
paps which neuer gaue sucke.
30 Then shal they beginne to say to the
mountaines, * Fall on vs: and to the
hylles, Couer vs.
31 * For if they do these things to a b grē
tree, what shal be done to the dry?
32 * And there were two others, which
were euill doers, ledde with him to be
slayne.
33 And when they were come to the
place, which is called * Caluarie, there
they crucified him, and the euill doers:
one at the right hande, and the other at
the left.
34 Then saide Jesus, Father, forgiue
them: for they know not what they do.
And they parted his rayment, and cast
lottes.
35 And the people stoode, and beheld: and
the rulers mocked him with them, say-
ing, He saued others: let him saue hym
selfe, if he be the Christe, the e Chosen of
God.
36 The souldiers also mocked him, and
came and offred him f vineger,
37 And saide, If thou be the king of the
Jewes, saue thy selfe.
38 And a superscription was also writte
ouer him, in g Greeke letters, and in La-
tine, and in Hebrew, THIS IS THE
KING OF THE IEWES.
39 ¶ And one of the euill doers, which
were hanged, rayled on him, saying, If
thou be the Christ, saue thy selfe and vs.
40 But the other answered, & rebuked
him, saying, h Fearest thou not God, see-
ing thou art in the same cōdemnation?
41 We are in deede righteously here: for
we receiue thinges worthy of that we
haue done: but this man hath done no-
thing amisse.
42 And he said vnto Jesus, Lord, remem-
ber me, when thou commest into thy
kingdome.
43 Then Jesus said vnto him, Verely I
say vnto thee, to day shalt thou be with
me in Paradise.
44 ¶ And it was about the * sixt houre:
and there was a darknes ouer all the
land, vntil the ninth houre.
45 And the sunne was darkened, and the
vaile of the Temple rent through the
middes.
46 And Jesus cryed with a loude voyce,
and said, * Father, into thine handes I
commend my spirit. And when he thus
had said, He gaue vp the ghost.
47 ¶ Now when the * i Centurion sawe
what was done, he glorified God, say-
ing, Of a surete this man was iust.
48 And al the people that came together
to that sight, beholding k things, which
were done, smote their breستes, and re-
turned.
49 And al his acquaintance stood afarre
of, and the women that followed him
from Galile, beholding these things.
50 ¶ * And behold, there was a man na-
med Joseph, which was a Counseller, a
good man and a iust.
51 He did not consent to the counsel and
deede of them, which was of Arimathea,
a citie of the Jewes: who also him selfe
* l waited

*Or, miracle.
d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.
*Or, band, or, traine.
e Commonly this was a robe of honour, or excellencie: but it was giuen to Christ in mockage.
*Or, in bright colour.
Mat.27.23. mar.15.14. Iohn.18 38. & 19.4.
*Or, by him.
f For the Romanes had giuen such franches & liberties to the Iewes, which was but a tradition, and not according to the word of God.
g The iudge giueth sentence vp Christ, before he condemneth him, whereby plainely appeareth Iesus innocencie.
Mat.27 32. mar.15.21.
*Or, women of Ierusalem.
Isa.2.19. hose.10 8. Iaiel.6.16.
1. Pet.4.17. h If the innocent be thus handled, what shall the wicked man be? Mat.27.38. mar.15.27. iohn.19.18.
*Or, the place of sculles.
i Whom God hath before all others appointed to be y Messias: otherwise the Scriptures calleth them the elect of god, who he hath chosen before al beginning to life euerlasting.
k Mixt with myrrhe and gall to hasten his death.
l That the thing might be known to al nations, because these three languages were most common.
m The condemnation which thou now sufferest, causeth it thee not to feare God.
n Which was midday.
Psalm.31.5.
*Or, captaine.
o The Romane Captaine, who had charge ouer an hundreth me.
Mat.27.57. mar. 15.43. iohn.19.38.

[o] Or, had embraced.
[p] He looked for the redemer, by whom al should be restored.

[q] When men prepared al thinges ready for ỳ feast.
[r] That is, began the same euening.

[p] waited for the kingdome of God.
52 He went vnto Pilate, and asked the body of Iesus,
53 And tooke it downe, and wrapped it in a linnen cloth, & laid it in a tombe hewen out of a rocke, wherein was neuer man yet layd.
54 And that day was the [q] Preparation, and the Sabbath [r] drewe on.
55 And the women also that followed after, which came with him from Galile, beholde the sepulchre, and howe his body was laid.
56 And they returned, and prepared odours, and ointments, and rested the Sabbath day, according to the commandement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that goe toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 And of their daily exercise.

Mat.28.1. mar.16.1. ioh.20.1.

1 NOwe the [a] first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine women with them.
2 And they found the stone rolled awaye from the sepulchre,
3 And went in, but found not the body of the Lord Iesus.
4 And it came to passe, that as they were amased thereat, beholde, [b] two men suddenly stode by them in shyning vestures.
5 And as they were afraide, and bowed downe their faces to the earth, they said to them, Why seeke ye him that liueth among the dead?
6 He is not here, but is risen: remember howe he spake vnto you, when he was yet in Galile,
7 Saying, that the Sonne of man must be delivered into the hands of sinnefull men, and be crucified, and the third day rise againe.
8 And they remembred his words,
9 And returned from the sepulchre, and tolde all these thinges vnto the eleuen, and to all the remnant.
10 Nowe it was Marie Magdalene and Joanna, & Marie the mother of Iames, and other women with them, which tolde these things vnto the Apostles.
11 But their words seemed vnto them, as a fained thing, neither beleeued they them.
12 Then arose Peter, and ran vnto the sepulchre, and looked in, and saw the linnen clothes laid by them selues, and departed wondering in him selfe at that which was come to passe.

Mar.16.12.

13 ¶ And beholde, two of them went that same day to a towne which was from Ierusalem about [c] three score furlongs, called Emmaus.

a Which was ỳ first day after the first Sabbath of the feast.
b Two Angels in forme of men.

Chap.9.22. mat.17. 23. mar.9.31.

14 And they [d] talked together of all these things that were done.
15 And it came to passe, as they communed together, and reasoned, that Iesus him selfe drew nere, & went with them.
16 But their eyes [e] were holden, that they could not knowe him.
17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?
18 And the one (named Cleopas) answered, & said vnto him, Art thou only a [f] stranger in Ierusalem, and hast not knowen the things which are come to passe therein in these dayes?
19 And he said vnto them, What things? And they saide vnto him, Of Iesus of Nazaret, which was a Prophet, mightie in deede and in worde before God, and all the people,
20 And how the hie Priests, & our rulers deliuered him to be condemned to death, and haue crucified him.
21 But we trusted that it had bene hee that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.
22 Yea, and certaine women among vs made vs astoned, which came earely vnto the sepulchre.
23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which sayde that he was aliue.
24 Therefore certaine of them which were with vs, went to ỳ sepulchre, and found it even so as the women had said, but him they sawe not.
25 Then he sayde vnto them, [h] O fooles and slowe of heart to beleeue all that the Prophets haue spoken,
26 Ought not Christ to haue suffred these things, and to enter into his glorie?
27 And he began at [i] Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the thinges which were written of him.
28 And they drewe nere vnto the towne, which they went to, but hee [k] made as though hee would haue gone further.
29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarie with them.
30 And it came to passe, as he sate at table with them, he tooke the bread, [l] and gaue thankes, and brake it, and gaue it to them.
31 Then their eyes were opened, and they knewe him: but hee was taken out of their sight.
32 And they sayd betwene them selues, Did not our hearts burne within vs, while hee talked with vs by the wayes, and when hee opened to vs the Scriptures?
33 And they rose vp the same houre, and returned to Ierusalem, and founde the eleuen gathered together, and them

d Hereby appereth that they had faith, although it was weake.
e This declareth that we can neither see, nor vnderstand vill God open our eyes.
f For the thing was so notorious, that all men might haue knowen it.
g They vnderstoode not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.
h Infidelitie is reproued.
i Christ onely is the interpreter of the scriptures: for both the beginning and ende thereof direct vs to him, because he is ỳ Saueur ỳ is promised.
k Because christ did beth shut their eyes and open them, hee would keepe them in suspense til his time came to manifest him selfe vnto them.
l According to the custome: the which maner of praying before meales they vse to this day.

that were with them,
34 Which said, The Lord is risen indeed, and hath appeared to Simon.
35 Then they told what things were done in the way, and how he was knowen of them in the breaking of bread.
36 ¶ And as they spake these things, Iesus him selfe stoode in the middes of them, and said vnto them, Peace be to you.
37 But they were abashed & afraid, supposing that they had seene a spirit.
38 Then he said vnto them, Why are ye troubled? and wherefore doe doutes arise in your hearts?
39 Behold mine hands and my feete: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as ye see me haue.
40 And when he had thus spoken, hee shewed them his hands and feete.
41 And while they yet beleeued not for ioye, and wondered, he said vnto them, Haue ye here any meat?
42 And they gaue him a piece of a broiled fish, and of an hony combe,
43 And hee toke it, and did eate before them.
44 And hee saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of me in the Lawe of Moses, & in the Prophets, and in the Psalmes.
45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,
46 And sayd vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,
47 And that repentance, and remission of sinnes should bee preached in his Name among all nations, beginning at Ierusalem.
48 Now ye are witnesses of these things.
49 And behold, I will send the promes of my Father vpon you: but tarie ye in the citie of Ierusalem, until ye be endued with power from an hie.
50 Afterward he led them out into Bethania, and lift vp his hands, and blessed them.
51 And it came to passe, that as he blessed them, he departed from them, and was caried vp into heauen.
52 And they worshipped him, and returned to Ierusalem with great ioye,
53 And were continually in the Temple, praysing, and lauding God, Amen.

m So soone as he began to breake bread. *Mar.16.14. Iohn.20.19.*

Iohn.15.26.act.1.4

n Which was til Whitsontide, when the holy Ghost was sent from heauen.

Mar.16.19. act.1.9.

THE HOLY GOSPEL OF IESVS Christ, according to Iohn.

CHAP. I.

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

1 IN the beginning was the Word, and the Word was with God, & that Word was God.
2 The same was in the beginning with God.
3 All thinges were made by it, and without it was made nothing that was made.
4 In it was life, and the life was the light of men.
5 And the light shineth in the darkenes, and the darknes comprehended it not.
6 ¶ There was a man sent from God, whose name was Iohn.
7 The same came for a witnes, to beare witnes of the light, that all men through him might beleeue.
8 He was not that light, but was sent to beare witnes of the light.
9 That was the true light, which lightetb euery man that commeth into the world.
10 He was in the world, & the world was made by him: and the world knewe him not.
11 He came vnto his owne, & his owne receiued him not.
12 But as many as receiued him, to them hee gaue power to bee the sonnes of God, euen to them that beleeue in his Name,
13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 And the Word was made flesh, and dwelt among vs, (and we saw the glorie thereof, as the glorie of the onely begotten Sonne of the Father) full of grace and trueth.
15 ¶ Iohn bare witnes of him, & cryed, saying, This was he of whom I said, He that commeth after me, is preferred before me: for he was before me.
16 And of his fulnes haue all we receiued, and grace for grace.
17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.
18 No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.
19 ¶ Then this is the record of Iohn, when the Iewes sent Priests & Leuites from Ierusalem, to aske him, Who art thou?
20 And he confessed and denied not, and sayd plainely, I am not the Christ.

a Or, before the beginning.
a Christ is God before all time.
b The Sonne is of the same substance with the Father.
c No creature was made without Christ.
d Wherebyall things are quicknedand preserued.
e The life of man is more excellent then of any other creature, because it is ioyned with light and vnderstanding.
f Mans minde is full of darknes because of the corruption thereof.

Mat.3.1. mar.1.4. luke.3.2. b Or, is borne. Hebr.11.3.
g Because they did not worship him as their God, Rom.1.21. Act.14.15.

h To the Israelites, who were his peculiar people.
i Meaning a priuiledge or dignitie.
Mat.1.16. luk.2.7, 11.
k He was formed and made man by the operation of ye holy Ghost without the operation of man.
Mat.17.2. 2.pet.1.17.
l *Or, proceeding from the Father.*
Col.1.19. & 2.9.
m *Or, more excellent then I.*
l More abundant grace then by Moses.
1.Tim.6.16. 1.Iohn.4.12.
m Meaning, hee is most deare, & straitly ioyned to his Father, not onely in loue, but also in nature & vnion.
n And so God that before was inuisible, was made, as it were, visible in Christ. *Act.3.25.*

21 And

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the o Prophet? And he answered, No.
22 Then sayde they vnto him, Who art thou, that we may giue an answere to them that sent vs? what sayest thou of thy selfe?
23 He said, I * am the voyce of him that crieth in the wildernes, Make straight the way of the Lord, as saide the Prophet Esaias.
24 Now they which were sent, were of the Pharises.
25 And they asked him, and sayde vnto him, Why baptisest thou then, if thou be not the Christ, neither Elias, nor the Prophet?
26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.
27 * Ye it is that cõmeth after me, which is preferred before me, whose shoe latchet I am not worthie to vnloose.
28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.
29 ¶ The next day Iohn seeth Iesus cõming vnto him, and sayth, Behold the lambe of God, which taketh away the p sinne of the worlde.
30 This is he of whom I sayd, After me commeth a man, which is preferred before me: for he was before me.
31 And I knewe q him not: but because he should be declared to Israel, therfore am I come, baptizing with water.
32 So Iohn bare record, saying, I sawe * the Spirit come downe from heauen, like a doue, and it abode vpon him.
33 And I knewe him not: but he that sent me to baptize with water, he saide vnto me, Vpon whom thou shalt see the Spirit come downe, and tarie still on him, that is hee which baptizeth with the r holy Ghost.
34 And I saw, and bare record that this is the Sonne of God.
35 ¶ The next daye, Iohn stoode againe, and two of his disciples:
36 And he beheld Iesus walking by, and said, Behold the s lambe of God.
37 And t two disciples heard him speak, and followed Iesus.
38 Then Iesus turned about, & saw the folow, and said vnto them, What seeke ye? and they saide vnto him, Rabbi (which is to say by interpretation, Master) x where dwellest thou?
39 He sayde vnto them, Come, and see. They came and saw where he dwelt, & abode with him that day: for it was about the * tenth houre.
40 Andrew, Simõ Peters brother, was one of the two which had heard * it of Iohn, and that followed him.
41 The same founde his brother Simon first, and said vnto him, We haue found the Messias, which is by interpretatiõ, * the Christ.

o Whom they looked for to be such one as Moses was, Deut. 18. 15.
*Isa. 40. 3. mat. 3. 3. luke. 3. 4.
*Mat. 3. 11. mar. 1. 7. lu. 3. 16. act. 1. 5. & 11. 16. & 19. 4.
p Signifying the original sinne, which is y fountain of all sinnes, and therewith all other sinnes.
q That is, by sight, but onely by the reuelatiõ of God.
*Mat. 3. 16. mar. 1. 10. luke. 3. 22.
r Who giueth the vertue & effect to baptisme, accompl ishing y thing which is thereby represented.
s He alludeth to y Paschal lambe which was a figure of Christ.
t Or, where is thy lodging? or whither goest thou? For he dwelled in Nazaret, and was there as a stranger.
u That was, two houres before night.
x How Iohn said, that Iesus was the lambe of God.
*Or, the anointed.

42 And he brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sõne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.
43 ¶ The day following, Iesus would go vnto Galile, and founde Philippe, and said vnto him, Followe me.
44 Nowe Philippe was of Bethsaida, the citie of Andrew and Peter.
45 Philippe found Nathanael, and said vnto him, We haue found him, of whõ * Moses did write in the Lawe, and the * Prophets, Iesus of Nazaret b Sõne of Ioseph.
46 Then Nathanael said vnto him, Can there any y good thing come out of Nazaret? Philippe saide to him, Come, and see.
47 Iesus sawe Nathanael comming to him, and said of him, Beholde, in deede an Israelite, in whom is no guile.
48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, and said vnto him, Before that Philippe called thee, when thou wast vnder the figge tree, I sawe thee.
49 Nathanael answered, and said vnto him, Rabbi, thou art b Sonne of God: thou art the king of Israel.
50 Iesus answered, and saide vnto him, Because I said vnto thee, I sawe thee vnder the fig tree, * beleeuest thou? thou shalt see greater things then these.
51 And he said vnto him, Verely, verely I say vnto you, hereafter shall ye see heauen z open, and the Angels of God * attending, and descending vpon the Sonne of man.

CHAP. II.

a Christ turneth the water into wine. 14 He drieth the byers, and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

1 AND the third day, was there a mariage in Cana a towne of Galile, & the mother of Iesus was there.
2 And Iesus was called also, and his disciples vnto the marriage.
3 Now when the wine fayled, the mother of Iesus said vnto him, They haue no wine.
4 Iesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come.
5 His mother saide vnto the seruantes, Whatsoeuer he sayth vnto you, do it.
6 And there were set there, six waterpots of stone, after the maner of the a purifying of the Iewes, conteyning two or three * b firkins a piece.
7 And Iesus said vnto them, Fil the waterpots with water. Then they filled them vp to the brim.
8 Then he saide vnto them, Drawe out now and beare vnto the * gouernour of the feast. So they bare it.
Nowe when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was: *Or, forward.

*Gen. 49. 10. deu. 18. 18.
*Isa. 4. 2. and 40. 10. and 42. 1. and 45. 8, 9. iere. 23. 5. and 33. 14. 15. ezek. 34. 23, 29. & 37. 24, 25.
*daniel. 9. 24, 25.
y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.
*Or, thou beleeuest.
z Christ openeth y heauens, y we may haue access to God, and maketh vs felowes to the Angels.
*Gen. 28. 12.
a Who vsed continuall washings to purifie them selues. Which superstition *Hebion* the heretike would haue brought into y Church, & now the Papists haue receiued it.
*Or, measures.
b Whereof euery one conteined 15. gallons.

was: but the seruants, which drew the water, knew) the gouernour of the feast called the bridegroome,
10 And said vnto him, All men at the beginning set forth good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntill now.
11 This beginning of miracles did Iesus in Cana a towne of Galile, & shewed forth his glorie: and his disciples beleeued on him.
12 After that he went down into Capernaum, he and his mother, and his bre-thren, and his disciples: but they continued not many dayes there.
13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.
14 *And hee founde in the Temple those that sold oxen, and sheepe, & doues, and changers of money, sitting there.
15 Then he made a scourge of small cords, and driue them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables,
16 And said vnto them that solde doues, Take these thinges hence: make not my Fathers house, an house of marchandise.
17 And his disciples remembred, that it was written, *The zeale of thine house hath eaten me vp.
18 Then answered the Iewes, & said vnto him, What [a] signe shewest thou vnto vs that thou doest these things?
19 Iesus answered and saide vnto them, *Destroy this Temple, & in three dayes I will raise it vp againe.
20 Then said the Iewes, Fourtie and six yeres was this Temple a building, & wilt thou reare it vp in three dayes?
21 But he spake of the temple of his [d] body.
22 Also one therfore as he was risen from the dead, his disciples remembred that he thus said vnto them: and they beleeued the Scripture, and the word which Iesus had said.
23 Now when he was at Ierusalem at the Passeouer in the feast, many beleeued in his name, when they sawe his miracles which he did.
24 But Iesus did not commit himselfe vnto them, because he knew them all,
25 And had no neede that any should testifie of man: for he knew what was in man.

Mat.21.12.mar.11.15.luk.19.45.

Psal.69.9.

[a] This affection was so burning in him, that it surmounted and swallowed vp all the others.

[a] *Or, signe.*

[a] *Or, miracle.*

Mat.26.61.& 27.40.mark.14.58.& 15.29.

[d] Christs body might iustly bee called the Temple, because the fulnes of ye godhead dwelleth in it corporally, Col.2.9.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptisme of Iohn, 28 And the witnesse that he beareth of Christ.

1 THere was now a man of the Pharises named Nicodemus, a ruler of the Iewes.
2 He came to Iesus by night, & said vnto him, Rabbi, we know that thou art a teacher come from God: for no man could do these miracles that thou doest except God were with him.
3 Iesus answered, and saide vnto him, Verely, verely I say vnto thee, except a man be borne againe, he cannot [a] see the [b] kingdome of God.
4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?
5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of [c] water and of the Spirit, he cannot enter into the kingdome of God.
6 That which is borne of ye flesh, is flesh: & that ye is borne of the Spirit, is spirit.
7 Marueile not that I said to thee, Ye must be borne againe.
8 The [d] wonde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.
9 Nicodemus answered, and said vnto him, How can these things be?
10 Iesus answered, and said vnto him, Art thou a teacher of Israel, & [e] knowest not these things?
11 Verely, verely I saye vnto thee, wee speake that we [f] know, and testifie that we haue seene: but ye s receyue not our witnes.
12 If when I tel you [h] earthly things, ye beleeue not, how should ye beleeue, if I shall tell you of heauenly things?
13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in [i] heauen.
14 *And as Moses lift vp the serpent in the wildernes, so must the Sonne of man be [k] lift vp,
15 That whosoeuer beleeueth in him, should not perish, but haue eternal life.
16 * For God so loued the worlde, that hee hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.
17 * For God sent not his Sonne into the world, that he should [l] condemne the worlde, but that the [m] worlde through him might be saued.
18 He that beleeueth in him, shall not be condemned: but he that beleeueth not, is condemned alreadie, because he beleeueth not in the Name of the onelie begotten Sonne of God.
19 *And this is the [n] condemnation, that light is come into the worlde, and men loued darknes rather then light, because their deedes were euill.
20 For euery man that euil doeth, hateth the light, neither cometh to light, least his deedes should be reproued.
21 But he that doeth [o] truth, cometh to the light, ye his deedes might be made

a To enter therein.
b Which thing is to be assembled and incorporate into the Church of God.
c Which is the spirituall water where the holy Ghost doeth wash vs into newnes of life.
d As the power of God is manifest by the moueing of the aire, so is it in changing & renuing vs, although the maner be hid from vs.
e Although he was excellently learned, yet knew he not those thinges which the very babes in Christs schole ought to know.
f We may not teach our owne inuentions.
g He reproueth him, for that mē do teach thinges which they vnderstand not, & yet others beleeue them: but Christ teacheth things most certeine & knowen, and men wil not receiue his doctrine.
h Which was after a common & grosse maner.
i By reason of ye vnion of his Godhead with his manhoode.
k His power must be manifest which is not yet known.

Nom.21.9.

1.Iohn.4.9.

Cha.9.39.& 12.47

gieth sentence against the reprobate.
but whosoeuer should beleue in him.
manifest,

Chap.1.9.

l The contempt of Christ, and the sinnes of ye wicked condemne them: yet Christ as a iust iudge
m Not only the Iewes,
n The cause & matter of cōdemnation.
o In walking roundly & syncerely.

manifest, that they are wrought [a] according to God.

p As they do which set God only before their eyes, and follow the rule of his word.

[a] *Or, territorie.*

Chap.4.1,2.

q That is how they might be made cleane before God, which the washings vnder the Lawdid represent.

r They were led with ambition, fearing least their master should haue lost his fame.

Chap.1.34.

Chap.1.20.

f No man ought to vsurpe anye thing further then God giueth him.

t And be exalted, and I esteemed as his seruant.

u The minister compared to Christ, is but earth.

Rom.3.4.

x For vnto Christ was giuen the ful abundãce of all grace, that we might receiue of him as of the onely fountaine.

Mat.11.27.

Habak.2.4.

1.Iohn.5.10.

a To giue place to their rage.

[a] *Or, Sychem.*

Gen.33.19. & 48. 22.Ios.24.32.

6 ¶ After these things, came Iesus and his disciples into the [a] land of Iudea, and there taried with them, and [b] baptized.

23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about [q] purifying.

26 And they came vnto Iohn, and sayd vnto him, Rabbi, [r] he that was with thee beyond Iordan, to whom [s] thou barest witnes, behold, he baptizeth, and all men come to him.

27 Iohn answered, and said, A man can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that [t] I sayd, [f] I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of [g] the bridegrome voyce. This my ioye therefore is fulfilled.

30 He must [t] increase, but I must decrease.

31 ¶ He that is come from on hie, is aboue all: hee that is of the [u] earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath seene & heard, that he testifieth: but no man receiueth his testimonie.

33 He that hath receiued his testimonie, hath sealed that [x] God is true.

34 For he whom God hath sent, speaketh the words of God. for God giueth him not the Spirit by [x] measure.

35 The Father loueth the Sonne, & hath [y] giuen all things into his hand.

36 [z] He that beleeueth in the Sonne, hath euerlasting life, and he that obeyeth not the Sonne, shall not see life, but [h] wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale towarde his Father and his harueste. 30 The conuersion of the Samaritans, 45 And Galileans. 47 Howe he healeth the rulers sonne.

1 NOwe when the Lord knewe, how the Pharises had heard, that Iesus made and baptized mo disciples then Iohn,

2 (Though Iesus him selfe baptized not: but his disciples)

3 He [a] left Iudea, and departed againe into Galile.

4 And he must needes goe through Samaria.

5 ¶ Then came he to a citie of Samaria called [b] Sychar, nere vnto [c] possession that [d] Iacob gaue to his sonne Ioseph.

6 And there was Iacobs wel. Iesus then wearied in the iourney, sate [b] thus on the well: it was about the [c] sixt houre.

7 There came a woman of Samaria to draw water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to bye meat.

9 Then said the woman of Samaria vnto him, Howe is it, that thou being a Iewe, asked drinke of me, which am a woman of [d] Samaria? For the Iewes meddle not with the Samaritans.

10 Iesus answered and said vnto her, If thou knewest the [e] gift of God, & who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, & hee would haue giuen thee [f] water of life.

11 The woman sayd vnto him, Sir, thou hast nothing to draw with, and the wel is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the wel, and he him selfe dranke thereof, and his children, and his cattel?

13 Iesus answered, and saide vnto her, Whosoeuer drinketh of this water, shal thirst againe:

14 But whosoeuer drinketh of the [g] water that I shall giue him, shall neuer be more [h] a thirst: but the water that I shall giue him, shalbe in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Syr, giue me of that water, [h] I may not thirst, neither come hither to drawe.

16 Iesus saide vnto her, Goe, call thine husband, and come hither.

17 The woman answered, and saide, I haue no husband. Iesus saide to her, Thou hast wel said, I haue no husband.

18 For thou hast had fiue husbands, and he whom thou nowe hast, is not thine husband: that saidest thou truely.

19 The woman sayd vnto him, Syr, I [i] see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and ye say, that in [k] Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeue me, the houre commeth, when ye shall neither in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which ye [l] knowe not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father requireth euen such to worship him.

24 [m] God is a [k] Spirit, and they that worship him, must worship him in spirit and trueth.

25 The woman said vnto him, I knowe wel that Messias shal come, which is called Christ: when he is come, he will tell vs all things.

b Euen wearie as he was.

c Which was midday.

d For the Iewes esteemed the Samaritans as wicked & prophane.

e Meaning of him selfe whom his father had sent to conuert this woman.

f Which is the loue of God in his sone powred into our hearttes by the holy Ghost vnto euerlasting life, Rom.5.5.1.Iohn.3.5.

[g] *Or the lively water.*

g Of the spirituall grace.

h He shal neuer be dryed vp or destitute.

i Til she was liuely touched with her faultes, she mocked and would not heare Christ.

Deut.12.6.

2.King.17.29.

2.Cor.3.17.

k God being of a spirituall nature, requireth a spirituall seruice, & acceptable to his nature.

26 Iesus said vnto her, I am hee, that
speake vnto thee.
27 ¶ And vpon that came his disciples,
and marueiled that hee talked with a
woman: yet no man saide vnto him,
What asketst thou? or why talkest thou
with her?
28 The woman then left her water pot,
and went her way into the citie, & sayd
to the men,
29 Come, see a man which hath tolde me
all things that euer I did: is not he the
Christ?
30 Then they went out of the citie, and
came vnto him.
31 ¶ In the meane while, the disciples
prayed him, saying, Master, eate.
32 But he said vnto them, I haue meate
to eat, that ye know not of.
33 Then said the disciples betwene them
selues, Hath any man brought him
meat?
34 Iesus said vnto them, [l] My meate is
that I may doe the wil of him that sent
me, and finish his worke.
35 Say not ye, There are yet foure mo-
neths, and then commeth harueste? Be-
holde, I saye vnto you, Lift vp your
eyes, and looke on the regions: [m] for they
are white already vnto harueste.
36 And he that reapeth, receiueth wages,
and gatherethfruite vnto life eternall,
that both he that soweth, and hee that
reapeth, might [n] reioyce together.
37 For herein is the [o] saying true, that one
sow eth and another reapeth.
38 I sent you to reape that, whereon ye
bestowed no labour: [n] other men la-
boured, and ye are entred into their la-
bours.
39 Now many of the Samaritans of
that citie [p] beleeued in him, for the saye-
ing of the woman which testified, Ye
hath told me all things that euer I did.
40 Then when the Samaritans were
come vnto him, they besought him, that
he would tarie with them: and hee a-
bode there two dayes.
41 And many more beleeued, because of
his owne word.
42 And they sayd vnto [p] woman, Now
we beleeue, not because of thy saying:
for we haue heard him our selues, and
knowe that this is indeede the Christ
the Sauiour of the world.
43 ¶ So two dayes after hee departed
thence, and went into Galile.
44 For Iesus him selfe had [r] testified that
a Prophet hath none honour in [s] his
owne country.
45 Then when he was come into Galile,
the Galilean receiued him, which had
seene all the things that he did at Ieru-
salem at the feast: for they went also vn-
to the feast.
46 And Iesus came againe into [t] Cana
a towne of Galile, where he had made
of water wine. And there was a cer-
taine [u] ruler, whose sonne was sicke at
Capernaum.

l There is no-thing, that I hunger for more, or wherein I take greater pleasure. *Mat.9.37.luk.10.2*
m Without grudging ỳ one at the others labour.
*Or, prouerbe.
n Meaning the Prophets.
o The Samaritans shewed thē selues willing to receiue his doctrine, who being but strangers, & skarcely knowing Christ, are a condemnatiō to the Iewes, and all others, which neglect Gods word when it is offred.
p That is, had ỳ right and true faith. *Mat.13.57.mar.6.4.luk.4.24.*
q Here, by his owne countrey he meaneth Ierusalem, and the countrey about. *Chap.2.1.*
r The word signifieth royal, or one of the Kings court: and it seemeth, that he was one of Herods court, who was in great estimation with Herode, whom the people called King, *Mar.6.14.*

47 When he heard that Iesus was come
out of Iudea into Galile, he went vnto
him, and besought him that he would
[a] go downe, and heale his sonne: for he
was euen ready to die.
48 Then said Iesus vnto him, Except ye
see signes and wonders, ye wil not be-
leeue.
49 The ruler sayde vnto him, Sir, goe
downe before my sonne die.
50 Iesus sayd vnto him, Goe thy way,
thy sonne liueth: and the man beleeued
the word that Iesus had spoken vnto
him, and went his way.
51 And as he was nowe [b] going downe,
his seruants met him, saying, Thy
sonne liueth.
52 Then enquired he of them the houre
when he began to amend. And they said
vnto him, Yesterday the seuenth houre
the feuer left him.
53 Then the father knew, that it was the
same houre in the which Iesus had
said vnto him, Thy sonne liueth. And
he beleeued, and all his houshold.
54 This seconde miracle did Iesus a-
game, after he was come out of Iudea
into Galile.

CHAP. V.

1 He healeth the man that was sicke eight & thirtie yeeres. 10 The Iewes accuse him. 19 Christ answereth for him selfe, and reproueth them, 32 Shewing by the testimonie of his Father, 33 of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

1 AFter [c] that, there was a feast of the Iewes, and Iesus went vp to Ie-
rusalem. *Leuit.23.5. deut.16.1.*
2 And there is at Ierusalem by [a] the place of the sheepe, a [a] poole called in Ebrewe [b] Bethesda, hauing fiue porches:
3 In the which lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the mouing of the water.
4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.
5 And a certaine man was there, which had bene diseased eight and thirtie yeeres.
6 When Iesus sawe him lie, and knewe that he nowe long time had bene diseased, hee saide vnto him, Wilt thou bee made whole?
7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am coming, another stepped downe before me.
8 Iesus said vnto him, Rise: [c] take vp thy bed, and walke.
9 And immediatly the man was made whole, and tooke vp his bed, & walked: and the same day was the Sabbath.
10 The Iewes therefore said to him that was made whole, It is the Sabbath day:

*Or, the sheepe market.
a Where the sheepe were washed, that should be sacrificed.
b Which signifieth the house of powring out, because the water ran out by conduites.

*Or, come.
*Or, returning.
c This was, to the end that the miracle might be so euident, ỳ no man could speak against it.

Iere.17.22.

day: * it is not lawfull for thee to carie thy bed.
11 He answered them, He that made me whole, he sade vnto me, Take vp thy bed, and walke.
12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?
13 And he that was healed, knewe not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.
14 And after that, Iesus found him in the Temple, & said vnto him, Behold, thou art made whole: [d] sinne no more, least a worse thing come vnto thee.
15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.
16 And therfore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.
17 But Iesus answered them, My Father worketh hitherto, and I worke.
18 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but said also that God was [e] his [f] Father, and made him selfe equal with God.
19 Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, saue that he seeth [g] father do: for whatsoeuer things he doth, the same things doeth the Sonne also.
20 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he himselfe doeth, and he wil shew him greater workes then these, [h] ye should marualle.
21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.
22 For the Father iudgeth no man, but hath committed all [h] iudgement vnto the Sonne,
23 Because that all men shoulde honour the Sonne, as thei honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.
24 Verely, verely I say vnto you, he that heareth my word, and beleueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.
25 Verely, verely I say vnto you, [h] houre shal come, and nowe is, when the dead shall heare the voyce of the Sonne of God: and they that [i] heare it, shall liue.
26 For as the Father hath life in [k] himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,
27 And hath giuen him power also to execute [l] iudgement, in that hee is the Sonne of man.
28 Marueile not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce,
29 And they shal come forth, * that haue done good, vnto [p] resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.
30 I can do nothing of mine own selfe as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.
31 If I * should beare witnes of my selfe, my witnes were not [m] true.
32 There is another that beareth witnes of mee, and I know that the witnes, which he beareth of me, is true.
33 * Ye sent vnto Iohn, and he bare witnes vnto the trueth.
34 But I receiue not the record of man: neuertheless these things I say, that ye might be saued.
35 He was a burning, & a shining [n] candle: and ye would for a [n] season haue reioyced in his light.
36 But I haue greater witnes then the witnes of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I doe, beare witnes of me, that the Father sent me.
37 And the * Father himselfe, which hath sent mee, [o] beareth witnes of mee. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.
38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleeue not.
39 * Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.
40 But ye will not come to me, that ye might haue life.
41 I receiue not praise of men.
42 But I knowe you, that ye haue not the loue of God in you.
43 I am come in my Fathers name, & ye receiue me not: if [r] another shall come in his owne name, him will ye receiue.
44 How can ye beleeue, which [q] receiue * honour one of another, and seeke not the honour that cometh of God alone?
45 Do not thinke that I will accuse you to my Father: there is one that [r] accuseth you, euen Moses, in whom ye trust.
46 For had ye beleeued Moses, ye were would haue beleeued me: * for he wrote of me.
47 But if ye beleeue not his wrytings, how shall ye beleeue my words.

d The afflictions that we endure, are chastisemẽts for our sinnes.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their father, Exod.4.22, but because Christ did attribute to him selfe, [g] he had power ouer all thinges, and wrought as his Father did, they gathered [g] Christ did not onely make him selfe the Sonne of God, but also equal with him.

g That is, he doeth communicate with him, hauing the same power and the same wil.

h In giuing him power and rule ouer al.

i They that receiue it by faith.

k To communicate it with vs.

l That is, to goueme and rule al things.

Mat.25.46.

Chap.8.14. mat.3.17.

m Christ had respect to their weakenes, that heard him, and therefore said his owne witnes should not be sufficient.

Chap.1.27.

n Or, lampe.

n But ye lese him quickly, & did not perseuer.

Mat.3.17.& 17.5

o In the law and Prophets.

Deut.4.12. Act.17.21.

p The people are more readie to receiue false Prophets, then Iesus Christ.

q Vaine glorie is a great let for a man to come to God.

Chap.12.43.

r As Moses shal accuse thē that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Marie and the Saints, vpon whō now they call: but whosoeuer doeth accuse the reprobat, Christ and their owne conscience shall cōdemne them.

Gen.3.15. & 22.18 and 49.10.

deut.18.15.

CHAP. VI.

10 Iesus feedeth fiue thousand men with fiue loaues and two fishes. 15 He departeth away, that they should not make him king. 26 He reproueth the fleshly hearers of his word. 41 The carnall are offended at him. 63 The flesh profiteth not.

1 After these things, Iesus went his way ouer the [a] sea of Galile, or of [b] Tiberias.

a Called the Lake of Genneseareth.

b Tiberias, Bethsaida, & Capernaum were on this side the lake in respect of Galile: but it is here said that he went ouer, because there were diuers cricks & turnings, ouer [y] which men feried.

2 And a great multitude followed him,
because they saw his miracles, which
he did on them that were diseased.
3 Then Iesus went vp into a mountaine,
and there he sate with his disciples.
Leui.23.5.deu.16.1 4 Now the Passouer, a * feast of the
Mat.14.16.mar.6.37.luke.9.13. Iewes, was nere.
5 * Then Iesus lift vp his eyes, & seeing
that a great multitude came vnto him,
he sayd vnto Philip, Whence shall wee
bye bread, that these might eat?
6 (And this he said to proue him: for he
c This summe amounteth to about fiue pound sterling.
him selfe knew what he would do)
7 Philip answered him, c Two hundreth
penyworth of bread is not sufficient for
them, that euery one of them may take
a litle.
8 Then saide vnto him one of his disci-
ples, Andrew, Simon Peters brother,
9 There is a litle boy here, which hath
fiue barly loaues, and two fishes: but
what are they among so many?
10 And Iesus said, Make the people sit
downe. (Now there was much grasse
in that place) Then the men sate downe
in number, about fiue thousand.
d Prayer and thanksgiuing do sanctifie our meates, wherewith we are nourished.
11 And Iesus tooke the bread, & d gaue
thankes, and gaue to the disciples, and
the disciples to them that were sette
downe: & likewise of the fishes as much
as they would.
e The abundant store of Gods giftes ought not to make vs prodigal to waste them.
12 And when they were satisfied, he saide
vnto his disciples, Gather vp the
broken meate which remaineth, that
e nothing be lost.
13 Then they gathered it together, & fil-
led twelue baskets with the broken
meate of the fiue barly loaues, which
remained vnto them that had eaten.
14 Then the men when they had seene
the miracle that Iesus did, said, This
is of a truth the Prophet that should
come into the worlde.
15 When Iesus therfore perceiued that
they would come, & take him to make
him a f king, he departed againe into a
mountaine himselfe alone.
16 ¶ When euen was now come, his dis-
ciples went downe into the sea,
17 * And entred into a shippe, and went
g ouer the sea towards Capernaum: &
now it was darke, and Iesus was not
come to them.
18 And the sea arose with a great winde
that blewe.
19 And when they had rowed about fiue
and twentie, or thirtie h furlongs, they
sawe Iesus walking on the sea, and
drawing nere vnto the ship: so they
were afrayed.
20 But he said vnto them, It is I: be not
afrayed.
21 Then willingly they receiued him in-
to the ship, and the ship was by and by
at the land, whither they went.
22 ¶ The day following, the people which
stode on the other side of the sea, sawe
that there was none other ship there,
saue that one, wherein to his disciples
were entred, and that Iesus went not
with his disciples in the ship, but that
his disciples were gone alone,
23 And that there came other ships from
Tiberias nere vnto the place where
they ate the bread, after the Lorde had
giuen thankes.
24 Now when the people sawe that Ie-
sus was not there, neither his disci-
ples, they also tooke shipping, & came
to Capernaum, seeking for Iesus.
25 And when they had founde him on
the k other side of the sea, they sayde
vnto him, Rabbi, when camest thou
hither?
26 Iesus answered them, and said, Ve-
rely, verely I say vnto you, ye seeke me
not, because ye sawe the miracles, but
because ye ate of the loaues, and were
filled.
27 Labour not for the meat which peri-
sheth, but for the meate that l endureth
vnto euerlasting life, which the Sonne
of man shall giue vnto you: for him
hath * God the Father m sealed.
28 Then said they vnto him, What shall
we doe, that wee might worke the
n workes of God?
29 Iesus answered, & sayde vnto them,
* This is the worke of God, that ye be-
leeue in him, whom he hath sent.
30 They said therefore vnto him, What
signe shewest thou then, that we maye
see it, and beleeue thee: what doest thou
worke?
31 * Our fathers did eate Manna in the
desert, as it is * written, He gaue them
bread from heauen to eat.
32 Then Iesus sayd vnto them, Verely,
verely I say vnto you, * Moses gaue
you not bread from heauen, but my
Father giueth you the true bread from
heauen.
33 For the bread of God is he which co-
meth downe from heauen, and giueth
life vnto the worlde.
34 Then they said vnto him, Lord, euer-
more give us this bread.
35 And Iesus said vnto them, I am the
bread of life: he that commeth to me,
shall not hunger, and * he that beleueth
in me, shall p neuer thirst.
36 But I said vnto you, that ye also haue
seene me, and beleeue not.
37 All that the Father giueth me, shall
come to me: and him that commeth to
me, I cast not away.
38 For I came downe from heauen, not
to do mine own wil, but his wil which
hath sent me.
39 And this is the Fathers will which
hath sent me: that of all which he hath
giuen me, I shoulde lose nothing, but
should raise it vp againe at the last day.
40 And this is the will of him that sent
mee, that euerie man which seeth the
Sonne, and beleeueth in him, shoulde
haue euerlasting life: and I will raise
him vp at the last day.
41 The Iewes then murmured at him,
because he sayde, I am the breade,
which

f They imagined an earthly kingdome without the testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished.
Mat.14.23. mar.6.47.
g Ouer a corner of the lake.
h Wherof eight make a mile.
i Wherefore it must needes follow that Christ passed miraculously.
k This was not straight ouer the lake from side to side, but ouer a cricke, or arme of ye lake, which saued much labour to the that should haue gone about by land.
l Which nourisheth and augmenteth our fayth.
Chap.1.32.mat.3.17.& 17.5.
m For when he appointed him to be ye Mediator he set his marke and seale in him to be the onely one to reconcile God and man together.
n Such as be acceptable vnto God.
1.Iohn.3.23.
Exod.16.14.31. nom.21.7.
Psal.78.24.25. wisd.16.20.
o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life, 1.Cor.10.3. Eccles.24.24. chap.4.14.
p He shall neuer want spiritual nourishment.
q God doeth regenerate his elect, and causeth them to obey the Gospel.

which is come downe from heauen.

Mat.13.55. 42 And they said, * Is not this Iesus p sonne of Ioseph, whose father and mother we know? how then saith he, I came downe from heauen?

43 Iesus then answered, and said vnto them, Murmure not among your selues.

r That is, beleeue in me. 44 No man can r come to me, except the Father, which hath sent me, s draw him: and I will raise him vp at the last day.

s By lightning his heart with his holy Spirit.

Isa.54.13.Ier.31.33 45 It is written in the * Prophets, And they shalbe all taught of God. Euery man therefore that hath heard, & hath learned of the Father, commeth vnto me,

Mat.11.27. 46 * Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, He that beleeueth in me, hath euerlasting life.

48 I am the bread of life.

Exod.16.15. 49 * Your fathers did eate Manna in the wildernes, t and are dead.

t Then there is no foode that can nourish our soules, but Iesus Christ.

50 This is the bread, which commeth downe from heauen, that he which eateth of it, should not die.

51 I am the u liuing bread, which came down from heauen: p if any man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I will giue for the life of the world.

u Which giue life to the world

52 Then the Iewes strouе among them selues, saying, How can this man giue vs his flesh to eat?

x Where Christ is not, there death reigneth. 1.Cor.11.27. 53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, & drinke his blood, ye haue x no life in you.

y As our bodies are susteined w meat and drink: so are our soules nourished w the bodie and blood of Iesus Christ.

54 Whosoeuer * eateth my flesh, and drinketh my blood, hath eternal life, & I will raise him vp at the last day.

z To eat p flesh of Christ and drink his blood, is to dwell in Christ, and to haue Christ dwelling in vs.

55 For my flesh is meat in deede, and my blood is drinke in deede.

a That is, vnderstand it.

56 He that eateth my flesh, and drinketh my blood, z dwelleth in me, and I in him.

b He meaneth not that his humanitie descended from heauē: but he speaketh touching the vnion of both natures, attributing to the one, that which appertaineth to the other.

57 As the living Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

Chap.4.43.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (whē they heard this) saide, This is an hard saying: who can a heare it?

61 But Iesus knowing in him selfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 What then if ye should see the Sonne of man b ascende vp* where he was before?

63 It is the Spirit that quickeneth: the flesh c profiteth nothing: the words that I speake vnto you, are spirit and life.

c To wit, if it be separated frō p Spirit, whereof it hath the force: for it commeth of the power of the Spirit, that the flesh of Christ giueth vs life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, & who should betray him.

65 And he sayde, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also go away?

68 Then Simon Peter answered him, Master, to whom shal we go? Thou hast the words of d eternall life:

d Then without Christ there is but death: for his worde onely leadeth vs to life Mat.16.16.

69 And we beleeue and know that thou art * the Christ the Sonne of the liuing God.

Mat.26.14.

70 Iesus answered them, Haue not I * chosen you twelue, and e one of you is a deuill?

e Although your number be small, yet shall ye be diminished.

71 Now he spake it of Iudas Iscariot the sonne of Simon: for he it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 13 There are diuers opinions of him among the people. 17 He sheweth howe to know the trueth. 20 The murie they do vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 And chide with Nicodemus for taking his part.

1 After these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes * a feast of the Tabernacles was at hand.

Leuit.23.34. a At this feast they dwelled seuen dayes in the tents, which put them in remembrace, that they had no citie here permanent, but that they must seeke one to come.

3 His brethren therefore saide vnto him, Depart hence, and go into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and hee him selfe seeketh to bee b famous. If thou doest these things, shewe thy selfe to the world.

b Or, manifest.

5 For as yet his brethren beleeued not in him.

6 Then Iesus saide vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, c because I testifie of it, that p workes thereof are euill.

b Why the world hateth Christ.

8 Go ye vp vnto this feast: I will d not go vp yet vnto this feast: for my time is not yet fulfilled.

c Christ doeth not vtterly denie that he woulde go to the feast, but signifieth that as yet he was not fully determined.

9 These things he saide vnto them, & abode still in Galile.

10 But assone as his brethrē were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of

of him among the people. Some said, He is a good man: other said, Nay: but he deceiueth the people.
13 Howbeit no man spake openly of him for feare of the [d] Iewes.
14 Now when half the feast was done, Iesus went vp into the Temple and taught.
15 And the Iewes marueyled, saying, Howe knoweth this man the [e] Scriptures, seeing that he neuer learned?
16 Iesus answered them, and sayde, My doctrine is not [c] mine, but his that sent me.
17 If any man wil do his wil, he shall know of the doctrine, whether it bee of God, or whether I speake of my selfe.
18 He [f] that speaketh of him selfe, seeketh his owne glorie: but hee that seeketh his glorie that sent him, the same is true, and no [g] vnrighteousnes is in him.
19 *Did not Moses giue you a Law, and yet none of you keepeth [h] Law? *Why go ye about to kill me?
20 The [b] people answered, and saide, Thou hast a deuil: who goeth about to kill thee?
21 Iesus answered, and said to them, I haue done one worke, and ye all [i] marueile.
22 *Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the *fathers) and ye on the Sabbath day circumcise a man.
23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses should not be broken, be ye angrie with me, because I haue made a man enery whit whole on the Sabbath day?
24 *Iudge not according to the appearance, but iudge righteous iudgement.
25 [j] Then said some of them of Ierusalem, Is not this he, whom they go about to kill?
26 And beholde, he speaketh [e] openly, & they say nothing to him: doe the rulers knowe in deed that this is the verp Christ?
27 Howbeit we know this man where hee is: but when the Christ commeth, no man shall knowe whence he is.
28 [k] Then cried Iesus in the Temple as he taught, saying, Ye [k] both know me, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye knowe not.
29 But I know him: for I am of him, and he hath sent me.
30 Then they sought to take him, but no man laid hands on him, because his houre was not yet come.
31 Howe many of the people [l] beleeued in him, and said, When the Christ commeth, wil he do mo miracles then this man hath done?
32 The Pharises heard that the people murmured these thinges of him, and the Pharises, and the Priests sent officers to take him.
33 Then said Iesus vnto them, Yet am I [m] a litle while with you, and then goe I vnto him that sent me.
34 * Ye shall seeke me, and shall not finde me, and where I [n] am, can ye not come.
35 Then said the Iewes among themselues, Whither will he go, that we shal not finde him? Will he goe vnto them that are [o] disperled among the [n] Grecians, and teache the Grecians?
36 What [o] ying is this that he saide, Ye shal seeke me, and shal not finde me? and where I am, can ye not come?
37 Now in the last and* great daye of the feast, Iesus stoode and cryed, saying, If any man thirst, let him come vnto me, and drinke.
38 He that [p] beleeueth in me, *as saith the Scripture, out of his belly shall flow riuers of water [p] of life.
39 (*This spake he of the Spirit which they [q] beleeued in him, should receiue: for the [q] holy Ghost was not yet giuen, because that Iesus was not yet glorified.)
40 So many of the people, when they heard this saying, said, Of a trueth this is the [r] Prophet.
41 Other said, This is the Christ: & some sayd, But shal Christe come out of Galile?
42 *Saith not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?
43 So was there dissension among the people for him.
44 And some of them would haue taken him, but no man laid hands on him.
45 Then came the officers to the high Priests & Pharises, and they saide vnto them, Wyp haue ye not brought him?
46 The officers answered, [f] Neuer man spake like this man.
47 Then answered them the Pharises, Are ye also deceiued?
48 Doeth any of the [r] rulers, or the Pharises beleeue in him?
49 But this people, which know not the Lawe, are cursed.
50 Nicodemus saide vnto them, (* he that came to Iesus by night, and was one of them)
51 Doeth our Lawe iudge a man before it heare him, * and knowe what he hath done?
52 They answered & saide vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.
53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore, and whither he goeth. 32 Ye who are free, & who are bond. 34 Of free men and slaues, and their reward. 46 He defieth his enemies. 59 And being persecuted, withdraweth himselfe.

1 And

d These were the heades of ye people who did enuie Christ.
e Or, letters.
c In that, that he is man onely.
f By this marke we may knowe whether the doctrine be of God or of man.
g Nothing counterfait or vntrue.
Exod.24.3. Chap.5.18.
h Who did not know the fetch of the Scribes.
i Because I did it on ye Sabbath day. Leui.12.3. Gen.17.10.
Deu.1.16,17.
e Or, freely.
k He speaketh this, as it were cornefully.
l They were well minded to heare him: which preparation is here called (although improperly) faith.
m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordeined. Chap.13.33.
n Or, shalbe.
o Greeke disperſio
n Among the Iewes which were scattred here and there among the Gentiles. Leuit.23.36.
o The true waye to come to Christ, is by faith. Deut.18.15.
p Which shall neuer drie vp. Ioel.2.28. Esai.2.17.
q These were the visible graces which were giuen to the Apostles after his ascension.
r They looked for some notable Prophet besides the Messias, Chap.1.21. Mic.5.2. mat.2.5.
f Wherein appeareth the mightie power of Christs word against his enemies.
t They alleadge the authoritie of man against Gods authoritie. Chap.3.1,2. Deut.17.8. & 19.15.

1 AND Iesus went vnto the mount of Oliues,
2 And earely in the morning came againe vnto the Temple, and all the people came vnto him, and he sate downe, and taught them.
3 Then the Scribes, and the Pharises brought vnto him a woman, taken in adulterie, and set her in the middes,
4 And said vnto him, Master, this woman was taken in adulterie, in the very acte.
5 * Now Moses in the Law commanded vs, that such shoulde be stoned: what sayest thou therefore?
6 And this they said to tempt him, that they might haue whereof to [a] accuse him. But Iesus stooped downe, and with his finger wrote on the ground.
7 And while they continued asking him, he lift himselfe vp, and said vnto them, * Let him that is among you without sinne, cast the first stone at her.
8 And againe he stooped downe, & wrote on the ground.
9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.
10 When Iesus had lift vp him selfe againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Loide. And Iesus said, [b] Neither do I condemne thee: go and sinne no more.
12 Then spake Iesus againe vnto the, saying, I * am the light of the world: he that followeth me, shall not walke in darknes, but shal haue the [a] light of life.
13 The Pharises therefore sayde vnto him, Thou bearest recorde of thy selfe: thy record is not [a] true.
14 * Iesus answered, and said vnto the, [c] Though I beare record of my self, yet my recorde is true: for I know whece I came & whither I go: but ye cannot tel [d] whence I come, & whither I go.
15 Ye iudge after the flesh: [e] I iudge no man.
16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.
17 And it is also written in your Lawe, * that the testimonie of two mē is true.
18 I am [f] one that beare witnesse of my selfe, and the Father that sent me, bearetth witnes of me.
19 Then said they vnto him, Where is thy Father? Iesus answered, Ye neither know me, nor my Father. If ye had knowen me, ye should haue knowē my Father also.
20 These wordes spake Iesus in the [g] treasury, as he taught in the Temple, and no man laide handes on him: for his houre was not yet coine.
21 Then saide Iesus againe vnto them, I go my way, and ye shall seeke me, & shall die in your [h] sinnes. Whither I go, can ye not come.
22 Then saide the Iewes. Will he kill him selfe because he saith, Whither I go, can ye not come?
23 And he said vnto them, [i] Ye are from beneath: I am from aboue: ye are of this worlde: I am not of this worlde.
24 I said therefore vnto you, That ye shall die in your sinnes: for except ye beleeue, that I am he, ye shall die in your sinnes.
25 Then saide they vnto him, Who art thou? And Iesus saide vnto them, [l] Euen the same thing that I said vnto you [k] from the beginning.
26 I haue many thinges to say, and to iudge of you: but he that sent me, is true, & the thinges that I haue heard of him, those speake I to the world.
27 They vnderstoode not that he spake to them of the Father.
28 Then saide Iesus vnto them, When ye haue [l] lift vp the Sonne of man, then shall ye [m] knowe that I am [n] he, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.
29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.
30 ¶ As he spake these things, many beleeued in him.
31 Then said Iesus to the Iewes which beleeued in him, If ye continue in my worde, ye are verely my disciples,
32 And shall knowe the trueth, and the trueth shal make you free.
33 They answered him, [p] We be Abrahams seede, and were neuer bond to a man: why sayest thou then, Ye shal be made free?
34 Iesus answered them, Verely, verely I saye vnto you, that whosoeuer committeth sinne, is the * seruant of sinne.
35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.
36 If the Sonne therefore shal make you free, ye shalbe free indeede.
37 [q] I know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.
38 I speake that which I haue seene vnto my Father: and ye doe that which ye haue seene with your father.
39 They answered, and sayde vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would do the [r] works of Abraham.
40 But nowe ye goe about to kill mee, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.
41 Ye do the works of your father. Then sayde they to him, We are not borne of

Leuit.20.10.
a Either for breaking ỳ law, if he did deliuer her, or of lightnes, and inconstancie, if he dyd condemne her. *Deut.17.6,7.*
b Iesus woulde not meddle, but with that which did appertain to his office, to wit, to bring sinners to repēntance: & therfore did not abolish the Law against adulterie *Chap. 1.5. & 9.5.*
[a] *Or, lively light.*
[b] *Or, iust.*
Chap.5.31.
c That which Christ denyed Chap.5.31. here he graunteth, to declare vnto the their stubburnes, & saith ỳ being God he bearetth witnes to his humanitie: likewise doeth God the father witnes the same, which are two distinct persons, though but one God, chap.5.37.
d In ỳ he came from his father, he sheweth that he is not onely man, but God also.
e He would not iudge rashly, as they did. *Deut.17.6. & 19. 15.mat.18.16. 2.cor.13.1. hebr.10.28.*
f Which place proueth Christ to be verie God, and man.
g That is, the place where the vessel and other things belōging to the Temple, were kept.
h Because of their rebellion wherin they did persueere.
i He sheweth the difference betweene the Gospel, and the subtill wit of man.
l *Or, from the beginning euen that I said vnto you.*
k That is, who he was, whence he was, and why became into this world.
l Their endeuours and practises whereby they thinke to destroy him, shal serue to exalt and magnifie his glory.
m Not to beleeue in him, but to be conuicted.
n To wit, the Messias.
o For we were slaues to sinne.
p These were not the beleeuing Iewes, but ỳ mockers that answered thus. *Rom.6.20. 2.pet.2.19.*
q Hee graunteth their sayinges in such sort, that he sheweth vnto them that their owne deedes proue them liers.
r Which were his obedience, charitie & such good workes which proceded of faith.

of fornication: we haue one Father, which is God.
42 Therefore Iesus saide vnto them, If God were your Father, then woulde ye loue me: for I proceede forth, and came from God, neither came I of my selfe, but he sent me.
43 Why do ye not vnderstand my talke? because ye cannot [f] heare my worde.
44 * Ye are of your father the deuill, and the lusts of your father ye will doe: he hath bene a murtherer [t] from the beginning, and [u] abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his [x] owne: for he is a liar, & the father thereof.
45 And because I tell you the trueth, ye beleeue me not.
46 Which of you cā rebuke me of sinne? and if I say the trueth, why doe ye not beleeue me?
47 * He that is of God, heareth Gods woordes: ye therefore heare them not, because ye are not of God.
48 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritan, and hast a deuill?
49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.
50 And I seeke not mine owne praise: but there is one that seeketh it, and [y] iudgeth.
51 Verely, verely I say vnto you, If a man keepe my word, he shall neuer [z] see death.
52 Then said the Iewes to him, Now know we that thou hast a deuill. Abraham is dead, and the Prophets, & thou sayest, If a man keepe my worde, he shall neuer taste of death.
53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whome makest thou thy selfe?
54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whome ye say, that he is your God.
55 Yet ye haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, & keep his word.
56 Your father Abraham reioyced to see my [a] day, and he saw it, and was glad.
57 Then said the Iewes vnto him, Thou art not yet fiftie peere olde, & hast thou seene Abraham?
58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, [b] I am.
59 * Then tooke they vp stones, to cast at him, but Iesus hid him selfe, and went out of the Temple ||.

f For you are carnall and can not vnderstande spiritual things. 1. John. 3. 8.
t Since the first creation of man.
u It followeth then that he was once in ỳ trueth: for he was not created euil.
x According to his wont and custome. 1. John. 4. 6.
y Who wil reuenge the iniurie that you doe agaynst me, or rather against him.
z For the faithful euen in death see life.
a Which was to see ỳ comming of Christ in the flesh: which thing Abraham saw far of with the eyes of faith, Hebr. 11. 10.
b Not onely God, but the Mediatour betweene God and man, appointed before all eternity. Chap. 10. 31.
|| And he passed though the middes of the & so went his way.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that was borne blinde. 39 To what blinde men Christ giueth sight.

AND as Iesus passed by, he sawe a man which was blinde from his birth.
2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?
3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.
4 I must worke the workes of him that sent me, while it is [b] day: the night cōmeth when no man can worke.
5 As long as I am in the world, * I am the light of the world.
6 Assoone as he had thus spoken, he [c] spat on the ground, and made clap of the spittle, and anointed the eyes of the blinde with the clap,
7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, [d] Sent) So went his way therefore, and washed, and came againe seeing.
8 Howe the neighbours and they that had seene him before, when he was blinde, saide, Is not this he that sate & begged?
9 Some said, This is he: and others said, He is like him: but he him selfe said, I am he.
10 Therefore they said vnto him, Howe were thine eyes opened?
11 He answered, and saide, The man that is called Iesus, made clap, and anointed mine eyes, and saide vnto me, Goe to the poole of Siloam and wash. So I went & washed, & received sight.
12 Then they saide vnto him, Where is he? He said, I cannot tell.
13 ¶ They brought to the Pharises him that was once blinde.
14 And it was ỳ Sabbath day, when Iesus made the clap, & opened his eyes.
15 Then again the Pharises also asked him, how he had received sight. And he said vnto them, He layed clap vpon mine eyes, and I washed, and do see.
16 Then said some of the Pharises, This man is not of God, because he keepeth not the Sabbath day. Others said, Howe can a man ỳ is a sinner, doe such miracles? and there was a dissension among them.
17 Then spake they vnto the blinde again, What sayest thou of him, because he hath opened thine eyes? And he saide, He is a Prophet.
18 Then the Iewes did not beleeue him (that he had bene blinde, and receyued his sight) vntil they had called the parents of him that had receyued sight.
19 And they asked them, saying, Is this your sonne, whome ye say was borne blinde? How doth he now see then?
20 His parents answered them, and said, We knowe that this is our sonne, and that he was borne blinde:
21 But by what meanes he now seeth, we know not: or who hath opened his eyes,

a God doeth not alwayes punish men for their sinnes.
b When opportunitie and the season serueth. Chap. 1. 9. & 8. 12. & 17. 35.
c This was not for any vertue that was in the earth, in the spettle, or in the clay to make one see: but it onely pleased him to vse these signes and meanes.
d Hereby was prefigured the Messias, who should be sent vnto them.

e They durst not speake the trueth for feare they should be excommunicate.

f That is, Consider that nothing is hid fro God: therefore tel vs the trueth that God may be glorified therby Ioc.7.19. 1.Sam. 6. 5.

g He spake this in mockerie.

h They thought either to driue him from the trueth, or to make him swarue by their out times examining him: which practise Satans members euer do obserue in examining the Christians.

i He deuideth their wilful malice and ignorance.

k They douted not of his countrey or parents, but of his office and authoritie.

l Or, wicked men, cõtemners of God, and such as delite in sinne.

m Or, excommunicate him.

m As all astonished he fel down and worshipped him.

n Meaning, with rule and authoritie, to make the poore blinde to see, and the proude seers blinde. Chap.3.17,18. & 12.46,47.

o You should not be so much in fault.

eyes, e can we not tell: he is olde ynough: aske him: he shall answere for him selfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordained already, that if any man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore saide his parentes, He is olde ynough: aske him.

24 Then againe called they the mã that had bin blinde, f and said vnto him, f Give glory vnto God: we know that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, g I can not tel: one thing I know, that I was blinde, and now I see.

26 h Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, g ye haue not heard it: wherefore would ye heare it againe? i will ye also be his disciples?

28 Then checked they him, and said, Be ye his disciple: We be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doutles, this is a marueilous thing, that ye k knowe not whence he is, and yet he hath opened mine eyes.

31 Now we knowe that God heareth not l sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

32 Since the world began was it not heard that any man opened the eies of one that was borne blinde.

33 If this man were not of God, hee could haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and dorst thou teach vs? so they cast him out.

35 Iesus heard that they had m cast him out: and when he had found him, he said vnto him, Doest thou belene in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might believe in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lord, I believe, and m worshipped him.

39 And Iesus said, I am come into n iudgement into this world, that they which see not, might see: and that they *which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, o ye should not haue sinne: but now ye sape, We see: therefore your sinne remaineth.

CHAP. X.

11 Christ is the true shepheard, and the dore, 19 Diuers opinions of Christ. 24 He is asked if he be Christ. 32 His workes declare that he is God. 34 The Princes called gods.

1 VErely, verely I say vnto you, He that entreth not in by the dooze into the sheepefold, but climeth up an other wape, he is a thiefe and a robber.

2 But he that goeth in by the dooze, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his vopce, and he a calleth his owne sheepe by name, and leadeth them out.

4 And whẽ he hath sent forth his owne sheepe, he goeth before them, and the sheepe folow him: for they know his voice.

5 And they will not followe a stranger, but they flee from him: for they know not the vopce of strangers.

6 This parable spake Iesus vnto thẽ: but they understood not what thinges they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the dooze of the sheepe.

8 All, b that ever came before mee, are theeues and robbers: but the sheepe did not heare them.

9 I am the dooze: by me if any man enter in, he shalbe saued, and shall c go in and go out, and finde pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroye: I am come that they might haue life, and haue it in abundance.

11 *I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and he which is not the shepheard, neither the sheep are his owne, seeth the wolfe comming, and he leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good shepherd, and d know mine, and am knowen of mine.

15 e As the Father f knoweth me, so know I the Father: and I lape downe my life for my sheepe.

16 g Other sheepe I haue also, which are not of this folde: thẽ also must I bring, and they shall heare my vopce: & *there shalbe one sheepefolde, and one sheperd.

17 h Therefore doeth my Father loue me, because * I lay downe my life, that I might take it again.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it again: this is * commandement haue I receiued of my Father.

19 ¶ Then there was a dissension againe among the Iewes for these sapings.

20 And

a That is, there is mutual agreement and consent of faith betweene the pastour and the sheepe.

b He meaneth all the false Prophets, who led not mẽ to Christ but from him.

c He shall be sure of his life. Isa.40.11.

d Christ knoweth his because he loueth them, careth and prouideth for them

e As the father cannot forget him, no more can he forget vs.

f In that he loueth and approueth me.

g To wit, amõg the Gentiles, which thẽ were strangers from the Church of God. Ezek.37.22,24.

h Christ euen in that that he is man, hath deserued his Fathers loue and euerlasting life, not to his flesh onely, but to vs also which by his obedience & perfect iustice are imputed righteous, Rom.5.19. Phil.2.7. Isa.53.7.

20 And Act.2.24.

20 And many of them saide, Ye hath a deuill, and is madde: why heare ye him?
21 Others said, These are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?
22 And it was at Ierusalem the [i] feast of the * Dedication, and it was winter.
23 And Iesus walked in the Temple, in [k] Solomons porche.
24 Then came the Iewes rounde about him, & said vnto him, How long doest thou [l] make vs doute? If thou be the Christ, tell vs plainely.
25 Iesus answered them, I tolde you, & ye beleeue not: the workes that I do in my Fathers Name, they beare witnes of me.
26 But ye beleeue not: [l] for ye are not of my sheepe, as I said vnto you.
27 My sheepe heare my voyce, and I know them, and they followe me,
28 And I giue vnto them eternal life, and they shal neuer perish, neither shall any plucke them out of mine hande.
29 My Father which gaue them me, is [m] greater then all, and none is able to take them out of my Fathers hande.
30 I and my Father are one.
31 * Then the Iewes againe tooke vp stones, to stone him.
32 Iesus answered them, Many good works haue I shewed you from my father: for which of these workes do ye stone me?
33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.
34 Iesus answered them, Is it not written in your Law, * I said, ye are [n] gods?
35 If he called them gods, vnto whome [p] word of God was giuen, & the Scripture can not be broken,
36 Say ye of him, whom the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I saide, I am the Sonne of God?
37 If I do not the workes of my Father, beleeue me not.
38 But if I doe, then though ye beleeue not me, yet beleeue the workes, that ye may knowe and beleeue, that the Father is in me, and I in him.
39 Agayne they went about to take him: but he escaped out of their handes,
40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.
41 And many resorted vnto him, & said, Iohn did [o] no miracle: but all things that Iohn spake of this man, were true.
42 And many beleeued in him there.

i Which was institute, that the people might giue thākes to God for their deliuerance and restoring of their religion and Temple, which Antiochus had corrupted and polluted. *1. Mac. 4. 59.*

k Which was builded againe after the paterne of that which Solomon builded.

l *Or, holdest our minde in suspense.*

l The cause wherefore the reprobate cannot beleeue.

m Whereby we learne how safely we are preferred against all dangers. *Chap. 8. 59.*

Psal. 82. 6.

n Meaning of Princes and Rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherfore if this noble titlebe giuen to mā, much more it appertained to him that is the Sōne of God equall with his Father.

o Wherby they gathered that Christ was more excellent then Iohn.

CHAP. XI.

43 Christ raiseth Lazarus frō death. 47 The high Priests and Pharises gather a counsell against him. 50 Caiaphas prophecieth. 54 Christ getteth him out of the way.

1 And a certaine man was sicke, named Lazarus of Bethania, [p] town of Marie, and her sister Martha.
2 (And it was that * Marie which anointed the Lord with ointment, and wiped his feete with her heare, whose brother Lazarus was sicke.) *Chap. 12. 3. mat. 26. 7.*
3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.
4 Why Iesus heard it, he said, This sicknes is not [a] vnto death, but for the glorie of God, [p] the Sonne of God might be glorified thereby.
5 ¶ Nowe Iesus loued Martha, and her sister, and Lazarus.
6 And after he had heard that hee was sicke, yet abode he two dayes still in the same place where he was.
7 Then after that, saide he to his disciples, Let vs go into Iudea againe.
8 The disciples saide vnto him, Master, the Iewes lately sought to * stone thee, and doest thou go thither againe?
9 Iesus answered, Are there not [b] twelue houres in the daye? if a man walke in the daye, he stumbleth not, because he seeth the light of this worlde.
10 But if a man walke in the night, he stumbleth, because there is no light in him.
11 These things spake he, & after he saide vnto thē, Our friend Lazarus sleepeth: but I go to wake him vp.
12 Then said his disciples, Loyde, if hē sleepe, he [c] shalbe safe.
13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the * natural sleepe.
14 Then said Iesus vnto them plainely, Lazarus is dead.
15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.
16 Then saide Thomas (which is called [d] Didymus) vnto his fellowe disciples, Let vs also goe, that we mayе die with him.
17 ¶ Then came Iesus, and founde that he had lien in the graue foure dayes alreadie.
18 (Nowe Bethania was nere vnto Ierusalem, about [e] fiftene furlongs of.)
19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.
20 Then Martha, when she heardе that Iesus was comming, went to meete him: but Marie sate still in the house.
21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.
22 But now [f] I knowe also, that whatsoever thou askest of God, God will giue it thee.
23 Iesus said vnto her, Thy brother shall rise againe.
24 Martha saide vnto him, I know that he shall rise againe in the resurrection at the last day.

a For although he died, yet being restored so soone to life, it was almost no death in comparison.

Chap. 7. 30. & 8. 59. and 10. 31.

b He that walketh in his vocation, and hath the light of God for his guide, needeth to feare no dangers. The day also, both sommer & winter was with the Iewes diuided into xii. houres.

c They laboured to staye Christ from going into Iudea, as though there had bene no neede.

* *Or, slumbring sleepe.*

d Which signifyeth in our tongue, a twinne in birth.

e Which were almost two mile.

f She sheweth some fayth, which notwithstanding was almost ouercome by hir affections.

g Christ restoreth vs from death to giue vs euerlasting life.

25 Iesus said vnto her, g I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.
26 And whosoeuer liueth, and beleeueth in me, shall neuer die. Beleeuest thou this?
27 She said vnto him, Yea, Loude, I beleeue that thou art the Christ the Sonne of God, which should come into the worlde.
28 ¶ And when she had so said, she went her wap, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.
29 And whē she heard it, she arose quickly, and came vnto him.
30 For Iesus was not yet come into the towne, but was in the place where Martha met him.
31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp h hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there.
32 Then when Marie was come where Iesus was, and saw him, she fell down at his feete, saying vnto him, Loude, if thou hadest beene here, my brother had not beene dead.
33 When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, he i groned in the spirit, and was troubled in him selfe,
34 And said, Where haue ye laid him? They said vnto him, Loud, come, k see.
35 And Iesus k wept.
36 Then said the Iewes, Behold, howe he loued him.
37 And some of them said, Could not he, which opened the eyes of the blinde, haue made also that this man should not haue dyed?
38 Iesus therefore again groned in him selfe, and came to the graue. And it was a caue, and a stone was layed vpon it.
39 Iesus sayde, Take ye away the stone. Martha the sister of him that was dead, saide vnto him, Loude, he stinketh alreadie: for he hath bene dead foure dayes.
40 Iesus said vnto her, Said I not vnto thee, that if thou didest beleeue, thou shouldest see the l glorie of God?
41 Then they tooke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and saide, Father, I thanke thee, because thou hast heard me.
42 I knowe that thou hearest me alwayes, but because of the people that stand by, I saide it, that they may beleeue, that thou hast sent me.
43 As he had spoken these thinges, he cryed with a loude voyce, Lazarus, come forth.
44 Then he that was dead, came forth, bound hande and foote with bandes, and his face was bound with a napkin. Iesus saide vnto them, Loose him, and let him goe.

h Wherein she declared her affection & reuerence that she bare to Christ.

i For compassion: for he felt our miseries, as though he suffered the like.

k We reade not that his affections were so excessiue that he kept no measure, as we do in our sorowes, ioyes and other affections.

l That is, a miracle whereby Gods Name should be glorified.

45 ¶ Then many of the Iewes, which came to Marie, and had seene m things which Iesus did, beleeued in him.
46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.
47 Then gathered the hie Priestes, and the Pharises a counsel, and said, What shall we do? For this man doeth many miracles.
48 If n we let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.
49 Then one of them named Caiaphas, which was the hie Priest o that same yeere, said vnto them, Ye perceiue nothing at all,
50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.
51 This spake he not of him selfe: but being the Priest that same yere, he p prophecied that Iesus should die for the nation:
52 And not for the nation only, but that he should gather together in one the children of God, which were scattered.
53 Then from that day forth they consulted together, to put him to death.
54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countreynere to the wildernes, into a city called Ephraim, and there continued with his disciples.
55 ¶ And the Iewes Passeouer was at hand, and many went out of the countrey vp to Ierusalem before the Passeouer, to q purifie them selues.
56 Then sought they for Iesus, and spake among them selues, as they stood in the Temple, What thinke ye, that he commeth not to the feast?
57 Howe both the hie Priestes and the Pharises had geuen a commāndement, that if any man knewe where he were, he should shewe it, that they might take him.

m They resist God, thinking to hinder his worke by their owne policies.

n Or, for that present time.

o God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euē as he did Balaam, to be an instrument of the holy Ghost.

p Because they thought hereby to make them selues more holy against they should eate the Passeouer: but they were not commanded by God to vse this ceremonie.

CHAP. XII.

7 Christ excuseth Maries fact. 13 The affection of some towardes him, and the rage of others against him & Lazarus. 23 The comoditie of the crosse. 27 His prayer. 28 The answere of the Father. 32 His death, and the fruite thereof. 36 He exhorteth to faith. 40 The blindenesse of some, and the infirmities of others.

1 THen * Iesus six dayes before the Passeouer came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.
2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.
3 Then tooke Marie a pound of ointment of spikenard very costly, and anointed Iesus a feete, & wiped his feete with

*Mat.26.7. mar.14.3.

a Euen from the head to the feete.

with her heare, and the house was filled with the sauour of the ointment.
4 Then said one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him,
5 Why was not this ointment solde for b three hundreth pence, and giuen to the poore?
6 Now he said this, not that he cared for the poore, but because he was a theefe, and * had the bagge, and bare that which was giuen.
7 Then said Iesus, Let her alone: against the day of my burying she kept it.
8 For the poore allwayes ye haue with you, but me ye shall not haue allwayes.
9 Then much people of the Iewes knewe that he was there: & they came, not for Iesus sake onely, but that they might see Lazarus also, whome he had raised from the dead.
10 The hie Priestes therefore consulted, that they might put Lazarus to death also,
11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.
12 ¶ * On the morowe a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem,
13 Tooke branches of palme trees, and went forth to meete him, & cryed, c Hosanna, Blessed is the King of Israel that commeth in the Name of the Lord.
14 And Iesus found a d young asse, and sate thereon, as it is written,
15 * Feare not, daughter of Sion: beholde, thy King commeth sitting on an asses colte.
16 But his disciples vnderstoode not these thinges at the first: but when Iesus was glorified, then remembred they, that these thinges were written of him, & that they had done these thinges vnto him.
17 The people therefore that was with him, bare witnesse that he called Lazarus out of the graue, and raised him from the dead.
18 Therefore met him the people also, because they heard that he had done this miracle.
19 And the Pharisees said among them selues, Perceiue ye howe ye prevaile nothing? Beholde, the e worlde goeth after him.
20 ¶ Now there were certaine e Gentiles among them that came vp to worship at the feast.
21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Syr, we would see Iesus.
22 Philippe came and tolde Andrewe: and againe Andrewe and Philippe tolde Iesus.
23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be f glorified.
24 Verely, verely I say vnto you, except the wheat corne fall into the grounde, and dye, it abideth alone: but if it die, it bringeth forth much fruite.
25 * He that g loueth his life, shall lose it, and he that h hateth his life in this worlde, shall keepe it vnto life eternall.
26 * If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.
27 Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.
28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.
29 Then said the people that stoode by, and heard, that it was a thunder: others said, An Angell spake to him.
30 Iesus answered, and said, This voice came not because of me, but for your sakes.
31 Nowe is the i iudgement of this worlde: now shall the prince of this worlde be cast out.
32 * And * I, if I were lift vp from the earth, will draw l all men vnto me.
33 Nowe this said he, signifying what death he should die.
34 The people answered him, We haue heard out of the * Lawe, that the Christ bideth for euer: and howe sayest thou, that the Sonne of man must belift vp? who is that Sonne of man?
35 Then Iesus saide vnto them, Yet a litle while is * the light with you: walke while ye haue light, lest the darknesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.
36 While ye haue light, beleeue in the light, that ye may be the children of the light. These thinges spake Iesus, and departed, and hid him selfe from them.
37 ¶ And though he had done so many miracles before them, yet beleeued they not on him:
38 That the saying of Esaias the Prophet might be fulfilled, that he saide, * Lord, who beleeued our reporte? and to whome is the m arme of the Lorde reuealed?
39 Therefore could they not beleeue, because that Esaias saith againe,
40 * He hath blinded their eyes, and hardened their heart, that they shoulde not see with their eyes, nor understand with their heart, and should be conuerted, and I should n heale them.
41 These thinges saide Esaias when he sawe his glorie, and spake of him.
42 Neuertheless euen among the chiefe rulers many beleeued in him: but because of the Pharisees, they did not confesse him, least they shoulde n be cast out of the Synagogue.
43 * For they loued the o praise of men, more

b Reade Mar. 14.5.
Chap.13.29.
Mat.21.8. mar.11.8. luk.19.35.
c That is, saue, I beseech thee.
d This doeth wel declare that his kingdome stood not in outward things. Zach.9.9.
*Or, the preasse.
e They were of the race of the Iewes, and came out of Asia and Grecia: for els the Iewes would not haue permitted that they should worship with them in the Temple.
f Which is, that the knowledge of him should be manifest thorow al the worde.
Mat.10.39. & 16.25. mar.8.35. luke.9.24. and 17.33.
g If the loue thereof let him from comming to Christ.
h And so loseth it for Christes sake.
Chap.17.24.
i The reformation and restoring of those things, which were out of order.
Chap.3.14.
k The crosse is the mean to gather the Church of God together, and to draw men to heauen.
l Not onely the Iewes but also the Gentiles.
Psal.89.36. & 110.4. & 117.2. ezek.37.25.
Chap.1.9.
Isa.53.1. rom.10.16.
m That is, the Gospel, which is the power of God to saluation to euery one that doth beleeue.
Isa.6.9. mat.13.14. mar.4.12. luke.8.10. act.28.26. rom.11.8.
n By deliuering them from their miseries, and giuing them true felicitie.
*Or, excommunicate.
Chap.5.44.
o To be estemed of men.

more then the praise of God.

44 And Jesus cried, and said, He that beleeueth in me, beleeueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

Chap. 3.19. and 9.39. 46 I* am come a light into the world, that whosoever beleeueth in me, should not abide in darkenes.

Chap 3.17. [a]Or, condemne. [b]Or, condemne. 47 * And if any man heare my wordes, and beleeue not, I* iudge him not: for I came not to [a]iudge the world, but to saue the world.

*Or, condemneth. Mar.16.16. 48 He that refuseth me, and receiueth not my wordes, hath one that [b]iudgeth him: * the word that I haue spoken, it shal iudge him in the [p] last day.

49 For I haue not spoken of my selfe: but the Father, which sent me, he gaue me a commandement what I should say, and what I should speake.

50 And I know that his commandement is life euerlasting: the thinges therefore that I speake, I speake them so as the Father said vnto me.

CHAP. XIII.

1 Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie. 21 Telleth them of Iudas the traitour, 34. And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denialL.

Mat.26.2. mar. 14.1. luke.22.1. 1 NOw * before the feast of the Passeouer, when Jesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as he loued his owne which were in the world, vnto the ende he [a] loued them.

2 And when [b] supper was done, (and that the deuil had now put in the heart of Judas Iscariot, Simons sonne, to betray him)

3 Jesus knowing that the Father had giuen all thinges into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and toke a towel, and girded him selfe.

5 After that, he powred water into a bason, and begamne to washe the disciples feete, and to wipe them with the towel, wherewith he was girded.

6 Then came he to Simon Peter, who sayd to him, Lord, doest thou wash my feete?

7 Jesus answered and saide vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Jesus answered him, if I* wash thee not, thou shalt haue no part with me.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the handes and the head.

10 Jesus said to him, He that is washed, needeth not, saue to [d] wash his feete, but is cleane euery whit: and ye are *cleane, but not all. Chap.15.3.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, and was set downe againe, hee saide vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say wel: for so am I.

14 If I then pour Lord, & Master, haue washed your feet, ye also ought to wash [e] one anothers feete.

15 For I haue giuen you an example, that ye should do, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye know these things, blessed are ye, if ye doe them.

18 ¶ I speake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath [f] lift vp his heele against me.

19 From henceforth tel I you before it come, that when it is come to passe, ye might beleeue that I am s he.

20 * Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Jesus had said these thinges, he was [h] troubled in the Spirit, & testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on an other, douting of whom he spake.

23 Now there was one of his disciples, which leaned on Jesus [k] bosome, whom Jesus loued.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 Ye then, as he leaned on Jesus brest, said vnto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shal giue a soppe, when I haue dipped it: and he wet a soppe, and gaue it to Judas Iscariot, Simons sonne.

27 And after the soppe, [l] Satan entred into him. Then sayd Jesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Judas had the bagge, that Jesus had sayd vnto him, Bye those things that we haue neede of against the feast: or that he should giue some thing to the poore.

30 Assone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Jesus said, [m] Nowe is the Sonne of man glorified, and God is glorified in him.

32 If

a Because he sawe the daunger great which was toward thé, therfore he toke the greater care for them.

b Which was the eating of the Passeouer.

c And make thee cleane from thy sinnes.

d That is, to be continually purged of his corrupt affectiõs & worldly cares which remaine dayly in vs.

c To seruē one another.

Chap.15.20. mat.10.24. luke.6.40.

Psal.41.9.

f Vnder pretēce of friendship seeketh his destrucтion.

g To wit, the Christ and redeemer of the world.

Mat.10.40. luke.10.16.

h For very horrour and indignation of such an abominable acte, as Iudas should commit.

i He did openly affirme.

Mat.26.21. mar.14.18. luke.22.21.

k Their fashion was not to sit at table, but hauing their shoe off, and cusshion vnder their elbowes, leaned on their sides, as it were halfe lying.

l Satan tooke full possession of him.

m Meaning, that his crosse shall ingender a marueilous glorie, and that in it shal shine the infinite bountie of God.

Chap 7.34.

32 If God be glorified in him, God shall also glorifie him in him selfe, and shall straight wy ip glorifie him.
33 Litle children, yet a litle while am I with you: ye shal seeke me, but as I said vnto the * Iewes, Whither I goe, can ye not come: also to you say I now,
34 * n A newe commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.
35 By this shal all men know that ye are my disciples, if ye haue loue one to another.
36 Simon Peter sayd vnto him, Loyde, whither goest thou? Iesus answered him, Whither I go, thou canst not followe me now: but thou o shalt followe me afterwards.
37 Peter sayd vnto him, Lord, why can I not followe thee now? * I will laye downe my life for thy sake.
38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shal not crowe, til thou haue denied me thrise.

Leuit.19.18. mat.22.39. chap.15.12. 1.iohn 4.21.
n Whereof we ought to haue continual remẽbrãce as though it were euen newly giuen.
o When thou shalt be more strong. Mat.26.33. mar.14.29.

CHAP. XIIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 6 The way, the truth and the life. 10 The Father and Christ one. 13 Howe we should pray. 23 The promes onto them that keepe his word.

1 AND he said to his disciples, Let not your heart be troubled: ye beleeue in God, a beleeue also in me.
2 In my Fathers house are b many dwelling places: if it were not so, I would haue told you: I goe to prepare a place for you.
3 And though I goe to prepare a place for you, I will c come again, and receiue you vnto my selfe, that where I am, there may ye be also.
4 And whither I goe, ye know, and the way ye know.
5 Thomas sayde vnto him, Loyde, we d know not whither thou goest: howe can we then know the way?
6 Iesus said vnto him, I am the e Way, and the Truth, and the Life. No man commeth vnto the Father, but by me.
7 If ye had knowen me, ye should haue knowen my Father also: and from henceforth ye know him, and haue seene him.
8 Philippe sayd vnto him, Lord, shewe vs thy Father, and it sufficeth vs.
9 Iesus sayd vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe? he that hath seene me, hath seene my Father: howe then sayest thou, Shew vs thy Father?
10 Beleeuest thou not, that I am in the Father, and f the Father is in me? the words that I speake vnto you, I speak not of my g selfe: but the Father that dwelleth in me, he h doeth the workes.
11 Beleeue me, that I am in the Father, and the Father in me: at the least, beleeue me for the verye workes sake.
12 Verely, verely I say vnto you, he that beleeueth in me, the workes that I doe, i hee shall doe also, and greater then these shall he doe: for I goe vnto my Father.
13 * And whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.
14 If ye shal aske any thing in my Name, I will doe it.
15 If ye loue me, keepe my commandements,
16 And I will praye the Father, & he shall giue you another k Comforter, that hee may abide with you for euer,
17 Euen the Spirit of l truth, whom the world can not receiue, because it seeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and shal be in you.
18 I will not leaue you comfortles: but I will m come to you.
19 Yet a litle while, and the world shal see me no more, but ye shall see me: because I liue, ye shal liue also.
20 At that day shal ye know that I am in my Father, and you in me, and I in you.
21 Ye that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me, n shalbe loued of my Father: and I will loue him, and will shewe mine owne selfe to him.
22 Iudas said vnto him (not o Iscariot) Lord, What is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world?
23 Iesus answered, and sayd vnto him, If any man loue me, he will p keepe my words, and my Father will loue him, and we will come vnto him, and will dwel with him.
24 He that loueth me not, keepeth not my words, & the word which ye heare, is not q mine, but the Fathers which sent me.
25 These thinges haue I spoken vnto you, being present with you.
26 But the Comforter, which is the holy Ghost, whom the Father will sende in my Name, he shal teach you all thinges, and bring all thinges to your remembrance, which I haue tolde you.
27 r Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.
28 Ye haue heard how I said vnto you, I go away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I goe vnto the Father: for my Father is s greater then I.
29 And nowe haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.
30 Hereafter will I not speake many things vnto you: for the t prince of this worlde commeth, and hath u nought in me,
31 But

a For in so beleeuing, no troubles shall ouercome them.
b So that there is not only place for him, but for all his.
c At the latter day, Act.1.11.

d He was not altogether ignorant, but his knowledge was weake and imperfect.
e Therfore we must begin in him, continue in him, and end in him.

f For the very fulnes of the diuinitie remaineth in Christ.
g In that, that he is man.
h Who declareth his maiestie & vertue by his doctrine and miracles.

i This is referred to the whole body of the Church, in whõ this vertue of Christ doeth shine & remaine for euer. Chap.16.13. mat.7.7. mar.11.24. iam.1.5.
k I haue comforted you whiles I was with you, but hencefoorth the holy Ghost shall comfort you, and preserue you.
l So called, because he worketh in vs the trueth.
m Which thing he doeth by the vertue of his Spirit.
n He shall sensibly feele that grace of God abideth in him.
o But the brother of Iames.
p Whereby he aduertiseth the not to haue respect to the world, least they should be drawen backe by euil example.
q That is, not his alone: for he had nothing separate from his Father.
r All comfort and prosperitie.
s In that, that Christ is become man to be Mediator betweene God and vs.
t Satan executeth his rage and tyrannie by the permission of God.
u Satan shal assaile me with all his force, but he shal not finde in me which he looketh for: for I am that innocent lambe without spot.

31 But it is that the worlde may knowe that I loue my Father: & as the Father hath commanded me, so I do. Arise, let vs go hence.

CHAP. XV.

6 The swete consolation, and mutual loue betwene Christ and his members under the parable of the vine. 18 Of their comon afflictions & persecutions. 26 The office of the holy Ghost, & the Apostles.

1 I Am the true vine, and my Father is an husbandman.
2 *Euery branch that beareth not fruit in me, he taketh away: & euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.
3 * Now are ye cleane through the worde, which I haue spoken vnto you.
4 Abide in me, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, [a] except ye abide in me.
5 I am the vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye do nothing.
6 If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.
7 If ye abide in me, & my [b] wordes abide in you, aske what ye will, and it shalbe done to you.
8 Herein is my Father glorified, that ye beare much fruite, and be made my disciples.
9 As the Father hath loued me, so haue I loued you: continue in [d] my loue.
10 If ye shall keepe my commaudements, ye shall abide in my loue, as I haue kept my Fathers commaudements, & abide in his loue.
11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be [e] full.
12 *This is my commaudement, that ye loue one another, as I haue loued you.
13 Greater loue then this hath no man, when any man bestoweth his life for his friends.
14 Ye are my friendes, if ye do whatsoeuer I command you.
15 Henceforth, call I you not seruantes: for the seruant knoweth not what his master doeth: but I haue called you friendes: for [f] all thinges that I haue heard of my Father, haue I made knowne to you.
16 Ye haue not chosen mee, but I haue chosen you, and ordeyned you, *that ye go and bring forth fruit, and that your fruit remaine, that whatsoeuer ye shall aske of the Father in my Name, hee may geue it you.
17 These thinges command I you, that ye loue one another.
18 If the world hate you, ye know that it hated me before you.
19 If ye were of the worlde, the worlde would loue his owne: but because ye are not of the world, but I haue chosen you out of the worlde, therefore the worlde hateth you.
20 Remember the worde that I said vnto you, *The seruant is not greater the[n] his master. * If they haue persecuted me, they will persecute you also: if they haue [g] kept my worde, they will also keepe [h] yours.
21 But all these things will they do vnto you for my Names sake, because they haue not knowne him that sent me.
22 If I had not come and spoken vnto them, they [i] should not haue had sinne: but nowe haue they no [k] cloke for their sinne.
23 He that hateth me, hateth my Father also.
24 If I had not done workes among the[m] which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.
25 But it is that the word might be fulfilled, that is written in their [l] Law, *They hated me without a cause.
26 But when the Comforter shall come, *whom I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.
27 And ye shal witnes also, because yee haue bene with mee from the beginning.

CHAP. XVI.

1 He putteth them in remembrance of the crosse, & of their owne infirmitie to come, 7 And therefore doeth comfort them with the promise of the holy Ghost. 16 Of the comming againe of Christ. 17 Of his ascension. 23 To aske in the name of Christ. 33 Peace in Christ, and in the world affliction.

1 THese things haue I said vnto you, that ye should not be [a] offended.
2 They shall *excommunicate you: yea, the time shal come, that whosoeuer killeth you, will thinke that hee doeth God seruice.
3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.
4 But these thinges haue I tolde you, that when the houre shall come, yee might remember, that I tolde you the[m]. And these things [b] said I not vnto you from the beginning, because I was with you.
5 But nowe I goe my way to him that sent me, and none of you asketh mee, [c] Whither goest thou?
6 But because I haue said these things vnto you, your heartes are full of sorowe.
7 Yet I tell you the trueth, It is expedient for you that I go away: for if I go not away, the Comforter will not come vnto you: but if I depart, I will sende him vnto you.
8 And when he is come, he will [d] reprone the worlde of sinne, & of righteousnes, and of iudgement.

Chap. 13. 18.
mat. 10. 24.
Mat. 24. 9.
g The word also signifieth, to be diligent to espie faults to trip one in.
h Which is the selfe same word, but called theirs because they preach it.
i But shoulde haue seemed to be innocent, if I had not discouered their malice.
k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselues as if they had bene verie holy and without all sinne.
l That is, in the holy Scriptures. *Psal. 35. 19.*
Chap. 14. 26.
luke 24. 49.

a And so shrinke from me. *Greeke, put you out of the Synagogues.*
b He bare with them because they were but weakelings.
c For if you did consider, ye would reioyce.
d Or, conuince. This is to be vnderstand of the comming of the holy Ghost whē his vertue and strength shall shine in the Church.

a We can bring forth no fruite, except we be ingraffed in Christ.
b We must be rooted in Iesus Christ by faith, which commeth of the word of God.
c So that ye follow Gods word which ye comprehend by faith
d Wherewith I loue you.
e Perfect and entier. *Chap. 13. 34. 1. thes. 4. 9. 1. iohn. 3. 11. and. 4. 21.*
f So that there is nothing omitted that is necessarie for vs, and concerning our saluation. *Mat. 11. 19.*

9 Of e sinne, because they beleeue not in me:
10 Of f righteousnes, because I go to my Father, and ye shall see me no more:
11 Of g iudgement, because the prince of this world is iudged.
12 I haue yet h many things to say vnto you, but ye cannot beare them now.
13 Howbeit, when he is come, which is the Spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but whatsoever he shall heare, shall he speake, and he will shew you the things i to come.
14 He shall glorifie me: for he shall receiue of mine, and shall shew it vnto you.
15 All things that the Father hath, are mine: therefore said I, that he shal take of mine, and shew it vnto you.
16 k A little while, and ye shall not see me: & againe a little while, and ye shall see me: for I go to my Father.
17 Then sayde some of his disciples among themselues, What is this that he sayth vnto vs, A little while, and ye shall not see me, and againe, a little while, and ye shall see me, and, For I go to my Father?
18 They said therefore, What is this that he sayeth, A little while? we knowe not what he sayth.
19 Now Iesus knewe that they would aske him, and sayde vnto them, Doe ye enquire among your selues, of that I sayd, A little while, and ye shal not see me: and againe, a little while, and ye shall see me?
20 Verely, verely I say vnto you, that ye shal weepe & lament, & the worlde shall reioyce: and ye shall sorowe, but your sorow shalbe turned to ioy.
21 A woman when she trauayleth, hath sorowe, because her houre is come: but as soone as shee is delivered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the worlde.
22 And ye now therfore are in sorowe: but I will see you m again, and your hearts shal reioyce, and your ioy shal n no man take from you.
23 And in that day shall ye aske me o nothing. * Verely, verely I say vnto you, what euer ye shall aske the Father in my Name, he will give it you.
24 Hitherto haue ye asked p nothing in my Name: aske, and ye shall receyue, that your ioy may be full.
25 These things haue I spoken vnto you in parables: but the time will come, when I shal no more speake to you in parables: but I shal shew you plainly of the Father.
26 At that day shal ye aske in my Name, & I say not vnto you, that I will q pray vnto the Father for you.
27 For the Father himselfe loueth you, because ye haue loued me, * and haue beleeued that I came out from God.
28 I am come out from the Father, and came into the worlde: againe I leaue the world, and go to the Father.
29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.
30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.
31 Iesus answered them, Do you beleeue now?
32 * Beholde, the houre commeth, and is alreadie come, that ye shall bee scattered euery man into his owne, and shall leaue me alone: but I am not r alone: for the Father is with me.
33 These things haue I spoken vnto you, that in me ye might haue peace: in the worlde ye shall haue affliction, but be of good comfort: I haue ouercome the worlde.

CHAP. XVII.

1 *The prayer of Christ vnto his Father, both for him selfe and his Apostles, and also for all such as receyue the truth.*

1 These things spake Iesus, and lift vp his eyes to heauen, and sayde, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,
2 * As thou hast giuen him a power ouer all flesh, that he should give eternall life to all b them that thou hast giuen him.
3 And this is life eternal, that they know thee to be the onely verie God, & whom thou hast sent, Iesus c Christ.
4 I haue d glorified thee on the earth: I haue finished the work which thou gauest me to do.
5 And nowe glorifie mee, thou Father, with thine owne selfe, with the glorie which I had with thee before the worlde was.
6 I haue declared thy Name vnto the men which thou gauest mee out of the world: e thine they were, and thou gauest them me, and they haue kept thy worde.
7 Nowe they know that all thinges whatsoever thou hast giuen mee, are of thee.
8 For I haue giuē vnto them h words, which thou gauest mee, and they haue receyued them, * & haue knowne surely that I came out from thee, and haue beleeued that thou hast sent me.
9 I pray for them: I pray not for f the worlde, but for them which thou hast giuen me: for they are thine.
10 And all mine are thine, and thine are mine, and I am glorified in them.
11 And now am I no more in the world, but

9 Christ denieth not that he is the Mediatour, but sheweth that they shall obteine their requests without difficultie or any paine. *Chap.17.8.*

Mat.26.31. mar.14.27.

r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one.

s We haue rest and comfort when we are truely grafted in Christ.

Mat.28.18.

a Christ hath all rule and dominion ouer men.

b Which are the elect.

c That is, that they acknowledge both the Father and the Sonne to be verie God.

d As well by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is the onely foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, & sanctified, Rom.8.29, 30. Ephe.1.4,5. *Chap.16.27.*

f That is, the reprobate.

e His enemies which contemned him, and put him to death, shalbe conuict by their owne conscience, for that they did not beleeue in him, Act.2.37. and shall know that without Iesus Christ there is nothing but sinne.

f Wherefore the wicked must needes confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressor.

g When they shall know that I (whome they called the carpenters sonne, & willed to come downe from the crosse) am the very Sonne of God which haue ouercome al the power of hel, & reigne ouer all, Eph.1.19,20.

h These things are conteined in the doctrine of the Apostles which onely is sufficient.

i As touching the spiritual kingdome of God: for the Apostles knew not that til after the resurrection.

k Mine absence shal not be long: for I will send you the holy Ghost, who shall remaine with you for euer.

l From death I passe to glory, and so will I indue you with mine heauenly vertue.

m By the power and vertue of the holy Ghost.

n For it shalbe grounded vpon my resurrection and the grace of the holy Ghost.

o For ye shal haue perfite knowledge, and shall no more doubt, as ye were wont. *Chap.14.13. mat.7.7. and 21.22. mar.11.24. luke.11.9. iam.1.5.*

p In respect of that, that you shall obteyne, if you aske in faith.

but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen me, that they may be [g] one, as we are.

12 While I was with them in [p] world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the [h] childe of perdition, that the *Scripture might be fulfilled.

13 And nowe come I to thee, and these things speake I in the world, that they might haue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the worlde hath hated them, because they are [i] not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euil.

16 They are not of the world, as I am not of the world.

17 [k] Sanctifie them with thy trueth: thy word is trueth.

18 As thou diddest send me into [p] world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be [l] sanctified through the trueth.

20 I praye not for these alone, but for them also which shall beleeue in me, through their word,

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may be also one in vs, that the [m] worlde may beleeue that thou hast sent me.

22 And the glorie that thou gauest me, I [n] haue giuen them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfite in one, and that the world may know, that thou hast sent me, and hast loued them, as thou hast loued me.

24 * Father, I wil that they which thou hast giuen me, be [o] with me euen where I am, that they may behold my glorie, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and wil declare it, that the loue wherewith thou hast loued me, may be in them, and I in [p] them.

g That they may be ioyned in vnitie of faith and spirit.

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this end, Act. 1. 16, 18. and 4. 27, 28.

*Psal. 109. 7.

i But are separated by the Spirit of regeneration.

*Or, consecrate thē to thy selfe.

k Reuue them with thine heauenly grace, that they onely may seeke thy will.

l Which thing declareth that Christs holines is ours.

m That the infidels may by experience be conuicted to cōfesse my glory.

n I haue shewed them the example and paterne of perfit felicity.

*Chap. 12. 26.

o That they may profite, and grow vp in such sort, that in the end they may enioye the eternall glorye with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 Christ is betrayed. 6 The wordes of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas. 15 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

1 When Iesus had spoken these things, he went forth with his disciples ouer [p] [a] brooke [b] Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knew the place: for Iesus oft times resorted thither with his disciples.

3 * Iudas then after he had receiued a [c] band of men and officers of the hie Priests, and of the Pharises, came thither with lanternes, and torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stode with them.

6 Assone then as he had said vnto them, I am he, they went backwards, and fel to the ground.

7 Then he asked them again, Whom seeke ye? And they said, Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these goe their way.

9 This was that the worde might be fulfilled which he spake, * Of them which thou gauest me, haue I lost none.

10 Then Simon Peter hauing a sword, drewe it, and smote the hie Priests seruant, and cut of his right eare. Nowe the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cuppe which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes toke Iesus, and bound him,

13 And led him away to * [d] Annas first (for he was father in law to Caiaphas, which was the hie Priest [e] that same yeere)

14 * And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should die for the people.

15 ¶ * Nowe Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest.

16 But Peter stode at the doore without. Then went out the other disciple, which was knowen vnto [p] hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then saide the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

18 And the seruants and officers stode there, which had made a fire of coles: for it was cold, and they warmed them selues. And Peter also stode among them, and warmed him selfe.

19 ¶ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake [f] openly to

a Which was a deepe valley through the which a streame ran after a great raine.

*1. King. 15. 18.
mat. 26. 36.
mark. 14. 32.
luke. 22. 39.
Mat. 26. 47.
mar. 14. 43.
luke. 22. 47.

b The which he had obtained of the gouernour of the Temple.

Chap. 17. 12.

c He both spareth their bodies and also saueth their soules.

Luke. 3. 2.

d Who sent Christ vnto Caiaphas the hie Priest bound.

e Although this office was for terme of life by Gods ordinance, yet the ambition & dissension of the Iewes caused Romanes from time to time to change it either for briberie or fauour.

Chap. 11. 50.
Mat. 26. 58.
mar. 14. 54.
luke. 22. 54.

f That is, frankly, and plainely.

to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.
21 Why asketh thou me? aske them which heard me what I said vnto them: behold, they know what I said.
22 When he had spoken these things, one of the officers which stode by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?
23 Iesus answered him, If I haue euill spoken, beare witnes of the euil: but if I haue wel spoken, why smitest p̃ me.
24 ¶* Now Annas had s̃ sent him bound vnto Caiaphas the hie Priest)
25 *And Simon Peter stode and warmed him selfe, and they said vnto him, Art not thou also of his disciples? Hee denied it, and said, I am not.
26 One of the seruants of the hie Priest, his cousin whose eare Peter smote of, saide, Did not I see thee in the garden with him?
27 Peter then denied againe, and immediatly the cocke crewe.
28 ¶* Then led they Iesus from Caiaphas into the common hall. Nowe it was morning, and they themselues went not into the common hall, least they should be *defiled, but that they might eate the Passeouer.
29 Pilate then went out vnto them, and saide, What accusation bring yee against this man?
30 They answered and said vnto him, If he were not an euil doer, we would not haue deliuered him vnto thee.
31 Then saide Pilate vnto them, Take h̃ ye him, & iudge him after your owne Lawe. Then the Iewes said vnto him, It is not lawful for vs to put any man to death.
32 It was that the worde of Iesus *might be fulfilled which he spake, signifying what death he should die.
33 *So Pilate entred into the common hall againe, and called Iesus, & said vnto him, Art thou the King of ỳ Iewes?
34 Iesus answered him, Saiest thou that of thy selfe, or did other tel it thee of me?
35 Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?
36 Iesus answered, My kingdome is not of this k world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: But nowe is my kingdome not from hence.
37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou saiest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnes vnto the truth; euery one that is of the truth, heareth my voyce.
38 Pilate saide vnto him, l What is truth? And when he had sayd that, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all.
39 *But you haue a m̃ custome, that I should deliuer you one loose at p̃ Passeouer: will ye then that I loose vnto you the King of the Iewes?
40 *Then cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

CHAP. XIX.

1 *When Pilate could not assuage the rage of the Iewes against Christ, he deliuereth him vp with his superscription to bee hanged betweene two theeues. 23 They cast lottes for his garments. 26 He commendeth his mother vnto Iohn, 28 Calleth for drinke, 33 Dyeth, and his side is perced, and taken downe from the crosse. 38 He is buried.*

1 THen *Pilate tooke Iesus & n scourged him.
2 And p̃ souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,
3 And saide, Haile, King of the Iewes. And they smote him with their roddes.
4 Then Pilate went forth again, and sayd vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no fault in him at all.
5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate sayd vnto them, o Beholde the man.
6 Then when the hie Priests and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I find no fault in him.
7 The Iewes answered him, We haue a lawe, and by our law he ought to die, because he made him selfe the p Sonne of God.
8 ¶ When Pilate then heard that word, he was the more afraide,
9 And went again into the common hall and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.
10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?
11 Iesus answered, Thou couldest haue no q power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.
12 From thence forth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cesars friend: for whosoeuer maketh him selfe a King, speaketh against Cesar.
13 ¶ When Pilate heard that word, he brought Iesus forth, and sate downe in the iudgement seat in a place called the r Pauement, & in Hebrewe, Gabbatha.
14 And it was the Preparation of the Passeouer, and about the s first houre: and he sayd vnto the Iewes, Beholde your King.

15 But

Mat.26.57. mar.14.53. luke.22.54.
g After that Caiaphas had first sent him to him.
Mat.26.69,70. mar.14.67. luke. 22.55,56.57.
Mat.27.2. mar.15.1. luke.23.1.
Act.10.28.& 11.3
h He spake this disdainfully, because they were so bent against all right & equitie.
i As if they should say, Thou wilt not suffer vs to do it: for he knewe that it was not permitted to them by ỹ Romanes to punish w̃ death.
Mat.20.19. Mat.27.11. mar.15.2. luke.23.3.
k It standeth not in strength of mẽ nor in worldly defence.
l This was a mocking & disdaineful questiõ.

Mat.27.15. mar.15.6. luke.23.17.
m This was one of their blinde abuses: for the Lawe of God gaue no libertie to quit a wicked trespasser.
Act.3.14.
n He thought to haue pacified the furie of the Iewes by some indifferent correction.
o He spake in mockerie, because Christ called him selfe King.
p Christ was in deede the Sonne of God, & therefore might iustly cal him self so without breach of the Lawe: wherefore their coloured accusation was falsely applied.
q Hereby he sheweth him, ỹ he ought not to abuse his office and authoritie.
r A place somewhat high and raised vp.
s Which was midday.

15 But they cried, Away with him, away
with him, crucifie him. Pilate said vnto
thē, Shal I crucifie your King? The
hie priests answered, We haue no king
but Cesar.
16 Then deliuered he him vnto them, to
be crucified. * And they toke Iesus, & Mat.27.31.
led him away. mar.15.21.
17 And he bare his crosse, and came into a luke.23.26.
place named of dead mens Scullies,
which is called in Yebrew, Golgotha:
18 Where they crucified him, and two o-
ther with him, on either side one, and
Iesus in the middes.
19 ¶ And Pilate wrote also a title, & put
it on the crosse, and it was written, IE-
SVS OF NAZARET THE KING
OF THE IEWES.
20 This title thē read many of ȳ Iewes:
for the place where Iesus was cru-
cified, was neere to the citie: and it
was written in [h] Yebrewe, Greeke and
Latin.
21 Then said the hie Priests of ȳ Iewes
to Pilate, Write not, The king of the
Iewes, but that he said, I am the king
of the Iewes.
22 Pilate answered, What I haue writ-
ten, I haue written.
23 ¶ Then the * souldiers, when they had Mat.27.35.
crucified Iesus, tooke his garmentes, mar.15.24.
and made foure partes, to euery sol- luke.23.34.
dier a part, and his coate: and the coat
was without seame, woven from the
toppe throughout.
24 Therfore they said one to another, Let
vs not deuide it, but cast lottes for it,
whose it shal be. This was that [i] Scrip-
ture might be fulfilled, which saieth,
* They parted my garmentes among
them, & on my coat did cast lots. So the
souldiers did these things in deede.
25 ¶ Then stoode by the crosse of Iesus
his mother, & his mothers sister, Ma-
rie the wife of [l] Cleopas, and Marie
Magdalene.
26 And when Iesus sawe his mother, &
the disciple standing by, whome he lo-
ued, he said vnto his mother, Woman,
behold thy sonne.
27 Then saide he to the disciple, Beholde
thy mother: & from that houre, the dis-
ciple tooke her home vnto him.
28 ¶ After, when Iesus knew ȳ all things
were performed, that the * Scripture
might be fulfilled, he said, I thirst.
29 And there was set a vessel full of vine-
gre: and they filled a sponge with vine-
gre, & [k] put it about [l] an hyssope stalke,
and put it to his mouth.
30 Now when Iesus had receyued of the
vinegre, he saide, [m] It is finished, and
bowed his head, and gaue up the ghost.
31 The Iewes then (because it was the
Preparation, that the bodies shoulde
not remaine vpon the crosse on ȳ Sab-
bath daye: for that Sabbath was an
[n] hie daye) besought Pilate that their
legges might be broken, and that they
might be taken downe,

g Which was ȳ place of execution.

h Because al nations might vnderstande it.

i That which was prefigured in Dauid, was accomplished in Iesus Christ. Psalme.22.18.

l Or, Clopas.

Psalme 69.22.

k Or fastened it vpon an hyssope stalke.

l It may appeare that the crosse wasnot hie, seing a man might reach Christes mouth with an hyssope stalke, which as appeareth, 1.King.4.33 was the lowest among herbes, as ȳ ceder was hiest among trees.

m Mans saluatiō was perfected by ȳ onely sacrifice of Christ: and al the ceremonies of ȳ Law are ended.

n Because ȳ day of the Passcouer fel on the Sabbath day,

32 Then came the souldiers & brake the
legges of the first, & of the other, which
was crucified with Iesus.
33 But when they came to Iesus, and
sawe that he was dead alreadie, they
brake not his legges.
34 But one of the souldiers with a speare
o perced his side, and forthwith came
there out blood and water.
35 And he that sawe it, bare recorde, and
his record is true: & he knoweth that
he sayth true, that ye might beleeue it.
36 For these things were done, that the
* Scripture should be fulfilled, Not a
bone of him shalbe broken.
37 And again another Scripture sayth,
* They shall see him whome they haue
thrust through.
38 * And after these things, Ioseph of Ari-
mathea (who was a disciple of Iesus,
but p secretly for feare of the Iewes) be-
sought Pilate ȳ he might take down ȳ
body of Iesus. And Pilate gaue him li-
cence. He came thē & toke Iesus body.
39 And there came * also Nicodemus
(which first came to Iesus by night) &
brought of myrrhe & aloes mingled to-
gether about an hundreth pounde.
40 ¶ Then toke they the body of Iesus, &
wrapped it in linen clothes with the o-
dours, as the maner of the Iewes is to
burie.
41 And in that place where Iesus was
crucified, was a garden, & in the garden
a newe sepulchre, wherein was neuer
man yet laid.
42 There then laid they Iesus, because of
the Iewes Preparation day, for the se-
pulchre was nere.

o Which declareth that he was dead in deede as he rose again frō death to life.

Exod.12.46. nom.9.12.

Zech.12.10.

Mat.27.57. mar.15.42,43. luke.23.50,51.

p That is to say, before Christs death, but now he declareth him selfe manifestly. Chap.3.2.

q This honorable burial was as a preparation & entrie vnto the resurrection.

CHAP. XX.

1 Marie Magdalene commeth to the sepulchre. 3 So do Peter and Iohn. 11 The two Angels appeare. 17 Christ appeareth to Mary Magdalene, 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

1 NOwe * the first daye of the weeke
came Marie Magdalene, earely
when it was yet [a] darke, vnto the
sepulchre, and saw the stone take away
from the tombe.
2 Then she ranne, and came to Simon
Peter, and to the other disciple whome
Iesus loued, and said vnto them, They
haue taken away the Lorde out of the
sepulchre, and we know not where thei
haue laid him.
3 Peter therefore went forth, and the o-
ther disciple, and they came vnto the se-
pulchre.
4 So they ranne both together, but the
other disciple did outrunne Peter, and
came first to the sepulchre.
5 And he stoowed downe, & sawe the li-
nen clothes lying: yet went he not in.
6 Then came Simon Peter following
him, and went into the sepulchre, and
saw the linen clothes lie,
7 And the [b] kerchefe that was vpon his
head, not lying with the linen clothes,

Mar.16.1. luke.24.1.

a She departed from home before day, and came thither about the sunne rising, Mar.16.2.

b Or, napkin.

but wrapped together in a place by it selfe.
8 Then went in also the [b] other disciple, which came first to the sepulchre, and he saw it, and [c] beleeued:
9 For as yet they knewe not the Scripture, That hee must rise again from the dead.
10 And the disciples went away againe vnto their [a] owne home.
11 ¶* But Marie stoode without at the sepulchre weeping: & as she wept, shee bowed her selfe into the sepulchre,
12 And saw two Angels in white, sitting, the one at the head, and the other at the feete, where the bodie of Iesus had laine.
13 And they said vnto her, Woman, why weepest thou? She saide vnto them, They haue taken away my Lorde, & I know not where they haue layd him.
14 When she had thus saide, she turned her selfe back, and saw Iesus standing, and knew not that it was Iesus.
15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had bene the gardener, saide vnto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.
16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.
17 Iesus sayth vnto her, Touch me not: for I am not yet [d] ascended to my Father, but go to my [e] brethren, and say vnto them, I ascende vnto my Father, and to your Father, and to my God, & your [f] God.
18 Marie Magdalene came and told the disciples that shee had seene the Lorde, and that hee had spoken these thinges vnto her.
19 ¶* The same day then at night, which was the first day of the weeke, and when the [g] doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stoode in the middes, and said to them, [h] Peace be vnto you.
20 And when he had so saide, he shewed vnto them his hands, and his side. Thē were the disciples glad when they had seene the Lord.
21 Then said Iesus to thē againe, Peace be vnto you: as my Father sent me, so send I you.
22 And when he had saide that, he [i] breathed on them, and said vnto them, Receyue the holy Ghost.
23 * Whosoeuers sinnes ye remit, thei are remitted vnto them: and whosoeuers sinnes ye retayne, they are retayned.
24 ¶ But Thomas one of the twelue, called Didymus, was not with them whē Iesus came.
25 The other disciples therefore sayd vnto him, We haue seene the Lorde: but he sayd vnto them, Except I see in his hands the print of the nayles, and put my finger into the [a] print of the nailes, and put mine hand into his side, I wil not beleeue it.
26 ¶ And eight dayes after againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, & stood in the middes, and said, Peace be vnto you.
27 After, said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, & put it into my side, and be not faithles, but faithfull.
28 Then Thomas answered, and sayde vnto him, Thou art my Lord, & my God.
29 Iesus saide vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue [k] not seene, and haue beleeued.
30 ¶* And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.
31 But these things are written, that ye might beleeue, that Iesus is the Christ the Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He cōmandeth Peter earnestly to feede his sheepe. 18 He forewarneth him of his death. 25 Of Christs manifold miracles.

1 AFter these things, Iesus shewed himselfe againe to his disciples at the [a] sea of Tiberias: and thus shewed he him selfe.
2 There were together Simon Peter, & Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, & two other of his disciples.
3 Simon Peter said vnto them, I go a fishing. They saide vnto him, We also wil go with thee. Thei went their way, and entred into a ship straight way, & that night caught they nothing.
4 But when the morning was nowe come, Iesus stoode on the shore: neuertheles the disciples knewe not that it was Iesus.
5 Iesus then said vnto thē, * Sons, haue ye any meat? They answered him, No.
6 Then he saide vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they [a] cast out, and they were not able at all to drawe it, for the multitude of fishes.
7 Therefore saide the disciple whom Iesus loued, vnto Peter, It is the Lorde. Whē Simon Peter heard that it was the Lorde, he girded his [b] coate to him (for he was naked) and cast him selfe into the sea.
8 But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) and they drew the net with fishes.
9 Assoone then as they were come to land, they sawe hoate coales, and fishe laid thereon, and bread.
10 Iesus sayd vnto them, Bring of the fishes,

b That is, Iohn which wrote this Gospel.
c He beleeued that Christs bodie was taken away, according as Marie reported.
a *Or, to their companie.* *Mat.28.1. mar.16.5.*
d Because she was to much addicted to the corporall presence, Christ teacheth her to lift vp her mind by faith into heauen, where onely after his ascension he remaineth, and where we sit w̄ him at the right hand of ȳ Father
e That is, ȳ disciples: for he was the first borne among many brethren, Psa.22.22, 23. rom.8.29. colos.1.18.
f He is our Father & our God, because Iesus Christ is our brother. *Mar.16.14. luke.24.36. 1.cor.15.5.*
g So that no mā opened him the dores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Act.5.19.& 12.10
h Or al prosperitie: which maner of greeting ȳ Iewes vsed.
i To giue them greater power & vertue to execute that weightie charge ȳ he would commit vnto them. *Mat.18.18.*
k Which depend vpon the simplicitie of Gods word, & ground not them selues vpon mans sense and reason. *Chap.21.25.*
a *Or, lake of Genneseareth.*
a *Or, Children.*
a Albeit they knewe him not, yet they followed his counsel, because thei had nighr taken paines in vaine.
b It was some linen garment, which fishers vsed to weare, which being trussed vnto him, couered his nether partes, & also letted not his swimming.

fishes, which ye haue now caught.
11 Simon Peter stepped forth and drew the net to lande, full of great fishes, an hundreth, fifte and three: and albeit there were so many, yet was not the net broken.
12 Iesus said vnto them, Come, & dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.
13 Iesus then came, and tooke bread, & gaue them, and fish likewise.
14 This is nowe the third time that Iesus shewed him selfe to his disciples, after that he was risen again from the dead.
15 ¶ So when they had dined, Iesus saide to Simon Peter, Simon sonne of Iona, louest thou me more then these? He saide vnto him, Yea Lorde, thou knowest that I loue thee. He said vnto him, Feede my lambes.
16 He said to him again the second time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe.
17 He said vnto him the [d] thirde time, Simon the sonne of Iona, louest thou me? Peter was sore bealn'se he said to him the thirde time, Louest thou me: & said vnto him, Lorde, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.
18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall [e] girde thee, and leade thee whither thou wouldest not.
19 And this spake he, signifying by what death he should glorifie God. And whē he had saide this, he saide to him, Followe me.
20 Then Peter turned about, & sawe the disciple whom Iesus loued, following, which had also * leaned on his breast at supper, and had saide, Lorde, which is he that betrayeth thee?
21 When Peter therefore sawe him, he sayde to Iesus, Lorde, what shall this man do?
22 Iesus saide vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.
23 Then went this word abroad amōg the brethren, that this disciple shoulde not die. Yet Iesus said not to him, He shall not die: but if I will that he tarie till I come, what is it to thee?
24 This is that disciple, which testifieth of these things, and wrote these things, and we knowe that his testimonie is true.
25 * Nowe there are also many other things which Iesus did, the which if they should be written euery one, [f] I suppose the world could not contene the bookes that should be written, Amen.

[c] The minister cannot well teach his congregacion, except he loue Christ effectually, which loue is not in them that feede not the flocke.
[d] Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.
[e] In steade of a girdle, thou shalt be tyed with bands & cords: & whereas now thou goest at libertie, then thou shalt be drawen to punishment when thy flesh shall after a sort resist (*chap. 13. 23.*
Chap. 20. 30.
[f] But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

THE ACTES OF THE HOLY APOSTLES, WRITten by Luke the Euangelist.

THE ARGVMENT.

CHrist, after his ascension, perfourmed his promes to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would be the head and mainteiner thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospell. And here, in the beginning of the Church, and in the encrease thereof, we may plainely perceiue the practise and malice which Satan continually vseth to suppresse, & ouerthrowe the Gospel: he raiseth conspiracies, tumultes, commocions, persecutions, slanders and all kinde of cruelte. Againe we shall here beholde the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to folow their captaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospell, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheleſse God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorowe, ioye: in bondes, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke conteineth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 VVherein the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.

1 IHaue made the
former treatise, O
Theophilus, of all
that Iesus began
to [a] do, and teach,
2 Vntill the day,
that he was taken
vp, after that he
through the holie
Ghost, had giuen [b] commandements
vnto [y] c Apostles, whom he had chose:
3 To whome also he presented him selfe
aliue, after that he had suffred, by ma
ny infallible tokes, being seene of them
by the space of fourtie dayes, and spea
king of those things which appertaine
to the [d] kingdome of God.
4 And when he had [e] gathered them to
gether, he commaunded them, that
they shoulde not departe from Ieru
salem, but to waite for the promise of
the Father, * which, said he, ye haue
heard of me.
5 * For Iohn indede baptized with
water, but ye shall be baptized with
the [f] holie Ghost within these fewe
dayes.
6 When they therefore were come toge
ther, they asked of him, saying, Loyde,
wilt thou at this time restore the king
dome to Israel?
7 And he saide vnto them, It is not for
you to know the [h] times, or the seasons,
which the Father hath put in his own
power,
8 But ye shall receiue power of the Ho
ly Ghost, whe he shal come on you: & ye
shall be [i] witnesses vnto me both in Ie
rusalem & in all Iudea, & in Samaria,
& vnto the [k] vttermost part of the earth.
9 * And when he had spoken these
things, while they beheldc, he was [l] ta
ken vp: for a cloude tooke him vp out
of their sight.
10 And while they looked stedfastly to
ward heauen, as he went, beholdc, [m] two
men stoode by them in white apparel,
11 Which also saide, Ye men of Galile,
why stande ye [n] gasing into heauen?
This Iesus which is taken vp from
you into heauen, shall [o] so come, as ye
haue seene him go into heauen.
12 ¶ Then returned they vnto Ieru
salem from the mount that is called the
mount of Olives, which is nere to Ie
rusalem, conteining a [p] Sabbath dayes
iournep.
13 And when they were come in, they
went vp into an vpper chaber, where
abode both Peter, and Iames, and
Iohn, and Andrewe, Philippe, & Tho
mas, Bartlemewe, and Matthewe,
Iames the sonne of Alpheus, and Si
mō Zelotes, & Iudas Iames brother.
14 These all continued with one [q] ac
corde in [r] prayer and supplication with
the [s] women, and Marie the mother of
Iesus, and with his brethren.
15 ¶ And in those dayes Peter stood vp
in the middes of the disciples, and said,
(now the number of [t] names that were
in one place, were about an hundreth &
twentie)
16 Ye men and brethren, this [u] Scripture
must needes haue bene fulfilled, which
the * holy Ghost by the mouth of Da
uid spake before of Iudas, which was
* guide to them that tooke Iesus.
17 For he was nombred with vs, and
had obteined * fellowshippe in this mi
nistration.
18 Ye therefore hath purchased a fielde
with [x] rewarde of iniquitie: and whe
he * had throwen downe himselfe head
long he brast asunder in the middes, &
all his bowels gushed out.
19 And it is knowen vnto all the inha
bitants of Ierusalem, in so much, that
that fielde is called in their owne lan
guage, Aceldama, that is, The fielde
of blood.
20 For it is written in the booke of
Psalmes, * Let his habitation be void,
and let no man dwell therein: also, Let
another take his * [n] charge.
21 Wherefore, of these men which haue
companied with vs, all the time that
the Loyde Iesus was " conuersant a
mong vs,
22 Beginning from the Baptisme of
Iohn, vnto the day that he was ta
ken vp from vs, must one of them be
made a witnesse with vs of his [o] resur
rection.
23 And they presented two, Ioseph cal
led Barsabas, whose surname was
Iustus, and Matthias.
24 And they prayed, saying, Thou Loyde,
which knowest the hearres of all men,
shewe whether of these two [x] thou hast
chosen,
25 That he may take the roume of this
ministration and Apostleshippe, from
which Iudas hath gone astray, to goe
to his owne place.
26 Then they gaue forth their lottes: &
the lot fel on Matthias, and he was ye
a common consent counted with the
Eleuen Apostles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 VVhe Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit that Christ is come,

a Whereby is ment Christs doctrine, & his miracles declared for the confirmation of the same.
b To preach the Gospel.
c Who as they were called by God, so had they their cōsciences assured by his holy Spirit.
d Wherby God reigneth in vs.
e Because they should be al witnesses of his ascension. *Luke.24.49. Iohn.14.26. and 15.26. & 16.7. Mat.3.11. mar.1.8. luke.3.16. Iohn.1.26. chap.2.2. and.1.16. and 19.4.*
f That is, with those spirituall graces, which Iesus onely giueth by his Spirit.
g This declareth mans impacciencie, who can not abide quietly till Gods appointed time come, but would haue al things accōplished according to their affectiōs, Reade Zech.6.14.
h For this passeth our capacitie, and God reserueth it to him selfe.
i To stand in the face of the whole worlde, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie.
k Hereby they might learne that the Messias was not only for the Iewes, but also for the Gentiles. *Luke.24.51.*
l Whereby they knew certainely whither he went.
m Which were Angels in men forme.
n And seeking him with carnall eyes.
o As the true redeemer to gather vs vnto him.
p Which was two mile, according to ye Iewes tradition, albeit it was not so appointed by the Scriptures.
q A liuely paterne to learne how to dispose our selues to receiue ye gifts of the holie Ghost.
r Partly to obteine the holy Ghost, & partly to be deliuered from the present dangers.
s *Or, wives.*
t *Or, men.*
u The offence, which might haue come by Iudas fal, is here by taken away, because the Scripture had so forewarned. *Psalme.41.9. Iohn.13.27. & 18.32.*
x *Or, porcion.*
t Perpetuall infamie is the reward of all such as by vnlawfully gotten goods bye any thing. *Mat.27.5. Psal.69.25. Psal.109.8.*
o *Or, ministerie.*
" *Greeke, went in, and went out.*
u In that he mencioneth the principall article of our faith, he comprehendeth also the rest.
x To the intent that he that should take in hand that excellent office of an Apostle, might be chosen by the authorite of God.

come. 41 He baptiseth a great nomber that were conuerted. 42 The godlie exercise, charitie, & diuers vertues of the faithfull.

1 AND when the [a] day of Pentecoste was come, they were [b] all with one accorde in one place.
2 And [c] sodainely there came a sounde from heauen, as of a rushing & mightie [c] winde, and it filled al the house where they sate.
3 And there appeared vnto them cloven [d] tongues, like [e] fire, & it sate vpon eche of them.
4 And they were all filled with the holie Ghost, and began to speake with other tongues, as the Spirit gaue them [a] vtterance.
5 And there were dwelling at Ierusalem Iewes, men that feared God, of euerie nation vnder heauen.
6 Now when this was noised, the multitude came together and were astonied, because that euery man heard them speake his owne language.
7 And they wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galile?
8 Howe then heare we euery man our own [b] language, wherin we were borne?
9 Parthians, and Medes, & Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,
10 And of Phygia, and Pamphylia, of Egypt, & of the partes of Lybia, which is beside Cyene, & [c] strangers of Rome, and [d] Iewes, and [e] Proselytes,
11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.
12 They were all then amased, and doubted, saying one to another, What may this be?
13 And others [f] mocked, and saide, They are full of [g] newe wine.
14 ¶ But Peter standing with the Eleuen, lift vp his voyce, and said vnto them, Ye men of Iudea, and ye all that inhabit Ierusalem, be this knowen vnto you, and hearken vnto my wordes.
15 For these are not drunken, as ye suppose, since it is but the thirde houre of the daye.
16 But this is that, which was spoke by the [h] Prophet * Ioel,
17 And it shalbe in the last dayes, saieth God, I will powre out of my spirit vpõ all [i] flesh, and your sonnes, and your daughters shall prophecie, & your young men shall see visions, and your [k] olde men shall dreame dreames.
18 And on my seruantes, and on mine handmaides I will [l] powre out of my Spirit in those dayes, and they shall prophecie.
19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, bloud, and fire, and the vapour of smoke.
20 * The [m] Sunne shall be turned into darknes, and the Moone into bloud, before that great and notable day of the Lord come.
21 And it shalbe, * that whosoeuer shall call on the [n] Name of the Lorde, shalbe saued.
22 Ye men of Israel, heare these wordes, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selues also know:
23 Him, I say, haue ye taken by the hands of [r] the wicked, being delivered by the [s] determinate counsell, and [t] foreknowledge of God, and haue crucified and slaine:
24 Whom God hath raised vp, and loosed the [u] sorowes of death, because it was vnpossible that he should be holde of it.
25 For Dauid saith concerning him, * I beheld the Lord alwayes before me: for he is at my [v] right hande, that I should not be shaken.
26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in [x] hope,
27 Because thou wilt not leaue my [y] soule in graue, neither wilt suffer thine holie one to [z] see corruption.
28 Thou hast shewed me the [y] wayes of life, and thalt make me full of ioye with thy countenance.
29 Men and brethē, I may boldly speake vnto you of [a] Patriarke Dauid, * that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.
30 Therfore, seeing he was a [z] Prophet, and knewe that God had [a] swome with an othe to him, that of the fruite of his lopines he would raise vp Christ concerning the flesche to set him vpon his throne,
31 He knowing this before, spake of the resurrection of Christ, that * his [b] soule should not be left in [c] graue, neither his flesche should [d] see corruption.
32 This Iesus hath God raised vp, whereof we all are witnesses.
33 Since then that he by the [e] right hād of God hath bene exalted, and hath receiued

a The holy Ghost was sent when much people was assembled in Ierusalē at the feast, Exo. 23.16. Leu. 23. 16. Deut. 16.9. because ỳ thing might not only be knowne there, but also through the world.
b That is, the Apostles. *Chap. 1.5. and 11.15. and 19.6. mat. 3.11. mar. 1.8. luk. 3.16.*
c Whereby is signified the holy Ghost.
d This signe agreeth with the thing, which is signified thereby.
e To declare the vertue and force that shuld be in them.
[a] *Or, to speake.*
f How the Apostles spake diuers languages.
g For they could speake al languages, so that they were able to speake to euerie man in his owne language.
[b] *Or, those that dwelt at Rome.*
h Whose ancesters were not of the Iewish natiō but were cōuerted to the Iewes religion, which their childrē did professe.
i That is, such as were conuerted to the Iewish religion, which were before Painims and idolaters.
[c] *Or, sweet.*
l He expounded Ioels minde without binding him selfe to his wordes. *Ioel 3.28. isa. 44.3.*
m Or man: meaning yong and olde, man and woman.
n Meaning, that God will shewe him selfe very familiarly and plainely both to olde and yong.
k There is no worke of God so excellent, which the wicked scoffers doe not deride.
o Euen in great abundance. *Ioel 2.31.*
p God will shewe such signes of his wrath through all the world, that men shalbe no lesse amased thē it the whole order of nature were changed. *Ioel 2.30.*
rom. 10.13.
q He teacheth this remedie to auoyde ỳ wrath, and threatenings of God, and to obteine saluation.
r God caused their wickednes to set forth his glorie, contrarie to their mindes.
s As Iudas treason & the Iewes cruelnie towards christ were most detestable, so were they not onely knowne to the eternall wisdom of God, but also directed by his immutable counsell to a most blessed end.
[d] *Or, prouidence.*
t Both as touching the paine, & also the horrour of Gods wrath and curse. *Psal. 16.8, 9.*
u To signifie ỳ nothing can cōfort vs in our afflictions, except we knowe that God is present with vs.
x Our hope standeth in Gods defence.
[e] *Or, life, or person.*
[f] *Or, feele.*
y In restoring me from death to life. *1. King. 2.10. chap. 13.36.*
z And so knewe by reuelation and special promes that which els he could not haue knowen. *Psal. 132.11. Psal. 16.10 chap. 13.35.*
[g] *Or, person.*
a The word signifieth a place where one can see nothing.
[h] *Or, feele.*
b By the vertue and power.
c He obteyned of his father power to accomplishe the promes which he made to his Apostles, as touching the holy Ghost to be sent vnto them.

ned of his Father ye promes of the holy Ghost, he hath shed forth this which ye nowe see and heare.

Psalm.110.1.
34 For Dauid is not ascended into heauen, but he sayth, *The Lorde said to my Lord, [d] Sit at my right hand,
35 Vntill I [e] make thyne enemies thy footestole.
36 Therefore, let all the house of Israel knowe for a suretie, ye God hath [f] made him both Lord, and Christ, this Iesus, I say, whom ye haue crucified.
37 Nowe when they heard it, they were pricked in their hearte, and saide vnto Peter and the other Apostles, Men and brethren, What shall we do?
38 Then Peter said vnto them, Amende your lines, and be [g] baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the [h] gift of the holy Ghost.
39 For the promes [i] is made vnto you, and to your children, & to all that are afarre of, euen as many as the Lord our God shall call.
40 And with many other wordes hee [n] besought, and exhorted them, saying, Saue your selues from this frowarde generation.
41 Then they that gladly receyued his word, were baptized: and the same day, there were added to the Church about thre thousand [n] soules.
42 And they continued in the Apostles doctrine, and [k] fellowship, and [l] breaking of bread, and prayers.
43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles.
44 And all that beleeued, were in one place, and had all things * common.
45 And they solde their possessions and [m] goods, and parted them to al men, as euery one had neede.
46 And they continued dayly with one accorde in the Temple, * and [n] breaking bread [n] at home, did eate their meate together with gladnes and singlenes of heart,
47 Praysing God, and had fauour with all the people: and the Lorde added to the Church [o] from day to day, such as should be saued.

d And therefore Christ doeth farre excel Dauid.
e Christ is the onely redeemer vnto whome al powers are subiect and must obey.
f That is, hath appointed as King and ruler: and note, that in al this Sermon Peter speaketh of Christs manhode, as he was dead, buried, risen and ascended to heauen.
g He speaketh not here of the forme of baptisme, but teacheth that the whole effect therof cõsisteth in Iesus Christ.
h The visible signes.
i Christ is promised both to the Iewes and Gentiles, but the Iewes haue the first place.
*Or, protested before God.
*Or, persons.
k Which standeth in brotherly loue, and liberalitie, Rom. 15.26.2.Cor.9.13.Hebr.13.16.
l Which was the ministration of the Lords supper.
Chap.4.32.
m Not that their goods were mingled all together: but such order was obserued, that euery man frankly relieued anothers necessitie. *Chap.20.7.*
n They did eat together, and at these feastes did vse to minister the Lords supper, 1.Cor.11.21, Iude 12.
*Or, from house to house.
o Whereby we see that the Apostles trauailed not in vaine.

CHAP. III.

7 The lame is restored to his feete. 12 Peter preacheth Christ vnto the people.

1 NOwe Peter & Iohn went by together into ye Temple, at the [a] ninth houre of prayer.
2 And a certeine man which was a creple from his mothers wombe, was caried, whom they layde daily at the gate of the Temple called Beautifull, to aske [b] almes of them that entred into the Temple.
3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.
4 And Peter earnestly beholding him with Iohn, said, Looke on vs.
5 And he gaue heede vnto them, trusting to receiue some thyng of them.
6 Then said Peter, Siluer and gold haue I none, but such as I [c] haue, that giue I thee: In the [d] Name of Iesus Christ of Nazaret rise vp, and walke.
7 And hee tooke him by the right hande, and lift him vp, and immediatly his feete and ancle bones receyued strength.
8 And he leaped vp, stoode, and walked, and entred with them into the Temple, walking and leaping, and praysing God.
9 And all the people sawe him walke, & praysing God,
10 And they knewe him, that it was hee which sate for the almes at the Beautifull gate of the Temple: and they were amased, & sore astoned at that which was come vnto him.
11 ¶ And as the creeple which was healed, held Peter and Iohn, all the people ran amased vnto them in the porche which is called Solomons.
12 So when Peter sawe it, he answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our own [e] power or godlines, wee had made this man go?
13 The God of Abraham, and Isaac, and Iacob, the * God of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, when he had iudged him to bee deliuered.
14 * But ye denied the holy one and the iust, and desired a [f] murderer to be giuen you,
15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.
16 And his [g] Name hath made this man sound, whom ye see, and know, through faith in [h] his [n] Name: and the faith which is by him, hath giuen to him this disposition of his whole bodie in the presence of you all.
17 And nowe brethren, I knowe that through [i] ignorance ye did it, as did also your [i] gouernours.
18 But those things which God before had shewed by the mouth of all his Prophetes, that Christ should suffer, he hath thus fulfilled.
19 Amend your lines therefore, & turne, that your sinnes maye be put awaye, when

a Which is with vs, three a clock after noone, which was their euening sacrifice, at which the Apostles were present to teach, ye shadowes of the Law were abolished by that lambe that tooke away the sinnes of the world.
b Because his disease was incurable, he gaue him selfe to liue of almes.
c He had the gift of healing sicknesses.
d In the vertue of Iesus: for Christ was the authour of this miracle, and Peter was the minister.
e He correcteth the abuse of mẽ, who attribute that to mans holines, which only appertaineth to God. *Chap.5.30. Mat.27.20. mar.15.11. luke 23.18. john 18.40.*
f To wit, Barabbas.
g To wit, Gods Name, whereby it appeareth that they did striue against God. *1.Pet.1.21.*
*Or, in Christ.
h He doeth not excuse their malice, but because that ignorance & a blind zeale led many, hee putteth them in hope of saluatiõ.
i He meaneth some, & not all.

k When Iesus shal come to iudge the world, ye shall knowe ȝ he wil be your redemer, & not your Iudge.
l We therefore beleeue cõstantly, ȝ he is in none other place.
m Which is begun & continueth: but the ful accõplishment & perfection is deferred to the last day.
Deut.18.15. chap.7.37.
n Of the stocke of Abraham.
o Because they came of ȝ same natiõ, & therfore were heires of ȝ same promes which appertained to ȝ whole body of ȝ people.
Gen.12.3.gal.3.8.
p Both Iew & Gentile.
q None are blessed but in Christ.
r So that our regeneration and newnes of life is inclosed vnder this blessing.

when the time of refreshing k shal come from the presence of the Lord.
20 And he shall sende Iesus Christ, which before was preached vnto you.
21 Whome the heauen must l conteine vntill the time that all thynges m be restored, which God had spoken by the mouth of all his holy Prophets since the world began.
22 * For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your n brethren like vnto me: ye shall heare him in all thinges, whatsoeuer he shal say vnto you.
23 For it shalbe that euery person, which shall not heare that Prophet, shall be destroyed out of the people.
24 Also all the Prophets from Samuel, & thereforth as many as haue spoke, haue likewise foretold of these dayes.
25 Ye are the o children of the Prophets, and of the couenant, which God hath made vnto your fathers, saying to Abraham, * Euen in thy seede shal all the p kinredes of the earth be q blessed.
26 First vnto you hath God raised vp his Sonne Iesus, & him he hath sent to blesse you, in r turning euery one of you from your iniquities.

CHAP. IIII.

3 Peter and John deliuered out of prison, preache the Gospel boldly. 10 They confesse plainely the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospel. 32 The increase, vnitie, and charitie of the Church.

1 AND as they spake vnto the people, the Priestes and the a Captaine of the Temple, and the Sadduces came vpon them,
2 Taking it grieuously that they taught the people, & preached in Iesus Name the b resurrection from the dead.
3 And they laid hands on them, & put them in holde, vntill the next day: for it was now euentide.
4 Howbeit, many of them which heard the worde, beleeued, and the nomber of the men was about c fiue thousand.
5 ¶ And it came to passe on the morow, that their rulers, & Elders, & Scribes were gathered together at Ierusalem,
6 And Annas the chief Priest, & Caiaphas, & Iohn, & Alexander, & as many as were of the kinred of d the Priests.
7 And when they had set them before them, they asked, By what power, or d in what Name haue ye done this?
8 Then Peter full of the e holy Ghost, said vnto the, Ye rulers of the people, and Elders of Israel,
9 Forasmuch as we this day are examined of the f good deede done to the impotent man, to wit, by what meanes he is made whole,
10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whom ye haue crucified, whome God raised againe from the dead, euen by him doeth this man stand here before you, whole.
11 * This is the stone cast aside of you builders, which is become the head of the b corner.
12 Neither is there saluation in any other: for among men there is ȝiue none other name i vnder heaue, wherebye we must be saued.
13 Now when they saw the boldenesse of Peter & Iohn, and vnderstoode that they were vnlearned men & without knowledge, they marueiled, and knew them, that they had bene with Iesus:
14 And beholding also the man which was healed standing with them, they had nothing to say against it.
15 Then they commanded them to goe aside out of the Counsel, and k conferred among them selues,
16 Saying, What shal we do to these men? for surely a manifest signe is done by the, & it is openly knowen to all them l dwell in Ierusale: & we can not deny it.
17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this l Name.
18 So they called them, and commanded them, that in m no wise they should speake or teach in the Name of Iesus.
19 But Peter and Iohn answered vnto them, & said, Whether it be right in the sight of God, to obey you rather the God, iudge ye.
20 For we cannot but speake the things which we haue n seene and heard.
21 So they o threatened them, and let them go, & found nothing how to punish them, because of the people: for all men praised God for that which was done.
22 For the man was aboue fourtie yere old, on whome this miracle of healing was shewed.
23 Then assoone as they were let goe, they came to their p fellowes, & shewed all that the hie Priestes and Elders had said vnto them.
24 And when they heard it, they lift vp their voyces to God with one accord, & sayde, O Lord, thou art the God which hast made the heauen and the earth, the sea, and all thynges that are in them.
25 Which q by the mouth of thy seruant Dauid hast sayde, * Why did the Gentiles rage, & the people imagine vayne thinges?
26 The kinges of the earth assembled, and the rulers came together against the Lord, and against his Christ.
27 For r doutelesse, against thine holy Sõne Iesus, whom thou hadst anointed, both Herode and Pontius Pilate, with the Gentiles & the people of Israel gathered themselues together,
28 To do whatsoeuer thine s hand, & thy t counsell had determined before to be done.

Psal.118.22. isa.28.16. mat.21.42. mar.12.10. luke.20.17. rom.9.33. 1.pet.2.7.

a It is to be thought ȝ this was the captaine of the Romanes garison.
b The Sadduces were great enemies to this doctrine.
c The whole Church was increased to this nomber.
d By whose authoritie or commandements
e For he coulde not haue so spoken of him selfe.
f Iudges ought not to cõdemne, but approue and commend that which is wel done.
g Meaning Priests, Elders, & gouernours.
h For to vphold the weight and force of the building.
i That is, none other cause or meane.
k The wicked stil rage against Christ, though their owne conscience do condemne them.
l They gaue cõmandement to preach Christ no more.
m They preferre their authoritie to the ordinance of God.
n To the intent that we shoulde beare witnes, & preach them.
o God hath put a ring through ȝ wickeds nooses so that he staieth them from their mischieuous purposes.
p To encourage one another, and to glorifie God.
q They ground their praiers vpon Gods promes who had assured ȝ he woulde enlarge the kingdome of Christ.
Psalme.2.1.
r This is the verifying of the prophesie.
s And appointed to be King.
t Power, and iustice.
u All things are done by ȝ force of Gods purpose, according to the decree of his wil, Ephe. 1.11.

Iesus of Nazaret shall destroye this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Counsell, looked stedfastly on him, they sawe his face as it had bene the [l] face of an Angel.

CHAP. VII.

2 Steuen maketh answere by the Scriptures to his accusers. 51 He rebuketh the hardenecked Iewes, 57 And is stoned to death. 58 Saul keepeth the tormentours clothes.

1 THen said the chiefe Priest, Are these things so?

2 And he said, Ye [a] men, brethren and fathers, hearken. The God of [b] glorie appeared vnto our father Abraha, while he was in [c] Mesopotamia, before hee dwelt in Charran,

3 * And said vnto him, Come out of thy countrey, and from thy kinred, and come into the lande, which I shall shew thee.

4 Then came he out of the lande of the Chaldeans, and dwelt in Charrã. And after that his father was dead, God brought him from thence into this lãd, wherein ye nowe dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet hee promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his * seede should be a soiourner in a strange land, & that they should keepe it in bondage, and entreate it euill [d] foure hundrethe yeeres.

7 But the nation to whome they shal be in bondage, will I [e] iudge, saieth God: and after that, they shall come forth and serue me in this place.

8 * He gaue him also the couenãt of circumcision: and so Abraham begate * Isaac, and circuncised him the eight daye: and Isaac begate * Iacob, and Iacob the twelue * Patriarkes.

9 And the Patriarkes moued with enuie solde * Ioseph into Egypt: but God was [f] with him,

10 And deliuered him out of all his afflictions, & * gaue him fauour & wisdome in the sight of Pharao king of Egypt, who made him gouernor ouer Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the lande of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when * Iacob heard that there was corne in Egypt, he sent our fathers first.

13 * And at the seconde tyme, Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kinred, euen three score and fiftéene soules.

15 So * Iacob went downe into Egypt, and he * died, and our fathers,

16 And were remoued into * Sychem, & were put in the sepulchre, that [h] Abraham had bought * for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promes drewe nere, which God had sworne to Abraham, the people * grewe and multiplied in Egypt,

18 Till another king arose, which knewe not Ioseph.

19 The same dealt subtilly with our kinred, and euill intreated our fathers, and made them to cast out their yong children, that * they should not remayne alive.

20 * The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mightie in wordes and in deedes.

23 Howe when he was full fourty yeere olde, it came into his heart to visite his brethren, the children of Israel.

24 * And when he sawe one of them suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstand, that God by his hãd should giue them deliuerance: but they vnderstood it not.

26 * And the next day, he shewed him selfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrõg, thrust him awaye, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeres were expired, there appeared to him in the * wildernes of mount Sina, an Angel of the Lord in a flame [k] of fire, in a bush.

31 And when Moses sawe it, he wondred at the sight: and as he drewe neere to consider it, the voyce of the Lorde came vnto him, saying,

32 I am the [l] God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Iacob. Then Moses trembled, and durst not beholde it.

33 Then the Lorde said to him, [m] Put of thy shooes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the afflictio of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come,

l Not onely a certeine confidence, but also great maiestie appearing in him.

a Steuen was accused y he denied God, and therefore he is more diligent to purge this crime

b Hereby he is discerned from y false gods.

c He speaketh here of Mesopotamia, as it conteineth Babylon & Chaldea in it.

Gen.12.1.

Gen.15.13.

d Beginning to recken the yeres from the time y Isaac was borne.

e Take vengeance of them and deliuer my people.

Gen.17.9,10.
Gen.21.2.
Gen.25.24,26.
Gen.29.32,33.
& 30.5. & 35.22.
Gen.37.28.

f That is, preferred & brought all things to a good issue.

Gen.41.37,39,40.

Gen.42.1,2.

Gen.45.4.

g After the Hebrew, threescore and ten.

Gen.46.5,6.
Gen.49.33.
Gen.50.7.
Iosi.24.32.

h It is probable y some writer through negligence put in Abraham in this place, in steade of Iacob, who bought this field Gen.33.19. or by Abraham he meaneth the posteritie of Abraham.

Gen.23.16.
Exod.1.7.

i He inuented craftie wayes both to destroye the Israelites w ouermuch labour, and also to get great profit by them, Exod. 1.10.

Or, that their race should faile.

Exod.2.2.
hebr.11.23.
Exod.2.11.

Exod.2.13.

Exod.3.2.

k This fire represented the fornace of affliction, wherein the people of God were.

l Seing this Angel called him selfe God, it declareth that he was Christ the Mediator, who is the eternal God.

m In signe of reuerence, reade Exod.3.5.

Exod.7.8.9.10.11.
14.chapters.
Exod.16.1.
Deut.18.15.
chap.3.22.
n He proueth that Christ is ſ end of the Lawe & the Prophets.
Exod.19.2.
o Moſes was the Angels or Chriſts miniſter, and a guide to the fathers.
p By oracles is ment the ſayings that God ſpake to Moſes.
Exod.32.1.
q Figures, or teſtimonies of the preſence of God
r Yet they knew he was abſent for their commoditie, and ſo would ſhortly returne and bring them the Law.
Rom.1.24.
ſ As the ſunne, moone & other ſtarres, Deut. 17.3.
Amos.5.25.
t Your fathers began in wilderneſs to contemne mine ordinãces, & you now far paſſe them in impietie.
u And caried it vpon your ſhoulders.
Leuit.20.2.
x They ought to haue bene cõtent w̃ this couenant only, & not to haue gone after their lewde fantaſies.
Exod.25.40.
hebr.8.5.
Ioſ.3.14.
1.Sam.13.14.
pſalm.89.21.
2.Sam.7.2.
pſal.132.5.
1.Chro.17.12.
1.king.6.1.
Chap.17.24.
y He reproueth the groſſe dulnes of ſ̃ people, which abuſed the power of God, in ſ̃ they would haue conteined it within the temple. Iſa.66.1.
z God can not be conteined in any ſpace of place.

come, and I will ſende thée into Egypt.
35 This Moſes whom they forſoke, ſaying, Who made thee a prince and a iudge? the ſame God ſent for a prince, and a deliuerer by the hande of the Angel, which appeared to him in the buſh.
36 He * brought them out, doing wonders, and miracles in the lande of Egypt, and in the red ſea, and in the wildernes * fourtie yeeres.
37 This is that Moſes, which ſaid vnto the children of Iſrael, * [n] a Prophet ſhall the Lord your God raiſe vp vnto you, euen of your brethren, like vnto me: him ſhal ye heare.
38 * This is he that was in the Congregation, in the wildernes with the [o] Angel, which ſpake to him in mount Sina, and with our fathers, who receiued the [p] liuely oracles to give vnto vs.
39 To whom our fathers would not obey, but refuſed, and in their hearts turned backe againe into Egypt,
40 Saying vnto Aaron, * Make vs gods that may goe before vs: for [r] we know not what is become of this Moſes that brought vs out of the land of Egypt.
41 And they made a calfe in thoſe dayes, and offred ſacrifice vnto the idole, and reioyced in the workes of their owne hands.
42 Then God turned him ſelfe away, and * gaue them vp to serue the [ſ] hoſt of heauen, as it is written in the booke of the Prophets, * [t] O houſe of Iſrael, haue ye offred to me ſlame beaſtes and ſacrifices by the ſpace of fourtie yeeres in the wildernes?
43 And ye [u] toke vp the tabernacle of * Moloch, and the ſtarre of your god Remphan, figures, which ye made to worſhip them: therefore I wil cary you away beyond Babylon.
44 Our fathers had the tabernacle of [x] witnes in the wildernes, as hee had appointed, ſpeaking vnto * Moſes, that he ſhould make it according to the facion that he had ſene.
45 Which tabernacle alſo our fathers receiued, and brought in with * Ieſus into the poſſeſſion of the Gentiles, which God drame out before our fathers, vnto the dayes of Dauid:
46 * Who found fauour before God, and deſired that he might * finde a tabernacle for the God of Iacob.
47 * But Solomon built him an houſe.
48 Howbeit the moſt High * [y] dwelleth not in y temples made with hands, as ſaith the * Prophet,
49 Heauen is my throne, and earth is my footſtole: what [z] houſe will ye build for me, ſaith the Lord? or what place is it that I ſhould reſt in?
50 Hath not mine hand made all theſe things?
51 * Ye ſtiffnecked and of vncircumciſed [a] hearts and eares, ye haue alwayes reſiſted the holy Ghoſt: as your fathers did, ſo doe you.
52 Which of the Prophets haue not your fathers perſecuted? and they haue ſlame them, which ſhewed before of the comming of that [b] Iuſt, of whome ye are nowe the betrayers and murthers,
53 * Which haue receiued the Lawe by the [c] ordinance of Angels, and haue not kept it.
54 But when they heard theſe thinges, their hearts brake for anger, and they gnaſhed at him with their teeth.
55 But he being full of the holy Ghoſt, looked ſtedfaſtly into heauen, and ſawe the glorie of God, and Ieſus ſtanding at the [d] right hand of God,
56 And ſaid, Beholde, I ſee the heauens open, and the Sonne of man ſtanding at the right hand of God.
57 Then they gaue a ſhout with a loude voyce, and ſtopped their eares, & [e] ran vpon him all at once,
58 And caſt him out of the citie, and ſtoned him: and the * witneſſes laid downe their clothes at a yong mans feete, named Saul.
59 And they ſtoned Steuen, who called on God, and ſaid, Lorde Ieſus, receiue my ſpirit.
60 And hee kneeled downe, and cryed with a loude voyce, * Lord, lay not this ſinne to their charge. And when he had thus ſpoken, he ſlept.

CHAP. VIII.

1 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul againſt them. 4 The faithfull ſcattered, preach here and there. 9 Samaria is ſeduced by Simon the ſorcerer, but was conuerted by Philippe, & confirmed by the Apoſtles. 18 The conetouſnes and hypocriſie of Simon, 26 And conuerſion of the Eunuche.

1 AND Saul conſented to his death, and at that time there was a great perſecution againſt the Church which was at Ieruſalem, & they were all ſcattered abroad through the regions of Iudea and of Samaria, except the Apoſtles.
2 Then certaine men fearing God, [a] carried Steuen among them, to be buryed, and made great [b] lamentation for him.
3 But Saul made haucke of ſ̃ Church, and entred into euery houſe, and drewe out both men and women, & put them into priſon.
4 Therefore they that were ſcattered abroad, went to and fro preaching the word.
5 ¶ Then came Philippe into the citie [c] of Samaria, and preached Chriſt vnto them.
6 And the people gaue heede vnto thoſe thinges which Philippe ſpake, with

Iere.9.26.
ezek.44.9.
a Which neither forſake your old wickednes, nor ſo much as heare when God ſpeaketh to you, but ſtil rebel.
b Which is Ieſus Chriſt, who is not only iuſt for his innocencie, but becauſe all true iuſtice cõmeth of him.
Exod.19.16.
gala.3.19.
c By their miniſterie or office.
d And reigning in his fleſh, wherein he had ſuffred.
e This was done of furious violence, and by no forme of iuſtice.
Chap.22.20.

Mat.5.44.
luke.23.34.
1.cor.4.13.

a From the place where he was ſtoned.
b When the Church is deprived of any worthie member, there is iuſt cauſe of ſorowe: and note that here is no mencion of anie relikes or prayers for the dead, or worſhipping.
c The conuerſion of Samaria was as it were ſ̃ firſt fruits of the calling of the Gentiles.

one accord, hearing, and seeing the miracles which he did.
7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, & that halted, were healed.
8 And there was great ioy in that citie.
9 And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, that he him selfe was some great man.
10 To whom they [d] gaue heede from the least to the greatest, saying, This man is the great [e] power of God.
11 And they gaue heed vnto him, because that of long time he had bewitched the with sorceries.
12 But assone as they beleeued Philippe, which preached the thinges that concerned the kingdome of God, & the Name of Iesus Christ, they were baptized both men and women.
13 Then Simon him selfe [f] beleeued also and was baptized, and continued with Philippe, and wondred, when he sawe the signes & great miracles which were done.
14 Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.
15 Which when they were come downe, prayed for them, that they might receiue the [g] holy Ghost.
16 (For as yet, he was come downe on none of them, but they were baptized [h] onely in the Name of the Lord Iesus)
17 Then laid they their hands on them, and they receiued the holy Ghost.
18 And when Simon saw, that through laying on of the Apostles handes the holy Ghost was giuen, he offered them money,
19 Saying, Giue me also this power, that on whomsoeuer I lay the handes, he may receiue the holy Ghost.
20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.
21 Thou hast neither part nor [i] fellowship in this business: for thine heart is not right in the sight of God.
22 [k] Repent therefore of this thy wickedness, and pray God, that if it be [l] possible, the thought of thine heart may be forgiuen thee.
23 For I see that thou art [m] in the gall of [n] bitternes, & in the bond of iniquitie.
24 Then answered Simon, & said, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me.
25 [o] So they, when they had testified and preached the worde of the Lorde, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.
26 Then the Angel of the Lorde spake vnto Philippe, saying, Arise, and goe toward the South vnto the waye that goeth downe from Ierusalem vnto Gaza, which is [a] waste.
27 And he arose and went on: and beholde, a certaine [o] Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of all her treasure, and came to Ierusalem to worship:
28 And as he returned sitting in his chaiet, he read Esaias the Prophet.
29 Then the Spirit said vnto Philippe, Goe neere and iopne thy selfe to ponder chaiet.
30 And Philippe ran thither, and heard him reade the Prophet Esaias, & said, But vnderstandest thou what thou readest?
31 And he saide, Howe can I, except I had a guide? And he desired Philippe, that he would come vp & sit with him.
32 Now the place of [p] Scripture which he read, was this, * He was ledde as a sheepe to the slaughter: and like a lambe dumme before his shearer, so opened he not his mouth.
33 [p] In his humilitie his [q] iudgement hath bene exalted: but who shal declare his [r] generation? for his life is taken from the [s] earth.
34 Then the Eunuch answered Philippe, and said, I pray thee of whome speaketh the Prophet this: of him selfe, or of some other man?
35 Then Philippe [t] opened his mouth, and began at the same Scripture, and preached vnto him Iesus.
36 And as they went on their way, they came vnto a certaine water, and the Eunuch said, See, here is water: what doeth let me to be baptized?
37 And Philippe sayde vnto him, If thou beleeuest with [u] al thine heart, thou mayest. Then he answered, and said, I beleeue that Iesus Christ is the Sonne of God.
38 Then hee commanded the chaiet to stand stil: and they went downe both into the water, both Philippe and the Eunuch, and he baptized him.
39 And assoone as they were come vp out of the water, [p] Spirit of the Lord caught away Philippe, that the Eunuch [x] saw him no more: so he went on his waye reioycing.
40 But Philippe [y] was found at [y] Azotus, and he walked to & fro preaching in all the cities, til he came to Cesarea.

d This declareth how much more we are inclined to follow the illusions of Satan, then the trueth of God.
e This is ý craft of Satan, to couer al his illusions vnder the Name of God.
f The maiestie of Gods word forced him to cõfesse ý trueth: but yet was he not regenerate therefore.
g Meaning the particular gifts of the holie Spirit.
h They had onely receiued the common grace of adoption and regeneration which are offered to al ý faithful in baptisme, and as yet had not receiued the gift to speake in diuers languages, and to do miracles.
i Thou art not worthie to be of the number of the faithful.
k That is, turne away from thy wickednes.
l Hereby he would make him to feele his sinne, and not ý he doubted of Gods mercies, if he could repent.
m Or thine heart is fulof despiteful malice, and deuilish poyson of impietie, so ý now Satan hath thee tyed as captiue in his bands. *Deut.29.18.*
n After that Alexander had destroyed it, it was not much peopled, as it was afore, & therefore in respect was as waste.
o Eunuche signifieth him that is gelded: but because in the East partes great affaires were committed to such, it came in vse ý noble men were called Eunuches, although they were not gelded: also al maner officers & seruants that were put in credit or necessarie affaires, were called by this name, as Isa.39.7 *Isa.39.7.*
p Albeit Christ was in graue and in deaths bands, feeling also his Fathers anger against sinne, yet he brake the bands of death and was exalted, Actes. 2. 24.
q The punishment which he suffred, was the beginning of his glorie.
r That is, how long his age shal endure: for being risen from death, death shal no more reigne, neither shal his kingdome euer haue end: or els we may take generation, for his Church which neuer shall haue end: for nowe they sit in ý heauenly places w Christ their head, as Ephe.2.6.
s And he now reigneth in heauen.
t He declared at length this matter of so great importance.
u With a pure & perfect heart.
x This was, to ý intent ý he might know so much the better ý Philippe was sent to him by God. *Or, perceiued him selfe to be.*
y Some thinke this citie Asdod, Ios.15.47.

CHAP. IX.

3 The Conuersion of Saul. 15 His vocation to the Apostleshippe. 20 His zeale to execute the same. 25 How he escapeth the Iewes conspiracies. 26 His accesse

access to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas. 40 Raisath Tapitha. 42 He conuerteth many to Christ, 43 And lodgeth in a tannershouse.

Chap.22.4.5. gal.1.13.

1 AND * Saul yet [a] breathing out thyreatnings and slaughter against the disciples of the Lord, went vnto the hie priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way (either men or women) he might bring them bound vnto Ierusalem.

3 Now as he iourneyed, it came to passe that as he was come neere to Damascus, * suddenly there shined round about him a light from heauen.

4 And he fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is harde for thee to kicke against [c] prickes.

6 He then both trembling and astonied, said, Lord, What wilt thou that I do? And the Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

7 The men also which iourneyed with him, stood amaled, hearing [d] his voyce, but [e] seeing no man.

8 And Saul arose from the ground, and opened his eyes, but [f] saw no man. The led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither [g] eate nor drinke.

10 And there was a certaine disciple at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the streete which is called Straight, & seeke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his handes on him, that he might receyue his sight.)

13 Then Ananias answered, Loyde, I haue heard by many of this man, how much euill he hath done to thy Saints at Ierusalem.

14 Moreouer here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for hee is a [h] chosen vessell vnto mee, to [i] beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shewe him, howe many things hee must suffer for my Names sake.

17 Then Ananias went his way, & entred into the house, and put his handes on him, and said, Brother Saul, the Lord hath sent me (euē Iesus that appeared vnto thee in the waye as thou camest) that thou mightest receyue thy sight, & be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and immediately he receyued sight, and arose, and was baptized,

19 And receiued meat, and was stregthened. So was Saul certaine daies with [p] disciples which were at Damascus.

20 And straight way he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amased, & said, Is not this he, that destroied them which called on this Name in Ierusalem, and came hither for that intent, that he should bring them bounde vnto the hie Priests?

22 But Saul increased [p] more in stregth, & confounded the Iewes which dwelt at Damascus, [k] confirming, that this was the Christ.

23 And after [l] that many daies were fulfilled, the Iewes toke counsel together, to kill him.

24 But their laying a wait was knowne of Saul: nowe they [m] watched the gates day and night, that they might kill him.

25 The the disciples toke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, he assayed to iopne himselfe with the disciples: but they were all afraied of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And he [n] was conuersant with [n] them at Ierusalem,

29 And spake boldly [o] in the Name of the Lord Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to [q] Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, & were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there he founde a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsie.

34 Then saide Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and [s] make vp thy bed. And he arose immediately.

35 And [t] all that dwelt at Lydda and

a He persecuted with a great rage and cruelte the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he haue the true knowledge of God.

b That is, of that sect, or sort.

Chap.22.6. 2.cor.15.8.

c That is, to resist God when he pricketh and solliciteth our consciences.

d Meaning, Sauls voyce, as Chap.22.9.

e For onely Saul knewe that Iesus spake vnto him.

f For he was blinde.

g He was so rauished with the vision, that he did meditate no thing but heauenly things & therewith was satisfied.

h A worthie seruant of God and endued with excellent graces aboue others.

i To beare me witnes, and set forth my glorie.

k Prouing by the conference of ye Scriptures.

l That was after three yeres, that he had remayned at Damascus, and in the countrey about, Gal.1.18.

2.Cor.11.32.

m The Gouernour at their request appointed a watche as he declareth to the Corinthians, 2.Cor.11.32.

n *Greeke, went in and out.*

n With Peter and Iames, Gal. 1.18,19.

o Making open profession of the Gospel.

p Which were Iewes, but so called because they were dispersed through Grecia and other countreys.

q Because it was his owne countrey, and there he might haue some authoritie.

s *Or, trusse thy couch together.*

r Meaning, the greatest part.

s A place so called, and not a citie.

t That is, a dere, or, roe bucke.

[t]Or, niche.

u To the intent they might burie her afterwarde: for this was their custome.

x For she was restored to life, rather that others might haue occasion to believe, and glorifie God, thē for her owne sake.

[x]Or, currier.

Saron, sawe him, and turned to the Lorde.
36 There was also at Joppa a certaine womā a disciple named Tabitha (which by interpretation is called [s] Dorcas) she was [a] full of good workes & almes which she did.
37 And it came to passe in those dayes, that she was sicke and died: and when they had [a] washed her, they layd her in an vpper chamber.
38 Nowe for as much as Lydda was neere to Joppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.
39 Then Peter arose and came with them: and when hee was come, they brought him into the vpper chamber, where all the [b] widowes stoode by him weeping, and [b] shewing the coates and garments, which Dorcas made, while she was with them.
40 But Peter put them all forth, & kneeled downe, and prayed, & turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.
41 Then he gaue her the hande & lift her vp, and called the [x] saintes & widowes, and restored her aliue.
42 And it was knowne throughout all Joppa, & many beleeued in the Lord.
43 And it came to passe that hee tarried many dayes in Joppa with one Simō a [x] tanner.

CHAP. X.

Cornelius admonished by the Angel, 7 He sendeth to Joppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receyue the Spirit, and are baptized.

1 FVrthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band,
2 A deuout man, and [a] one that feared God with al his houshold, which gaue much almes to the people, and prayed God continually.
3 He saw in a vision euidently (about the ninth houre of the daye) an Angell of God comming in to him, and saying vnto him, Cornelius.
4 But when he looked on him, he was afeard, and said, What is it, Lord? And he said vnto him, Thy prayers & thine almes are come [b] vp into remembrance before God.
5 Nowe therefore sende men to Joppa, and call for Simon, whose surname is Peter.
6 He lodgeth with one Simon a tanner, whose house is by the sea side: [||] he shall tell thee what thou oughtest to do.
7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that wayted on him,
8 And tolde them all thinges, and sent them to Joppa.
9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the [c] sixt houre.
10 Then wayed he an hungred, & would haue eaten: but while they made some thing readie, he fell into a trance.
11 And hee sawe heauen opened, and a certaine vessell come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.
12 Wherin were [d] al maner of foure footed beastes of the earth, and wilde beastes and creeping things, and foules of the heauen.
13 And there came a voyce to him, Arise, Peter: kill, and eate.
14 But Peter said, Not so, Lorde: for I haue neuer eaten any thing that is [e] polluted, or vncleane.
15 And the voyce spake vnto him againe the seconde time, The things that God hath [e] purified, [f] pollute thou not.
16 This was so done thrise: and the vessel was drawne vp againe into heauen.
17 ¶ Nowe while Peter doubted in himselfe what this vision which he had seen, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,
18 And called, & asked, whether Simon, which was surnamed Peter, were lodged there.
19 And while Peter thought on the vision, the Spirit said vnto him, Behold, three men seeke thee.
20 Arise therefore, and get thee downe, & go with them, and [g] doubt nothing: for I haue sent them.
21 Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Beholde, I am he whō ye seeke: what is the cause wherefore ye are come?
22 And they said, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angell, to sende for thee into his house, and to heare thy wordes.
23 Then called [h] he them in, and lodged them, and the next day, Peter wēt forth with them, and certaine brethren from Joppa accompanied him.
24 ¶ And the day after, they entred into Cesarea. Nowe Cornelius wayted for them, and had called together his kinsmen, and special friends.
25 And it came to passe as Peter came in, that Cornelius met him, & fel downe at his feete, and [b] worshipped him.
26 But Peter tooke him vp, saying, Stād vp: for euen I my selfe am a man.
27 And as he talked with him, he came in, and found many that were come together.
28 And he said vnto them, Ye know that it

a Who had forsaken all superstitions and gaue himselfe to the true seruice of God.

b That is, God did accept them: whereof it followeth, he had faith: for els it is impossible to please God.

[||] He shal speak wordes vnto thee where by thou shalt be saued, and all thine house.

c Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine and such like, which man nourisheth for his vse.

[e] Or, common.

e In taking away the difference betwixt vnclean beasts & cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted and impure.

g Then true obedience which proceedeth of fayth, ought to be without doubt or questioning.

[h] Or, Peter.

h Shewed to much reuerence and farre passing decent order, as though Peter had bene God.

it is an vnlawful thing for a man that is a Iewe, to compaine or come vnto one of another nation: but God hath shewed me, that I should not call any man[a] polluted, or vncleane.

[a] Or, common.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stode before me in bright clothing,

31 And saide, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Nowe therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a trueth I perceiue, that * God is no accepter of persons.

35 But in euery nation he that [i] feareth him, and worketh [k] righteousnes, is accepted with him.

36 Ye know the word which God hath sent to the children of Israel, preaching [l] peace by Iesus Christ, which is Lorde of all.

37 Euen the worde which came through all Iudea * beginning in Galile, after the baptisme which Iohn preached,

38 To wit, how God [m] anointed Iesus of Nazaret with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all thinges which hee did both in the lande of the Iewes, and in Ierusalem: whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto [p] witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the * Prophets witnes, that through his Name al that beleeue in him, shal receiue remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleued, were astoned, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any mã [q] forbid water, that these should not be baptized, which haue receiued the holy Ghost, as wel as we?

48 So he commanded them to be baptized in the Name of the Lorde ‖. Then prayed they him to tarie certain dayes.

[n] We ought not to debarre them of baptisme whō God testifieth to be his: for seeing they haue the principal, that is lesse, ought not to be denied them.

‖ Iesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore hee went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophecieth dearth to come. 29 And the remedie.

1 NOwe the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision [a] contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to [b] them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certaine vessel comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, & wild beasts, and creeping thinges, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lorde: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The thinges that God hath purified, pollute thou not.

10 And this was done thrée times, and all were taken vp agame into heauen.

11 Then beholde, immediatly there were thrée men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit sayd vnto me, that I should go with them, without doutinge: moreouer these fire brethren came with me, and wee entred into the mans house.

13 And he shewed vs, howe he had seene an Angel in his house, which stode and sayd to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and all thine house shalbe saued.

15 And as I beganne to speake, the holy Ghost fell on them, * euen as vpon vs at the beginning.

16 Then I remembred the word of the

a For they could not yet comprehend this secret, which was hid from the Angels themselues, euen from the creation of the world. Eph. 3. 8, 9. Col. 1. 26.

b He purgeth his fact before the Church.

Deut. 10. 17. 2. chro. 19. 7. iob. 34. 19. wisd. 6. 7. eccles. 35. 16. rom. 2. 11. gal. 2. 6. ephe. 6. 9. col. 3. 25. 1. pet. 1. 17.

i By this speach the Ebrewes meane thewhole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doeth hurt to no man, but doeth good to all.

l Meaning the reconciliation betweene God & man through Christ Iesus, Luke. 2. 14.

Luke. 4. 14.

m That is, endued him with graces & giftes aboue all others.

Iere. 31. 34. micah. 7. 11, 18. abac. 1. 5. 9.

Chap. 1. 4. and 4. 31.

Chap.1.5. and 19.4. mat.3.11. mar.1.8. luke.3.16 iohn.1.26.

Lord, how he said, *Iohn baptized with water, but ye shalbe c baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Iesus Christ, who was I, that I could let God||?

18 When they heard these thinges, d they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted e repentance vnto life.

19 ¶ And they which were *scattered abroad because of the f affliction that arose about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 Howe some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the g Grecians, and preached the Lorde Iesus.

21 And the g hand of the Lord was with them, so that a great nomber beleeued and turned vnto the Lord.

22 Then tidings of those thinges came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that hee should goe vnto h Antiochia.

23 Who when he was come & had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would ‖ cleaue vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people iopned them selues vnto the Lorde.

25 ¶ Then departed Barnabas to Tarsis to seeke Saul:

26 And when hee had founde him, hee brought him vnto Antiochia, and it came to passe, that a whole yeere they were conuersant with the Church, and taught much people, in so much, that the disciples were first called i Christians in Antiochia.

27 In those dayes also came Prophets from Ierusalem vnto Antiochia.

28 And there stoode vp one of them named Agabus, & signified by the k Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euery man according to his abilitie, l purposed to sende succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

c That is, inducted with the graces of the holy Ghost.

|| not to giue them the holy Ghost?

d Their modestie declareth, that they were not ashamed to vnsay that wherof they had vnlustly blamed Peter.

e This repentance dependeth vpon faith.

Chap.8.1.

*Or, trouble.

f He meaneth not the Iewes which being scattered abroad in diuers countreis were called by this name, but the Grecians which were Gentiles.

g The power & vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

Or, continue with the Lord.

i Whereas before they were called disciples, now they are named Christians.

k This prophesie was an occasion to the Antiochians to relieue ỳ necessitty of their brethren in Ierusalem.

l To signifie that it came of a charitable mind towardes them.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in prison. 7 Whom the Lord deliuereth by an Angel. 21 The horrible death of Herode. 24 The Gospel floriisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

1 NOwe about that time, a Herode the King stretched forth his hands to vexe certaine of the Church.

2 And hee killed Iames the b brother of Iohn with the sword.

3 And when he sawe that it c pleased the Iewes, he proceeded further, to take Peter also (then were the dayes of vnleauened bread.)

4 And when he had caught him, he put him in prison, & deliuered him to d foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

7 * And beholde, the Angel of the Lorde came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell of from his hands.

8 And the Angel sayd vnto him, Gird thy selfe, and bynde on thy e sandales. And so he did. Then he sayd vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to him selfe, he said, Now I know for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hande of Herode, and from all the f waiting for of the people of the Iewes.

12 And as hee considered the thing, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named g Rhode.

14 But when she knewe Peters voyce, she opened not the entrie doore for gladnes, but ran in, and tolde howe Peter stoode before the entrie.

15 But they sayde vnto her, Thou art madde. Yet she affirmed it constantly, that it was so. Then sayd they, It is his e Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And hee beckened vnto them with the

a Who was called Agrippa the sonne of Aristobulus: he was nephew vnto Herode the great, and brother of Herodias.

b There was an other so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but only to flatter the people.

d The number being sixteene was deuided by foures, to keepe diuers wards.

Chap.5.19.

e Reade Mar. 6.9.

f For they thought that Herode woulde haue put him to death, as he had purposed.

g For they did know by Gods worde, that Angels were appointed to defend the faithfull, and also in those dayes they were accustomed to see such sights.

the hand, to holde their peace, and tolde them how the Lorde had brought him out of the prison. And he said, Go shew these thinges vnto Iames and to the brethren: and he departed and went into [h] another place.

18 ¶ Nowe assone as it was daye, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, and founde him not, hee examined the keepers, and commanded them to be led to bee punished. And hee went downe from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Tyrus and Sidon, but they came all with one accorde vnto him, and [i] perswaded Blastus the kings chamberlaine, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herode arayed himselfe in royal apparell, & sate on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God, and not of man.

23 But immediately the Angel of ye Lord smote him, because he [k] gaue not glorie vnto God, so that hee was eaten [l] of wormes, and gaue vp the ghost.

24 And the worde of God [m] grewe, and multiplied.

25 So Barnabas and Saul returned frō Ierusalem, whē they had fulfilled their [n] office, and tooke with them Iohn, whose surname was Marke.

h Which was lesse suspect, by reason of the brethren.

i Both by flattering wordes, and also by briberie.

k Which he should haue done if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.

l The vilenesse of the punishement declareth how God detesteth pride, & tyrannyshis grandfather also was eaten of lice.

m The more that tyrantes go about to suppresse Gods worde, the more doeth it increase

n Which was to distribute the almes sent from Antiochia, Cha. 11.29.

CHAP. XIII.

a Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The fayth of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life, beleeue. 52 The fruit of fayth.

1 THere were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas and Simeon called Niger, & Lucius of Cyrene, and [a] Manahen (which had bene bronght vp with Herode the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, & fasted, ye holy Ghost sayd, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they & prayed, and layde their handes on them, and let them go.

4 And they, after they were * sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the ile vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iewe, named Barieſus.

7 Which was with ye Deputie Sergius Paulus, a prudent man. Ye called vnto him Barnabas and Saul, and desired to heare the worde of God.

8 But Elymas, the sorcerer (for so is his name by interpretation) withstood the, and sought to turne away the Deputie from the fayth.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And sayde, O full of subtiltie and all mischiefe, the childe of the deuill, and enemie of all righteousnes, wilt thou not cease to peruert the straite [c] wayes of the Lord?

11 Now therefore behold, the hand of the Lord is vpon thee, & thou shalt be blind, & not see the sunne for a season. And immediately there fell on him a mist and a darknes, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But whē they departed from Perga, they came to [d] Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the law & prophets, the rulers of ye Synagogue sent vnto them, saying, Ye men & brethren, if ye haue any word of * exhortation for the people, say on.

16 Then Paul stood vp & beckened with the hand, and saide, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, & exalted the people when they dwelt in the land of * Egypt, and with an * high arme brought them out thereof.

18 And about the time * of fourtie yeres, suffred he their [f] maners in the wildernesse.

19 And he destroyed seuen nations in the land of Chanaan, & * deuided their land to them by lot.

20 Then afterwarde he gaue vnto them * Iudges [g] about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophete.

21 So after that, they desired a * king, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Benianmin, by the space of fourtie yeres.

22 And after he had taken him away, he rayed vp * Dauid to be their king, of whō he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God * according to his promes rayed vp to Israel, the

a This declareth that God calleth of all sorts both hie and low.

b The word signifieth to execute a publike charge, as the Apostleship was: so that here is shewed, ye they preached, and prophesied. *Chap. 14. 26.*

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia then that which was in Syria.

e This declareth that the Scripture is giuen to teache & exhorte vs, & that they refused none that had gifts to set foorth Gods glorie & to edifie his people. *Exod. 1. 9.* *Exod. 13. 14.* *Exod. 16. 1.*

f Here is declared the great patience and long suffring of God before he punisheth. *Iosh. 14. 1.* *Iudg. 2. 9.*

g For these 450. yeres were not fully accomplished, but there lacked 3. yeres counting from the birth of Isaac to the distribution of ye land of Chanaan. *1. Sam. 8. 5.* *1. Sam. 9. 15, 16.* *and. 10. 1.* *1. Sam. 16. 13.* *psal. 89. 20, 38.* *Isa. 11. 1.*

Mat.3.1.mar.1.2. luke.3.1.
h When his office drewe to an ende, he sent his disciples to Christ.
Mar.1.7. iohn.1.20.
i That is, this message and tydings of saluatiõ.
k He rebuketh them for their ignorance.
l Although they reade the Lawe, yet their hearts are couered that they cannot vnderstand, 2.Cor. 3.14.
Mat.27.22. mar.15.13. luk.23. 23.iohn.19.6.
m In Christ all the promises are Yea,& Amen, 2.Cor.1.20.
Mat.28.2,6. mar.16.6. luke.24.6. iohn.20.1.
n In that he was borne and incarnate.
Psal.2.7. hebr.1.5.& 5.5. Isa.55.3.
o Meaning, that he woulde faithfully accomplish the promises, which he made of his free mercy with the forefathers: & he shewe eth that as the grace, which God hath giuen to his Sonne, is permanent for euer, so likewise the life of the Sonne is eternal.
Psal.16.10. chap.2.31. 1.King.2.10. chap.2.29. Habak.1.1.
p He reproueth them sharpely, because softnes would not preuaile.
q Which is, vengeance vnspeakable, for the contempt of Gods worde.

the Saniour Iesus:
24 When* Iohn had first preached before his comming the baptisme of repenſance to all the people of Israel.
25 And when Iohn had fulfilled his h course, he said, *Whom ye thinke that I am, I am not he: but beholde, there commeth one after me, whose shoe of his feete I am not worthe to loose.
26 Ye men and brethren, children of the generation of Abraham, & whosoeuer among you feareth God, to you is the i word of this saluation sent.
27 For the inhabitantes of Ierusalem, and their rulers, because they k knewe him not, nor yet the words of the Prophets, which are l read euery Sabbath day, they haue fulfilled them in condemning him.
28 And though they founde no cause of death in him, * yet desired they Pilate to kill him.
29 And whē they had m fulfilled al things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.
30 But God* raised him vp frõ the dead.
31 And he was seene many dayes of thē, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.
32 And we declare vnto you, p̃ touching the promes made vnto the fathers,
33 God hath fulfilled it vnto vs their children, in that he n rayled vp Iesus, euen as it is written in the seconde Psalme, *Thou art my Sonne: this day haue I begotten thee.
34 Nowe as concerning that he rayled him vp from the dead, no more to returne to the graue, he hath saide thus, * I will giue you the o holy thinges of David, which are faithfull.
35 Wherefore he sayeth also in another place, *Thou wilt not suffer thine Holy one to see corruption.
36 Howbeit, David after hee had serued his time vp the counsel of God, he *slept, and was laid with his fathers, & sawe corruption.
37 But he whom God raised vp, saw no corruption.
38 Be it knowne vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenes of sinnes.
39 And from all things, from which ye couldе not bee iustified by the Lawe of Moses, by him euery one that beleeueth, is iustified.
40 Beware therefore, least that come vpon you, which is spoken of in the Prophets,
41 *Behold e, ye despisers, and wonder, and vanish away: for I worke a work in your dayes, a worke which ye shall not beleeue, if a man woulde declare it you.
42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they woulde preach these woordes to them the next Sabbath day.
43 Now when the Congregation was dissolued, many of the Iewes, and proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.
44 And the next Sabbath day came almost the whole citie together, to heare the worde of God.
45 But when the Iewes saw the people, they were full of r enuie, and spake against those things, which were spoken of Paul, contrarying them, and rayling on them.
46 Then Paul and Barnabas spake boldly, & said, * It was necessarie that the word of God should first haue bene spoken vnto you: but seeing ye put it from you, and iudge your selues vnworthe of s euerlasting life, lo, we turne to the Gentiles.
47 For so hath the Lord commanded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the ende of the world.
48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as many as were t ordeined vnto eternall life, beleeued.
49 Thus the word of p̃ Lord was published throughout the whole countrey.
50 But the Iewes stirred certaine * deuoute and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, & expelled them out of their coastes.
51 But they * shooke of the dust of their feete against them, and came vnto Iconium.
52 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIIII.

1 God giueth successe to his worde. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would do sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience, 23 Appoint ministers, 26 And passing through many places, make report of their diligence at Antiochia.

1 AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, & so spake, that a great multitude both of p̃ Iewes and of the Grecians beleeued.
2 But the a vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.
3 So therefore they abode there a long time, & spake boldly in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their handes.
4 But the people of the citie were deuided: and some were with the Iewes, & some

r They disdained that the Gentiles should be made equal with them.
Mat.10.6.
s Which is, to know one onely God, & whome he hath sent, Iesus Christ.
Isa.49.6. luke.2.32.
t None can beliеue, but they whome God doeth appointe before all beginnings to be saued.
u He meaneth superstitious women, & such, as were led with a blinde zeale, albeit the commõ people esteemed them godly: and therefore Luke speaketh as the world esteemed them.
Mat.10.14. mar.6.11. luke.9.5. chap.18.6.

a Which would not obey the doctrine, neither suffer themselues to be perswaded to beliеne the truech & to imbrace Christ.

some with the Apostles.
5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,
6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto the region round about,
7 And there were preaching ye Gospell:
8 ¶ Now there sate a certaine man at Lystra, impotēt in his feet, which was a creeple from his mothers wombe, who had neuer walked.
9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,
10 Said with a loud voyce, || Stand vpright on thy feete. And he leaped vp, & walked.
11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speach of Lycaonia, Gods are come downe to vs in ye likenesse of men.
12 And they called Barnabas, Iupiter, and Paul, Mercurius, because he was the chiefe speaker.
13 Then Iupiters Priest, which was before their citie, brought bulles with [b] garlands vnto the [c] gates, & would haue sacrificed with the people.
14 But when the Apostles, Barnabas and Paul heard it, they [d] rent their clothes, and ran in among the people, crying,
15 And saying, O men, why doe ye these things? We are euen men [e] subiect to the like passions that ye be, and preach vnto you, that ye shoulde turne from these vaine idoles vnto the liuing God, * which made heauen and earth, & the sea, and all things that in them are.
16 Who in times past suffred all ye Gentiles to walke in their owne [f] wayes.
17 Neuertheless, he left not him selfe without [g] witnes, in that he did good and gaue vs rame from heauen, & fruitfull seasons, filling our hearts with foode, and [h] gladnes,
18 And speaking these things, scarse refrained they the people, that they had not sacrificed vnto them||.
19 Then there came certaine Iewes frō Antiochia and Iconium, which when they had perswaded the people, || * stoned Paul, and drewe him out of the citie, supposing he had bene dead.
20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.
21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,
22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.

|| in so much that all the people were moued at the doctrine. So both Paul & Barnabas remained at Lystra.
|| I say to thee in the Name of the Lord Iesus Christ.
b That is, crimmed with flowers & garlands.
c He meaneth before the gates of the house where the Apostles lodged: for the temple was without ye town, and therefore ye Priest brought the sacrifice (as he thought) to the gods themselues.
d In signe of detesting and abhorring it.
e That is, not without our infirmities & sins, and also subiect to death.
Gen. 1. 1.
Psalm. 146. 6.
reuel. 14. 7.
Psal. 81. 12, 13.
rom. 1. 21.
f To liue after their owne fantasies not prescribing vnto them any religion.
g To take from men all excuse.
h That being satisfied they might reioyce.
|| but that they should go euery man home.
|| And whiles they taried & taught, there came, &c.
|| And disputing boldly perswaded the people to forsake them: for, said they, they say nothing true but lye in all things.
2. Cor. 11. 25.

23 And when they had ordeined them Elders by [i] election in euery Church, and prayed, and fasted, they commended them to the Lorde in whome they beleeued.
24 Thus they went throughout Pisidia, and came to Pamphylia.
25 And when they had preached the worde in Perga, they came downe to Attalia,
26 And thence sailed to Antiochia, * frō whēce they had bene commended vnto the grace of God, to the worke which they had fulfilled.
27 And when they were come, and had gathered the Church together, they rehearsed all the thinges that GOD had done [k] by them, and howe he had opened the doore of faith vnto the Gentiles.
28 So there they abode a long tyme with the disciples.

i The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people.
Chap. 13. 4.
k By their ministerie.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles sende their determination to the Churches. 35 Paul and Barnabas preache at Antiochia, 39 And separate companie because of Iohn Marke.

1 THen came downe [a] certaine from Iudea, and taught the brethren, saying, * Except ye be circumcised after the maner of Moses, ye can not be saued.
2 And when there was great dissension, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them shoulde goe vp to Ierusalem vnto the Apostles and Elders about this question.
3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioye vnto all the brethren.
4 And when they were come to Ierusalē, they were receiued of the Church, and of the Apostles and Elders, and they declared what thinges God had done by them.
5 But said they, certaine of the sect of the [b] Pharises, which did beleeue, rose vp, saying, that it was needefull to circumcise them, and to commaunde them to keepe the Law of Moses.
6 Then the Apostles and Elders came together to loke to this matter.
7 And when there had bene great disputation, Peter rose vp, and said vnto them, * Ye men & brethren, ye knowe that a good while ago, among vs God chose out me, that the Gentiles by my mouth should heare the worde of the Gospel, and beleeue.
8 And God which knoweth the hearts, bare them witnes, in giuing vnto them the holy Ghost, euen as he did vnto vs.
9 And he put no [c] difference betweene vs and them, after that by faith he had

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whēce they came, did much preuaile to perswade abroade.
Gal. 5. 9.
b Which were factious, and giuen to dissension.
Chap. 10. 20. and 11. 12.
c As touching adoption, and eternall life.

d By faith God purifieth the heart.
1.Cor.1.2.
chap.10.43.
e They purposely tempt God which lay greater charges on mens consciences, thē they are able to beare.
Mat.23.4.
f And not by the Lawe: for it is a clog to the conscience, and we cannot be deliuered thereby.
2.Pet.1.1.
Amos.9.11.
g That is, the Church, wherof the Temple was a figure.
h Which are gathered into one familie with the Iewes to the intent they should acknowledge al one God, & one Sauiour Christ Iesus.
i For some thought it none offence to be present in the idoles temples, & there to banket: which S.Paul saith, is to drink the cup of the deuils, 1. Cor.10.21.
k The heathen thought this no vice, but made it a common custome. As touching a stragled thing & blood, they were not vnlawfull of thē selues, & therefore were obserued but for a time.
¶And whatsoeuer they would not should be done to themselues, ye they should not doe it to others.
l Therefore the ceremonies commanded by God coulde not so soone bee abolished, till the libertie of the Gospel were better knowen.

d had * purified their hearts.
10 Now therefore, why e tempt ye God, to * lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?
11 But we believe, through the f grace of the Lord Iesus Christ to be saued, euen as they do.
12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes & wonders God had done among the Gentiles by them.
13 And when they held their peace, Iames answered, saying, Men & brethren, hearken vnto me.
14 * Simon hath declared, howe God first did visite the Gentiles, to take of them a people vnto his Name.
15 And to thys agree the wordes of the Prophets, as it is written,
16 * After this I will returne, and will build againe the g tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,
17 That the residue of men might seeke after the Lorde, & all the h Gentiles vpō whome my Name is called, saith the Lord which doeth all these things.
18 From the beginning of the worlde God knoweth all his workes.
19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,
20 But that we write vnto them, that they abstaine them selues frō i filthines of idoles, & k fornication, and that that is strangled, and from blood ||.
21 For l Moses of olde time hath in euery citie them that preache him, seeing he is read in the Synagogues euery Sabbath day.
22 Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, & Silas, which were chiefe men among the brethren,
23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia send greeting.
24 Forasmuch as we haue heard, that certaine which departed from vs, haue troubled you with wordes, & combred your minds, saying, Ye must be circūcised and keepe the Law: to whom we gaue no such commandement,
25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,
26 Men that haue ginen vp their liues for the Name of our Lord Iesus Christ.
27 We haue therefore sent Iudas and Silas, which shall also tell you the

same things by mouth,
28 For it seemed good to the holy Ghost, and m to vs, to lay no more burden vpon you, then these necessary things,
29 That is, that ye abstaine from thinges offered to idoles, and blood, & that that is strangled, and from fornication: ||Frō which if ye keepe your selues, ye shall doe well. Fare ye well.
30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the epistle.
31 And when they had read it, they reioyced for the consolation.
32 And Iudas and Silas being Prophets, n exhorted the brethren with many wordes, and strengthened them.
33 And after they had tarried there a space, they were let go in o peace of the brethren vnto the Apostles.
34 Notwithstanding * Silas thought good to abide there still ||.
35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.
36 ¶ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euery citie, where we haue preached the word of the Lorde, and see how they do.
37 And Barnabas || counselled to take with them Iohn, called Marke.
38 But Paul thought it not meete to take him vnto their company, which departed from the from Pamphylia, and went not with them to the worke.
39 Then were they so stirred, that they p departed asunder one from the other, so that Barnabas tooke Marke, and sailed into Cyprus.
40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.
41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothie, he tooke him with him. 7 The Spirit calleth them from one country to another. 24 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the layler, 37 And are deliuered as Romanes.

1 THen came he to Derbe and to Ystra: and behoolde, a certaine disciple was there, named * Timothe-
us, a womās sōne, which was a Iewesse and beleeued, but his father was a Grecian.
2 Of whome the brethren which were at Ystra and Iconium, reported well.
3 Therefore Paul would that he should go forth with him, & tooke and q circūcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Grecian.
4 And as they went through the cities, they deliuered the the decrees to keepe, ordained of the Apostles and Elders, which were at Ierusalem.

m Whom the holy Ghost hath moued and directed to ordaine, and write these thinges, not as the authors of this doctrine, but as the ministers of Gods ordināce, Exod.14.31. iudge.7.20. hag 1.12.
||And whatsoeuer you would not that men should do vnto you, doe not to others.
n Or, comforted.
o Hauing desired leaue of the Church, the brethren praied god to prosper their iourney.
p Who for iust causes, changed his minde.
||and one ly Iudas went.
||would take Iohn, &c.
p God suffreth the most perfite to fall, and yet turneth their infirmities to the setting foorth of his glory, as this breache of company caused the word to be preached in mo places.

Rom.16.21.
phil.2.19.
1.thess.3.2.

q Least the Iewes should disdaine him as one that were prophane, and without God.

b God chuseth not onely men, but also appointeth countreys where his word shalbe preached, & onely as he will.
c Meaning, Asia the lesse.
[of Jesus.
d Called also Antigonia, and Alexandria.
e We ought not to credit visions, except wee be assured thereof by the Spirit of God.
f Which is in the borders of Thracia & Macedonia.
g In Greeke and Latine the word is called Colonia, which can not otherwise be wel expressed, but by such circumstance of wordes.
h Where the Christians accustomed to assemble their church when the infidels persecuted them.
Leu.20.27. deut.18.10,11. 1.sam.28.7.
i Which could gesse and foredeeme of things past, present and to come: which knowledge in many thinges God permitteth to the deuil.
k Satan, although he spake the trueth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons, and teachers of strange religion.
l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of god taught both one doctrine, Read Mar. 1.34.

5 And so were the Churches stablished in the fauth, and encreased in number daily.
6 ¶ Nowe when they had gone thyough out Phygia, and the region of Galatia, they were [b] forbidden of the holye Ghost to preache the word in [c] Asia.
7 Then came they to Mysia, and sought to go into Bithynia: but ye Spirit ‖ suffered them not.
8 Therefore they passed thyough Mysia, and came downe to [d] Troas,
9 Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.
10 And after he had seene the vision, immediatly we prepared to go into Macedonia, being [e] assured that the Loude had called vs to preache the Gospel vnto them.
11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next daye to [f] Neapolis,
12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and [g] whose inhabitantes came from Rome to dwel there, and we were in that citie abyding certeine dayes.
13 And on the Sabbath day, we went out of the citie, besides a riuer, where they were wont to [h] pray: and we sate down, & spake vnto the women, which were come together.
14 And a certeine woma, named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Loude opened, that thee attended vnto the things, which Paul spake.
15 And when she was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithfull to the Loud, come into mine house, and abide there: and she constrained vs.
16 And it came to passe that as we went to praier, a certeine maid hauing *a spirit [i] of diuination, met vs, which gate her masters much vantage with diuining.
17 She followed Paul and vs, & cryed, saying, These men are the seruantes of the most high God, which shewe vnto vs the [k] way of saluation.
18 And this did she many dayes: but Paul being grieued, [l] turned about, and saide to the spirit, I commaunde thee in the Name of Jesus Christ, that thou come out of her. And he came out the same houre.
19 Now when her masters saw that the hope of their gaine was gone, they caught Paul & Silas, & drew them into the market place vnto ye Magistrates,
20 And brought them to ye Gouernours, saying, These men which are Jewes, trouble our citie,
21 And preach ordinances, which are not lawfull for vs to receyue, neyther to obserue, seeing we are Romanes.
22 The people also rose vp together against them, and the Gouernours rent [m] their clothes, and * commanded them to be beaten with rodder.
23 And when they had beaten them sore, they cast them into prison, commanding the iayler to keepe them surely.
24 Who hauing receued such commandement, cast them into the ‖ inner prison, & made their feete fast in ye stocks.
25 Nowe at midnight Paul and Silas prayed, and sung a psalme vnto God: & the prisoners heard them.
26 And sodeinly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.
27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, he drewe out his sword, & would haue killed himself, supposing the prisoners had bene fled.
28 But Paul cryed with a loude voyce, saying, Doe thy selfe no harme: for we are all here.
29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,
30 And brought them out, & said, Syrs, what must I do to be saued?
31 And they said, Beleeue in the Loud Jesus Christ, and thou shalt be saued, and thine houshold.
32 And they preached vnto him the word of the Loude, and to al that were in his house.
33 Afterwarde he tooke them the same houre of the night, and washed their ‖ stripes, and was baptized with al that belonged vnto him, straight way.
34 And when he had brought them into his house, he " set meat before them, & reioyced that he with all his houshold beleeued in God.
35 And when it was day, ‖ the Gouernours sent the sergeants, saying, Let those men go.
36 The the keeper of the prison told these words vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and go in peace.
37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are [n] Romanes, they haue cast vs into prison, & nowe would they put vs out priuily? nay verely: but let them come and bring vs out.
38 And the sergeants tolde these wordes vnto the Gouernoures, who [o] feared when they heard that they were Romanes.
39 Then came they and prayed them, & brought them out, and desired them to depart out of the citie.
40 And they went out of the prison, and entred into the house of Lydia: & when they had seene the brethren, they comforted them, and departed.

m To wit, the clothes of Paul and Silas. *1.Cor.11.25. 1.thes.2.2.*
‖ *Or, in the bottome of the prison, or in a dungeon.*
‖ *Or, woundes, or hurtes.*
" *Greeke, he set the table.*
‖ the Gouernours assembled together in the market, & remembring the earthquake that was, they feared and sent, &c.
n No man had authoritie to beate, or to put to death a citizen Romane, but the Romanes theselues by the consent of the people.
o For the punishment was great against them that did iniurie to a citizen Romane.

CHAP.

2 Paul commeth to Thessalonica, 4 Where some receiue him, & others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and the fruite of his doctrine.

1 NOw as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.
2 And Paul, as his maner was, went in vnto them, and thrée Sabbath dayes disputed with them by the Scriptures,
3 Opening, & alledging that Christ must haue suffred, and risen againe from the dead: and this is Iesus Christ, whome, said he, I preach to you.
4 And some of them beleeued, and ioyned in companie with Paul & Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.
5 But the Iewes which beleeued not, moued with enuie, tooke vnto thé certeine vagabondes and wicked fellowes, & when they had assembled the multitude, they made a tumult in the citie, & made assault against ye house of Iason, & sought to bring them out to ye people.
6 But when they founde them not, they drewe Iason and certein brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the worlde, and here they are,
7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying that there is another [a] King, one Iesus.
8 Then they troubled the people, & the heades of the citie, when they hearde these things.
9 Notwithstanding when they had receiued [b] sufficient assurance of Iason & of the other, they let them go.
10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which whē they were come thither, entred into the Synagogue of the Iewes.
11 These were also [c] more noble men then thei which were at Thessalonica, which receyued the word with all readines, & * searched the Scriptures dayly, [c] whether those things were so.
12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a fewe.
13 ¶ But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, & moued the people.
14 But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timothéus abode there still.
15 And they that [d] bid conducte Paul, brought him vnto Athens: and when they had receiued a comandement vnto Silas and Timothéus ye thei should come to him at once, they departed.
16 ¶ Now while Paul waited for them at Athens, his spirite was stirred in him, when he sawe the citie [e] subiect to idolatrie.
17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily [e] with whomsoeuer he met.
18 Then certeine Philosophers of the [f] Epicures, and of the [g] Stoikes, disputed with him, and some said, What will this [h] babler say? Others saide, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)
19 And they tooke him, and brought him vnto [h] Mars stréte, saying, May we not know, what this newe doctrine, whereof thou speakest, is?
20 For thou bringest certeine straunge things vnto our eares: we would know therefore, what these things meane.
21 For all the Athenians, and strangers which dwelt there, [a] gaue them selues to nothing else, but either to tell, or to heare some newes.
22 Then Paul stoode in the middes of [i] Mars stréte, and saide, Ye men of Athenes, I perceiue that in all things ye are to superstitious.
23 For as I passed by, and beheldé your deuocions, I found an altar wherein was written, [k] VNTO THE VNKNOWEN GOD. Whom ye then ignorātly worship, him shew I vnto you.
24 God that made the world, & al things that are therein, séeing that he is Lorde of heauen and earth, * dwelleth not in temples made with hands.
25 * Neither is worshipped wānes hādes, as though he ned ed any thing, séeing he giueth to al life and breath & al things,
26 And hath made of one blood al mankinde, to dwell on al the face of ye earth, and hath [l] assigned ye times which were ordeined before, and the boundes of their [m] habitation,
27 That they should seeke the Lorde, if so be they might haue groped after him, and found [n] him, though doutles he be not farre from euery one of vs.
28 For in him we liue, and moue, & haue our being, as also certeine of your own [o] Poets haue said, For we are also his generation.
29 * For asmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto [p] gold, or siluer, or stone graue by arte and the inuention of man.
30 And the time of this ignorance God [q] regarded not: but now he admonisheth [r] all men euery where to repent,

a Like quarelpiking they vsed against Christ: & these be ye weapons wherewith the world continually fighteth against the members of Christ, treason and sedition.
Or, a sufficiēt answer.
b Not more excellent of birth, but more prōpt, and couragious in receiuing the worde of God: for he compareth them of Berea with them of Thessalonica, who persecuted the Apostles in Berea.
Iohn.5.39.
c This was not onely to trie if these thinges which they had heard, were true, but also to confirme themselues in the same, and to increase their faith.
d *Or, had the charge to conduct him safely.*
e That citie which was the fountaine of all knowledge, was now the sinke of most horrible idolatrie.
f Such was his feruent zeale towards Gods glorie, that he laboured to amplifie the same both in season, & out of season, as he taught afterwarde to Timothie.
g Who helde, that pleasure was mans whole felicitie.
h Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.
i *Or, rascal, or trifler.*
k Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods whereof Paul was accused: or els was led thither because of the resort of people whose eares euer tickled to heare newes.
l *Or, had leisure.*
i Which was also called Areopagus.
k Hereby Paul taketh an occasion to bring thē to the true God.
Chap.7.48.
Psal.50.8.
l Before man was created, god had appointed his state and cōdition.
m This is meant as touching ye sundrie changes of the world, as when some people depart out of a countrey, and others come to dwell therein.
n Men grope in darknes till Christ the true light shine in their hearres.
o As Aratus & others.
Ia.40.19.
p He condēneth the matter & the forme wherewith God is counterfaited.
q But pardoned it, & did not punish it as it deserued.
r This is ment of the vniuersall world, and not of euerie particular man: for whosoeuer sinneth without the law, shal die without the Lawe.

31 Because he hath appointed a day in the which he will iudge the worlde in righteousnes, by that man whome he hath appointed, whereof he hath giuen an assurance to al men, in that he hath raised him from the dead.
32 Nowe when they heard of the resurrection from the dead, some mocked, & other said, We will heare thee againe of this thing.
33 And so Paul departed from among them.
34 Howbeit certain men claue vnto Paul, and beleeued: among whome was also Denis [n] Areopagita, and a woman named Damaris, and other with the.

[n] Or, a iudge of Mars street.

CHAP. XVIII.

1 Paul laboureth with his handes, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 Yet receiued of many, 9 And comforted of the Lord. 14 Gallio refuseth to medle with religion. 18 Pauls vow. 21 His faith in the prouidence of God, 22 And care for the brethren. 24 The praise of Apollos.

1 After these things, Paul departed from Athens, and came to Corinthus,
2 And found a certaine Iewe, named *Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that [a] Claudius had comanded all Iewes to depart from Rome) and he came vnto them.
3 And because he was of the same craft, he abode with them and [b] wrought (for their craft was to make [c] tents.)
4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.
5 Nowe when Silas and Timothens were come from Macedonia, Paul [d] burned in spirit, testifying to the Iewes that Iesus was the Christ.
6 And when they resisted and blasphemed, he *shooke his raiment, and saide vnto them, [e] Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.
7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house iopned hard to the Synagogue.
8 And * Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with all his houshold: and many of the Corinthians hearing it, beleeued and were baptized.
9 Then said the Lorde to Paul in the night by a visio, Feare not, but speake, and hold not thy peace.
10 For [f] I am with thee, & no man shall lay hands on thee to hurt thee: for I haue much people in this citie.
11 So he continued there a yere and sixe moneths, & taught the worde of God among them.
12 ¶ Now when Gallio was deputie of [m] Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,
13 Saying, This fellowe perswadeth me to worship God contrary to [g] the Law.
14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to reason maintaine you.
15 But if it be a question of wordes, and names, and of your Lawe, looke ye to it your selues: for I will be no iudge of those thinges.
16 And he drawe them from the iudgement seat.
17 Then tooke all the Grecians [h] Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those thinges.
18 But when Paul had taried there yet a good while, he tooke leaue of the brethren and sailed into Syria (and with him Priscilla and Aquila) after that he had [i] shorne his head in Cenchrea: for he had a * vowe.
19 Then he came to Ephesus, and left them there: but he entered into the Synagogue & disputed with the Iewes.
20 Who desired him to tarie a loger time with them: but he would not consent,
21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Ierusalem: but I will returne againe vnto you, * if God will. So he sailed from Ephesus.
22 ¶ And when he came downe to [k] Cesarea, he went vp to Ierusalem: & when he had saluted the Church, he went downe vnto Antiochia.
23 Nowe when he had taried there a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening al the disciples.
24 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and [l] mightie in the Scriptures.
25 This same was [m] instructed in the way of the Lorde, and he spake fervently in the spirit, & taught diligently the thinges of the Lorde, and knewe but the [n] baptisme of Iohn onely.
26 And he began to speake boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they tooke him vnto them, and [o] expounded vnto him the [o] way of God more perfectly.
27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after he was come thither, he help the much which had beleeued through grace.
28 For mightily he confuted publikely the Iewes [b] great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holie Ghost is giuen by Pauls handes. 9 The Iewes blaspheme his doctrine, which was confirmed

*Rom.16.3.
a This was Claudius Cesar who then was Emperour.
b Thus he vsed where euer he came: but principally at Corinthus, because of the false Apostles which preached without wages to winne the peoples fauour.
c Or, pauillions which the were made of skinnes.
d And boyled with a certeine zeale.
Chap.13.51. mat.10.14.
e Because they haue none excuse, he denounceth the vengeance of God against them through their owne faulte.
1.Cor.1.14.
f God promiseth him a speciall protection, whereby hee would defend him fro the violent rage of his enemies.
[g] Or, Gresia.

g They accused him because he transgressed the seruice of God appointed by the Law.
h Of whome is speken, 1.Cor. 1.1.
i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed.
Num.6.18. chap.21.24.
1.Cor.4.19. iam.4.15.
k Called Cesarea Stratonis.
1.Cor.1.12.
[b] Or, wel instructed.
l That is, was somwhat entred
m He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.
n This great learned and eloquent man disdained not to be taught of a poore crafts mã.
o The way to saluation.

med by miracles. 39 The vashnes, and punishment of the conjurers, and the fruite that came thereof. 24 Demetrius rayseth sedition under pretence of Diana. 40 Yet God deliuereth his, and appeaseth it by the towne clarke.

1 AND it came to passe, while Apollos was at Corinthus, ᵖ Paul when he passed through the vpper coastes, came to Ephesus, & found certaine disciples,
2 And said vnto them, Haue ye receiued the ᵃ holy Ghost since ye beleeued? And they saide vnto him, We haue not so much as heard whether there be an holy Ghost.
3 And he said vnto them, ᵇ Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.
4 Then said Paul, * Iohn verely baptized with the baptisme of repentance, saying vnto ᵗ people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.
5 So when they heard it, they were ᶜ baptized in the Name of the Lorde Iesus.
6 And Paul layed his handes vpon them, and the holy Ghost came on them, and they spake the tongues, and prophecied.
7 And all the men were about twelue.
8 ¶ Moreouer, he went into the Synagogue, and spake boldely for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdome of God.
9 But when certaine were hardened, & disobeyed, speaking euill of the way of God before the multitude, he departed from them, & separated the disciples, and disputed daily in the schole of one ᵈ Tyrannus||.
10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.
11 And God wrought no small miracles by the hands of Paul,
12 So that from his body were brought vnto the sicke, * kerchefs ᵒ or handkerchefs, and the diseases departed from them, and the euill spirits went out of them.
13 Then certaine of the vagabonde Iewes, ᶠ exorcistes, tooke in hande to Name ouer them which had euill spirits, the Name of the Lorde Iesus, saying, We ᵉ adiure you by Iesus, whome Paul preacheth.
14 (And there were certaine sonnes of Sceua a Iewe, the Priest, about seuen which did this)
15 And the euill spirit answered, & sayd, Iesus I acknowledge, and Paul I knowe: but who are ye?
16 And the man in whome the euill spirit was, ran on them, and ouercame them, and preuailed against them, so that they fled out of that house, naked, and wounded.
17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, & the Name of the Lord Iesus was magnified.
18 And many that beleeued, came and confessed, and ᵍ shewed their workes.
19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men, and they counted the price of them, and found it ʰ fiftie thousand pieces of siluer.
20 So the worde of God grewe mightily, and preuailed.
21 ¶ Now when these things were accomplished, Paul purposed ⁱ by the Spirit to passe through Macedonia & Achaia, & to go to Ierusale, saying, After I haue bene there, I must also see Rome.
22 So sent he into Macedonia two of them that ministred into him, Timotheus and Erastus, but he remained in Asia for a season.
23 And the same time there arose no small trouble about that ᵏ way.
24 For a certaine man named Demetrius a siluer smith, which made siluer "temples of Diana, ˡ brought great games vnto the craftes men:
25 Whome he called together, with the workemen of like things, & saide, Sirs, ye know that by this craft ᵐ we haue our goods.
26 Moreouer ye see and heare, that not alone at Ephesus, but almost through out al Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with hands:
27 So that not onely this thing is dangerous vnto vs, ⁿ that the state thoulde be reproued, but also that the ᵒ temple of the great goddesse Diana thoulde be nothing esteemed, and that it woulde come to passe that her magnificence, which al Asia and the ᵖ world worshipeth, should be destroyed.
28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.
29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught * Gaius, and * Aristarchus, men of Macedonia, and Pauls companions of his iourney.
30 And when Paul would haue entred in vnto the people, the disciples suffered him not.
31 Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he would not present him selfe in the common place.
32 Some therefore cryed one thing, and some another: for the assemblie was out of order, and the more parte knewe

a That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.
b Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme, signifieth to profeise the doctrine which he taught, and sealed with the signeof baptisin: to be baptized in the Name of the Father, &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of sinnes, is, that sinne by Christes death may be abolished, and dye in vs, and that we may growe in Christ our head, and that our sinnes may be washed away by the blood of Christ.
Mat.3.11. mar.1.8. luke.3.16. iohn.1.27. chap.1.5.& 2.1. and 11.16.
c Indued with ᵗ visible graces of the holy Ghost.
d That is, of a certaine man so called.
|| from fiue a clocke vnto 10.
ᵒOr, napkins.
e This was to authorize the Gospell, and to confirme Paules ministerie, not to cause men to worship him, or his napkins.
ᶠOr, coniurers.
f They abuse Paules authoritie, and without any vocation of God, vsurpe that which is not in mans power.
g That is, declared by confessiō of their sinnes & by their good workes that they were faithfull.
h This mounteth to of our money about 2000. markes.
i By the motion of ᵗ holy Ghost, he vndertooke this iourney.
k That is, about the state of the Christians: for they contemned the Christians because they left the old religion, and brought in another trade of doctrine.
ˡOr, shrines.
l What impietie doeth not couetousnes driue a man vnto?
m He was moued with his profit: & the others for their bellies, so that they woulde rather lose both their liues & religion then their filthie gaine.
n Meaning their arte and occupation.
o Religion is his second argument which he lesse esteemeth then this profite, and therefore putteth it last, which thing is contrary to the doings of ᵗ faithful: for they preferre religion aboue al.
p He groundeth his religion vpō the multitude & authoritie of the worlde, as do the Papistes.
Rom.16.23. 1.cor.1.14. Colos.4.10.

knewe not wherefore they were come together.

33 And some of the companie drewe forth Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a shout almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the towne clarke, when he had staied the people, said, Ye men of Ephesus, What man is it that knoweth not howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came down from [n] Iupiter?

36 Seeing then that no man can [s] speake against these things, ye ought to be appeased, and to do nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the crafts men which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing cõcerning other matters, it may be determined in a lawfull assemblie.

40 For we are euen in ieopardie to be accused of this dayes sedition, forasmuch as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Troas he raiseth vp Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towardes Ierusalem.

1 NOw after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those partes, and had exhorted them with many wordes, he came into Grecia.

3 And having tarried there three monethes, because the Iewes laide waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, ᵗ of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, & Trophimus.

5 These went before, and tarried vs at Troas.

6 And we sailed forth from [a] Philippi, after the dayes of vnleauened bread, & came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 And [b] the first day of the weeke, the disciples being come together to [c] breake bread, Paul preaches vnto them, ready to depart on the morowe, and continued the preaching vnto midnight.

8 And there were many lights in an vpper chamber, where [d] they were gathered together.

9 And there sate in a window a certaine young [e] man, named Eutychus, fallen into a deepe sleepe: & as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, & laid himself vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, & had broken bread, & eaten, he communed a long while till the dawning of the day, and so he departed.

12 And they brought the boye aliue, and they were not a little comforted.

13 ¶ Then we went forth to ship, and sailed vnto the citie [f] Assos, that we might receiue Paul there: for so had hee appointed, and would him selfe go afoote.

14 Now when he was come vnto vs to Assos, and we had receiued him, wee came to Mitylenes.

15 And we sayled thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and tarried at Troyllium: the next daye we came to Miletum.

16 For Paul had determined to sayle by Ephesus, because he would not spende the time in Asia: for he hasted to be, if he could possible, at Ierusalem, at the day of [h] Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to him, he sayde vnto them, Ye know from the first daye that I came into Asia, after what maner I haue bene with you at all seasons,

19 [i] Seruing the Lord with all [k] modestie, and with many teares, and tentations, which came vnto me by the layings aware of the Iewes;

20 And howe I kept [l] backe nothing that was profitable, but haue shewed you, and taught you openly, & throughout euery house,

21 Witnessing both to the Iewes, and to the Gecians the [m] repentance towarde God, and [n] faith toward our Lord Iesus Christ.

22 And now behold, I go [o] bound in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Saue that the holy Ghost [p] witnesseth in euery citie, saying, that bands and afflictions abide me.

24 But I passe not at all, neyther is my life

n Antiquitie & the couetousnes of the Priests brought in this superstition: for it is written that the Temple being repaired seuen times, this idole was neuer changed, Plin. li. 16.40. by such delusions the worlde is most easily abused.

s He pacifieth the people by worldly wisedome, and hath no respect to religion.

a He remained there these daies, because he had better opportunitie to teach: also the abolishing of the Lawe was not yet knowen.

b Which we call Sonday. Of this place and also of the 1.Cor.16.2. we gather that ȳ Christians vsed to haue their solene assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

c To celebrate ȳ Lords Supper, Chap.2.46.

d Or, we.

e Or, boye.

f Which was a citie of Mysia, called otherwise Apollonia, Plin. lib.5.chap.50.

g Or, VV itsontide.

h In my vocatiõ and ministerie.

i This vertue is contrary to boasting and hie minded: which vices are detestable in the seruants of Iesus Christ.

k I neither helde my tongue for feare, nor dissembled for gaine.

l Which is the turning to God by the fruites of life.

m Which is the receiuing of the grace, which Christ doeth offer vs.

n That is, by the impulsion and commandement of ȳ holy Ghost, who draweth me as with a band.

o By ȳ Prophets.

p In Ierusalẽ.

life deare vnto my selfe, so that I may
fulfill my course with ioye, and the mi-
nistration which I haue receiued of the
Lord Iesus, to testifie the Gospell of the
grace of God.
25 And now behold, I know that hence-
forth ye al, vnto whom I haue gone
preaching the kingdome of God, shall
see my face no more.
26 Wherefore I take you to recorde this
day, that I am pure from the [m] blood
of all men.
27 For I haue kept nothing backe, but
haue shewed you [n] all the counsell of
God.
28 Take heede therfore vnto your selues,
and to all the flocke, whereof the ho-
ly Ghost hath made you Ouerseers, to
feede the Church of God, which hee
hathe purchased with his [o] owne
blood.
29 For I knowe this, that after my de-
parting shall grieuous wolues enter in
among you, not sparing the flocke.
30 Moreouer, of your owne selues shall
men arise speaking [p] peruerse things, to
drawe disciples after them.
31 Therefore watch and remember, that
by the space of three yeeres I ceased not
to warne euery one, both night and day
with teares.
32 And nowe brethren, I commend you
to God, and to the word of his grace,
which is able to build further, and to
giue you an [q] inheritance among al the,
which are sanctified.
33 I haue coueted no mans siluer, nor
golde, nor apparell.
34 Yea, ye knowe, that these hands haue
ministred vnto my * necessities, and to
them that were with me.
35 I haue shewed you al things, howe
that so labouring, ye ought to support
the weake, and to remember the words
of the Lord Iesus, howe that he saide,
[r] It is a blessed thing to giue, rather tha
to receiue.
36 And when he had thus spoken, hee
kneeled downe, and prayed with them
all.
37 Then they wept all abundantly, and
fell on Pauls necke, and kissed him,
38 Being chiefly sorie for the woordes
which he spake, That they should see
his face no more. And they accompa-
nied him vnto the ship.

m I am not the occasion of anie of your destructions.
n Which concerneth your saluation.
o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of the cõmunion of the proprieties, and vnion of ye two natures in one person.
p Through their ambition, which is mother of al heresie and wickednes.
q To increase you with further graces, and to finish his worke in you.
r He promiseth to the faithful cõtinual increase of grace, til they enter into the possessiõ of that inheritance, which is prepared for them.
1.Cor.4.12.
1.thes.2.9.
2.thes.3.8.
[f] Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI.

5 The common prayers of the faithfull. 8 Philippes foure daughters prophetisses. 23 Pauls constancie to beare the crosse, as Agabus and others foresaide, although he was otherwise counselled by the brethren. 28 The great danger that he was in, and howe he escaped.

1 AND as we launched forth, & were
departed frõ them, we came with
a straight course vnto Coos, and
the day following vnto the Rhodes, &
from thence vnto Patara.
2 And we founde a ship that went ouer
vnto Phenice, and went aboarde, and set
forth.
3 And when we had discouered Cyprus,
we left it on the left hand, and sailed to-
ward Syria, and arriued at Tyrus: for
there the ship vnladed the burden.
4 And when we had founde disciples, we
taried there seuen dayes. And they told
Paul [a] through the [b] Spirite, that hee
should not go vp to Ierusalem.
5 But when the dayes were ended, we
departed, and went our way, and they
all accompanied vs with their wiues
and children, euen out of the citie: and
we kneeling downe on the shore, praye-
ed.
6 Then when we had embraced one an-
other, we tooke ship, and they returned
home.
7 And when we had ended the course
frõ Tyrus, we arriued at Ptolemais,
and saluted the brethren, & abode with
them one day.
8 And the next day, Paul and they that
were with him, departed, and came vn-
to Cesarea: and we entred into [p] house
of * Philippe the Euangelist, which
was one of the [c] seuen Deacons, & abode
with him.
9 Now he had foure daughters virgins,
which did prophecie.
10 And as we taried there many dayes,
there came a certaine Prophete from
Iudea, named Agabus.
11 And when he was come vnto vs, hee
tooke Pauls girdell, and bounde his
owne hands and feete, and saide, [d] Thus
saith the holy Ghost, So shall [e] Iewes
at Ierusalem bindе the man that owe-
eth this girdell, and shall deliuer him
into the hands of the Gentiles.
12 And whe we had heard these things,
both we and other of the same place be-
sought him that he would not go vp to
Ierusalem.
13 Then Paul answered, and said, What
do ye weeping & breaking mine heart?
For I am readp not to be bound only,
but also to die at Ierusalem for the
Name of the Lord Iesus.
14 So when he would not be perswaded,
we ceased, saying, The will of the Lorde
be done.
15 And after those dayes we trussed vp
our fardeles, & went vp to Ierusalem.
16 There went with vs also certaine of [q]
disciples of Cesarea, and brought with
them one Mnason of Cyprus, an olde
disciple, with whom we should lodge.
17 And when we were come to Ierusale,
the brethren receiued vs gladly.
18 And the next day Paul went in with
vs vnto [f] James: and all the Elders
were there assembled.
19 And when he had embraced them, he
tolde by order all things, that God had
wrought among the Gentiles by his
ministration.
20 So when they heardе it, they glori-
fied

a By the reuelation of Gods Spirit.
b The holie Spirit reueiled vnto them the persecutions ye Paul shoulde haue made against him, and ye same Spirit also strengthened Paul to sustaine them.

Chap.6.5.
c This office of Deaconship was but for a time, according as the congregation had neede, or otherwise.

d God woulde haue his seruãts bands knowen, to ye intent that no man shoulde thinke that he cast him selfe into wilful danger.
e This was not to make Paul afraid, but to encourage him against the brunt.

f Who was the chief or superintendent of the Church of Ierusalem.

fied the Lord, and said vnto him, Thou seest, brother, howe many thousande Iewes there are which beleeue, & they are all zealous of the Lawe.

21 Nowe they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, & saieth, that they ought not to circumcise their children, neither to liue after the g customes.

22 What is then to be done? the multitude must needes come together: for they shal heare that thou art come.

23 Doe therefore this that we say to thee. We haue h foure men, which haue made a vowe.

24 Them take, and i purifie thy selfe with them, and contribute with them, that they may * shaue their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Lawe.

25 For as touching the Gentiles, which beleeue, we haue written, and determined * that they obserue no such thing, but that they keepe them selues from things offred to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul toke the men, & the next day was purified with them, & entred into the Temple, * declaring the accomplishment of the dayes of the purification, vntil that an offring should be offred for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they sawe him in the Temple) moued all the people, and k layde hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreouer, hee hath brought Grecians into the Temple, and hath l polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, & the people ranne together: and they toke Paul, & drewe him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tydings came vnto the chiefe Captaine of the band, that all Ierusalem was on an vproare.

32 Who immediatly toke souldiers and m Centurions, and ran n downe vnto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and toke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the greeces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene lead into the castle, he sayde vnto the chiefe Captaine, May I speake vnto thee? Who sayd, Canst thou speake Greeke?

38 Art not thou p * Egyptian, who before these dayes raised a sedition, & led out into the wilderness foure thousande men that were murtherers?

39 Then Paul sayd, Doubtlesse I am a man which am a Iewe, and citizen of * Tarsus, a famous citie in Cilicia, and I beseeche thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paul stoode on the greeces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in q Hebrewe tongue, saying,

CHAP. XXII.

3 Paul rendreth an account of his life and doctrine. 25 He escapeth the whippe by reason he was a citizen of Rome.

1 YE men, brethren and fathers, heare my r defence nowe towards you.

2 (And when they heard that he spake in the Hebrewe tongue to them, they kept the more silence, and hee sayde)

3 I am verely a man, which am a Iewe, borne in * Tarsus in Cilicia, but brought vp in this citie at the s feete of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was zealous toward God, as ye al are this day.

4 * And I persecuted this t way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doeth beare me witnes, and all the state of the Elders: of * whom also I receiued letters vnto the b brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed and was come neere vnto Damascus about noone, that sudden u there shone from heauen a great light round about me.

7 So I fel vnto the earth, and heard a voice, saying vnto me, Saul, Saul, why persecutest thou me?

8 The I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Moreouer they that were with me, sawe in deede a light and were afraid: but they heard not p voyce of him that spake vnto me.

g That is, according to the maners that our fathers obserued, which were commanded by God.

h Who as yet were not wel instructed in Christ.

i The end of this ceremonie was thankesgiuing, and was institute by God, and partly of ignorance & infirmitie reteined: therefore S. Paul supported therein the weakenes of others, and made him self al to al men, not hindering his conscience.

Nomb. 6. 18. Chap. 18. 18. Chap. 15. 20. Nom. 6. 13. chap. 24. 18.

k In thinking to appease ỹ faithful, and to support the infirme, he falleth into ỹ hands of his enemies.

l By bringing in such as were not circumcised.

m Which were vnder captaines and had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

Chap. 5. 36. o Ioseph. li. Anti. 20. chap. 11. & de bello Iudai. li. 2. chap. 12.

Chap. 22. 2.

Or, reason, or excuse.

Chap. 21. 39.

a Whereby hee declareth his modestie, diligence and docilitie.

Chap. 8. 3.

Or, this profession of the Christians.

Chap. 9. 1, 2.

b To the Iewes to whome the letters were directed.

10 Then I sayd, What shall I do, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to doe.
11 So when I could not see for the glorie of that light, I was lead by the hande of them that were with me, and came into Damascus.
12 And one Ananias, a godly man, as pertaining to the Law, having good report of all the Iewes which dwelt there,
13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.
14 And he said, The God of our fathers hath [c] appointed thee, that thou shouldest know his will, and shouldest see that [d] Iust one, & shouldest heare the voyce of his mouth.
15 For thou shalt be his witnes vnto all men of ȳ things, which thou hast seene and heard.
16 Nowe therefore why tarieſt thou? Arise, and be baptized, and wash away thy sinnes, in calling on the [e] Name of the Lord.
17 ¶ And it came to passe, that when I was come againe to Ierusalem, & prayed in the Temple, I was in a trance,
18 And sawe him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they will not receiue thy witnes concerning me.
19 Then I sayd, Lord, they knowe that I * prisoned, and beat in euery Synagogue them that beleeued in thee.
20 And when the blood of thy martyr Steuen was shed, I also stoode by, and consented vnto his death, and kept the clothes of them that slewe him.
21 Then he sayd vnto me, Depart: for I wil send thee farre hence vnto the Gentiles.
22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and said, Away with such a felow from the earth: for it is not meete that hee should liue.
23 And as they cryed and cast of their clothes, and threwe dust into the ayre,
24 The chiefe captaine commanded him to be lead into the Castle, and bade that he should be scourged, and examined, that he might knowe wherefore they cryed so on him.
25 And as they bound him with thonges, Paul sayde vnto the Centurion that stood by, Is it lawful for you to scourge one that is a [f] Romane, and not condemned?
26 Nowe when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.
27 Then the chiefe captaine came, and sayde to him, Tel me, art thou a Romane? And he said, Yea.
28 And the chiefe captaine answered, With a great summe obtained I this burgeship. Then Paul said, but I was [g] so borne.
29 Then straight way they departed from him, which should haue examined him: and the chiefe Captaine also was afraid, after he knew that he was a Romane, and that he had bound him.
30 On the next day, because he woulde haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from his bonds, and commanded the hie Priests and all their Counsel to come together: and he brought Paul, and set him before them.

c This may be referred to the eternall counsell of God, or els to the execution & declaration of ȳ same, which seemeth here to be more proper.
d Which is Christ, 1. Iohn. 2. 1.
e He sheweth ȳ sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holie Ghost.
Chap. 8. 1.
Chap. 7. 58.
f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by ȳ Romanes, and was their Colonia, whereof reade chap. 16. 12
g This priuiledge was oft times giuen in recompence of seruice to the that were farre of Rome, and to their children, though they were not borne in the citie.

CHAP. XXIII.

3 The answere of Paul being smit, & the ouerthrow of his enemies. 11 The Lorde encouraageth him. 23 And because the Iewes layde waite for him, he is sent to Cesarea.

1 AND Paul beheide earnestly the Counsel, and saide, Men and brethren, I haue in all good conscience serued God vntil this day.
2 Then the hie Priest Ananias cõmanded them that stoode by, to smite him on the mouth.
3 Then said Paul to him, God [a] will smite thee, thou whited wall: for thou sittest to iudge mee according to the Lawe, and commandest thou me to be smitten contrarie to the Lawe?
4 And they that stoode by, said, Reuilest thou Gods hie Priest?
5 Then sayd Paul, I [b] knewe not, brethren, that he was ȳ hie Priest: for it is written, * Thou shalt not speake euil of the Ruler of thy people.
6 But when Paul perceiued that the one part were of the Sadducees, and the other of the Pharises, he cryed in the Counsel, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.
7 And when he had said this, there was a dissension betweene the Phariseis and the Sadducees, so that the multitude was deuided.
8 * For the Sadducees saye that there is no resurrection, neither Angel, nor spirit: but the Phariseis confesse [d] both.
9 Then there was a great crie: and the Scribes of the Phariseis part rose vp, and strouе, saying, We finde none euil in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.
10 And when there was a great dissension, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of them, cõmanded the souldiers to goe downe, and to take him from among them, and to bring him into the castel.
11 ¶ Now the night following the Lord stoode by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnes also at Rome.

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which shoulde light vpon him, who vnder pretence of maintaining the Law, doeth transgresse it.
b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest.
Exod. 22. 28.
Phil. 3. 5.
chap. 24. 22.
c He denieth not but there were other points, but he expresseth that, for the which ȳ Sadduces that were the chiefe gouernours, hated him most.
Mat. 22. 23.
d Vnderstãding both kindes, the Angels and the spirits, which he concludeth vnder one, and the resurrection which is the other part.

12 And

12 And when the day was come, certain of the Iewes made an assemblie, and bound themselues with an [e] oth, saying, that they would neither eat nor drink, till they had killed Paul.
13 And they were more then fourtie, which had made this conspiracie.
14 And they came to the chiefe Priestes and Elders, and said, We haue bound our selues with a solemne othe, that we will eate nothing, vntill we haue slaine Paul.
15 Now therfore, ye and the Counsel signifie to the chief captaine, that he bring him foorth vnto you to morrowe, as though yee woulde knowe something more perfectly of him, & we, or euer hee come neere, will be readie to kill him.
16 But when Pauls sisters [f] sonne heard of their laying awaite, he went, & entred into the castle, and told Paul,
17 And Paul called one of the Centurions vnto him, & said, Bring this young man vnto the chiefe captaine: for hee hath a certaine thing to shew him.
18 So he tooke him, and brought him to the chiefe captaine, and sayde, Paul the prisoner called mee vnto him, and prayed me to bring this young man vnto thee, which hath some thing to sayd vnto thee.
19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?
20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morowe into the Counsel, as though they would inquire somewhat of him more perfitly.
21 But let them not perswade thee: for there lie in wait for him of them, more then fourtie men, which haue bounde themselues with an othe, that they wil neither eate nor drinke, till they haue killed him: and nowe are they readie, & wait for thy promise.
22 The chiefe captaine then let the young mã depart, and charged him to speake it to no man, that he had "shewed him these things.
23 And he called vnto him two certaine Centurions, saying, Make readie two hundreth souldiers, that they may go to Cesarea, and horsmen three score and ten, and two hundreth with dartes, at the third houre of the night.
24 And let thē make readie an horse that Paul being set on, may be brought safe vnto Felix the Gouernour.
25 And hee wrote an [g] epistle in this maner:
26 Claudius Lysias vnto the most noble Gouernour Felix sendeth greeting.
27 As this mã was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, [h] perceiuing that he was a Romane.
28 And when I would [h] e knowne the cause, wherefore they accused him, I brought him forth into their counsell.
29 There I perceiued that he was accused of questions of their Lawe, but had no crime worthe of death, or of bonds.
30 And when it was shewed me, howe that the Iewes laide waite for the man, I sent him straight way to thee, & commanded his accusers to speake before thee the thinges that they had against him. Farewell.
31 Then the souldiers as it was cõmanded them, tooke Paul, and brought him by night to Antipatris.
32 And the next day, they left the horsme to go with him, and returned vnto the Castle.
33 Nowe when they came to Cesarea, they deliuered [h] epistle to the Gouernour, & presented Paul also vnto him.
34 So when the Gouernour had read it, he asked of what [i] prouince hee was: and when he vnderstoode that he was of Cilicia,
35 I will heare thee, saide he, when thine accusers also are come, and commanded him to be kept in Herodes iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix gropeth him, thinking to haue a bribe, 28 And after leaueth him in prison.

1 NOw after fiue dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine Orator, which appeared before the Gouernour agaynst Paul.
2 And when he was called foorth, Tertullus began to accuse him, saying, Seeing that we haue obtayned great quietnes through thee, and that many worthie thinges are done vnto this nation through thy prouidence,
3 We acknowledge it wholy, and in al places, most [a] noble Felix, w̃ al thanks.
4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few wordes.
5 Certainely we haue found this man a pestilent fellowe, & a mouer of sedition among all the Iewes throughout the worlde, and a chiefe maintayner of the [b] sect of the [c] Nazarites:
6 And hath gone about to pollute the Temple: therefore we tooke him, and woulde haue iudged him according to our Lawe:
7 But the [d] chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our handes,
8 Commanding his accusers to come to thee: of whom thou mayst (if thou wilt inquire) know all these things whereof we accuse him.
9 And the Iewes likewise affirmed, saying that it was so.
10 Then Paul, after that the gouernour had beckened vnto him that he shoulde speake, answered, I do the more gladly answere

e The worde signifieth cursing, as when a man either sweareth, vowetho or wisheth him selfe to die, or to be giuen to the deuil, except he bring his purpose to passe.

f This declareth that God hath so manie meanes to deliuer his children out of danger, as there are creatures in ỹ world, so that the aduersaries cannot conspire so craftily against thē, but he hath infinite meanes to defeat their wicked practises.

"Greke, that thou hast shewed thise things to me.

g This letter was writtē partly in the fauour of Paul, that his aduersaries might not oppresse him.

h The captaine dissembleth to commend his owne diligence: for he did not know that Paul was a Romane before he had rescued him, and giuen him to be straitly examined.

i By this name ỹ Romanes called euerie countrey which they had subdued.

a For Felix by his diligence had taken Eleazarus the captaine of the murtherers, & put the Egyptian to flight, which raised vp tumults in Iudea: for these the oratour praiseth him: otherwise he was both cruel & couetous, reade Ioseph. lib. 20. Antiq. chap. 11. & 12. & li. 2. de bello Iudaico chap. 12.

b Or heresie: for so ỹ wicked termed the true christian religiõ.

c Which taught ỹ people to maintaine their libertie agaynst the Romanes: and though the accusers approued both this sect, & their doctrine, yet to get Paul punished, they seeme to condemne it.

d Or captaine of a thousand.

answere for my selfe, for as much as I
knowe that thou hast bene of many
peres a d iudge vnto this e nation,
11 Seeing that thou mayest knowe, that
there are but twelue daies since I came
vp f to worship in Ierusalem.
12 And they neither found me in p Tem-
ple disputing with any man, neither
making vproare among the people,
neither in the Synagogues, nor in the
citie.
13 Neither can they proue the thinges,
whereof they now accuse me.
14 But this I confesse vnto thee, that af-
ter the way (which they cal g heresie) so
worship I the God of my fathers, belei-
ning all things which are written in the
Law and the Prophets,
15 And haue hope towards God, that p
resurrection of the dead which they
themselues looke for also, shalbe both of
iust and vniust.
16 And herein I endeuour my selfe to
haue alway a cleare conscience toward
God, and toward men.
17 Now after h many peres, I came and
brought * almes to my nation and of-
frings.
18 * At what time, certaine Iewes of A-
sia found me purified in the Temple,
19 Neither with multitude, nor with tu-
mult.
20 Who i ought to haue bene present be-
fore thee, and accuse me, if they had
ought against me.
21 Or let these themselues say, if they haue
found any vniust thing in me, while I
stode in the Counsel,
22 Except it be for this one voyce, that
I cried standing among them, * Of the
resurrection of the dead am I accused
of you this day.
23 Now when Felix heard these things,
he deferred them, & saide, When I shall
more perfectly know the things which
concerne this * way, by the conming of
Lysias the chiefe Captaine, I wil decise
your matter.
24 Then he commanded a Centurion to
keepe Paul, & that he should haue ease,
and that he shoulde forbid none of his
acquaintance to minister vnto him, or
to come vnto him.
25 ¶ And after certaine dayes, came Fe-
lix with his wife Drusilla, which was a
k Iewesse, and he called forth Paul, and
heard him of the faith in Christ.
26 And as he disputed of righteousnes,
and temperance, & of the iudgement to
come, Felix trembled, & answered, Go
thy way for this time, & when I haue
conuenient time, I wil call for ther.
27 He hoped also that mony should haue
bene giuen him of Paul, that he might
loose him: wherefore he sent for him the
oftener, and communed with him.
28 When two peres were expired, Por-
cius Festus came into Felix roome: &
Felix willing to get fauour of p Iewes,
left Paul bound.

d Or, gouerner: for before this he ruled Trachonites, Batanea, & Gaulanites.
e So that thou art not ignorant of their fashions.
f Not that his purpose was to worship there, but the Iewes so found him by the counsel of others: for he thought to haue wonne the simple brethren, & to stop the enemies mouthes.
g As the Scribes and Pharises termed the Christians doctrine.
h Meaning, that it was a long time since he had bin at Ierusalem, which was when he brought almes.
Chap.21.29.
rom.15.26.
2.cor.9.2.
Chap.21.27.
i For his accusers spake but vpon a false report, which these bellowes of Satan had blowen abroade, and durst not them selues appeare.
Chap.23.7.
l Or, sect.

k By whose counsel Felix called for Paul.

l The word of God maketh the verie wicked astonished, and therefore to them it is the sauour of death vnto death.

m Or, to do a pleasure.

CHAP. XXV.

1 The Iewes accuse Paul before Festus. 8 He answereth for himselfe, 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa, 23 And he is brought forth.

1 WHen Festus was then come
into the prouince, after three
daies he went vp from Cesarea
vnto Ierusalem.
2 Then the hie Priest, and the chiefe of
p Iewes appeared before him against
Paul: and they besought him,
3 And a desired fauour against him, that
he would send for him to Ierusalem: &
they laid wait to kill him by the way.
4 But Festus answered, p Paul should
be kept at Cesarea, and that he himself
would shortly depart thither.
5 Let them therefore, saide he, which a-
mong you are b able, come downe with
vs: and if there bee any wickednes in
the man, let them accuse him.
6 ¶ Nowe when he had tarried among
them no more then ten dayes, he went
downe to Cesarea, and the next day sate
in the iudgement seate, and comanded
Paul to be brought.
7 And when he was come, the Iewes
which were come from Ierusalē, stode
about him and laide many & grieuous
complaints against Paul, which they
could not proue,
8 For a smuch as he answered, c that he
had neither offended any thing against
the Law of the Iewes, neither against
the Temple, nor against Cesar.
9 Yet Festus willing to d get fauour of
the Iewes, answered Paul, and sayde,
Wilt thou go vp to Ierusalem, & there
be iudged of these things before me?
10 Then said Paul, I stand at e Cesars
iudgement seat, where I ought to bee
e iudged: to the Iewes I haue done no
wrong, as thou very well knowest.
11 For if I haue done wrong, or commit-
ted any thing worthy of death, I refuse
not to die: but if there bee none of these
things whereof they accuse me, no mā
can deliuer me to them: I appeale vn-
to Cesar.
12 Then when Festus had spoken with
f the Counsell, he answered, Hast thou
appealed vnto Cesar? vnto Cesar shalt
thou go.
13 ¶ And after certain dayes, king Agrip-
pa and g Bernice came downe to Ce-
sarea to salute Festus.
14 And when they had remained there
many dayes, Festus proposed Pauls
cause vnto the king, saying, There is a
certaine man left in prison by Felix.
15 Of whome when I came to Ierusa-
lem, the hie Priests and Elders of the
Iewes informed me, & desired to haue
iudgement against him.
16 To whome I answered, that it is not
the maner of the Romanes for fauour
to deliuer any man to the death, before
that he which is accused, haue the ac-
cusers before him, and haue place to
defend

a The enuious sute of Priests against Paul.

b Which may most commodiously.

c Paul defendeth himselfe in iudgement.

d Or, to do pleasure.

d Seeing himselfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, he may be sent to Rome.

e It is lawful to require the defence of the Magistrate to maintaine our right.

f Without whose consent he could do nothing.

g This was his owne sister whō he enterteined.

defend him selfe, concerning the crime.
17 Therefore when they were come hi-
ther, without delay the day following
I sate on the iudgement seate, and com-
manded the man to be brought forth.
18 Against whome when the accusers
stoode vp, they brought no crime of such
things as I supposed:
19 But had certaine questions against
him of their owne [h] superstition, and of
one Iesus which was dead, whome
Paul affirmed to be alive.
20 And because I douted of such maner
of question, I asked him whether he
would goe to Ierusalem, and there be
iudged of these things.
21 But because he appealed to be reser-
ued to the examination of Augustus, I
commanded him to be kept, til I might
send him to Cesar.
22 Then Agrippa said vnto Festus, I
would also heare the man my selfe. To
morow, sayd he, thou shalt heare him.
23 And on the morowe when Agrippa
was come and Bernice with great
pompe, and were entred into the [a] Com-
mon hall with the chiefe captaines and
chiefe men of the citie, at Festus com-
mandement Paul was brought forth.
24 And Festus sayd, King Agrippa, and
all men which are present with vs, ye
see this man, about whom all the mul-
titude of the Iewes haue called vpon
me, both at Ierusalem, & here, crying,
that he ought not to liue any longer.
25 Yet haue I found nothing worthie of
death, that he hath committed: neuer-
theles, seeing that he hath appealed to
Augustus, I haue determined to sende
him.
26 Of whom I haue no certaine thing to
write vnto my [i] lord: wherefore I haue
brought him forth vnto you, and speci-
ally vnto thee, King Agrippa, that af-
ter examination had, I might haue
somewhat to write.
27 For me thinketh it vnreasonable to
send a prisoner, & not to shewe the cau-
ses which are layed against him.

h This word doth also signifie religion: but he speaketh in contempt of the true doctrine.

a Or, auditorie.

i Flatterers first vsed to cal Tyrants by this name, and after it so growed into vse, that vertuous Princes refused it not, as appeareth by Plinies epistles to Traiane.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 25 His modest answere against the mutie of Festus.

1 THen Agrippa sayde vnto Paul,
Thou art permitted to speake for
thy selfe. So Paul stretched forth
the hand, and answered for him selfe.
2 I thinke my selfe happie, King Agrip-
pa, because I shal answere this day be-
fore thee of al the things whereof I am
accused of the Iewes:
3 Chiefly, because thou hast knowledge
of all customes, and questions which
are among the Iewes: wherefore, I be-
seche thee, [a] to heare me pacently.
4 As touching my life from my childe-
hood, and what it was from the begin-
ning among mine owne nation at Ie-
rusalem, knowe all the Iewes,
5 Which knewe me heretofore (if they
would testifie) that after the most straite
[b] sect of our religion I liued a Pharise.
6 And nowe I stand and am accused for
the hope of the promes made of God
vnto our fathers.
7 Whereunto our twelue tribes instant-
ly serung God day and night, hope to
come: for the which hopes sake, O King
Agrippa, I am accused of the Iewes.
8 Why should it be thought a thing in-
credible vnto you, that God shoulde
raise againe the dead?
9 I also verely thought in my selfe, that
I ought to do many contrary things a-
gainst the Name of Iesus of Nazaret.
10 *Which thing I also did in Ierusa-
lem: for many of the Saints I shut vp
in prison, hauing received authoritie of
the high Priests, and when they were
put to death, I [c] gaue my sentence.
11 And I punished them throughout all
the Synagogues, and compelled them
to blaspheme, and being more mad a-
gainst them, I persecuted them, euen
vnto strange cities.
12 At which time, euen as I went to* Da-
mascus with authoritie, and commis-
sion from the high Priests,
13 At midday, O King, I saw in the way
a light from heauen, passing the bright-
nes of the sunne, shine round about me,
and them which went with me.
14 So when we were al fallen to [d] earth,
I heard a voyce speaking vnto me, and
saying in the Hebrewe tongue, * Saul,
Saul, why persecutest thou me? It is
hard for thee to kicke against pricks.
15 Then I sayd, Who art thou, Loude?
And he sayd, I am Iesus whom thou
persecutest.
16 But rise and stand vp on thy feete: for
I haue appeared vnto thee for this
purpose, to appoint thee a minister and
a witnesse, both of the thinges which
thou hast seene, and of the thinges in the
which I wil appeare vnto thee,
17 Deliuering thee from the [d] people, and
from the Gentiles, vnto whom now I
send thee,
18 To [e] open their eyes, that they may
turne from darknes to light, and from
the power of Satan vnto God, that
they may receiue forgiuenes of sinnes,
and inheritance among them, which
are sanctified by faith in me.
19 Wherefore, King Agrippa, I was not
disobedient vnto the heauenly vision,
20 *But shewed first vnto them of Da-
mascus, and at Ierusalem, & through-
out all the coastes of Iudea, and then to
the Gentiles, that they should repent,
and turne to God, & do works worthie
amendement of life.
21 For this cause the Iewes caught me
in the * Temple, and went about to
kill me.
22 Neuertheless, I obteined helpe of
God, and continue vnto this day, wit-
nessing both to small & to great, saying

b Paul speaketh of his sect according to the peoples estimation, who preferred it as most holie above all others: for their doctrine was least corrupt.

Chap. 8. 3.

c That is, I approued their cruelties which thei vsed against them.

Chap. 9. 1, 3.

Chap. 9. 4. and. 22. 7.

d Of the Iewes.

e Although this properly appertaineth vnto God, yet he appleieth this vnto his ministers vnto whom he giueth his holie Spirit.

Chap. 9. 22, 26. and. 13. 1-4, 16.

Chap. 21. 30.

none other thinges, then those which the Prophets & Moses did say shoulde come,
23 To wit, that Christ should suffer, & that he should bee the first that should rise from the dead, and should shewe light vnto the people, and to the Gentiles.
24 And as hee thus answered for him selfe, Festus sayde with a loude voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.
25 But he sayd, I am not mad, O noble Festus, but I speake the wordes of trueth and sobernes.
26 For p̃ King knoweth of these things, before whom also I speake boldely: for I am perswaded that f none of these things are hid from him: for this thing was not done in a corner.
27 O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.
28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.
29 Then Paul sayde, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.
30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.
31 And when they were gone apart, they talked betweene them selues, saying, This man doeth nothing worthie of death, nor of bonds.
32 Then sayde Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.

CHAP. XXVII.

1 *Pauls dangerous voyage and his companie toward Rome. 44 How, and where they arriue.*

1 NOw when it was concluded, that we should saile into Italie, they deliuered both Paul, & certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.
2 And * we entred into a ship of Adramyttium purposing to saile by p̃ coasts of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.
3 And the next daye we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him liberte to go vnto his friends, that they might refresh him.
4 And from thence we launched, and sailed hard by [a] Cyprus, because p̃ windes were contrarie.
5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.
6 And there the Centurion found a ship of Alexandria, sailing into Italie, and put vs therein.
7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by [b] Candie, neere to [b] Salmone,
8 And with much a doe sailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.
9 So when much time was spent, and sailing was nowe icopardous, because also the [c] Fast was nowe passed, Paul exhorted them,
10 And sayd vnto them, Sirs, I see that this voyage will be with hurt & much damage, not of the lading and ship onely, but also of our liues.
11 Nevertheleste the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.
12 And because p̃ hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lyeth towarde the Southwest and by West, and Northwest and by West.
13 And when the southerne wind blewe softly, they supposing to obteine their purpose, loosed neerer, and sailed by Candie.
14 But anon after, there arose by it a stormie winde called [d] Euroclydon.
15 And when the ship was caught, and could not resist the winde, we let her go, and were carped away.
16 And we ranne vnder a litle Ile named [e] Clauda, and had much a do to get the boat.
17 Which they tooke vp & vsed all helpe, vndergirding the ship, fearing least they should haue fallen into Syrtes, & they let downe the [a] vessell, and so were carped.
18 The next day when we were tossed with an exceeding tempest, they [b] lightened the ship.
19 And the third daye we cast out with our owne handes the takling of the ship.
20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.
21 But after long abstinence, Paul stood forth in the middes of them, and sayd, Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue [f] gained this hurt and losse.
22 But nowe I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the ship onely.
23 For there stoode by me this night the Angel of [g] God, whose I am, & whom I serue,
24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto [h] thee al that saile with thee.
25 Wherefore, sirs, be of good courage: for

a From Sidon to Myra they should haue sailed North, and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.

*Or, Creta.

b Which was an high hil of Candie bowing to ye seaward.

c This fast the Iewes obserued about the moneth of October in the Feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in ye deepe of winter which was at hand.

d That is, the Northeast winde or euerie East winde that is furious & stormie.

e This yle was West and by South from Candie straight toward ye goulfe Syrtes, which were certaine boyling sandes that swallowed vp al that they caught.

*Or, boat.

*Or, cast out the wares.

f That is, ye should haue saued the losse by auoyding the danger.

g They coulde not thé reproue him of rashnes, seeing that this was the ordinãce of God.

h The graces & blessings, which God giueth to his children, profite many times the enemies, which are vnworthie to receiue the fruite thereof.

i Faith is grounded vpon the worde of God.

for I beleeue God, that it shal be so as it hath bene tolde me.
26 Howbeit, we must be cast into a certaine Ilande.
27 And when the fourtenth night was come, as we were cared to and fro in the k Adriatical sea about midnight, the shipmen deemed that some countrey approched vnto them,
28 And sounded, and founde it twentie fathoms: & when they had gone a little further, they sounded againe, & founde fiftene fathoms.
29 Then fearing lest they should haue fallen into some rough places, they cast foure ancres out of the sterne, & wished that the day were come.
30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they wouldе haue cast ancres out of the forethip,
31 Paul said vnto the Centurion and the souldiers, Except these abide in ᵗ ship, l ye cannot be safe.
32 Then the souldiers cut of the ropes of the boat, and let it fall away.
33 And when it began to be day, Paul exhorted them al to take meate, saying, This is the fourtenth day that ye haue tarried, and continued ᵐ fasting, receyuing nothing.
34 Wherefore I exhort you to take meat: for this is for your safegarde: for there shal not ᵃ an heare fall from the heade of any of you.
35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them al, and brake it, and began to eate.
36 Then were they all of good courage, & they also tooke meate.
37 Now we were in ᵗ ship in al two hundreth, three score and sixtene soules.
38 And whē they had eaten inough, they lightened the ship, & cast out the wheat into the sea.
39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a bank, into the which they were minded (if it were possible) to thrust in the ship.
40 So when they had taken vp the ancres, they committed the ship vnto the sea, and loosed the rudder bondes, & hoised vp the maine saile to the winde, & drew to the shore.
41 And when they fel into a place, where two seas mette, they thrust in the ship: and the fore parte stucke fast, and roulde not be moued, but the hinder part was broken with the violence of the waues.
42 Then the souldiers counsel was ᵒ to kill the prisoners, least any of them, when hee had swomme out, should flee away.
43 But the Centurion willing to saue Paul, staied them from this counsell, & commānded that they that could swim, should cast themselues first into the sea, and go out to land:
44 And the other, some on boardes, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

k This sea in Strabos time was takē for al ỷ part, which was about the mountaines called Ceraunii, and so deuideth Italie frō Dalmatia, and goeth vp to Venice.

l Paul woulde vse such meanes as God had ordeined, least he should seeme to haue tempted him.
m He meaneth an extraordinarie abstinence, which came of the feare of death, & so toke away their appetite.
n By this Hebrewe phrase is ment that they should be in all points safe and sound, 1. Sam. 14. 45. 1. King. 1. 52, Mat. 10. 30.

o This declareth the great & barbarous ingratitude of the wicked, which cānot be wonne by anie benefites.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being fournished by them of things necessarie, he fared toward Rome. 15 Where being receyued of the brethren, he declareth his busines. 30 And there preacheth two yeeres.

1 AND when they were come safe, thē they knew that the Ile was called a Melita.
2 And the Barbarians shewed vs no litle kindnesse: for they kindled a fire, and receyued vs euerie one, because of the present shoure, and because of the colde.
3 And when Paul had gathered a nomber of stickes, and laid them on the ᵇ fire, there came a viper out of the heate, and leyt on his hand.
4 Now when the Barbarians saw the worme hang on his hand, they sayde among themselues, This man surely is a ᵇ murtherer, whom, though he hath escaped the sea, yet ᶜ Vengeance hath not suffred to liue.
5 But hee shooke off the worme into the fire, and felt no harme.
6 Howbeit they waited when he should haue swollen, or fallen downe dead sodenly: but after they had looked a great while, and saw no incomenience come to him, they changed their minides, and said, That he was a ᵈ God.
7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receyued vs, and lodged vs three dayes courteously.
8 And so it was, that ᵗ father of Publius lay sicke of the feuer, & of a bloudy flix: to whom Paul entred in, and when he prayed, he laid his handes on him, and healed him.
9 When this then was done, other also in the ile, which had diseases, came to him and were healed,
10 Which also did vs great honour: and when we departed, they larded vs with things necessarie.
11 ¶ Now after three moneths we departed in a ship of Alexandria, which had wintred in the ile, whose badge was ᵉ Castor and Pollux.
12 And when we arriued at Syracuse, we taried there three dayes.
13 And from thence we fet a compasse, & came to Rhegium: and after one day, the South winde blewe, & we came the second day to Putioli,
14 Where we found brethren, and were desired to tarie with them seuen dayes, and so we went toward Rome.
15 ¶ And from thence, when the brethren heard of vs, they came to meete

a Now called Malta.

ᵇ Or, heape.

b Such is the peruerse iudgement of men, ỷ they condemne such as they see in anie affliction.
c Whome they made a goddesse and called her Dice, or Nemesis.
d Beholde the extremitie of these infidels, & how much they are bent to superstition: for after one rage and errour they fel into another.

e These the Painims fained to be Iupiters childrē, and goddes of ỷ sea.

vs at the Market of Appius, & at the [f] Three [a] tauernes, whome when Paul saw, he thanked God, and waxed bold.
16 So when we came to Rome, the Centurion delivered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.
17 And the third day after, Paul called p̃ chiefe of the Iewes together: & when they were come, he said vnto thē, Men and brethren, though I haue committed nothing against p̃ people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romanes.
18 Who when they had examined mee, woulde haue let mee go, because there was no cause of death in me.
19 But when the Iewes spake cōtrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.
20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope [h] of Israels sake, I am bound with this chaine.
21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethē p̃ shewed or spake any euil of thee.
22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.
23 And when they had appointed him a day, there came many vnto him into his lodging, to whō he expounded & testified the kingdome of God, and preached vnto them cōcerning Iesus both out of the Law of Moses and out of the Prophets, from morning to night.
24 And some were perswaded with the things, which were spoken, and some beleeued not.
25 Therfore when they agreed not amōg themselues, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias p̃ Prophet vnto our fathers,
26 Saying, [k] Go vnto this people, & say, By hearing ye shall heare, and shal not vnderstand, and seeing ye shall see, and not perceiue.
27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, & should returne that I might [i] heale them.
28 Be it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.
29 And whē he had said these things, the Iewes departed, & had great reasoning among themselues.
30 And Paul remained two yeres full in an house hired for him selfe, & receiued all that came in vnto him,
31 Preaching the kingdome of God, and teaching those things, which concerne the Lord Iesus Christ, with all boldnes of speach, without let.

f These places were distant frō Rōme a daies iourney, or thereabout.
g No doubt the captaine vnderstoode both by Festus letters, & also by the report of the vnder captaine that Paul had committed no fault.
h That is, for Iesus Christs cause, whome they had long looked for as he that should be the redemer of the worlde.
i That this kingdome, which was spoken of by the Prophets, was offred vnto them by the cōming of Christ.

a Or, shoppes.

Isa.6.9. mat.13.14. mar.4.12. luke.8.10. iohn.12.40. rom.11.8.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed that they be not offended by the stubburnes of ỳ wicked.
l The word of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that al might be inexcusable.

THE EPISTLE OF THE APOSTLE

Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared towarde man in Christ Iesus, whose righteousnes is made ours through faith. For when man by reason of his owne corruption could not fulfill the Law, yea, committed most abominably, both against the Law of God and nature, the infinite bountie of God, mindful of his promes made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousnes by faith. And to the intent, that none should thinke that the couenant which God made to him, & his posteritie, was not performed: either because ỳ Iewes receyued not Christ, (which was the blessed seed) or else beleeued not that he was the true redemer, because he did not only, or at least more notably preserue the Iewes, the examples of Ismael and Esau declare, that al are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie strangers and Gentiles graffed in by faith, are made heires of the promes. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eie: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length will stretche toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground worke of faith and doctrine laid, instructions of Christian maners folow: teaching euery man to walke in roundnes of cōscience in his vocation, with all pacience and humblenes, reuerencing and obeying the magistrate, exercising charitie, putting of the olde man, and putting on Christ, bearing with the weake, and loving one another according to Christs example. Finally S. Paul after his commendations to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP.

CHAP. I.

1 Paul sheweth by whome, and to what purpose he is called. 13 He ready will. 16 What the Gospell is. 20 The vse of creatures and wherefore they were made. 21. 24 The ingratitude, perue rsitie and punishment of all mankinde.

1 Paul a seruaunt of Iesus Christ, a called to be an Apostile, b* put apart to preache the Gospell of God,
2 (Which he had promised afore by his * Prophets in the c holie Scriptures)
3 Concerning his Sonne Iesus Christ our Lord (which was made of the d seed of Dauid according to the flesh,
4 And declared mightily to be the Sonne of God, touching the Spirit of e sanctification by the resurrection from the dead)
5 By whome we haue received f grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,
6 Among whome ye be also the g called of Iesus Christ:
7 To al you that be at Rome beloued of God, called to be Saints: * h Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.
8 First I thanke my God through IESVS Christ for you all, because your faith is published throughout i the whole worlde.
9 For God is my witnesse (whome I serue in my k spirit in the l Gospell of his Sonne) that without ceasing I make mention of you
10 Always in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the will of God, to come vnto you.
11 * For I long to see you, that I might bestowe among you some spiritual gift, to strengthen you,
12 That is, that I might be comforted together with you, through our mutuall faith, both yours and mine.
13 Now my brethren, I would that ye shoulde not be ignorant, howe that I haue ofte times purposed to come vnto you (but haue bene m let hitherto) that I might haue some n fruite also among you, as I haue among the other Gentiles.
14 I am detter both to the Grecians, & to the Barbarians, both to the wise men and vnto the vnwise.
15 Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at Rome.
16 For I am not o ashamed of the Gospel of Christ: for it is the * p power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the * Greeke.
17 For vp it the q righteousnes of r God is reuealed, from faith to faith: as it is written, * The iust shall liue by faith.
18 For the wrath of God is reuealed from heauen against all vngodlinesse, and vnrighteousnesse of men, which withhold p trueth s in vnrighteousnes,
19 For asmuch as that, which may be knowen of God, is manifest in them: for God hath shewed it vnto them.
20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they should be without excuse:
21 * Because that when they knew God, they u glorified him not as God, neither were thankeful, but became vaine in their imaginations, and their foolish heart was full of darknes.
22 When they professed them selues to be wise, they became fooles.
23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beasts, and of creeping things.
24 Wherefore also God x y gaue them vp to their hearts lusts, vnto vncleanes, to defile their own bodies between them selues:
25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, * for sakinge the Creator, which is blessed for euer, Amen.
26 For this cause God gaue them vp vnto vile affections: for euen their women did change their naturall vse into that which is against nature.
27 And likewise also the men left the naturall vse of the woman, and burned in their z lust one toward another, & man with man wrought filthines, and receiued in them selues such recompence of their errour, as was meete.
28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a z reprobate minde, to doe those things which are not conuenient,
29 Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murther, of debate, of deceit, taking all thinges in the euill parte, whisperers,
30 Backebiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such
31 Which God approueth. *Habak.2.4. galat.3.11. hebr.10.38.*
f He deuided the Law of nature corrupt into vngodlines, and vnrighteousnes. Vngodlines contemneth the false worshipping of God: vnrighteousnes, breache of loue toward man.
t In that they neither worshippe God, as nature partly teacheth them, nor loue one another. *Ephe.4.18.*
u They worshipped him not as he prescribed, but after their good intentions.
x Or deliuered them as a iust iudge.
y Seeing men would not according to the knowledge that God gaue them, worshippe him aright, he smote their hearts with blindnes, z they shoulde not know them selues, but do iniurie one to another, and commit such horrible villenie.
a Through Gods mercie, & also appointed by commandement to this Apostleship.
b Or chosen by the eternal counsel of God, or by y declaration of y same counsel. *Act.13.2. Deut.18.15. actes.3.22.*
c The Scriptures onely set forth the great benefite of God promised & performed to the world in Iesus Christ.
d Meaning of y posteritie, and of the flesh of the virgin Marie.
e By the Spirit he declareth y Christ is God, whose power did so sanctifie his humanitie, that it could not fele corruption, nor yet remaine in death.
f Which was that most liberal benefit to preach the vnsearcheable riches of Christ.
g That is, by the merey of God are adopted in Iesus Christ. *1.Cor.1.3.galat.1. 3.2.timot.2.*
h The free mercy of God, and prosperous successe in al things.
i That is, through al christian Churches.
k Earnestly, and from the heart.
l In preaching y Sonne of God, that is, reconciliation and peace through Christ. *Chap.15.23.*
m Either by Satan, 1.Thessalo.2.18. or by the holy Ghost, Act.16.6. or called to some other place to preach y Gospell, Chap.15.20.
n Whereof is spoken, Iohn.15.16.
o He passeth not for the mocking of the wicked. *1.Cor.1.18.*
p Or, effectuall instrument.
q The perfection & integritie, which whosoeuer hath, appeareth before God holie, blameles, & can be accused of no fault: and this iustice is contrary to mans iustice, or the iustice of workes, and onely is apprehended by faith which dayly increaseth, Psal.84.7.
r Which God approueth. *Habak.2.4. galat.3.11. hebr.10.38.*
s He deuided the Law of nature corrupt into vngodlines, and vnrighteousnes. Vngodlines contemneth the false worshipping of God: vnrighteousnes, breache of loue toward man.
t In that they neither worshippe God, as nature partly teacheth them, nor loue one another. *Ephe.4.18.*
u They worshipped him not as he prescribed, but after their good intentions.
x Or deliuered them as a iust iudge.
y Seeing men would not according to the knowledge that God gaue them, worshippe
z That is, such one as was destitute of all iudgement.
a Or, minister.
b Or, chosen.
*Or, aboue the Creator.
*Or, appetite.

a Which Lawe God writ in their coſciences, and the Philoſophers called it the Lawe of nature: ỹ lawyers, the Law of nations, and the Philoſophers called it the Lawe of nature: ỹ lawyers, the Law of nations, whereof Moſes Law is a plaine expoſition.

*Or, righteouſnes.

b Or conſent to them: which is the full meaſure of all iniquitie.

as can neuer be appeaſed, merciles.
31 Which men, though they knowe *the *lawe of God, howe that they which commit ſuch thinges, are worthie of death, yet not onely do the ſame, but alſo b fauour them that do them.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 11 To beate downe all vaine pretence of ignorance, holmes, and of alliance with God, he proueth all men to be ſinners, 15 The Gentiles by their conſcience, 17 The Iewes by the Law written.

1 THerefore thou art inexcuſable, O man, whoſoeuer thou art that *a iudgeſt: * for in that that thou iudgeſt another, thou condemneſt b thy ſelfe: for thou that iudgeſt, doeſt ỹ ſame thinges.
2 But we knowe that the iudgement of God is according to c truth, againſt them which commit ſuch thinges.
3 And thinkeſt thou this, O thou man, that iudgeſt thē which do ſuch thinges, and doeſt the ſame, that thou ſhalt eſcape the iudgement of God?
4 Or deſpiſeſt thou the riches of his bountifulnes, and * patience, and long ſufferance, not knowing that the bountifulnes of God leadeth thee to repentance?
5 But thou, after thine hardneſſe, and heart that can not repent, * heapeſt vnto thy ſelfe wrath againſt the day of d wrath, and of the declaration of the iuſt iudgement of God,
6 * Who will reward euery man according to his e workes:
7 That is, to them which by continuance in well doing ſeeke glory, & honour, & immortalitie, eternall life:
8 But vnto them that are contentious and diſobey the truth, and obey vnrighteouſneſſe, ſhalbe indignation and wrath.
9 Tribulation and anguiſh ſhalbe vpon the ſoule of euery mā that doeth euil: of the Iewe firſt, and alſo of the f Grecian.
10 But to euery man that doeth good, ſhalbe glory, and honour, and peace, to the Iewe firſt, and alſo to the Grecian.
11 For there is no * reſpect of g perſons with God.
12 For as many as haue ſinned without the Law, ſhall periſh alſo h without the Lawe: and as many as haue ſinned in the Lawe, ſhall be iudged by the Lawe

*Or, blameſt.

a Neither they which do approue euil doers, nor they which reproue thē, are excuſable before God. *Mat.7.1,2. 1.cor.4.5.*

b For either thou art guilty of ỹ ſame faulte or the like.

c For he iudgeth the heart, & regardeth not the outward perſon. *2.Pet.3.9. Iam.1.3.*

d The wicked ſhalbe condemned, & the faithful deliuered. *Pſalme.62.12. mat.16.27. reuel.22.12.*

e The common ſort of men are moſt vnable to be iuſtified by their works, ſeeing Abraham ỹ father of beleeuers hath nothing to glorie of before God, and therefore al mens works ſhal condemne thē, and they onely ſhalbe ſaued, which apprehēd Ieſus Chriſt by faith to be their onely iuſtice and ſanctification.

f By the Grecian he vnderſtandeth the Gentile, and euery one that is not a Iewe.

g As touching any outwarde qualitie, but as the potter before he make his veſſels, he doeth appoint ſome to glorie, and others to ignominie.

h That is, without the knowledge of the Lawe written, which was giuen by Moſes.

13 (* For the hearers of the Lawe are not righteous before God: but the doers of the Lawe ſhalbe iuſtified.
14 For when the Gentiles which haue not the Lawe, do by nature the thinges contained in the Lawe, they hauing not the Lawe, are a Lawe vnto themſelues,
15 Which ſhewe the effect of the Lawe written in their i hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing,)
16 At the day when God ſhall iudge the ſecrets of men by Ieſus Chriſt, according to my Goſpel.
17 k * Beholde, thou art called a Iewe, and reſteſt in the Lawe, and * gloryeſt in God,
18 And knoweſt his will, and * alloweſt the thinges that are excellent, in that thou art inſtructed by the Law:
19 And perſwadeſt thy ſelfe that thou art a guide of the blind, a light of them which are in darkeneſſe,
20 An inſtructer of them which lacke diſcretion, a teacher of the vnlearned, which haſt the l forme of knowledge, & of the trueth in the Law.
21 Thou therefore, which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt, A mā ſhould not ſteale, doeſt thou ſteale?
22 Thou that ſayeſt, A man ſhould not commit adulterie, doeſt thou commit adulterie? thou that abhoreſt idoles, committeſt thou ſacrilege?
23 Thou that gloryeſt in the Lawe, through breaking the Lawe diſhonoureſt thou God?
24 For the Name of God is blaſphemed among the Gētiles through you, * as it is written.
25 For circumciſion verely is profitable, if thou do the Lawe: but if thou be a tراſgreſſor of the Law, thy m circumciſion is made vncircumciſion.
26 Therefore if the vncircumciſion kēp the ordinances of the Lawe, ſhall not his vncircumciſion be counted for circumciſion?
27 And ſhall not vncircumciſion which is by nature (if it keepe the Lawe) n iudge thee, which by the n letter and circumciſion art a tراſgreſſour of the Law?
28 For he is not a Iewe, which is one outward: neither is that circumciſion, which is outward in the flеſh:
29 But he is a Iewe which is one within, and the * circumciſion is of the heart, in the o ſpirit, not in the letter, whoſe praiſe is not of men, but of God.

CHAP. III.

1 Hauing graunted ſome prerogatiue to the Iewes, becauſe of Gods free and ſtable promes, 10 He proueth by the Scriptures, both Iewes and Gentiles to be ſinners, 21.24 And to be iuſtified by grace through faith, and not by workes, 31 And ſo the Lawe to be eſtabliſhed.

i For mans conſcience ſheweth him when he doeth good or euill.

k He awaketh the Iewes, which were a ſleepe through a certaine ſecuritie and confidence in the Law. *Chap.9.4.*

*Or, trieſt the things that diffēre from it.

l The way to teach others in the knowledge of the trueth.

Iſa.52.5. ezek.36.20.

m The end of circumciſion was the keeping of the Law, and the Sacrament ſeparated from his end, is of none effect.

*Or, condemne.

n When the Lawe is called the leter, or that it prouoketh death in vs, or that it killeth, or is the miniſterie of death, or that it is the ſtrength of ſinne, it is ment as we conſider the law of it ſelfe without Chriſt. *Col.2.11.*

o In the inward man and heart.

*Or, wordes. Isa.46.13. chap.9.6. 2.tim.2.13. *Or, promes. Iohn.3.33. Psalme.116.11. Psalme.51.4.

a That thou maist be declared iust, and thy goodnes and trueth in performing thy promises may appeare, when man either of curiositie or arrogancie would iudge thy workes.

b He sheweth how the wicked do reason against God.

c Whose carnal wisdome wil not obey the wil of God.

d Least ye Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, for asmuch as both the Iewe and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ. Gal.3.22. Psal.14.1,3. & 53.1,3. Psalme.5.9. Psalme.140.3. Psalme.10.7. Isa.59.7. prou.1.16.

e A peaceable & innocent life.

f Psalme 36.1.

f That is, the olde testament.

g The Lawe doeth not make vs guiltie, but doeth declare ye we are guilty before God, & deserue condemnation.

1 WHat is then the preferment of the Iewe? or what is the profite of circumcision?
2 Much euery maner of way: for chiefly, because vnto them were committed the *oracles of God.
3 For what, though some did not beleeue: shal their * vnbelief make ye faith of God without effect?
4 God forbid: yea, let God be * true, and * euerie man a liar, as it is written, * That thou mightest be a iustified in thy wordes, and ouercome, when thou art iudged.
5 Now if b our vnrighteousnes commend the righteousnes of God, what shal we say? Is God vnrighteous which punisheth? (I speake c as a man.)
6 God forbid: els howe shall God iudge the worlde?
7 For if the veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?
8 And (as we are blamed, and as some affirme that we say) why do we not euill, that good may come thereof? whose damnation is iust.
9 What then? d are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are * vnder sinne.
10 As it is written, * There is none righteous, no not one.
11 There is none that vnderstandeth: there is none that seeketh God.
12 They haue all gone out of the wayes: thei haue bene made altogether vnpiofitable: there is none that doeth good, no not one.
13 * Their throte is an open sepulchre: they haue vsed their tongues to deceit: * the poison of aspes is vnder their lips.
14 * Whose mouth is full of cursing and bitternesse.
15 * Their feete are swift to sheade bloud.
16 Destruction and calamitie are in their wayes.
17 And the e way of peace they haue not knowen.
18 * The feare of God is not before their eyes.
19 Nowe we know that whatsoeuer the f Lawe saith, it saith it to them which are vnder the Lawe, that euery mouth may be stopped, and all the worlde be g culpable before God.
20 * Therefore by the workes of the h Lawe shal no flesche be iustified in his sight: for by the Law commeth ye knowledge of sinne.
21 But now is the * righteousnes of God made manifest without ye Law, hauing witnesse of the Lawe & of the Prophets,
22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto al, and vpon all that beleeue.
23 For there is no difference: for all haue sinned, and are i depriued of the glorie of God,
24 And are iustified freely by his grace, through ye redemption that is in Christ Iesus,
25 Whō God hath set forth to be a reconciliation through faith in his blood, to declare his k righteousnes, by the forgiuenes of the sinnes, that are passed through the patience of God,
26 To shewe at this time his righteousnes, that he might be iust, and a iustifier of him which is of the faith of Iesus.
27 Where is then the reioycing? It is excluded. By what Lawe? of workes? Nay: but by the l lawe of faith.
28 Therefore we conclude, that a man is iustified by faith without the works of the Lawe.
29 God, is he the God of the Iewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.
30 For it is one God who shal iustifie circumcision m of faith, and vncircumcision through faith.
31 Do we then make the Law of none effecte through faith? God forbid: yea n we establishe the Law.

i The word signifieth them which are left behind in the race and are able to runne to the marke, that is, to euerlasting life, which here is called the glorie of God.

k Or fidelitie in performing his promes.

l The Lawe of faith is ye Gospell which offereth saluatiō with cōdition (if thou beleeuest) which condition also Christ freely giueth to vs. So ye condition of the Law is (if thou doest all these things) ye which only Christ hath fulfilled for vs.

m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in words: for in effect there is none.

n The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Law: so that the Lawe which could not bring vs to saluation by reason of our owne corruption, is nowe made effectual to vs by Christ Iesus.

CHAP. IIII.

1.17 He declareth that iustification is a free gift, euē by them them selues, of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

1 WHat shall we saye then, that Abraham our father hath founde a concerning the flesh?
2 For if Abrahā were iustified by workes, he hath wherein to b reioyce, but not with God.
3 For what saith the Scripture? * Abraham beleeued God, and it was counted to him for righteousnes.
4 Now to him that c worketh, the wages is not counted by fauour, but by dette:
5 But to him that d worketh not, but beleeueth in him that e iustifieth the vngodly, his faith is counted for righteousnes.
6 Euen as Dauid declareth ye blessednes of the man, vnto whom God imputeth righteousnes without workes, saying,
7 * Blessed are they, whose iniquities are forgiue, and whose sinnes are couered.
8 Blessed is the man, to whom the Lorde imputeth not sinne.
9 Came this blessednes then vpon ye f circumcision only, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.
10 How was it then imputed? when he was circumcised? or vncircumcised? not Lawe.

a That is, by workes.

b He might pretend some merit or work worthy to be recompensed. Gene.15.6. galat.3.6. iam.2.23.

c Meriteth by his workes.

d That dependeth not on his workes, neither thinketh to merite by them.

e Which maketh him that is wicked in him selfe, iust in Christ. Psal.32.1.

f Vnder this excellent sacramēt he comprehendeth the whole

Gal.2.16. h He meaneth ye Law, either writtē or vnwrittē, which commandeth or forbiddeth any thing, whose works can not iustifie because we cannot performe them. Chap.1.17.

Gen.17.11.
g This may not be vnderstand of ý fruits of faith: (for therof ý Apostle doth here after expresly intreat) but of the faith it selfe.
h In fulfilling the workes thereof.
i And thinke to performe ý same by workes.
k If it be requisite to fulfill the law for him that shalbe of Abrahams inheritãce then it is in vaine to beleeue the promise: for it seruieth to no vse
l Through our default, and not of it selfe,
m That is, no breach of commandement.
n Which believe
Gen.17.4.
o By a spiritual kinred which God chiefly accepteth.
p Abraham begate the circumcised, euen by the vertue of faith, and not by the power of nature which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.
g n.19.5.
q But most strõg and constant.
r In that she was past childe bearing.
s For his mercy and trueth.
t For our instruction: for we shall be iustified by ý same meanes.
u To accõplish & make perfect our iustification.

not when he was circumcised, but whẽ he was vncircumcised.
11 * After he receiued the signe of circumcision, as the seale of the righteousnes of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleeue, not being circumcised, ý righteousnes might be imputed to them also,
12 And the father of circumciso, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, which he had when he was vncircumcised.
13 For the promes that he should be the heire of the world, was not giuen to Abraham, or to his seede, through the [h] Lawe, but through the righteousnes of faith.
14 For if they which [i] are of the Lawe, be [k] heires, faith is made voide, & the promise is made of none effect.
15 For the Lawe causeth [l] wrath: for where no Lawe is, there is no [m] transgression.
16 Therefore it is by faith, ý it might come by grace, and the promes might be sure to [n] al the seede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,
17 (As it is written, * I haue made thee a father of many nations) euen [o] before God whõ he beleeued, who quickeneth the [p] dead, & calleth those things which be not, as though they were.
18 Which Abraham above hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken to him, * So shal thy seede be.
19 And he [q] not weake in the faith, considered not his owne bodie, which was nowe dead, being almost an hundyeth peere olde, neither [r] the deadnes of Saras wombe.
20 Neither did he doute of the promes of God through vnbelieſe, but was strengthened in the faith, and gaue [s] glorie to God,
21 Being fully assured that he which had promised, was also able to do it.
22 And therefore it was imputed to him for righteousnes.
23 Now it is not written for him onely, that it was imputed to him for righteousnes,
24 But also [t] for vs, to whom it shalbe imputed for righteousnes, which beleeue in him that raised vp Iesus our Lorde from the dead.
25 Who was delivered to death for our sinnes, and * is risen again for our [u] justification.

CHAP. V.

1 He declareth the fruite of faith, 7 And by comparison setteth forth the loue of God and obedieñce of Christ, which is the foundation and grounde of the same.

1 THen being iustified by faith, we haue [a] peace toward God through our Lord Iesus Christ.
2 * By whome also we haue accesse through faith vnto this grace, wherein we stande, and reioyce vnder the hope of the glorie of God.
3 Neither do we so onely, but also we* reioyce in tribulations, knowing that tribulation bringeth forth patience,
4 And pacience experience, and experience hope,
5 And hope maketh not [b] ashamed, because the [c] loue of God is shedde abroad in our hearts by the holy Ghost, which is giuen vnto vs.
6 For Christ, when we were yet of no strength, at his time, died for the * vngodly.
7 Doutles one will scarse die for a [d] righteous man: but yet for a [e] good man it may be that one dare dye.
8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ dyed for vs.
9 Much more then, being nowe iustified by his blood, we shall be saued from wrath through him.
10 For if when we were [f] enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe saued by his life.
11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue nowe received the atonement.
12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned.
13 For vnto the [g] time of the Lawe was sinne in the worlde, but sinne is not imputed, while there is no Law.
14 But death reigned frõ Adam to Moses, euen ouer them also that sinned not [h] after the like maner of the transgression of [i] Adam, which was the figure of [k] him that was to come.
15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.
16 Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto cõdemnation: but the gift is [l] of many offences to iustification.
17 For if by the offence of one, death reigned through one, much more shall they which receiue the abundance of grace, and of the gift of [m] righteousnes, reigne in life through one, that is, Iesus Christ.
18 Likewise then as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the be-

a By peace here is meant that incredible & most constant ioye of minde when we are deliuered frõ all terrour of conscience, and fully perswaded of the fauour of God: and this peace is the fruit of faith. *Ephe.2.18.*
Iam.1.3.
b For it hath euer good successe.
c He meaneth that loue wherewith God loueth vs.
Heb.9.15.
1.pet.3.18.
d By this comparison he amplifieth the death of Christ.
e That is, for such one of whõ he hath receiued good.
f Because of sin: yet friendes by the grace of Christ.
g From Adam to Moses.
h He meaneth young babes, which neyther had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actual sinne: & this may also comprehend the Gentiles.
i Yet all mankinde, as it were, sinned whẽ they were as yet inclosed in Adams loynes.
k Which was Christ.
l For by Christ we are not onely deliuered from the sinnes of Adam, but also frõ all such as wee haue added thereunto.
m The iustice of Iesus Christ which is imputed to the faithfull.

nesse

n Which believe to be saued in Iesus Christ.

o The Lawe of Moses.

p That it might be more manifestly knowen, & set before all mens eyes.

nesse abounded toward n all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many also be made righteous.

20 Moreouer the o Lawe entred thereupon that the offence should p abound: neuertheless, where sinne abounded, there grace abounded much moze:

21 That as sin had reigned vnto death, so might grace also reigne by righteousnes vnto eternall life, thzough Iesus Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but rather seeke to subdue it to the Spirit, 3 He sheweth by the vertue & end of Baptisme, 5 That regeneration is ioyned with iustification, & therefore exhorteth to godly life, 21 Setting before mens eyes the reward of sinne and righteousnes.

1 What shal we say then? Shal we continue stil in sinne, that grace may abounde? God forbid.

2 Yo w shal we, that are a dead to sinne, liue yet therein?

3 Knowe yee not, that * all we which haue bene baptized into b Iesus Christ, haue bene baptized into his death?

4 * We are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also should * walke in newnes of life.

5 * For if we be c grafted with him d to the similitude of his death, euen so shall we be to the similitude of his resurrectio,

6 Knowing this, that our olde man is crucified with him, that the e body of sinne might be destroyed, that henceforth we should not serue sinne.

7 For he that is dead, is f freed frõ sinne.

8 Wherfore if we be dead with Christ, we beleeue p we shall liue also w him,

9 Knowing that Christ being raised frõ the dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to sinne: but in that he liueth, he liueth to h God.

11 Likewise thinke ye also, that ye are i dead to sinne, but are alue k to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that ye should obey it in the l lusters thereof.

13 Neither giue ye your members as m weapons of vnrighteousnes vnto sin: but giue your selues vnto God, as they that are alue from the dead, and giue your members as weapons of righteousnes vnto God.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the m Lawe, but vnder n grace.

15 What then? shall we sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

16 * Know ye not, that to whomsoeuer ye giue your selues as seruãts to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or o obedience vnto righteousnes?

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of p doctrine, wherevnto ye were q deliuered.

18 Being then made q free from sinne, ye are made the seruants of righteousnesse.

19 I speake r after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquitie, so nowe giue your members seruants vnto righteousnes in holines.

20 For when ye were the seruants of sinne, ye were freed frõ righteousnesse.

21 What fruite had ye then in those things, whereof ye are now ashamed? For the s ende of those thinges is death.

22 But now being freed from sinne, and made seruãts vnto God, ye haue your fruite in holinesse, and the end, euerlasting life.

23 For the t wages of sinne is death: but the gift of God is eternall life thzough Iesus Christ our Lord.

a He dyeth to sinne in whome the strength of sinne is broken by the vertue of Christ, and so nowe liueth to God. Gal.2.17.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man. Col.2.12. Ephe.4.23,24. col.3.8. hebr.11.1. 1.pet.2.6. 1.Cor.6.14. 2.tim.2.11.

c The Greeke worde meaneth, that we growe vp together with Christ, as we see mosse, yuie, mistletowe, or such like growe vp by a tree & are nourished with the iuyce thereof.

d If we by his vertue dye to sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead we can not sinne.

g That he might destroy sinne in our flesh.

h And sitteth at the right hand of the Father.

i We may gather that we are dead to sinne, when sinne beginneth to die in vs: which is by the participation of Christes death, by whome also being quickened, we liue to God, that is, to righteousnesse.

k In that ye are led with the Spirit of God.

l The minde first ministreth euill motions, whereby mans will is entised: thence burst foorth the lustes, by them the bodie is prouoked, and the body by his actions doeth solicite the minde: therefore he commaundeth, at the least that we rule our bodies.

m Or, instruments, or armour.

m Which is the declaration of sinne.

n Indued with the Spirit of Christ. *Iohn.8.35. 1.pet.2.19.*

o Shewing that none can be iust, which doeth not obey God.

p To conforme your selues vnto it.

q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.

r Leaning to speake of heauenly things, according to your capacitie, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.

s Or, the reward & recompence.

t Sinne is compared to a tyrat as an allowance to which reigneth by force, who giueth death as them that were preferred by the Lawe.

CHAP. VII.

1.7.12 The vse of the Lawe, 6.24 And howe Christ hath deliuered vs from it. 16 The infirmitie of the faithfull. 23 The dangerous fight betweene the flesh and the Spirit.

1 Knowe ye not, brethren, (for I speake to them that knowe the Lawe) that the a Lawe hath dominion ouer a mã as long as he liueth?

2 * For the b womã which is in subiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, she is deliuered from the lawe of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an *adulteresse: but if the man be dead, she is free from the Law, so that she is not

a Meaning the moral lawe. *1.Cor.7.39.*

b Both in this first marriage & in the second, ye husband and the wife must be considered within our selues: the first husbãd was Sinne, and our flesche was the wife: their children were the fruites of the flesh, Galat.5.19. In the second marriage, the Spirit is the husband, the newe creature is the wife, & their children are the fruites of the Spirit, Gal.5.22. *Mat.5.32.*

an adultereſſe, though ſhe take another man.

4 So ye, my brethren, are dead alſo to the Law by the body of Chriſt, that ye ſhoulde be vnto another, euen vnto [c] him that is raiſed vp from the dead, that we ſhould bring forth fruite vnto God.

5 For when we were [d] in the fleſhe, the [n] motions of ſinnes, which were by the Lawe, had force in our members, to bring forth fruite vnto death.

6 But now we are deliuered from the Lawe, being dead [e] vnto it, wherein we were holden, that we ſhoulde ſerue in newnes of Spirit, and not in the oldeneſſe of the letter.

7 [f] What ſhall we ſay then? Is the Law ſinne? God forbid. Nay, I knew not ſinne, but by the Lawe: for I had not knowen luſt, except the Law had ſaid, * Thou ſhalt not luſt.

8 But ſinne tooke an occaſion by the commandement, and wrought in me all maner of concupiſcence: for without the Law ſinne is dead.

9 For I once [h] was aliue, without the Law: but when the commaundement came, ſinne reuiued,

10 But I died: and the ſame commandement which was ordeined vnto life, was found to be vnto me vnto death.

11 For ſinne tooke occaſion by the commandement, and deceiued me, & therby ſlew me.

12 Wherefore the Lawe is * holy, and the commandement is holy, and iuſt, & good.

13 Was that then which is good, made death vnto me? God forbid: but ſinne, that it might [i] appeare ſinne, wrought death in me by that which is good, that ſinne might be out of meaſure ſinful by the commandement.

14 For we knowe that the Lawe [k] is ſpiritual, but I am carnall, ſolde vnder ſinne.

15 For I alow not that which I doe: for what I [l] would, that do I not: but what I hate, that do I.

16 If I doe then that which I woulde not, I conſent to the lawe, that it is good.

17 Nowe then, it is no more I, that doe [m] it, but the ſinne that dwelleth in me.

18 For I knowe, that in me, that is, in my [n] fleſh, dwelleth no good thing: for to will is preſent with me: but I finde no meanes to perfourme that which is good.

19 For I do not the good thing, which I would, [o] but the euil, which I would not, that do I.

20 Nowe if I do that I would not, it is no more I that do it, but the ſinne that dwelleth in me.

21 I find then by the Lawe, that when I would doe good, euill is preſent with me.

22 For I delite in the [p] Lawe of God, concerning the [q] inner man:

23 But I ſee another [r] lawe in my members, rebelling againſt the lawe of my minde, and leading me captiue vnto the law of ſinne, which is in my members.

24 O wretched man that I am, who ſhall deliuer me from the [s] body of this death?

25 I thanke God through Jeſus Chriſt our Lord. Then I my ſelfe in my mind ſerue the Law of God, but in my [t] fleſhe the law of ſinne.

CHAP. VIII.

1 The aſſurance of the faithfull, and of the fruites of the holy Ghoſt in them. 3 The weakeneſſe of the Lawe, and who accomplished it, 4 And wherefore. 5 Of what ſort the faithfull ought to be. 6 The fruite of the Spirit in them. 17 Of hope. 18 Of patience vnder the croſſe. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

1 NOw then there is no [a] condemnation to them that are in Chriſt Jeſus, which walke not [b] after the fleſh, but after the Spirit.

2 For the [c] Law of the Spirit of life which is in [d] Chriſt Jeſus, hath freed me from the law of ſinne and of death.

3 For (that that was impoſſible to the law, in as much as it was * weake, because of the fleſh) God ſending his own Sonne, in the [e] ſimilitude of ſinful fleſh, and [n] for ſinne, condemned ſinne in the fleſh,

4 That the [f] righteouſneſſe of the lawe might be fulfilled in vs, which walke not after the fleſh, but after the Spirit.

5 For they that are after the fleſhe, ſauour the [g] things of the fleſh: but they that are after the Spirit, the things of the Spirit.

6 For the wiſedome of the fleſh is death: but the wiſedome of the Spirit is lyfe and peace,

7 Becauſe the wiſedome of the fleſhe is enmitie againſt God: for it is not ſubiect to the Law of God, neither indeed can be.

8 So then they that are in the fleſh, can not pleaſe God.

9 Nowe ye are not in the fleſhe, but in the Spirit, [h] be cauſe the Spirit of God dwelleth in you: but if any mã hath not the Spirit of Chriſt, the ſame is not his.

10 And if Chriſt be in you, the [i] bodie is dead, becauſe of ſinne: but the [k] Spirit is life for righteouſnes ſake.

11 But if the Spirit of him that raiſed vp Jeſus from the dead, dwell in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe [p] his Spirit dwelleth in you.

c Which is the Spirit or the ſecoad husband.
d Whē we were deſtitute of the Spirit of God.
n *Or, affections.*
e Meaning to ſinne, our firſt husband.
f There is nothing more enemie to ſinne, thē the lawe: if ſo be therfore that ſin rage more by reaſon thereof thē before, why ſhould it be imputed to the law which diſcloſeth the ſleightes of ſinne her enemies
g Which is an inwarde vice not openly knowne.
Exod.20.17.
deut.5.21.
h He thought himſelfe to be aliue, when he knewe not the lawe.
1.Tim.1.8.
i Sinne being diſcloſed by the lawe, is ſo much more deteſtable, becauſe it turneth ỹ goodnes of ỹ lawe to our deſtruction.
k So that it can iudge the affections of the heart.
l He is not able to do that which he deſireth to do, & therfore is farre from the true perfection.
m He doeth not excuſe himſelfe, but ſheweth that hee is not able to accomplish that good deſire, which is in him.
n *Or, in my nature.*
n The fleſh ſtayeth euen ỹ moſt perfect to runne forward as the ſpirit witheth.
o That is, in my ſpirit.
n *Or, commandement.*
p Euen the corruption which yet remaineth.
q This fleſhly lumpe of ſinne & death.
r In that parte which is regenerate.
ſ Which is the part corrupted.
a Though ſinne be in vs, yet it is not imputed vnto vs through Chriſt Iesus.
b He annexeth the condition, leaſt we ſhould abuſe the libertie.
c The power & authority of the Spirit, that is, the grace of regeneration.
d Whoſe ſanctification is made ours.
n *Or, of no ſtrength.*
e Chriſt did take fleſhe, which of nature was ſubiect to ſin, which notwithſtanding he ſanctified euē in the very inſtāt of his conception, & ſo did appropriate it vnto him, that he might deſtroye ſinne in it, 2.Cor. 5.21.
n *Or, by ſinne.*
f That which the lawe requireth.
g The worde comprehendeth al that which is moſt excellent in man, as will, vnderſtanding, reaſon, wit, &c.
h The ſpirit of regeneration, which abolisheth ſinne in our fleſh, not al at once, but by degrees: wherfore we muſt in the meane time call to God through patience.
i *Or, if ſo be.*
n *Or, fleſh.*

i But to liue after the spirit.
k So he nameth the holy Ghost of the effecte, which he causeth in vs, when he proposeth vs saluation by the law with an impossible condition, who also doeth seale our saluation in our hearts by Christs free adoption, ỳ we consider not God now as a rigorous lord, but as a most merciful Father.
Gal. 4.5,6.
l So that we haue two witnesses, Gods Spirit and ours, who is certified by the Spirit of God.
m Freely made partakers of the fathers treasures
Or, of like value.
n The creatures shal not be restored before that Gods children be brought to their perfection: in ỳ meane season they waite.
o That is, to destructiõ, because of mans sinne.
p He meaneth not the Angels, neither deuils, nor men.
q And yet are farre from the perfection.
Luke.21.28.
r Which shalbe in the resurrection, whẽ we shalbe made conformable to our head Christ.
s By hope is ment that thing, which we hope for.
t In that he stirreth their hearts to pray, & sheweth both whom to aske, and how.
u He sheweth by the order of our election that afflictions are meanes to make vs like the Sonne of God.

12 Therefore brethren, we are detters not
to the flesh, to liue after the flesh:
13 For if ye liue after the flesh, ye shal die:
but if ye mortifie the deedes of the body
by the Spirit, ye shall liue.
14 For as many as are led by the Spirit
of God, they are the sonnes of God.
15 For ye haue not receiued the spirit of
bondage to feare againe: but ye haue
receiued the Spirit of *adoptiõ, where
by we crie * Abba, Father.
16 The same Spirit [1] beareth witnes
with our spirit, that we are the children
of God.
17 If we be children, we are also [m] heyres,
euen the heires of God, and heires an-
nexed with Christ, if so be that we suffer
with him, that we may also be glorified
with him.
18 For I count that ỳ afflictions of this
present time, are not *worthie of the
glorie, which shalbe shewed vnto vs.
19 For the feruent desire of the creature
wayteth when the sonnes of God shal
be reuealed,
20 Because the [n] creature is subiect to
[o] vanitie, not of it owne wil, but by rea-
son of him, which hath subdued it vn-
der hope,
21 Because the creature also shalbe deli-
uered from the bondage of corruption
into the glorious libertie of the sonnes
of God.
22 For we know that euery [p] creature
groneth with vs also, and trauaileth in
paine together vnto this present.
23 And not only the creature, but we also
which haue the [q] first fruits of the Spi-
rit, euen we do sigh in our selues, way-
ting for the adoption, euen the * redem-
ption of our [r] bodie.
24 For we are saued by hope: but hope
that is seene, is not hope: for how can a
man hope for that which he seeth?
25 But if we hope for that we see not, we
do with patience abide for it.
26 Likewise the Spirit also helpeth our
infirmities: for we know not what to
pray as we ought: but the spirit it selfe
maketh request for vs [s] vnsighes, which
can not be expressed.
27 But he that searcheth ỳ hearts, know
eth what is the meaning of the Spirit:
for he [t] maketh request for the Saintes,
according to the will of God.
28 Also we know that all things worke
together for the best vnto the that loue
God, euen to them that are called of his
purpose.
29 For those which hee [u] knewe before,
he also predestinate to be made like to
the image of his Sonne, that he might
be the first borne among many brethe.
30 Moreouer whom he predestinate, the
also he called, & whom hee called, them
also he iustified, and whom he iustified,
them he also glorified.

31 What shal we thẽ say to these things? If God be on our side, who can be against vs?
32 Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?
33 Who shal lape any thing to the charge of Gods chosen? it is God that * [x] iusti-fieth,
34 Who shal cõdemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hande of God, and maketh request also for vs.
35 Who shall separate vs from the loue of [y] Christ? shal tribulation or anguish, or persecution, or famine, or nakednes, or perill, or swoyd?
36 As it is written, * For thy sake are we [z] killed all day long: we are counted as sheepe for the slaughter.
37 Neuertheless, in al these things we are more then conquerours through him that loued vs.
38 For I am perswaded that neyther death, nor life, nor Angels, nor [a] princi-palities, nor powers, nor things pre-sent, nor things to come,
39 Nor height, nor depth, nor any other creature shalbe able to separate vs frõ the loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

t Hauing testified his great loue towardes his nation, and the signes thereof, 11 He entreateth of the election and reprobation, 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

1 I Say the trueth [a] in Christ, I lie not,
my conscience bearing me witnes in
the holy Ghost,
2 That I haue great heauinesse, and cõ-
tinuall sorrowe in mine heart.
3 * For I would wishe my selfe to be [b] se-
parated from Christ, for my brethren
that are my kinsmen according to the
flesche,
4 Which are the Israelites, to whome
pertayneth the adoption, and the [c] glorie,
and the [d] * Couenants, and the giuing
of the Lawe, and the seruice of God, and
the promises.
5 Of whome are the fathers, and of
whom cõcerning the flesh, Christ came,
who is [e] God ouer all blessed for euer,
Amen.
6 * Notwithstanding it can not be that
the worde of God should ” take none
effect: for al they are not [f] Israel, which
are of Israel:
7 Neither are they all children, because
they are the seede of Abraham: * but, In
[g] Isaac shall thy seede be called:
8 That is, they which are the children of
the [h] flesche, are not the children of

Isa.50.8.
x Who pronounceth his iust in his sonne Christ.
y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose, and Christ is the pledge thereof.
Psal.44.22.
z Which is to signifie the condition of Christes Churche.
a Paul setteth forth by these words the wonderfull nature of the spirites, as well the good, Eph.1.21. Col.1.16. as the euill spirites, Ephe.6.12. Col.2.15.
b That is, wherewith God loueth vs in his sonne Christ Iesus.

a As becõmeth him that reuerenceth Christ, or whose tõgue Christ ruleth, & so taketh Christ for his witnes.
Act.9.2.
1.cor.15.9.
b He would redeeme the reiection of the Iewes with his owne damnatiõ, which declareth his zeale towarde Gods glory, read Exod.32.32.
c The Arke of the couenãt, because it was a signe of Gods presence, was called Gods glorie, 1.Sam.4.21. Psal. 26.8.
d The two tables of the couenant, Deut.11.9. *Chap.2.17. ephe.2.12.*
e Christ is very God. *Chap. 1.18.* ” *Greeke, fal away.*
f That is, of Iacob whose name was also Israel. *Ge.32.12. heb.11.18.*
g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the externall vocatio
h As Ismael.

God:

Gal.4.28. God: but the* children of the promes are counted for the seede.

Gen.18.10. 9 For this is a worde of promes, * In this same time will I come, and Sara shall haue a sonne.

10 Neither he onely felt this, but also

Gen.25.21. * Rebecca when she had conceyued by one, euen by our father Isaac.

11 For per the children were borne, and when they had neither done good, nor euill (that the purpose of God might remame according to election not by workes, but by him that calleth)

Gen.25.23. 12 It was said vnto her, * The elder shall serue the younger.

Malac.1.2.3. 13 As it is written, * I haue loued Iacob, and haue hated Esau.

14 What shal we say then? Is there vnrighteousnes with God? God forbid.

Exod.33.19. 15 For he saith to Moses, * I [i] will haue mercie on him, to whome I will shewe mercie: and will haue compassion on him, on whom I will haue compassion.

16 So then it is not in him that willeth, nor in him p runneth, but in God that sheweth mercie.

17 For the [k] Scripture saieth vnto Pharao, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, & that my Name might be declared throughout all the earth.

18 Therefore he hath mercy on whom he will, and whom he will, he hardeneth.

19 Thou wilt saye then vnto mee, Why doeth he yet complaine? for who hath resisted his will?

20 But, O mã, who art thou which [l] pleadest against God? shall the * thing formed saye to him that formed it, Why hast thou made me thus?

21 Hath not the potter power of the clay to make of the same lumpe one vessell to [m] honour, and another vnto dishonour?

22 What and if God would, to shewe his wrath, and to make his power knowẽ, suffer with long patience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie?

24 Euen vs, whom he hath called, not of p Iewes only, but also of the Gentiles,

Hose.2.23. 25 As he saith also in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

1.pet.2.10.

26 And it shalbe in p place where it was said vnto them, * Ye are not my people, that there they shalbe called, The children of the liuing God.

Hose.1.10. 27 Also Esaias crieth concerning Israel,

Isa.10.22.23. * Though the nomber of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.

28 [i] For he will make his account, & gather it into a short summe with righteousnes: for the Lorde will make a short count in the earth.

29 * And as Esaias [n] saide before, Except the Lord of hostes had left vs a seede, we had bene made as [m] Sodom, & had bene like to Gomorha.

30 What shall we saye then? That the Gentiles which followed not righteousnes, haue attained vnto righteousnes, euen the righteousnes which is of faith.

31 But Israel which followed the Lawe of righteousnes, could not attaine vnto the Law of righteousnes.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone,

Isa.8.14.& 28.16. *1.pet.2.6.* *psal.118.22.*

33 As it is written, * Beholde, I laye in Sion a [n] stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

CHAP. X.

1 After that he had declared his zeale towardes them, 3 He sheweth the cause of the ruine of the Iewes. 4 The ende of the Lawe. 5 The difference betweene the iustice of the Lawe, and of fayth. 17 Whereof faith commeth, and to whome it belongeth. 19 The reuction of the Iewes, and calling of the Gentiles.

1 Brethren, mine hearties desire and p prayer to God for Israel is, that they might be saued.

2 For I beare them recorde, that they haue [a] the zeale of God, but not according to knowledge.

3 For they, being ignorant of the righteousnes of God, and going about to stablishe their owne righteousnes, haue not submitted them selues to the righteousnes of God.

4 * For Christ is the [b] ende of the Lawe for righteousnes vnto euery one that beleeueth.

5 For Moses thus describeth p righteousnes which is of the Law, * That the mã which doeth these things, shall liue therehy.

6 But p righteousnes which is of faith, speaketh on this wise, [c] * Saye not in thyne heart, Who shal ascend into heauen? (that is to bring Christ frõ aboue)

7 Or, Who shall descende into the deepe? (that is to bring Christ againe from the dead)

8 But what saith it? * The word is nere thee, euen in thy mouth, and in thyne heart. This is the [d] word of faith which we preache.

9 For if thou shalt confesse with thy mouth the Lord Iesus, & shalt beleue in thine heart, that God raised him vp frõ the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnes, and with [e] the mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoeuer

m That is, vtterly lost.

a That is, a certeine affection, but not a true knowledge.

Gala.3.24.

b The ende of the lawe is to iustify them which obeye it: therfore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.

Leui.18.5.

ezr.20.11.

gal.3.12.

c Because we cãnot performe the lawe, it maketh vs to dout, who shal go to heaue, & to say, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is aceõded vp to take vs with him, and hath descended into ye depth of death to destroy death, and deliuer vs.

Deut.30.12.

Deut.30.14.

d That is, the promise and the Gospell which agreeth with the Lawe.

e That is, the waye to be saued, is to beleeue with hearte that we are saued onely by Christ, and to confesse the same before the world. *Isa.28.16.*

beleeueth

Ioel 2.32.
act.2.21.
Isa.52.7.
nahum.1.15.
[a]*Or, the comming.*
Isa.53.1.
ioh.12.38.
f Meaning, the Gospell and the good tydings of saluation which they preached.
g That is, by Gods commandement, of whó they are set that preache ȳ Gospell. It may be also take for the very preaching itselfe.
h Both ȳ Iewes and Gentiles.
Psal.19.4.
i The Hebrewe worde signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole world & setteth forth the worthinesse of the Creator. k Then seeing al ȳ worlde knewe God by his creatures, the Iewes could not be ignorant, and so sinned of malice.
Deut.32.21. Isa.65.1. Isa.65.2. [m]*Or, vnbeleuing.*

believeth in him, shall not be ashamed.
12 For there is no difference betwene ȳ Iewe & the Grecian: for he ȳ is Lorde ouer all, is rich vnto al, that cal on him.
13 * For whosoever shall call vpon the Name of the Lorde, shalbe saued.
14 But howe shall they call on him, in whom they haue not beleeued? & how shal they beleeue in him of whom they haue not heard? & how shal they heare without a preacher?
15 And how shal they preach, except they be sent? as it is written, * How beautifull are the [f] feete of them which bring glad tidings of peace, and bring glad tidings of good things?
16 But they haue not al obeyed the Gospel: for Esias saith, * Lorde, who hath beleeued our [i] report?
17 Then faith is by hearing, & hearing [g] by the word of God.
18 But I demad, Haue [h] they not heard? * No dout they [i] sould wet out through al the earth, and their wordes into the ends of the [k] world.
19 But I demand, Did not Israel know Gods First Moses saith, * I will prouoke you to emule by a nation that is not my nation, & by a foolish nation I wil anger you.
20 * And Esias is bolde, and saith, I was found of them that sought mee not, & haue bene made manifest to ȳe that asked not after me.
21 And vnto Israel he saith, * All the day long haue I stretched forth mine hãd vnto a [l] disobedient, & gainesaying people.

CHAP. XI.

4 God hath his Church although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed him selfe to the Gentiles. 18 VVhom he warneth to humble them selues. 29 The gifts of God without repentance. 33 The depth of Gods iudgements.

1 I Demand then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin.
2 God hath not cast away his people which he [a] knew before. Know ye not what ȳ Scripture saith of Elias, how he maketh request vnto God [b] against Israel, saying,
3 * Lord, they haue killed thy Prophets, & digged downe thine altars: & I am left alone, and they seeke my life?
4 But what saieth the answere of God to him? * I haue reserued vnto my self [c] seuen thousand men, which haue not bowed the knee to Baal.
5 Euen so then at this present time is there a remnant through the [n] election of grace.
6 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.
7 What then? Israel hath not obtained that he sought: but the election hath obtained it, & the rest haue bene hardened,
8 According as it is written, * God hath giuen them the spirit of [d] slumber: eyes that they should not see, and eares that they should not heare vnto this day.
9 And Dauid saieth, * Let their [d] table be made a snare, and a net, and a stumbling block, euen for a recompense vnto them.
10 Let their eyes be darkened that they see not, and [e] bowe downe their backe alwaies.
11 I demaunde then, Haue they stumbled, that they [f] should fal? God forbid: but through their fall saluation commeth vnto the Gentiles, to [g] prouoke them to follow them.
12 Wherefore if the fall of them be the riches of the world, & the diminishing of them the [h] riches of the Gentiles, how much more shal their abundance be?
13 For in that I speake to you Gentiles, in as much as I am the [i] Apostle of the Gentiles, I magnifie mine office,
14 To trie if by any meanes I might [i] prouoke them of my flesh to follow them, and might saue some of them.
15 For if the casting away of them be ȳ reconciling of the world, what shal the receiuing be but * life from the dead?
16 For if [l] the first frutes be holy, so is ȳ whole lump: and if the [m] roote be holy, so are the branches.
17 And though some of the branches be broken of, and thou being a wilde olive tree, wast graft in [n] for them, and made partaker of the roote, and fatnes of the [n] olive tree,
18 Boast not thy selfe against the branches: & if thou boast thy selfe, thou bearest not the roote, but the roote thee.
19 Thou wilt say then, The branches are broken of, that I might be graft in.
20 Well: through vnbelief they are broken of, and thou standest by faith: be not high minded, but [o] feare.
21 For if God spared not the naturall branches, take heede, lest he also spare not thee.
22 [p] Behold therefore the bountifulnes, and seueritie of God: towarde them which haue fallen, seueritie: but toward thee, bountifulnes, if thou continue in his bountifulnes: or els thou shalt also be cut of.
23 And they also, if they abyde not still in vnbelief, shalbe graffed in: for God is able to graffe them in againe.
24 For if ȳ wast cut out of the olive tree, which was wild by nature, and wast graffed contrarie to nature in a right olive tree, howe much more shall they that are by nature, be graffed in their owne olive tree?

Isa.6.9.mat.13.
14.ioh 12.40.
act.28 26.
[a]*Or, iru king.*
Psal.69.22.
d Christ by the mouth of the prophet, wisheth that which came vpon the Iewes, that is, that as birdes are taken where as they thinke to find e foode, so the law which the Iewes of a blinde zeale preferred to the Gospell thinking to haue saluation by it,
f sholde turne to their destrucțiõ.
e Take from thé thy grace and strength.
f Without hope to be restored,
g The Iews to follow the Gentiles.
h In that the Gentiles haue the knowledge of the Gospel.
i That they might be ielous ouer Christ against the Gentiles, & so to be more feruent in loue towarde Christ then the Gentiles.
k The Iewes now remaine, as it were, in death for lacke of the Gospel: but whẽ both they and ȳ Gentiles shall imbrace Christ, the world shalbe restored to a newe life.
l Abraham was not onely sanctified, but his seede also which neglected not the promise.
m Meaning Abraham.
[o]*Or, in them.*
n That is, the Church of the Israelites.
o Be carefull: worship God, & trust in his promise.
p He speaketh of the Iewes and Gentiles in generall.

2 And elected before all beginning.
b He talked with God not that he should punishe Israel, but yet lamented their falthood and so his wordes made against them.
1.*King.19.10.*
1.*King.19.18.*
c Meaning an infinite number.
[n]*Or, free election.*

q Meaning stubburnes & indurationagainst Gods word.
r He sheweth that the time shall come that the whole nation of the Iewes, though not euery one particularly, shal be ioyned to ye church of Christ.
Isa.59.20.
Isa.27.9.
iere.31.33.34.
he.8.8.&10.16,17
s To whom God giueth his Spirit of adoption, and whome he calleth effectually, he cannot perish: for Gods eternal counsell neuer changeth.
t *Or, that by your mercie.*
u That is, both Iewes & Gentils
Isa.40.13.
wisd.9.13.
1.cor,2.16.
u He reproueth the rashnesse of men which murmure against the iudgementes of Gods works:
x That is, prouoked him by his good
y All things are created and preserued of God to set forth his glorie.

25 For I would not, brethren, that ye
should be ignorant of this secret (lest ye
should be arrogant in your selues) that
partly q obstinacie is come to Israel,
vntill the fulnesse of the Gentiles be
come in.
26 And so r all Israel shalbe saued, as it
is written, * The deliuerer shall come
out of Sion, and shal turne away the
vngodlines from Iacob.
27 And this is my couenant to them,
* When I shal take away their sinnes.
28 As concerning the Gospell, they are
enemies for your sakes: but as touchyng the election, they are beloued for
the fathers sakes.
29 For the s gifteſ and calling of God
are without repentance.
30 For euen as ye in time past haue not
beleeued God, yet haue now obtained
mercy thyough their vnbeliefe,
31 Euen so now haue they not beleeued
t by the mercy shewed vnto you, that
they also may obtaine mercy.
32 For God hath shut vp u all in vnbe-
liefe, that he might haue mercy on all.
33 O the depenes of the riches, both of
the wisedome, & knowledge of God!
howe vnsearcheable are his iudge-
ments, & his wayes past finding out!
34 * For u who hath knowen the minde
of ye Lord? or who was his counseller?
35 Or who hath x giuen vnto him first,
and he shalbe recompensed?
36 For of y him, & thyough him, & for
him are all thyngs: to him be glory for
euer. Amen.

CHAP. XII.

The conuersation, loue and workes of such as beleeue in Christ. 19 Not to seeke vnrenenge.

1 I Beseech you therefore, brethren, by
the mercies of God, that ye giue
vp your bodies a a liuing sacrifice,
holy, acceptable vnto God, which is
your b reasonable seruing of God.
2 And facion not your selues like vnto
this worlde, but be ye changed by the
renewing of your minde, that ye may
* proue what is the c good will of God,
and acceptable, and perfect.
3 For I say thyough the grace that is gi-
uen vnto me, to euery one that is a-
mong you, that no mã presume to vn-
derstande aboue that which is meete
to vnderstande, but that he d vnder-
stand according to e sobrietie, as God
hath dealt to euery man the* mea-
sure of faith.
4 For as we haue many members in
one bodie, and al members haue not
one office,
5 So we being many are one body in
Christ, and euery one, one anothers
members.
6 * Seeing then that we haue gifts that
are diuers, according to the grace that
is giuen vnto vs, whether we haue
f prophecie, let vs prophecie according
to the proportion of g faith:
7 Or an office, let vs wayt on the office: or
he that teacheth, on teaching:
8 Or he that exhorteth, on exhortation:
he ye h distributeth, let him do it * with
simplicitie: he that ruleth, with dili-
gence: he that i sheweth mercie, with
* chearefulnesse.
9 Let loue be without dissimulation.
* Abhorre that which is euill, & cleaue
vnto that which is good.
10 * Be affectioned to loue one another
with brotherly loue. In giuing ho-
nour, go one before another,
11 Not slothful to do seruice: feruent in
spirit: seruing * the Lord,
12 Reioycing in hope, patient in tribu-
lation, * continuing in prayer,
13 * Distributing vnto the necessities of
the Saintes: * giuing your selues to
hospitalitie.
14 * Blesse them which persecute you:
blesse, I say, and curse not.
15 Reioyce with them that reioyce, and
weepe with them that weepe.
16 Be of like affection one towardes a-
nother: be not hie minded: but make
your selues equal to them of the lower
sort: * be not wise in k your selues.
17 * Recompense to no mã euil for euil:
l procure thynges honest in the sight of
all men.
18 * If it be possible, as much as in you
is, haue peace with all men.
19 Dearely beloued, * auenge not your
selues, but giue place vnto wrath: for
it is written, * Vengeance is mine: I
will repay, saith the Lord.
20 * Therefore, if thine enemie hunger,
feede him: if he thirst, giue him drinke:
for in so doing, p thalt heape m coales
of fire on his head.
21 Be not ouercome of euill, but ouer-
come euil with goodnes.

a In steade of deadbeasts, liuely sacrifice: in steade of the blood of beastes which was but a shadowe, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines & charitie.
b That is, true, lawfull & spirituall. 1.pet.2.5.
Ephe.5.17.
1.thess.4.1,3.
c Whatsoeuer is not agreable to Gods will, is euil, displeasant and vnperfect.
d Two things are required, if we will iudge soberly of Gods gifts in vs: the one, that we do not arrogate to our selues ye which we haue not: next, that we boast not of the gifts, but reuerently vse them to Gods honour.
e That is, soberly, not neglecting Gods gifts, but vsing them to his glorie.
1.Cor.12.11.
ephe.4.7.
f By prophecying here he meaneth preaching & teaching, & by office or ministerie, al such offices, as apperteine to ye Church, as Elders, Deacõs, &c
g By faith he meaneth the knowledge of God in Christ, with ye gifteſ of the holy Ghost.
h Of these officers some are Deacons, some gouernours, some keepe the poore,
Mat.6.2.
i He meaneth the which were appointed to looke vnto the poore, as for the most parte were the widowes,
Act.6.1.
1.tim.5.9.
2.Cor.9.7.
Amos.5.15.
Ephe.4.2.
1.pet.2.17.
hebr.13.1.
l *Or, the time.*
Luke.18.1.
1.Cor.16.1.
Heb.13.2.
1.pet.4.9.
Mat.5.44.
Prou.3.7.
isa.5.21.
k That is, in your own cõceit
Pro.20.22.
mat.5.39.
1.pet.3.9.
1.cor.6.7.
l Liue so honestly & godly that no mã can find fault with you,
Hebr.12.14. *Ecclus.28.1.* *mat.5.39.* *Deut.32.35.* *hebr.10.30.*
Prou.25.21,22.
m For eyther thou shalt winne him with thy benefite, or else his conscience shall beare him witnesse ye Gods burning wrath hãgeth ouer him.

CHAP. XIII.

1 *The obedience to the Rulers.* 4 *VVhy they haue the sword.* 8 *Charitie ought to measure all our doings.* 11 *An exhortation to innocencie and puritie of life.*

1 LEt* euery soule be subiect vnto
the higher powers: for there is no
power but of God: & the powers
that be, are ordeined of God.
2 Whosoeuer therefore resisteth the po-
wer, resisteth the ordinance of God: &
they that resist, shall receiue to them
selues a iudgement.
3 For Princes are not to be feared for
good

VVisd.6.3.tit.3.1.
1.pet.2.13,14.
a Not onely the punishment of the iudges, but also the vengeance of God.

[a] *Greeke, a reuenger with wrath.*
b For no priuate mã can conténe that gouernmẽt which God hath appointed, without the breache of his cõscience: & here he speaketh of ciuil magistrates: so that antichrist & his cãnot wrest this place to establish their tyrannie ouer the cõscience.
c That is, to defend the good, & to punish ỹ euil. *Mat.22.21.*
d He meaneth onely the second table. *Exod.20.14. deut.5.18. Leuit.19.18. mat,22.39. gal.5.14. iam.2.8. 1.Tim.1.5.*
e Before we beleeued, it had bene in vaine to tell vs these things: but now seeing our saluation is neere, let vs take heede ỹ we neglect not this occasion.
f That is honest maners & godly. *Luke.21.34.*
[a] *Or, riote. Gal.5.16. 1.pet.2.11.*

good works, but for euil. Wilt ỹ then be without feare of the power? do wel: so shalt thou haue praise of the same.
4 For he is the minister of God for thy wealth: but if thou do euil, feare: for he beareth not the sword for nought: for he is the minister of God [a] to take vengeance on him that doeth euil.
5 Wherefore ye must be subiect, not because of wrath onely, but also for [b] conscience sake.
6 For, for this cause pe pay also tribute: for they are Gods ministers, applying them selues for the same [c] thing.
7 Giue to al men therfore their duetie: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whõ feare: honour, to whom ye owe honor.
8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the [d] Lawe.
9 For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: & if there be any other cõmaũdement, it is briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe.
10 Loue doeth not euil to his neighbour: therfore is loue ỹ *fulfilling of ỹ Lawe.
11 And that, considering the season, that it is now time that we should arise frõ sleepe: for now is our saluation [e] nerer, then when we beleeued it.
12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenes, and let vs put on the [f] armour of light,
13 So that we walke honestly, as in the day: not in *gluttonie, & drunkennes, neither in chambering & wantonnes, not in strife and enuying:
14 * But put ye on the Loide IESVS Christ, and take no thought for the flesh, to fulfill the lusts of it.

CHAP. XIIII.

1 *The weake ought not to be despised.* 10 *Nomã should offend anothers conscience,* 15 *But one to support another in charitie and faith.*

1 HIm that is weake in the [a] faith, receiue vnto you, but not [b] for controuersies of disputations.
2 One beleeueth that he may eate of all things: and another, which is weake, eateth herbes.
3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.
4 * Who art thou that condemnest another mans seruant? he standeth or falleth to his owne [c] master: yea, he shall be established: for God is able to make him stand.
5 This man esteemeth one day aboue another day, & another man counteth euery day alike: let euery man be [d] fully

perswaded in his minde.
6 He that [e] obseruedh the day, obseruedh it to the [f] Loid: & he that obseruedh not the day, obseruedh it not to the Loide. He that eateth, eateth to the Loide: for he giueth God thankes: & he that [g] eateth not, [h] eateth not to the Loid, and giueth God thankes.
7 For none of vs liueth [i] to him selfe, neither doeth any die to him selfe.
8 For whether we liue, we liue vnto ỹ Loide: or whether we die, we die vnto the Loid: whether we liue therefore, or die, we are the Loides.
9 For Christ therfore died & rose againe, & reuiued, that he might be Loid both of the dead and the quicke.
10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * for we shall all appeare before the iudgement seate of Christ.
11 For it is written, * I [k] liue, saith the Loid, & euery knee shal bow to me, & all tongues shal [l] confesse vnto God.
12 So then euery one of vs shall giue accounts of him self to God.
13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.
14 [m] I knowe, and am perswaded through the Loid Iesus, ỹ there is nothing vncleane of it self: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.
15 But if thy brother be grieued for the meate, now walkest thou not charitably: * destroy not him with thy meat, for whom Christ dyed.
16 Cause not your [n] commoditie to bee euil spoken of.
17 For the [o] kingdome of God is not meate nor drinke, but right eousnes, & peace, and ioy in the holy Ghost.
18 For whosoeuer [p] in these things seruneth Christ, is acceptable vnto God, & is approued of men.
19 Let vs then follow those things which concerne peace, & wherewith one may edifie another.
20 Destroy not the worke of God for meates sake: * all things in deede are pure: but it is euill for the man which eateth with offence.
21 * It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offeded, or made weake.
22 Hast thou [q] fayth? haue it with thy selfe before God: blessed is he that [r] cõdemneth not him selfe in that thing which he alloweth.

[b] Left he should depart eyther more ignorant then he came, or els with a greater scrupule of conscience. *Iam.4.12.*
c It is the Lords matter, and not thine.
d We must be assured in our conscience by Gods word in al things ỹ we do: that if we be strong, we may know what is our libertie: & if we be weake, we may learne to profit dayly.
e That counteth one day more holy then another.
f Who iudgeth whether he doth wel or no.
g Because he thinketh ỹ meats vncleane by the lawe.
h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in ỹ lawe they were not: next, ỹ he reproueth not ỹ condẽning of the act, but of the persõs: thirdly, that he meaneth not ỹ stubburne & malicious, whom he calleth dogs and cõcision, but the weake and infirme, to whom as yet God had not reueiled the perfect libertie.
i Both our life & death ought to profite our brother. *2.Cor.5.10. Isa.45.23. phil.2.10.*
k This othe particularly appertaineth to God, who is the true life of himselfe, and giueth it to all others.
l And acknowledge me for their God.
m He preuẽteth the obiection which the Christians might vse. *1.Cor.8.11.*
n Which is the benefit of Christian libertie, by abusing whereof ye cause ỹ weaklings to blaspheme the Gospell which might seeme to Gods wil, and the doctrine of the lawe.
o God wil not reigne ouer his by such obseruations.
p In peace and righteousnesse. *Tit.1.15. 1.Cor.8.13.*
q Fayth here is taken for a ful persuasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verse.
r Which hath none euil remorse of conscience in his doing.

23 For he ye douteth, is condemned if he
eate, because he eateth not of faith: and
whatsoeuer is not of [f] faith, is sinne.

CHAP. XV.

1 *Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the onely mercy of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 And requireth the same of them.*

1 WE which are strong, ought to
beare ye infirmities of ye weake,
and not to please our selues.
2 Therefore let euery man please his
neighbour in that that is good to [a] edi-
fication.
3 For Christ also would not please him-
self, but as it is written,* The rebukes
of them which rebuke thee, fel [b] on me.
4 For whatsoeuer thinges are written
aforetime, are witte for our learning,
that we through patience, & comfort of
the Scriptures might haue hope.
5 Now the God of [c] patience and con-
solation giue pon that ye be *like mind-
ed one towardes another, according
to Christ Iesus,
6 That ye with one minde, and with one
mouth may praise God, euen the Fa-
ther of our Lord Iesus Christ.
7 Wherefore receiue ye one another, as
Christ also receiued vs to the [d] glory
of God.
8 Now I say, that Iesus Christ was a
[e] minister of the circumcision, for the
[f] trueth of God, to confirme the promi-
ses made vnto the fathers.
9 And let the Gentiles praise God for
his mercy, as it is written, * For this
cause I will confesse thee among the
Gentiles, and sing vnto thy Name.
10 And againe he saith, * Reioyce, ye Gē-
tiles with his people.
11 And again, * Praise the Lord, all ye
Gentiles, and laude ye him, all people
together.
12 And again Esaias saith, * There shal-
be a roote of Iesse, & [g] he that shall rise
to reigne ouer [h] the Gentiles, in him
shal the Gentiles trust.
13 Now the God of hope fil pon with al
ioy, & peace in beleeuing, that ye may
abound in hope, through the power of
the holy Ghost.
14 And I my self also am perswaded of
pon, my brethren, that ye also are ful of
goodnes, & filled with al knowledge, &
are able to admonish one another.
15 Neuertheless brethren, I haue some-
what boldly after a sort written vnto
pon, as one that putteth pon in re-
membrance, through the grace that is
giuen me of God,
16 That I should be the minister of Je-
sus Christ toward the Gentiles, mini-
string ye Gospel of God, ye the offering
up of the Gētiles might be acceptable
being sanctified by the holy Ghost.
17 I haue therefore whereof I may re-
ioyce in Christ Iesus in those thinges
which pertaine to God.
18 For I dare not [k] speake of any thing,
which Christ hath not wrought by me,
to make the Gentiles obedient in word
and deede,
19 With the power of signes and won-
ders, by the power of the spirit of God:
so that from Ierusalem, and round a-
bout vnto Illyricum, I haue caused to
abound the Gospel of Christ.
20 Yea, so I enforced my self to preach
the Gospel, not where Christ was na-
med, lest I should haue built on ano-
ther mans foundation.
21 But as it is written,* To whom he
was not spoken of, they shal see him, &
they ye heard not, shal vnderstand him.
22 Therefore also I haue bene * oft let
to come vnto pon.
23 But now seeing I haue no more
place in these quarters, and also haue
* bene desirous many yeeres agone to
come vnto pon,
24 When I shall take my iourney into
Spaine, I wil come to pon: for I trust
to see pon in my iourney, and to be
brought on my way thitherward by
pon, after that I haue bene somewhat
filled with your company.
25 But now go I to Ierusalem, to [l] mi-
nister vnto the Saints.
26 For it hath pleased them of Macedo-
nia & Achaia, to make a certaine distri-
bution vnto the poore Saintes which
are at Ierusalem.
27 For it hath pleased them, and their
detters are they: * for if the Gentiles
be made partakers of their spirituall
things, their duetie is also to minister
vnto them in carnal things.
28 When I haue therefore perfourmed
this, & haue [m] sealed them this [n] frute,
I wil passe by pon into Spaine.
29 * And I know when I come, that I
shall come to pon with * abundance of
the blessing of the Gospel of Christ.
30 Also brethren I beseeche pon for our
Lord Iesus Christes sake, & for the loue
of ye spirit, that ye * would striue with
me by prayers to God for me,
31 That I may be deliuered from them
which are disobedient in Iudea, & ye my
seruice which I haue to do at Ierusa-
lem, may be accepted of the Saintes,
32 That I may come vnto pon with ioy
by the wil of God, and may with pon
be refreshed.
33 Thus the * God of peace be with pon
all. Amen.

CHAP. XVI.

1 *After many recommendations, 17 He admonisheth them to beware offa se brethren and to be circumspect. 20 He prayeth for them, & giueth thankes to God.*

1 I Commend vnto pon Phebe our si-
ster which is a seruāt of the Church
of Cenchrea,

2 That

f Meaning, of a right conscience

a To edifie, signifieth to do al manner duties to our neighbor, either to bring him to Christ, or if he be wōne, that he may grow from faith to fayth: for the faithfull are called the tēple of God wher in he is resident by his holy spirit, & these faithful are ye stones of the new Ierusalem: that is, the vniuersal church Isa. 54. Reu. 21. of ye which building Christ is ye chiefe corner stone, Ephe. 2. 20

Psal. 69. 9.

b I did so beare them, as if they had bene done to me and not to my Father.

c Which is the author of patience.

1. Cor. 1. 10. Phil. 3. 16. & 4. 3.

d To make vs partakers of Gods glorie.

e First to gather the Iewes, and then the Gentils, that both might be made one flocke.

f That God might be known en true.

Psal. 18. 49. 2. sam. 22. 50. Deut. 32. 43. Psal. 117. 1. Isa. 11. 10.

g Which is Christ who did spring as a yong bud out of the dry & dead root.

h Then seeing he tooke both the Iewes and Gentiles to his Fathers glorie, they ought by his example to loue together.

i The minister offreth vp the people to God by the Gospel.

k God gaue him such ample occasions to set foorth his excellent workes ye had done by him that the Apostle need not to seek any other thing to boast vpon.

Isa. 52. 15.

Chap. 1. 13. 1. thess. 2. 17, 18.

Chap. 1. 10.

l Which was to carie the almes.

1. Cor. 9. 11.

m I shall faythfully leaue it with them, and as it were sealed most surely.

n Almes is the frute of faith and charitie.

Chap. 1. 11.

o His comming shall be profitable vnto them: for god wil giue him abundant knowledge of diuine mysteries to communicate vnto them.

2. Cor. 1. 11.

p He feared lest slāderous tōgues wold haue made his message eyther odious, or lesse acceptable.

Isa. 9. 6.

2 That ye receiue her in the Loyde, as it becommeth Sainctes, and that ye assist her in whatsoeuer busines she nedeth of your aide: for she hath geuen hospitalitie vnto many, and to me also.
3 Greete * Priscilla and Aquila my fellowe helpers in Christ Iesus.
4 (Which haue for my life layde downe their owne necke. Vnto whom not I onely gaue thanks, but also al [h] Churches of the Gentiles.)
5 Likewise greete the Churche that is in their house. Salute my beloued Epenetus, which is the [a] first frutes of [b] Achaia in Christ.
6 Greete Marie which bestowed much labour on vs.
7 Salute Andronicus & Iunia my cousins & felowe prisoners, which are notable among the Apostles, and [b] were in Christ before me.
8 Greete Amplias my beloued in the Loyde.
9 Salute Vrbanus our fellow helper in Christ, and Stachys my beloued.
10 Salute Apelles approued in Christ. Salute them which are of Aristobulus friends.
11 Salute Herodion my kinsman. Greet them which are of the friendes of Narcissus which are in the Loyd.
12 Salute Tryphena & Tryphosa, which women labour in the Loyde. Salute the beloued Persis, which woman hath laboured much in the Loyd.
13 Salute Rufus chosen in the Loyd, and his mother and mine.
14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Hercurius, & the brethren which are with them.
15 Salute Philologus and Iulias, Nereas, & his sister, and Olympas, and al the Saints which are with them.
16 Salute one an other with an * holy kisse. The churches of Christ salute you.

*Act.18.2.

a The first which was consecrated to the Lord by imbracing the Gospell.
[b] Or, Asia.
b They were grafted in Christ by faith afore I was called, and were wel esteemed of the Apostles, and of the churches.

*1.Cor.16.20.
2.cor.13.12.
1.pet.5.14.

17 ¶ Now I beseech you brethren, mark the diligently which cause division and offences, cõtrary to the doctrine which ye haue learned, and * auoid them.
18 For they that are such, serue not the Loyd Iesus Christ, but their own [d] belies, and with [e] faire speach & flattering deceiue the hearts of the simple.
19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.
20 The God of peace shal treade Satan vnder your feete shortly. The grace of our Loyd Iesus Christ be with you.
21 *Timotheus my companion, & Lucius and Iason, and Sosipater my kinsmen, salute you.
22 I Tertius, which wrote out this Epistle, salute you in the Loyd.
23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus [h] Chãberlaine of [f] the citie saluteth you, and Quartus a brother.
24 The grace of our Loyd Iesus Christe be with you all. Amen.
25 * To him nowe that is of power to establish you according to my Gospell, and preaching of Iesus Christ,* by the reuelation of the mysterie, which was kept secret since the world began:
26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the euerlasting God for the obedience of faith)
27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

e This was a signe of amitie among [g] Iewes, which he willeth to be holy, [g] is, that it come from a minde ful of godly charitie.
2.Iohn.10.
d These be markes to know [g] false apostles by.
e The worde signifieth him that promiseth much and performeth nothing, who seemeth also to speake for thy profite, but doeth nothing lesse.
Act.16.1.
phil.2.19.
[h] Or, receiuer.
f Corinthus.
Ephe.3.20.
Ephe.3.9.
col.1.26.
2.tim.1.9.
tit.1.2.
1.pet.1.20.
g Both as touching the doctrine of the gospell, and also the calling of the Gentiles.

Written to the Romanes from Corinthus and sent by Phebe, seruant of the Church, which is at Cenchrea.

THE FIRST EPISTLE OF PAVL to the Corinthians.

THE ARGVMENT.

After that S. Paul had preached at Corinthus a yere & an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, & affectat eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospell. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies & ceremonies they fell to false doctrine and heresies, calling into dout the resurrection from the dead, one of the chiefest points of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie & pride, and exhorteth them to concord & humilitie, setting before their eyes the spiritual vertue, and heauenly wisdome of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but only to God, whose seruants they are, & haue receiued charge to edifie his Church: wherein S. Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heed that they be not polluted with vaine doctrine, seing they are the Temple of God. And as for those which douted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glory, neither yet how he might liue, but onely the glory of Christ: which thing at his

comming he would declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, and therefore suffered most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before infidels, fornication, & such like, to the great slander of the Gospel. This done, he answereth to certeine points of the Corinthians letter, as touching single life, duetie of mariage, of discorde and dissension among the married, of virginitie, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindred, and their consciences wounded, which thing rather then he would do, he would neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfwill was the cause of those great euils, he admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lordes supper, the abuse of the spiritual gifts, which God hath giuen to maintaine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to persuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

2 He praiseth the great graces of God shewed toward them, 10 Exhorting them to concord & humilitie. 19 He beateth downe all pride, and wisdome which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisdome of the worlde.

1 PAul called to be an Apostle of IESVS CHRIST, through the wil of God, and our brother Sosthenes,
2 Vnto p̃ Church of God which is at Corinthus, to them that are [a] sanctified in Christ Iesus, [b] Saints by calling, * with al that [c] call on the Name of the Lord Iesus Christ in euery place, both their Lorde, and ours:
3 Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.
4 I thanke my God alwayes on your behalfe for the [d] grace of God, which is giuen you in Iesus Christ,
5 * That in all things ye are made riche [e] in him, in [f] al kind of speach, and in al knowledge:
6 As the testimonie of Iesus Christ hath bene confirmed in you:
7 So that ye are not destitute of any gift: * waiting for the appearing of our Lord Iesus Christ.
8 * Who shal also confirme you vnto the end, that ye may be [g] blamelesse in the day of our Lord Iesus Christ.
9 * God is faithful, by whom ye are called vnto the felowship of his Sonne Iesus Christ our Lord.
10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, * that ye al [h] speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement.
11 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of [i] Cloe, that there are cõtentions among you.
12 Nowe this I saye, that euery one of you sayth, I am Pauls, and I am * Apollos, and I am Cephas, and I am Christes.
13 Is Christ deuided? was Paul crucified for you? either were ye baptized [k] into the name of Paul?
14 I thanke God, that I baptized none of you, but * Crispus, and [l] Gaius,
15 Lest any should saye, that I had baptized into mine owne name.
16 I baptized also the houshold of Stephanas: furthermore knowe I not, whether I baptized any other.
17 For Christ sent me not to [m] baptize, but to preach the Gospell, not with * [n] wisdome of wordes, [o] lest p̃ crosse of Christ should be made of none effect.
18 For the preaching of the crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the * power of God.
19 For it is written, I * will destroy the wisdome of the wise, & will cast away the vnderstanding of the pruident.
20 Where is the wise? where is the [p] Scribe? where is the disputer of this world? hath not God made the wisedome of this world foolishnes?
21 For seeing the world by wisedome knew not God in the wisdom of God, it pleased God by p̃ foolishnes of preaching to saue them that beleeue:
22 Seeing also that the Iewes require a * signe, and the Grecians seeke after wisedome.

a Whome God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. *Rom.1.7. ephe.1.1. col.1.22. 2.tim.1.9. tit.2.3.*
b Made holy by the free mercie and calling of God. *2.Tim.2.23.*
c Which is to acknowledge him to be verie God, to worship him, and seeke vnto him for helpe.
d For al the benefites which ye haue receiued by the Gospel. *Col.1.10 & 2.7.*
e As members of the same body which communicate with their head. f He commendeth those gifts in them, whose abuse after he doth reproue, as eloquence, philosophie, and their knowledge of Gods word. *Philipp.3.20. tit.2.13: 1.Thes.3.13. & 5.23.* g For there is no condemnation to them that are grafted in Christ Iesus. *Psal.138.8. 1.thess.5.24. Rom.15.5. philip.3.16.*
h Disagreeing in words ingendreth dissension of minde, where of proceedeth repugnancie of iudgement, which is ỹ mother of schisme and heresie.
i Which was a vertuous womã and zealous of Gods glorie, and sought the quietnesse of the Church. *Act.18.24.*
k Reade the annotation, Act. 3.16. *Act.18.8.*
l This Gaius was Pauls hoste, in whose house also the Church was at Corinthus, Rom.16.23. there was yet another so called, which was of Derbe, & followed Paul, Act. 20.4.
m That is, chiefly & peculiarly. *Chap.2.13. gal 5.4. 2.pet.1.16.*
n As rhetorick, or arte oratorie.
o When men should attribute vnto eloquence, which onely belonged to the power of God. *Rom.1.16. Isa.29.14.*
p That is, the interpreter of the Lawe. q He that is so subtill in discussing questions? and herein Paul reproueth euen the best learned, as though not one of them couldc perceiue by his owne wisedome this mysterie of Christ reuealed in the Gospel. *Mat.12.38.*

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, & vnto the Grecians, foolishnes.
24 But vnto them which are called, both of the Iewes and Grecians we preach Christ, the power of God, and the wisdome of God.
25 For the [r] foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.
26 For beethe[r], you see your calling, how that not many wise men [t] after [p] flesh, not many mightie, not many noble are called.
27 But God hath chose [p] foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mightie things.
28 And vile things of the world & things which are despised, hath God chosen, & things [v] which are not, to bring to nought things [u] that are,
29 That no [x] flesh should reioyce in his presence.
30 But ye are of him in Christ Iesus, who of God is made vnto vs * wisdome & righteousnes, and sanctification, and redemption,
31 That, according as it is written, * He that reioyceth, [y] let him reioyce in the Lorde.

r He speaketh in the person of the wicked, who contrary to their cõscience rather attribute these things to God, then acknowledge their owne follie & weakenesse.
s According as the world termeth wise men.
t Which are in mans iudgement almost nothing, but taken for abiectes & castaways.
u Esteemed and in reputation.
x Thus he calleth man in contempt, & to beat downe his arrogancie. *Iere.23.5.6.*
Iere.9.24.2.cor.10.17.
y That is, attribute all things to God with thankesgiuing.

CHAP. II.

1 He putteth for example his maner of preaching, which was according to the tenor of the Gospell. 8 Which Gospel was contemptible and hid to the carnal, 10 And againe honourable and manifest to the spirituall.

1 AND I, brethren, when I came to you, came not with * excellency of wordes, or of wisdome, shewing vnto you the [a] testimonie of God.
2 For I estemed not to know any thing among you, saue Iesus Christ, & him crucified.
3 * And I was among you in [b] weakenes, & in feare, and in much trembling.
4 Neither stoode my word, and my preaching in the * enticing speache of mans wisdome, but in plaine euidence of [c] the Spirit and of power,
5 That your fayth should not be in the wisdome of men, but in the power of God.
6 And we speake wisdome among them that are [c] perfect: not the wisdome of this world, neyther of the [d] princes of this world, which come to nought.
7 But we speake the wisdome of God in a mystery, euen [p] hid wisdome, which God had determined before the world, vnto our glorie.

Chap.1.17.
Or, mysterie.
a That is, the Gospell, where by God doeth manifest himself to the world, or whereof God is the author, and witnes.
Or, I thought nothing worthie to be knowne.
Act.18.1.
b Herein appeareth his great modestie, who was not glorious but abiect & humble, not full of vaine boastings and arrogancie, but with feare and trembling set forth the mightie power of God. *Chap.1.17. 2.pet.1.16.* *Or, heauenly, or diuine.* c They whose vnderstandings are illuminate by fayth, acknowledge this wisdome, which the world calleth follie. d The wordes is here taken for them, whom either for wisdome, riches or power, men most esteeme.

8 Which * none of the princes of this worlde hath knowen: for had they knowen it, they would not haue crucified the [e] Lord of glorie.
9 But as it is written, * The thinges which eye hath not seene, neither eare hath heard, neither [g] came into mans heart, are, which God hath prepared for them that loue him.
10 But God hath reuealed them vnto vs by his Spirit: for the Spirit [h] searcheth all things, yea, the deepe thinges of God.
11 For what man knoweth the thinges of a man, saue [p] spirit [i] of a man, which is in him? euen so the thinges of God knoweth no man, but the Spirite of God.
12 Nowe we haue [k] receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the [l] thinges that are guen to vs of God.
13 Which thinges also we speake, not in the * wordes which mans wisdome teacheth, but which the holy Ghost teacheth, comparing [m] spirituall thinges with spirituall thinges.
14 But the [n] naturall mã perceiueth not the things of the Spirit of God: for they are foolishnes vnto him: neither can he know them, because they are spirituallp discerned.
15 But he that is * spirituall, discerneth all things: yet he him selfe is [o] iudged of no man.
16 * For who hath knowen the minde of the Lord, that hee might instruct him? but we haue the [p] minde of Christ.

e That is, verie fewe.
f He calleth Iesus the mightie God, ful of true glorie and maiestie, whom Dauid also calleth the King of glory, Psal.24.7.& Steuen nameth him the God of glorie, Act.7.2. and hereby appeareth the diuinitie of Christ, & coniunction of two natures in one person. *Isa.64.4.*
g Man is not able to thinke Gods prouidẽce towards his.
h For he is one God with the Father and the Sonne.
i Mans minde, which vnderstãdeth & iudgeth.
k We are not moued with that Spirit, which teacheth things wherewith the worlde is delited, and which men vnderstand by nature. l All the benefites of God in Iesus Christ. *Chap.1.17. 2.pet.1.16.* m As that which we teache is spirituall, so our kinde of teaching must be spirituall, that the wordes may agree with the matter. n Whose knowledge and iudgement is not cleared by Gods spirit. *Prou 27.19.* o God is not subiect to the iudgement of man. *Isa. 40.13. wisd. 9.13. rom.11.34.* p That is, Christes Spirite, Iohn.16.13. rom.8.9.

CHAP. III.

3 Paul rebuketh the sectes and authours thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the fundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

1 AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnal, euen as vnto [a] babes in Christ.
2 I gaue you milke to drinke, and not meate: for ye were not yet able to beare it, neither yet now are ye able.
3 For ye are yet carnall: for where as there is among you enuying, & strife, & diuisions, are ye not carnall, and walke as men?
4 For when one saith, I am Pauls, & another, I am Apollos, are ye not carnall?
5 Who is Paul then? & who is Apollos,

a Being ingrafted in Christ by faith, we begin to mooue by his Spirit, and as we profite in faith, we grow vp to a ripe age. And here let him take heede that teacheth, least for milke he giue poyson: for milke and strong meat in effect are one, but only differ in maner and

b He chargeth them with two faultes: the one, that they attributed to much to the ministers, and the other, that they preferred one minister to another. *Psal.62.12.*

gal.6.5.

c So made by his grace.

d He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.

e Or the time: which is, when the light of the truth shal expell the darknes of ignorance, then the curious ostentation of mans wisedome shall be brought to nought.

f By the tryall of Gods Spirit.

g Both his labor and reward.

h He reproueth them not as false apostles, but as curious teachers of humain sciences, as they which lothing at the simplicitie of Gods word, preach philosophical speculations.

i As touching his life, if he holde fast f fundation. *Chap.6.19.*

2.cor.6 16.

Iob 5.13.

k When they themselues are entangled in the same snares, which they laid for others.

Psal.94.11.

but p̄ ministers by whom ye beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watred, but God gaue the encrease.

7 So then, neither is he that planteth, any thing, neither he that watreth, but God that giueth the encrease.

8 And he that planteth, & he that watreth, are [b] one, * and euery man shall receiue his wages, according to his labour.

9 For we together are Gods [c] labourers: ye are Gods husbandrie, & Gods building.

10 According to p̄ grace of God giuen to me, as a skilfull master builder, I haue laide the fundation, & another buildeth thereon: but let euery man [d] take heede how he buildeth vpon it.

11 For other fundation can no man lay, then that which is layde, which is Iesus Christ.

12 And if any man build on this fundation, gold, siluer, precious stones, timber, hayc, or stubble,

13 Euery mans worke shalbe made manifest: for the [e] day shall declare it, because it shalbe reuealed by the [f] fire: and the fire shal trie euery mans worke of what sort it is.

14 If any mans worke, p̄ he hath builte vpon, abide, he shal receiue wages.

15 If any mans worke burne, he shall [g] lose, but he [h] shalbe [i] safe him selfe: neuertheless yet as it were by the fire.

16 * Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shal God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to be wise in this worlde, let him be a foole, that he may be wise.

19 For the wisedome of this worlde is foolishnes with God: for it is written, * He catcheth the wise [k] in their owne craftines.

20 * And again, The Lord knoweth that the thoughts of the wise be vaine.

21 Therfore let no man [l] reioyce in men: for all things are pours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, euen all are pours,

23 And ye Christs, and Christ Gods.

1 But in God who worketh by his ministers to his
owne glorie and the comfort of his Church.

CHAP. IIII.

1 *After that he had described the office of a true Apostle,* 3 *Seeing they did not acknowledge him such one,* 4 *He appealeth to Gods iudgement,* 7 *Beating downe their glory which hindred them to praise that, which they disprayseed in him.* 16 *Hee sheweth what he requireth on their part, and what they ought to looke for of him at his returne.*

LEt a man so thinke of vs, as of the [a] ministers of Christ, & dispolers of the secretes of God.

2 And as for the rest, it is required of the dispolers, that euery man be found faithfull.

3 * As touching me, I passe verie litle to be iudged of you, or of [a] mans iudgement: no, I iudge [b] mine owne self.

4 For I [c] know nothing by p̄ imp self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lorde come, who will lighten things that are hid in darknes, & make the counsels of the hearts manifest: and then shall euerie man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applyed vnto mine owne selfe and Apollos, for your sakes, that ye might learne [e] by vs, that no man presume aboue that which is written, that one swel not against another for any mans cause.

7 For who [f] separateth thee? & what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

8 Now ye are full: now ye are made riche: ye reigne as kings without vs, & would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gasing stocke vnto the world, and to the Angels, and to men.

10 We are [h] foolis for Christs sake, and ye are wise in Christ: we are weake, and ye strong: ye are honourable, and we are despised.

11 Vnto this houre we both hunger, & thirst, and are naked, and are buffeted, and haue no certeine dwelling place,

12 * And labour, working with our owne handes: we are reuiled, & yet we blesse: we are persecuted, and suffer it.

13 * We are euil spoken of, & we * praye: we are made as the filth of the world, the offskowring of all things, vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousande [m] instructours in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotten you through p̄ Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, & faithful in the Lord, which shal put you in [i] remembrance of my waies in Christ as I teache euerie where in euerie Church.

18 Some are puffed vp as though I would not come to you,

a As it is a thing intolerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete. *Mat.7.1,2.*

"Greeke, mans day

b Whether I haue great gifts or litle, fewe or manie.

c For as I do not knowe, whereby I should take anie occasion of glorie: so I am certeine that before God another maner of iustice is required.

d Concerning mine office. *Mat.7.1.rom.2.1.*

e By our example.

f To wit, from other men and preferreth thee?

g To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwards.

h By this bitter taunting in abiecting him selfe and exalting the Corinthians, he maketh them ashamed of their vaine glorie. *Act.20.34.*

1.thes.2.9.

2.thess.3.8.

Mat.5.44.

luke.23.34.

actes.7.60.

"Or, vse gentle wordes.

"Or, pedagogues and scholemasters.

i Forasmuch as they had so sone forgotten.

19 But

Actes.18.21.& 19.21.
Iam.4.15.
k That is, whatsoeuer giftes we haue receyued of God to this end, ẏ he may reigne amongvs.
l Of the holie Ghost.

19 But I will come to you shortly,* if the Lord will, and will knowe, not the speache of them which are puffed vp, but the power.
20 For the k kingdom of God is not in word, but in l power.
21 What will ye? shal I come vnto you with a rodde, or in loue, and in p̃ spirit of meekenes?

CHAP. V.

1 He reproueth sharpely their negligence in punishing him that had committed incest, 3 Vrgeth them to excommunicate him, 7 To embrace puritie, 9 And flee wickednes.

a Who would thinke that you would suffer that mischief vnpunished, which ẏ most barbarous nations abhorre to speake of: *Leuit.18.8.*
Col.2.5.
b Hauing nowe receiued the Gospel.
c My wil and consent.
d With inuocation of Gods name, as becommeth thé which procure ẏ Lords busines and not their owne.
1. Timot.1.20.
e Which is, to be as an heathen man and publicane.
f Forbeing wounded with shame and sorow, his flesh or olde man shall dye: and the Spirit or new man shal remaine aliue and enioye the victorie in that day when the Lord shall iudge the quicke and dead,
2.Cor.4.18.
1.Pet.4.6.
g Seeing you sefer sich monsterous vices amōg you.
Gal.5.9.
h As euerie man particularly is pure, so ẏ whole Church in general may be pure.
Mat.18.17. 2.thess.3.14.
i But he ment of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to win them to Christ.
k Who to please both parts wold be present at idole seruice, and yet professe the Gospel.
l Vnto whome the ecclesiastical discipline doeth not stretch. m Which are subiect to Gods word, and to the discipline of the Church.

1 I Are ame of you, hauing busines against another, bee iudged vnder a the vniust, and not vnder the Saints?
2 *Do ye not knowe, that the Saintes shal iudge the world? If the world then shalbe iudged by you, are ye vnworthy to iudge the smallest matters?
3 Knowe ye not that we shal iudge the b Angels? how much more things that pertaine to this life?
4 If then ye haue iudgements of things pertaining to this life, c set by them which are d least esteemed in p̃ Church.
5 I speake it to your shame. Is it so p̃ there is not a wise mā among you? no not one, that can iudge betweene his brethren?
6 But a brother goeth to Lawe with a brother, and that vnder the infidels.
7 Nowe therefore there is vtterly e a fault among you, because ye go to lawe one with another: *why rather suffer ye not wrong? why rather suffere ye not harme?
8 * Nay, ye your selues c do wrong, and do harme, and that to your brethren.
9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,
10 Nor thieues, nor couetous, nor drunkards, nor railers, nor extortioners shal inherite the kindome of God.
11 And such were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lorde Iesus, and by the Spirit of our God.
12 ¶ * All f things are lawfull vnto me: but al things are not profitable. I may doe al things, but I will not be brought vnder g the power of any thing.
13 Meates are ordeined for the bellie, and the bellie for the meates: but God shall destroy both it, & them. Now the body is not for h fornication, but for the i Lord, and the Lord for the bodie.
14 And God hath also raised vp p̃ Lord, & * shal raise vs vp by his power.
15 Knowe ye not, that your bodies are the members of Christe? shall I then take the members of Christ, and make them the members of an k harlot? God forbid.
16 Do

13 But God iudgeth the that are without. Put away therefore from among your selues that wicked man.

CHAP. VI.

1 He rebuketh them for going to lawe together before the Heathen. 7 Christians ought rather to suffer. 12 He reproueth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely both in body, and in soule.

a *Or, iudges and magistrates, which are infidels.*
b He calleth thé vniust, whosoeuer are not sanctified in Christ.
1Vi 3.8.
b Who are now apostates & deuils, Mat. 25.41.
c That is, make them iudges.
d If ye so burne with desire to pleade, keepe a court among your selues, and make the least esteemed your iudge: for it is most easie to iudge betwene brethren.
e *Or, impotencie of minde.*
Mat.5.39.
luke.6.29.
rom 12.19.
1.Thess.4.6.
c He doeth not reprene the godly, which with a good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges and desires of reuengeance.
Ephe.5.3.5.
1.tim.1.9,10.
Ephe.2.12.
titus.3.3.
1.pet.4.3.
Chap.10.23.
eccles.37 27.
f Here he speaketh of things in differēt of their nature, and first as touching carnal libertie.
g For we are subiect to those things which we can not want.
h They abused meates, both in that they offended others thereby, & also prouoked their owne lusts to vncleannes.
i God will be Lord both of ẏ soule and body. *Rom.6.5.*
k Wherby he signifieth, that we shal see the glorie of the resurrection of the iust, and also that dignitie and priuiledge whereby we be made the members of Christ.

Gen.2.24. mat.19.5. mar.10.8. ephe.5.31.

16 Do ye not knowe, that he which couplethhim selfe with an harlot, is one bodie? * for two, saith he, shalbe one flesh.
17 But he that is iopned vnto the Lord, is one spirit.
18 Flee fornication: euery sinne that a man doth, is without the bodie: but he that committeth fornication, sinneth against his [1] owne bodie.
19 Knowe ye not, that * your body is ꝑ temple of the holy Ghost, which is in you, whome ye haue of God: & ye are not your owne.
20 * For ye are bought for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certeine questions, which the Corinthians desired to knowe, 2 As of single life, 3 Of the duetie of marriage, 11 Of discordes and dissension in mariage, 13 Of mariage betweene the faithfull and vnfaithfull. 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And second mariage.

1 NOw concerning ꝑ things where of ye wrote vnto me, It were [a] good for a man not to touch a woman.
2 Neuertheleſſe, to auoide fornicatiõ, let [b] euery man haue his wife, & let euery woman haue her owne husbande.
3 * Let the husbande giue vnto the wife [c] due benevolence, and likewise also the wife vnto the husband.
4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.
5 Defraude not one another, except it be with consent for a time, ꝑ ye may give your selues to fasting and prayer, and againe come together that Satan tempt you not for your incontinencie.
6 But I speake this by permission, [d] not by commaundement.
7 For I would that al men were euen as I my selfam: but euery mã hath his proper gifte of God, one after this maner, and another after that.
8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.
9 But if they cannot abstaine, let them marry: for it is better to marie then to [e] burne.
10 And vnto the married I command, not I, but the Lorde, Let not the wife * departe from her husbande.
11 But & if she [f] depart, let her remaine vnmarried, or be reconciled vnto her husbande, and let not the husbande put [g] away his wife.
12 But to the remnant I speake, and not [h] the Lord, If any brother haue a wife, that beleueth not, if she be content to dwel with him, let him not forsake her.
13 And the woman which hath an husband that beleueth not, if she be content to dwel [h] her, let her not forsake him.
14 For the vnbeleeuing husbande is [i] sanctified by the wife, & the vnbeleeuing wife is sanctified by the husband, elses were your children vncleane: but now are they [k] holy.
15 But if ꝑ vnbeleeuing departe, let him departe: a brother or a sister is not in subiection in [l] such thinges: but God hath called vs in peace.
16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?
17 But as God hath distributed to euerie man, as the Lord hath [m] called euerie one, so let him walke: and so ordeine I, in al Churches.
18 Is any man called being circumcised? let him not [n] gather his vncircumcision: is any called vncircumcised? let him not be circumcised.
19 [o] Circumcision is nothing, & vncircumcision is nothing, but the keeping of the commaundements of God.
20 * Let euerie man abide in the same vocation wherein he was called.
21 Art thou called being a seruant? [p] care not for it: but if yet thou maist be free, vse it rather.
22 For he that is called in the [q] Lorde being a seruant, is the Lords freeman: likewise also he that is called being free, is Christes seruant.
23 * Ye are bought [r] with a price: be not the seruants of men.
24 Brethren, let euerie man, wherein he was called, therein abide [s] with God.
25 Now concerning [t] virgines, I haue no [u] cõmandement of the Lord: but I giue mine aduise, as one that hath obteined mercy of ꝑ Lord to be [v] faithful.
26 I suppose then [x] this to be good for the present [y] necessitie: I meane ꝑ it is good for a man so to be.
27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.
28 But if thou takest a wife, thou sinnest not: & if a virgin marry, she sinneth not: neuertheles, such shall haue [z] trouble in the flesh: but I [a] spare you.
29 And this I say, brethren, because the time is short, [b] hereafter that both they which haue wives, be as though they had none:
30 And they that [a] weepe, as though they wept not: & they that [b] reioyce, as

[1] That is, he more polluteth his owne bodie, then he that committeth any other sinne.

[a] Or, expedient: because marriage, through mans corruptiõ, and not by gods institution bringeth cares and troubles.
[b] Speaking to al men in general. *1.Pet.3.7.*
[c] Which conteineth al dueties perteining to marriage.
[d] He sheweth ꝑ he commandeth not precisely al mẽ to marrie, but that God hath granted this remedie vnto them which can not liue chaste.
[e] With the fire of concupiscẽce, ꝑ is, when mans wil so giueth place to the lust that tempteth, ꝑ he can not call vpon God with a quiet cõscience. *Mat.5.32. & 19.9. mar.10.11. luke.16.18.*
[f] For hatred, dissensiõ, anger, &c.
[g] Saue for whoredome, as Mat.5.32.
[h] In as much as there was nothing expressely spoken hereof in the law, or prophets: or els he spake this moued by ꝑ spirit of God as he testifieth in ꝑ 25 verse.

[i] Meaning, that the faith of the beleeuer hath more power to sanctifie marriage then the wickednes of the other to pollute it.
[k] They that are borne of either of the parents faithful, are also counted members of Christs Church, because of the promes, Act.2.39.
[l] When such things come to passe, that the faithful and vnfaithful be married together, & the one forsake the other without cause.
[m] The lawful vocation in outward thinges must not lightly be neglected.
[n] Which is whẽ the surgeon by art draweth out ꝑ skin to couer the part circumcised, Celsus lib. 7.cap. 25. Epiphan. lib. de ponderibus & mẽsuris, 1.Mac. 1.16.
[o] It is al one whether thou be Iew or Gẽtile *Eph.4.1. 1 tim.6.1.*
[p] Although God hath called thee to serue in this life, yet thinke not thy cõdition vnworthy for a Christiã: but reioyce, that thou art deliuered by Christ from the miserable slauery of sin & death
[q] Being seruant by condition is made partaker of Christ. *Chap.6.20. 1.pet.1 19.*
[r] *Or, dearely.*
[s] Sincerely: as in ꝑ presence of God.
[t] *Or the state of virginitie.*
[u] He bindeth no man to that which God hath left free: but sheweth what is most agreable to Gods wil, according to the circustance of ꝑ time, place & persons.
[v] *Or beleeuer.*
[x] To be single.
[y] In these afflictions and persecutions.
[z] As worldly cares of their children and familie.
[a] He doeth not preferre singlenes as a thing more holie then marriage, but by reason of incommodities, which the one hath more then the other.
[b] In wishing that you liue without wiues.
[a] *Or, it remaineth that.*
[b] Which be in aduersitie.
[a] Which be in prosperitie.

e In this world there is nothing but mere vanity.
d Which onely apperteine to this present life.
h *And he is deuided*, meaning into diuers cares.
e She may attein vnto it sooner then ye other, because she is without cares.
f Seeing S. Paul could binde no mans conscience to single life, what presumptiõ is it, ye anie other shuld do it?
g That is, ye shoulde marrie to auoide fornication.
h Meaning, ye is fully persuaded that he hath no neede.
i For the fathers wil dependeth on his childrens in this point: in so much as he is boũd to haue respect to their infirmitie, neither can he iustly require of them singlenes, if they haue not ye gift of God so to liue
k And more cõmodious for his children in preserving *Rom.7.2.* *1.Thess.4.8.*

though they reioyced not: & they that bye, as though they possessed not:
31 And they that vse this worlde, as though they vsed it not: for the e faction of this world goeth away.
32 And I would haue you without care. He vnmarried careth for the things of the Lord, how he may please the Lorde:
33 But he that is married, careth for the things of the d worlde, howe he may please his wife ‖.
34 There is difference also betweene a virgine and a wife: the vnmaried woman careth for the things of the Lord, that she may be e holy, both in body & in spirit: but she that is married, careth for the things of the world, howe she may please her husband.
35 And this I speake for your owne cõmoditie, not to f tangle you in a snare, but that ye folow that, which is honest, and that ye may cleaue fast vnto the Lord without separation.
36 But if any mã thinke p it is vncomely for his virgine, if she passe the flowre of her age, and g neede so require, let him do what he wil, he sinneth not: let them be married.
37 Neuertheles he h that standeth firme in his heart, that he hath no neede, but hath power ouer his owne will, and hath so decreed in his heart, that he wil keepe his virgine, he doth wel.
38 So then he that giueth her to marriage, doeth wel, but he that giueth her not to marriage, doeth k better.
39 The wife is bound by the l Lawe, as long as her husbande liueth: but if her husbande be dead, she is at libertie to marrie with whom she will, onely in the Lord.
40 But she is more blessed, if she so abide, in my iudgement: * and I thinke that I haue also the Spirit of God.

1 Of matrimonie.

CHAP. VIII.

1 *He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices, 9 And sheweth howe men ought to behaue them toward such as be weake.*

1 AND as touching things sacrificed vnto idoles, we knowe that we al haue a knowledge: knowledge puffeth vp, but loue edifieth.
2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.
3 But if any man loue God, the same is b knowen of him.
4 Concerning therefore meate sacrificed vnto idoles, we knowe that an idole is b nothing in the world, and that there is none other God but one.
5 For though there be that are called gods, whether in heauen, or in earth, (as there be many gods, and many c lords)
6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and we in him: and * one Lord Jesus Christ, by whom are al thinges, and we by him.

John.13.13.
chap.12.3.

a Of the libertie ye God hath giuẽ vs touching out warde thinges.
b *Or, taught.*
b This he speaketh in their person which bragged so much of their libertie, saying that an image amongs al things that are made, is of no force.
c Which being idols, yet are esteemed of men as Lords and Seigniours.

7 But euery man hath not knowledge: for some hauing d conscience of p idole, vntil this houre, eat as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.
8 But meat maketh not vs acceptable to God: neither if we eate, haue we the e more: neither if we eate not, haue we the lesse.
9 But take heede least by any meanes this f power of yours be an occasion of falling to them that are weake.
10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shal not p conscience of him which is weake, be g emboldened to eate those things which are sacrificed to idoles?
11 And though thy knowledge shal the * h weake brother perish, for whom Christ died.
12 Howe when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.
13 * Wherefore if meat offend my brother, I wil eat no flesh while p worlde standeth, that I may not offende my brother.

d In that they thought ye meat offred vp to the image, not to be pure, and therefore could not eate it with a good conscience.
e This abundãce and want is referred to spiritual things, Rom. 14 17.
f *Or, libertie in things indifferent.*
g *Greeke, builded vp.*
f By thine example without anie ground of doctrine. *Rom.14.15.*
g Which eateth against his conscience, or in doubt. *Rom.14.21.*

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begun.

1 AM I not an Apostle? am I not free? haue I not sene Jesus Christ our Lord? are ye not my worke in the Lord?
2 If I be not an Apostle vnto other, yet doubles I am vnto you: for ye are the a seale of mine Apostleship in the Lord.
3 My defense to them b that examine me, is this,
4 Haue we not power to eate, c and to drinke?
5 Or haue we not power to d leade about a wife being a e sister, as well as the rest of the Apostles, and as f p brethren of the Lord, and Cephas?
6 Or I onely & Barnabas, haue not we power g not to worke?
7 Who goeth a warrefare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?
8 Say I these things according to man: saith not the Law the same also?
9 For it is written in the Lawe of Moses, * Thou shalt not muzzel p mouth of the oxe that treadeth out the corne: doth God take care for oxen?
10 Either saith he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth should eare in hope: & that he p thresheth in hope, should be partaker of his hope.
11 * If wee haue sowen vnto you spirituall thinges, is it a great thing if we reape your carnal things?

a I Nede no further declaratiõ, but ye works that I haue wrought among you.
b And cal into doubt mine office.
c On the church charges.
d The Apostles led their wiues about with the.
e A faithful and Christian wife.
f *Or, cousins.*
f Whether they might not as lawfully liue without labouring for their liuing with their owne hands, as other Apostles. *Deut.25.4.*
1 tim.5.18.
g Had God respect properly to the oxen thē selues when he made this lawe, and not rather vnto men? *Rom.15.27.*

12 If

h To liue on other mens charges?
[a]Or, take in worth. Deut. 18.1.
i For that part that was burnt, was deuoured of § altar, and the other was due vnto the Priests by the law.
k For now you haue no iust cause against me, seing that I preached the Gospel freely vnto you.
l Seing he is charged to preach, he must willingly and earnestly follow it: for if he do it by constraint, he doeth not his duetie.
m That I be not chargeable to them vnto who I preach, seeing that they thinke that I preach for gaines. Act. 16.3.
gal. 2.3.
n As touching the ceremonies.
o In things indifferent, as eating of meates, obseruation of feastes & daies, and such like, he facioned him self to men in such sort as he might best gaine them to Christ.
p That is, kepeth a straict diet, and refraineth from such things as might distemper his bodie.
q Or, olde man which rebelleth against the spirit
r Lest he should be reproued of men when they should see him doe contrarie, or contemne that thing which he taught others to do.

12 Iffothers with you be partakers of this h power, are not we rather? neuertheles, we haue not vsed this power: but i suffer al things, that we thoulde not hinder the Gospel of Christ.
13 Do ye not knowe, that they which minister about the * holy things, eate of the thinges of the Temple? & they which wayt at the altar, are partakers i with the altar?
14 So also hath the Lorde ordeined, that they which preach the Gospel, should liue of the Gospel.
15 But I haue vsed none of these things: neither wiote I these thinges, that it should be so done vnto me: for it were better for me to die, then that any man should make my k reioycing vaine.
16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preach not the Gospel.
17 For if I do it willingly, I haue a reward: but if I do it against my will, l notwithstanding the dispensation is cõmitted vnto me.
18 What is my reward then? verely that when I preach p̃ Gospel, I make the Gospel of Christ m free, that I abuse not mine authoritie in the Gospel.
19 For though I be free from all men, yet haue I made my selfe seruant vnto al men, that I might winne the mo.
20 * And vnto the Iewes I become as a Iew, that I may winne the Iewes: to them p are vnder the law, as though I were vnder the n Lawe, that I may winne them that are vnder the Law:
21 To them that are without Lawe, as though I were without Lawe (when I am not without Law as pertaining to God, but am m̃ Law though Christ) that I may win them that are without Law.
22 To the weake I become as weake, p̃ I may winne the weake: I am made o al thinges to al men, that I might by al meanes saue some.
23 And this I do for the Gospels sake, that I might be partaker thereof with you.
24 Know ye not, p̃ they which runne in a race, runne all, yet one receiueth the price? so runne, that ye may obtaine.
25 And euerie man that proueth masteries, p abstineth from al things: & they do it to obtaine a corruptible crowne: but we for an vncorruptible.
26 I therefore so runne, not as vncertenly: so fight I, not as one that beateth the aire.
27 But I beate downe my q body, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be r reproued.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee al idolatrie, 23 And offence of their neighbour.

1 Moreouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder * the cloude, and al passed through the * sea,
2 And were al baptized vnto a Moses, in the cloude, and in the sea,
3 * And did al eate the same b c spiritual meat,
4 * And did al drinke the same spiritual drinke (for they drank of the spiritual Rocke that followed them: and the Rocke d was Christ.)
5 But with manie of them God was not pleased: for they were * ouerthrowe in the wildernes.
6 Now these are ensamples to vs, to the intent that wee shoulde not lust after euil things * as they also lusted.
7 Neither be ye idolaters as were some of them, as it is written, * The people sate downe to e eat and drinke, and rose vp to play.
8 Neither let vs committe fornication, as some of them committed fornication, and fel in one * f day three and twenty thousand.
9 Neither let vs tempt g Christ, as some of them also tempted him, & were * destroyed of serpents.
10 Neither murmure ye, as some of thẽ * also murmured, & were destroyed of the h destroyer.
11 Now al these things came vnto them for ensamples, and were written to admonith i vs, vpon whome the k endes of the worlde are come.
12 Wherefore, let him that thinketh hee standeth, take heede lest he fal.
13 There hath no tentation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted above that you be able, but l will euen giue the issue with the tentation, that ye may be able to beare it.
14 Wherefore my beloued, flee from idolatrie.
15 I speake as vnto them which haue vnderstanding: iudge ye what I say.
16 The cup of m blessing which we m̃ blesse, is it not the communion of the bloud of Christ? The bread which we breake, n̄ is it not the communion of the bodie of Christ?
17 For we p̃ are manie, are o one breade and one bodie, because we al are partakers of one bread.
18 Behold Israel which is after p̃ flesh:

Exod. 13 21.
nom. 9.18.
Exod. 14.16, 22.
a Moses being their guide or minister, or as some read, they were baptized vnto Moses law, others, by Moses
Exod. 16.15.
b That is, Manna which was the outward signe or Sacrament of § Spiritual grace
c They ate the same meate that we do, because § substance of theirs and our Sacraments is al one.
Exod. 17.6.
nom. 20.10, 11.
d That is, signified Christ as all Sacraments do.
Nom. 26.65.
Nom. 11.4 & 26.64.
psal. 106.14.
Exod. 32.6.
e Because herebyocasion was taken to forget God, & commit idolatrie, therefore these indifferent things are coũted idolatry.
Nom. 25.9.
f Moses readeth foure and twentie thousand, which declareth an infinit nũber.
g Who was their leader, and was called the Angel of God.
Nom. 21.6.
psal. 106.14.
Nom. 14.37.
h Meaning either the god or euil ãgel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.
i Howe God will plague vs, if we be subiect to the like vices.
k Or, latter dayes of Christs comming.
l He that led you into this tentation, which cõmeth vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your cõmoditie, & deliuer you.
m Or, *thanksgiuing*.
n Or, prepare to this holy vse with prayse & thanksgiuing.
o The effectual badge of our coniunction & incorporation w̃ Christ?
p If we that are many in number, are but one body in effect, ioyned with our head Christ, as many comes make but one loafe, let vs renounce idolatry which doth separate our vnitie.
p Which is gouerned according to the ceremonies of the lawe.

are not

are not they which eat of the sacrifices, partakers of the altar?
19 What say I then? ᵖ the idole is any thing? or that that which is sacrificed to idoles, is any thing?
20 Nay, but ᵖ these things which the Gẽtiles sacrifice, they sacrifice to deuils, & not unto God: and I woulde not that ye should haue ᵍ fellowship with the deuils.
21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye can not be partakers of the Lords table and of the table of deuils.
22 Do we prouoke ʰ Lord to anger? are we stronger then he?
23 * All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not.
24 Let no man seeke his owne, but euery man anothers wealth.
25 Whatsoeuer is solde in the ʳ shãbles, eate ye, and ˢ aske no question for conscience sake.
26 * For the earth is the Lords, and all ᵖ therein is.
27 If any of them which beleeue not, cal you to a feast, and if ye wil go, whatsoeuer is set before you, eate, asking no question for conscience sake.
28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lordes, and al that therein is)
29 And the conscience I say, not thine, but of that other: for why shoulde my ᵗ libertie be condẽned of an other mans conscience?
30 For ᵘ if I through Gods benefit bee partaker, wherfore am I euil spoken of, for that wherefore I giue thanks?
31 * Whether therefore ye eate or drinke, or whatsoeuer ye do, do al to the glorie of God.
32 Giue none offẽce, neither to ᵖ Iewes, nor to the Grecians, nor to the Church of God:
33 Euen as I please ˣ all men ʸ in all thinges, not seeking mine owne profit, but the profit of many, that they might be saued.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophecying, 18 And ministring the Lords supper, 23 Bringing them againe to the first institution thereof.

1 BE * ye the followers of me, euen as I am of Christ.
2 Now, beloued, I commend you, that ye remember ᶻ al my things, and kepe the ordinances, as I deliuered the to you.
3 But I wil that ye knowe, that Christ is the * head of euery man: & the man is the womans head: & God is Christs head.
4 Euery man ᵃ praying or ᵇ prophecying having any thing on his head, ᶜ dishonoureth his head.
5 But euery woman that prayeth or ᶜ prophesieth bare headed, dishonoureth her head: for it is euen one verie thing, as though she were shauen.
6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be ᶻ shorne or shauen, let her be couered.
7 For a mã ought not to couer his head: forasmuch as he is the ᵈ image & glorie of God: but the womã is the ᵉ glorie of the man.
8 For the man is not of the woman, but the woman of the man.
9 * For the man was not created for the womans sake: but the woman for the mans sake.
10 Therefore ought the woman to haue ᶠ power on her head, because of ᵖ Angels.
11 Neuertheless, neither is ᵖ man without the woman, neither the woman without the man in the ʰⁱ Lord.
12 For as the woman is of the man, so is the man also by the woman: but al things are of God.
13 Iudge in your selues, Is it comely ᵖ a woman pray vnto God vncouered?
14 Doeth not nature it selfe teach you, that if a man haue long ᵏ heare, it is a shame vnto him?
15 But if a woman haue long heare, it is a praise vnto her: for her heare is ᵍ giuen her for a couering.
16 But if any man list to be contentious, we haue no such custome, neither the Churches of God.
17 ˡ Now in this ᵖ I declare, I praise you not, that ye come together, not with profit, but with hurt.
18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleeue it to be true ᵐ in some part.
19 For there must be ᵃ heresies euen among you, that they which are approued among you, might be knowen.
20 When ye come together therefore into one place, this is not to eat the Lords supper.
21 For euery man when they shoulde eate, taketh his owne supper afore, and one is hungrie, and another is drunke.
22 Haue ye not houses to eat & to drinke in? despise ye ᵖ Church of God, & shame them that haue not? what shal I say to you? shal I praise you in this? I praise you not.
23 For I haue receiued of the ᵒ Lorde that which I also haue deliuered vnto you, to wit, That the Lorde Iesus in the night that he was betrayed, tooke bread:
24 * And when he had giuen thanks, he brake it, and sayde, Take, eate: this

q Which is to assemble in that company where idoles are called vpon.

Chap. 6. 12. ecclus. 37. 27.

s For in those dayes they were accustomed to sel certeine of ʸ flesh of beasts sacrificed, in the shambles, and turned the money to ʸ Priests profite.
ſ Or, dout not. Psalme. 24. 1.
t We must take heed that through our abuse, our libertie be not condemned.
u If by the benefit of God I may eat any kind of meat, why shuld I by my default cause this benefit to be euil spoken of?
Col. 3. 17.
x That is, the infirme.
y Which are indifferent.

z The ff. 3. 9.
* Or, in all things remember me.
Ephe. 5. 23.
a This is referred to common prayer, & preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach.
b Or, preaching.
b This tradition was obserued according to the time and place that al things might be done in comelines and to edification.
c Reade chap. 14. 34.
ᶜ Or, powled.
d Gen. 1. 26. & 5. 1. and 9. 6. col. 3. 10.
d The image of Gods glorie, in whome his maiestie and power shine concerning his authoritie.
e Or receiueth her glorie, in cõmendation of man, & therfore is subiect.
Gen. 2. 18, 22.
f Some thing to couer her head in signe of subiection.
g To whome they also shewe their dissolution, and not only to Christ.
h Who is author and mainteiner of their mutuall coniunction.
i For as God made the womã of man, so now is man multiplied by ʸ woman.
k As women vse to weare.
l For God hath giuen to woman longer heare thẽ vnto man, to the end she shoulde trusse it vpabout her head, where by she declareth that she must couer her head.
m Not that al were so, but the most part.
n Gods Church is not onely subiect to dissension as touching orders & maners, but also to heresies as touching doctrine.
o Who ought only to beare authoritie in the Church.
Mat. 26. 26. mar. 14. 22. luke. 22. 19.

ᶜ Or, powled.
ᶻ Or, shauen.
ᶻ Or, shorne.
ᶻ Or, shauen.
ᶻ Or, shorne.
ʰⁱ Or, in the Lord.
ᵏ Or, haire.
ᵐ Or, in some part.
ᵃ Or, sectes.
ᵖ Or, Church.
ˡ Or, I haue receiued of the Lorde.
ᵒ Or, I haue receiued of the Lorde.

p Signifying the manner of his death, when his bodie should, as it were, be torne & broken with most grieuous torments (albeit not as ỹ thighes of the thieues were) the which thing the breaking of ỹ bread, as a figure, doth most liuely represent.

q By peruerting the true & pure vse of the same. 2.Cor.13.5.

r But as though these holy mysteries of the Lords bodie and blood were common meates, so without reuerence he commeth vnto them.

s Or, die. Let them looke to themselues which either adde or take away from the Lords institution.

is my bodie, which is ᵛ broken for you: this do ye in remembrance of me.
25 After the same manner also he tooke the cup, when he had supped, saying, This cup is the New testament in my blood: this do as oft as ye drinke it, in remembrance of me.
26 For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death til he come.
27 Wherefore, whosoeuer shal eate this bread, and drinke the cup of the Lorde ʷ vnworthily, shalbe guilte of the bodie and blood of the Lord.
28 *Let a man therefore examine him selfe, and so let him eate of this bread, and drinke of this cup.
29 For he that eateth and drinketh vnworthily, eateth & drinketh his owne damnation, because he discerneth not ʳ the Lords bodie.
30 For this cause many are weake, and sicke among you, and many ˢ sleepe.
31 For if we were wisde iudge our selues, we should not be iudged.
32 But when we are iudged, we are chastened of ᵗ Lord, because we should not be condemned with the world.
33 Wherefore, my brethren, when ye come together to eate, tarie one for another.
34 And if any man be hungrie, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 As the members of mans bodie serue to the vse one of another.

1 NOw concerning spirituall gifts, brethren, I would not haue you ᵃ ignorant.
2 Ye know that ye were Gentiles, and were caried away vnto the ᵇ dommbi doles, as ye were ᶜ led.
3 Wherefore, I declare vnto you, that no man * speaking by the ᵈ Spirit of God, calleth Jesus * execrable: also no man can say that Jesus is the Lord, but by the holy Ghost.
4 Now there are diuersities of gifts, but the same Spirit.
5 And there are diuersities of administrations, but the same Lord.
6 And there are diuersities of operations, but God is the same, which worketh all in all.
7 But the manifestation of the Spirit is giuen to euery man, to ᵉ profit withall.
8 For to one is giuẽ by the Spirit the word of wisedome: and to another the word of knowledge, by ᵗ same Spirit:
9 And to another is giuen ᵍ faith, by the same Spirit: and to another the gifts of healing, by the same Spirit: ;

10 And to another ʰ the operations of great workes: and to another, ⁱ prophecie: and to another, ᵏ the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.
11 * All these things worketh euen the selfe same Spirit, distributing to euery man seuerally as he will.
12 For as the body is one, and hath many members, and al the members of the body, which is one, though they be many, yet are but one body: euen so is Christ.
13 For by one Spirit are we al baptized into ˡ one bodie, whether we be Iewes or Grecians, whether we be bond, or free, and haue bene all made to drinke into one Spirit.
14 For the body also is not one member, but many.
15 If the foote would say, Because I am not the hand, I am not of the bodie, is it therefore not of the body?
16 And if the eare would say, Because I am not the eye, I am not of the bodie, is it therefore not of the body?
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But now hath God disposed the members euery one of them in the body at his owne pleasure.
19 For if they were all one member, where were the body?
20 But now are there many members, yet but ᵐ one body.
21 And the eye can not say vnto ᵖ hand, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.
22 Yea, much rather those members of the body, which seeme to be ⁿ more feeble, are necessary.
23 And vpon those members of the body, which we thinke most vnhonest, put wee more ᵒ honestie on: & our vncomely parts haue more comelines on.
24 For our comely partes neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked,
25 Least there should be any diuision in the body: but that the members should ᵖ haue the same care one for another.
26 Therefore if one member suffer, all suffer with it: if one member be had in honour, al ᵖ members reioyce with it.
27 Now ye are the body of Christ, and members ᵍ * for your part.
28 * And God hath ordained some in the Church: as first, Apostles, secondlye Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, ʳ helpers, ˢ gouernours, diuersitie of tongues.
29 Are all Apostles? are all Prophets? are all teachers?
30 Are al doers of miracles? haue al the gifts of healing? do all speake with tongues?

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, & for what end they had receiued them.

b Which coulde not heare your praiers.

c By Satans suggestion. *Mar.9.39.*

d As no man that hath the spirite of God, can blaspheme Christ, & worship idols: so none can acknowledge Christ for Lord and God without the same spirit. *John.13.13. chap.8.6. phil.2.11.*

e To wit, the Churche, which is the whole body.

f That is, the vnderstanding of the Scriptures.

g To do onely miracles by.

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning the declaration of Gods mysteries.

k To try both the doctrine and the persons. *Rom.12.3. ephe.4.7.*

l That we might be one bodie w Christ, and the whole Church one Christ: of ỹ which cõiũction baptisme & the Lords supper are effectual signes: for by baptisme we are regenerate into one spirit, and by the Lords supper we are incorporate into Christs bodie to be gouerned by the same spirit.

m And therfore whatsoeuer the diuersitie is, yet the profit ought to be common and serue to the edification of the Church.

n Whose vse seemeth to be more vile.

o We are more careful to couer them.

p Euery one in his office for the preseruation of the bodie.

q For al Churches dispersed throughout the world are diuers members of one bodie. *Or, euery one for his part. Ephe.4.11.*

r As Deacons.

s As Elders.

tongues? do al interpret?
31 But *desire you the best gifts, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine & rule of edifying the Church, he setteth forth the nature, office and praise thereof.

1 THough I speake with ᵖ tongues of men and ᵃ Angels, and haue not loue, I am as sounding brasse, or a tinckeling cymball.
2 And though I had the gift of prophecie, and knewe all secretes & all knowledge, yea, if I had ᵇ all faith, so that I could remoue * mountaines & had not loue, I were nothing.
3 And though I feede the poore with all my goods, and though I giue my bodye, that I be burned, and haue not loue, it profiteth me nothing.
4 Loue suffereth long: it is bountiful: loue emuieth not: loue doeth not boast itselfe: it is not puffed vp:
5 It disdaineth not: it seketh not her own thinges: it is not prouoked to anger: it thinketh not euil:
6 It reioyceth not in iniquitie, but reioyceth in the truth:
7 It suffreth al thinges: it beleeueth ᶜ al thinges: it hopeth al thinges: it endureth ᵈ al thinges.
8 Loue doeth neuer fall away, though that prophesynges be abolished, or the tongues cease, or knowledge vanish away.
9 For ᵉ we know ᶠ in part, and we ᵍ prophesie in parte.
10 But when that which is perfect, is come, then that which is in parte, shalbe abolished.
11 When I was a childe, I spake as a childe, I understoode as a childe, I thought as a childe: but whē I became ʰ a man, I put away childish things.
12 For now we see ⁱ through a glasse darkely: but then shall we see face to face. Now I know in part: but then shal I know euen as I am ᵏ known.
13 And now abideth faith, hope & loue, euen these three: but ᵖ ʰ chiefest of these is loue.

a If the Angels had tongues, & I had ᵛ vse thereof, and did not bestow them to profit my neighbour, it were nothing but vaine babbling.
b Faith is here taken for ᵛ gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historical) which beleeueth the mightie power of Christ, but can not apprehend Gods mercie through him: and this deuils haue, Iam. 2. 19: and therefore is separated frō charitie, but the faith that iustifieth in effect can not, as 1. Joh. 2. 9. Mat. 17. 20. Luke. 17. 6.
c Not that it suffreth it selfe to be abused, but iudgeth others by al loue and humanitie.
d Which may be without offence of Gods word.
e Knowledge it selfe shalbe perfected in the world to come, & not abolished: but the maner of knowing & teaching shal cease, when we shalbe before Gods presence, where we shal neither neede scholes nor teachers.
f That is, imperfectly. ᵍ *Or, teach.*
ʰ The mysteries of God. ⁱ *Or, taught of God.* ʰ Because it serueth both here & in the life to come: but faith and hope appertaine onely to this life,

CHAP. XIIII.

** 1 He exhorteth to loue, commendeth the gift of tongues, & other spiritual gifts, 5 But chiefly prophesying. 34 He commaundeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.*

1 FOllow after loue, & coueť spirituall gifts, ᵛ rather ᵖ ye may ᵃ prophesie.
2 For hee that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man ᵇ heareth him: howbeit in the ᶜ spirit hee speaketh secret things.
3 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.
4 He that speaketh strange language, edifieth ᵈ him selfe: but he that prophesieth, edifieth the Church.
5 I would that ye all spake strange languages, but rather that ye prophesied: for greater is he that prophesieth, then hee that speaketh diuers tōgues, except he expound it, that the Church may receiue edification.
6 And now, brethrē, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, eyther by ᵉ reuelation, or by knowledge, or by prophesying, or by doctrine?
7 Moreouer things without life which giue a sound, whether it be a ᶠ pipe or an harpe, except they make a distinction in the sounds, how shal it be knowen what is piped or harped?
8 And also if the trumpet giue an vncertaine sound, who shal prepare him selfe to battel?
9 So likewise you, by the tongue, except ye vtter words that haue signification, how shal it be vnderstand what is spoke? for ye shal speake in the ᶠ aire.
10 There are so many kindes of voyces (* as it commeth to passe) in the world, and none of them is dumme.
11 Except I knowe then the power of the voyce, I shalbe vnto him that speaketh, ʰ a barbarian, and he that speaketh, shalbe a barbarian vnto me.
12 Euen so, for as much as ye couet spirituall gifts, seeke that ye may excell vnto the edifying of the Church.
13 Wherefore, let him that speaketh a strange tōgue, pray, ᵖ he may interpret.
14 For if I pray in a strange tongue, my spirit ⁱ prayeth: but mine vnderstanding is without ᵏ fruite.
15 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will ᵗ sing with the spirit, but I will sing with the vnderstanding also.
16 Else, when thou blessest with the spirit, how shall he that occupieth the roome of the vnlearned, say ᵐ Amen, at thy giuing of thankes, seeing he knoweth not what thou sayest?
17 For thou verily giuest thankes well, but the other is not edified.
18 I thanke my God, I speake languages more then ye al.
19 Yet had I rather in the Church to speake ⁿ fiue words with mine vnderstanding, that I might also instruct others, then ten thousand words in a strange tongue.
20 Brethren, be not * children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age,

a That is, to expound the word of God to the edification of the Church.
b Vnderstādeth him.
c By the spirituall gift, which he hath receiued.
d For he profiteth none saue him selfe.
e The prophesie expōudeth that which god hath reuelled: & the doctrine teacheth ᵛ which he hath giuen vs to vnderstand.
ᶠ *Or, flute.*
f Your wordes shal be lost: for ye shal neither glorifie God therby, nor profite man.
ᵍ *Or, as the thing requireth.*
g That is, they may be able to be vnderstand.
h He condemneth the Corinthians of barbarousnes in that thing, whereby they thought to haue atteined to ᵛ greatest praise of eloquence.
i And doeth his part.
k Not in respect of him ᵛ prayeth, but in respect of the Church, which is nothing edified thereby.
l Or, giue thākes by singing.
m One onely made the praiers & the rest of the people followed in heart his words, & when he had prayed, they al said, Amen, signifying that they beleeued assuredly ᵛ God would grant their requests.
n That is, most fewe.

21 In *Mat. 18.*

Isa.28.11.
deut.28.49.
iere.5.15.ezek.3.6
o He threatneth them most sharpely, that God wil punish the contempt of his worde, and their couterfait ignorance, for as much asto speak with vnknowne tongues is a signe of Gods curse towardes the wicked.
p Of Gods curse when they are not vnderstand.
q By hearing his secret faults r, t vp, & his sinnes reproued by Gods word, he is compelled by his owne conscience to praise God.
r Which expoud ȳ word of God.
s Paul beareth as yet w their weakenes, because also these were the giftes of God: but yet he sheweth that they should not passe this measure, ȳ first one, after another, and at the vtmost the third shoulde reade in a strãge language, which was to declare Gods miracle in ȳ gift of tongues: but chiefely he commandeth ȳ nothing be done without interpretation.
t Or learning, which Gods spirit moueth them to vtter.
u To the intent that others may iudge of him ȳ hath spoken, if he haue passed ȳ cõpasse of Gods word: wherefore S. Iohn cõmandeth to try e the spirits whether they be of God. 1.*Tim.*2.11. x Because this disorder was in the church, ȳ women vsurped that which was peculiar to mẽ, ȳ Apostle here sheweth what is meete to be done, & what is not: & albeit he mencioned this abuse afore, yet he referred it to this place to be reproued, because there he brought it in for another purpose. *Gen.*3.16. y Are ye the first or the last Christians, that ye neither submit your selues to the Churches, of whom you haue receiued the Gospel: nor haue respect to the others, to whom the Gospel doeth likewise appertaine?

21 In the Lawe it is written,* By men of other tongues, & by other languages wil I speake vnto this people: yet so shall they not heare me, saith the Lord.
22 Wherefore strange tongues are for a p signe, not to them that beleeue, but to them that beleeue not: but prophesying serueth not for them that beleeue not, but for them which beleeue.
23 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they p are vnlearned, or they which beleeue not, wil they not say, that ye are out of your wittes?
24 But if all prophesie, and there come in one that beleueth not, or one vnlearned, q he is rebuked of r all men, & is iudged of al.
25 And so are the secrets of his heart made manifest: and so he wil fal downe on his face and worship God, and say plainely that God is in you in deede.
26 What is to be done then, brethren? when ye come together, according as euery one of you hath a psalme, or hath doctrine, or hath a tongue, or hath revelation, or hath interpretation, let all things be done vnto edifying.
27 If any man speake a strange tongue, let it be by two, or at the most, by three, & that by course, and let one interpret.
28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to him selfe, and to God.
29 Let ȳ Prophets speake two, or three, and let the other iudge.
30 And if any thing be reuealed to another that sitteth by, let the first hold his peace.
31 For ye may al prophesie one by one, that all may learne, and all may haue comfort.
32 And the spirits of the Prophets are u subiect to the Prophets.
33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saintes.
34 * Let your women keepe x silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also * the Law saith.
35 And if they wil learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.
36 y Came the worde of God out from you? either came it vnto you onely?
37 If any man thinke him selfe to be a Prophet, or z spiritual, let him acknowledge, that ȳ things, that I write vnto you, are the commandements of the Lord.
38 a And if any man be ignorant, let him be ignorant.
39 Wherefore, brethren, couet to prophesie, and forbid not to speake languages.
40 Let all thinges be done honestly and by order.

Gal.1.11.

a If you beleeue to be saued by ȳ Gospel, ye must beleeue also the resurrection of ȳ dead, which is one of the principal points thereof, or els your beliefe is but vaine.
b He sheweth ȳ nothing ought to be taught, which we haue not learned by Gods worde.
Isa.53.5.
1.pet.2.24.
Ionas 2.1,10.
Iohn.20.19.
c Although Iudas wanted, yet they were so called still.
Actes.9.4.
rom.6.3.
Ephe.3.8.
Ephe.3.7.
d For he was but the instrument and minister, and giueth the whole glory to God.
e Christs death is not effectual, except he rise from death.
f For if Christ be swalowed vp of death, there remaine th no hope of life any more.

CHAP. XV.

He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shal rise, 52 And the maner how.

1 Moreouer, * brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue,
2 And whereby ye are saued, if ye keepe in memorie, after what maner I preached it vnto you, a except ye haue beleeued in vaine.
3 For first of all, I deliuered vnto you ȳ which I b receiued, how that Christ died for our sinnes according to the * Scriptures,
4 And that he was buried, and that he arose the thirde day, according to the * Scriptures.
5 * And that he was seene of Cephas, then of the c twelue.
6 After that, he was seene of mo then fiue hundreth brethren at once: whereof many remaine vnto this present, & some also are a sleepe.
7 After that, he was seene of Iames: then of al the Apostles.
8 * And last of al he was seene also of me as of one, borne out of due time.
9 For I am * the least of the Apostles, which am not meet to be called an Apostle, because I persecuted the Church of God.
10 * But by the d grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abũdantly thẽ they al: yet not I, but ȳ grace of God which is with me.
11 Wherefore whether it were I, or they, so we preach, & so haue ye beleeued.
12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?
13 For if there be no resurrection of the dead, then is Christ not risen.
14 And if Christ be not risen, then is our preaching e vaine, and your f faith is also vaine.
15 And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.
16 For if the dead be not raised, then is Christ not raised.

17 And

g As mortification & remission of sinnes depend on christs death: so our quickening & restoring to life stand in his resurrection.
h You are not forgiuen nor sanctified.
*Or, only for this lifes sake. Col.1.18. reuel.1.5.
i As by the offering of the first fruite the whole fruit is sanctified, so by Christ which is ỳ first ỳ is raised, all haue assurance of the resurrection.
k Who rose first from the dead to take possession in our flesh for vs his members.
l To wit, the faithfull. 1.Thess.1.15.
m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the world is King of heauen & earth. This kingdome standeth in gouerning ỳ faithful, & ouercomming the aduersaries, euē death the chiefest: which done, Christ being perfected, w̄ al his members, shal as he is man, and head of the Church, with his felow heires deliuer his kingdom, and be subiect to God w̄ whome and the holy ghost in Godhead he is equal. *Psal.110.1.act.2.34.35. hebr.1.11. and 10.13. Psal.8.6. hebr.2.8.*
n We shalbe perfectly fulfilled w̄ his glorie & felicitie.
o That is, as dead, and because they were but newely come to Christ, would bee baptized before they dyed.
p Except these things be true of Christs kingdome and his subiection, what shal become of them whom the Church dayly baptizeth, for to destroy death in them which is ỳ end of baptisme, and so they to rise against?
q I take to witnesse all my sorowes wherein I may iustly reioyce in ỳ Lord, that I haue susteined thē among you.
r That is, hauing regard to this present life, & not to Gods glorie, & to life euerlasting. *Isa.22.13. wisd.2.6. *Menander in Thaidi.*

17 And if Christ be not raised, your faith is a vayne: ye are yet in your [b] sinnes.
18 And so they which are a slepe in Christ, are perished.
19 If in this life [c] only we haue hope in Christ, we are of all men the most miserable.
20 But nowe is Christ risen from the dead, and was made the * first fruites of them that slept.
21 For since by man came death, by man came also the resurrection of the dead.
22 For as in Adam all dye, euen so in [k] Christ shall [l] all be made alue,
23 But euery man in his * owne order: the first fruits is Christ, afterward, they that are of Christ, at his comming shall rise againe.
24 Then shall be the end, when hee hath [m] deliuered vp the kingdome to God, euen the Father, when hee hath put downe al rule, & all authoritie & power.
25 For he must reigne * til he hath put al his enemies vnder his feete.
26 The last enemie that shalbe destroyed, is death.
27 * For he hath put downe all thinges vnder his feete. (And whē he saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him.)
28 And when all things shalbe subdued vnto him, then shal the Sonne also him selfe be subiect vnto him, that did subdue all thinges vnder him, that God may be [n] all in all.
29 Else what shal they do which are baptized [o] for dead? if the dead rise not at al, why are they then baptized for dead?
30 Why are we also in ieopardie euerie houre?
31 ¶ By our reioycing which I haue in Christ Iesus our Lord, I dye daily.
32 If I haue fought with beastes at Ephesus after [r] the maner of men, what aduantageth it me, if the dead be not raised vp? * let vs eate and drinke: for to morow we shal dye.
33 Be not deceiued: * euil speakings corrupt good maners.
34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.
35 But some man will say, How are the dead raised vp? and with what bodye come they forth?
36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that bodye that shalbe, but bare corne, as it falleth, of wheat, or of some other.
38 But God giueth it a body at his pleasure, euen to euery seede his owne body.
39 All flesh is not the same flesh, but there is one [t] flesh of men, and another flesh of beasts, and another of fishes, & another of birdes.
40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.
41 There is another glory of the [t] sunne, and another glory of the moone, and an other glory of the starres: for one starre differeth from another starre in glorie.
42 So also is the resurrection of ỳ dead. The body is sowen in corruption, and is raised in incorruption.
43 It is sowen in [u] dishonour, and is raised in glorie: it is sowen in weakenes, and is raised in power.
44 It is sowen a naturall body, and is raised a [x] spiritual bodie: there is a naturall bodie, and there is a spiritual body.
45 As it is also written, The first man * Adam was made a liuing soule: and the last Adam was made a [y] quickening Spirit.
46 Howbeit that was not first made which is spiritual: but that which is natural, and afterwarde that which is spiritual.
47 The first man is of the earth, earthly: the second man is the Lorde [z] from heauen.
48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.
49 And as we haue borne the [a] image of the earthly, so shall we beare the image of the heauenly.
50 This say I, brethren, that [b] flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.
51 Beholde, I shewe you a secret thing, We shall not all slepe, but we shal all be [c] changed,
52 In a moment, in the twinkeling of an eye at the last * trumpette: for the trumpet shal blowe, and the dead shall be raised vp incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption: and this mortall must put on immortalitie.
54 So when this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shall be brought to passe the saying that is written, * Death is swallowed vp into victorie.
55 ‖ * O death, where is thy sting? O

[s] There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.
[t] Euen as the Sunne and the Moone being of one substance differ in dignitys so in the resurrection our bodies shall haue more excellent qualities then they haue nowe.
[u] For what is more vile to looke vnto then ỳ dead carkeis?
[x] Not changing the substance, but made partaker of the diuine nature. *Gen.2.7.*
[y] Christ bringeth vs from heauen the Spirit of life.
[z] This is attributed to Christ as cōcerning his diuinitie, not in respect of his humanitie whose flesh hath this glory by ỳ power of God who dwelleth in it.
[a] Both in substance and forme we are earthly.
[b] This naturall body as it is nowe, til it be made newe by ỳ Spirit of Christ.
[c] When the Lord commeth to iudgement, some of ỳ Saints shal be aliue, whome he wil change euen as if they were dead, so that this change is in steade of death to them. *Mat.24.31. 1.Thess.4.16. Isa.25.8. reuel.7.17.*
‖ O death, where is thy victorie? O grauē, where is thy sting? *Hose 13.14. hebr.2.14.*

d Sinne first brought in death and gueth it power ouer vs, and the strength of sinne is the lawe, because it doeth reuelle ye iudgement of God against vs: or els ye chiefe cause of our destruction is in our selues. 1.Iohn.5.5. e The hope of resurrection causeth the faithful to surmount all difficulties.

grauc, where is thy victorie?
56 Thesting of death is sinne: and the
d strength of sinne is the Law.
57 *But thankes be vnto God, which
hath giuen vs victorie through our
Lord Iesus Christ.
58 Therefore my beloued brethren, be ye
stedfast, vnmoueable, abundant al-
waies in the worke of the Lorde, forasmuch as ye know, that your labour is not in e vaine in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must persuere in faith, in the loue of Christ and our neighbour. 15 After his commendations he wisheth to them all prosperitie.

Acts.11.29. and 12.25. Rom.12.13. Act.18.23.

1 COncerning * the gathering for the
Saints, as I haue ordeined in the
Churches * of Galatia, so doe ye
also.
2 a Euery first day of the weeke, let euery
one of you put aside by him selfe, and
laye vp as God hath prospered him,
that then there be no gatherings when
I come.
3 And when I am come, whosoeuer ye
shal alowe b by letters, them wil I send
to bring your liberalitie vnto Ierusa-
lem.
4 And if it be méete that I goe also, they
shal go with me.
5 Nowe I will come vnto you, after
I haue gone through Macedonia (for I
wil passe through Macedonia)
6 And it may be that I wil abide, yea, or
winter with you, that ye may bring me
on my way whithersoeuer I go.
7 For I wil not see you nowe in my pas-
sage: but I trust to abide a while with
you, if the Lord permit.
8 And I will tarie at Ephesus vntill
Pentecost.
9 For a great doore and c effectual is ope-
ned vnto me: but there are many ad-
uersaries.
10 ¶ Nowe if Timotheus come, see that
he be d without feare with you: for he
worketh the worke of the Lord, euen as
I doe.
11 Let no man therefore e despise him: but
conuey him forth f in peace, that hee
may come vnto me: for I looke for him
with the brethren.
12 As touching our brother Apollos, I
greatly desired him, to come vnto you
with the brethren: but his minde was
not at all to come at this time: howbe-
it he will come when he shall haue con-
uenient time.
13 ¶ Watch ye: standе fast in the faith:
quite you like men, and be strong.
14 Let all your things be done in h loue.
15 Nowe, brethren, I beseech you (ye
know the house of Stephanas, that it
is the i first fruits of Achaia, and that
they haue giuen themselues to minister
vnto the Saintes)
16 That ye be k obedient euen vnto such,
and to all that helpe with vs & labour.
17 I am glad of the comming of Ste-
phanas, and Fortunatus, & Achaicus:
for they haue l supplied ye want of you.
18 For they haue comforted my m spirit
and yours: acknowledge therefore such
men.
19 The Churches of Asia salute you: A-
quila and Priscilla with the Church
that is in their house, salute you greatly
in the Lord.
20 All the brethren greete you. Greete ye
one another with an * holy n kisse.
21 The salutation of me Paul with mine
owne hand.
22 If any man loue not the Lord Iesus
Christ, let him be had in execration, o yea
excommunicate to death.
23 The grace of our Lorde Iesus Christ
be with you.
24 My loue be with you all in Christ Ie-
sus, Amen.

a Vpon the first day of ye weeke which the scripture calleth the Lords day, others Sōday, thei accustomed not onely in the Church, but at home also according to euerie mans zeale, to lay vp some piece of money toward the relief of the poore brethren.
b Which ye shall send by them ye earie the money.

c Because God blessed his labour.

d Willing that they shoulde defend him against the aduersaries of Christ, because it is the Churches duetie to be carefull for the preseruation of their ministers.
e As though he were to yong to be a minister.
f That is, safe & sound.
g Least Satan steale vpon you at vnwares.
h For they had euerie man respect to him self cōtrarie to loue.
i That is, ye first which embraced the Gospel.
k And reuerence them.
l The grief that I tooke for your absence, was greatly assiwaged by their presence.
m Or, minde. Rom.16.16. 2.cor.13.12. 1.pet.5.14.
n In token of mutuall loue, which thing was obserued in the primatiue Church when ye Lords Supper was ministred.
o Or, Maranatha.
n Or, as is most probable, from Ephesus.

THE SECOND EPISTLE OF PAVL to the Corinthians.

THE ARGVMENT.

AS nothing can be written, either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue towarde them farre passing al natural affections: which did not only not profite al, but hardened the hearts of many to remaine in their stubbernesse, and contemne the Apostles authoritie. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wisheth them wel in the Lorde, declaring that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, least contrarie to his fatherly affection, he should haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing

writing in the former epistle, it came through their fault, as is nowe euident both in that, that he pardoneth the trespacer, seeing he doeth repent: and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, hee confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospell in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, & that sorow which engendreth true repentance: to the which is ioined mercy & compassion towards our brethren: also wisedome to put difference betwixt the simplicitie of the Gospell, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought onely to fill their bellies, where as he contrariwise, sought them, and not theyr goodes, as those ambitious persons slaundered him: wherefore at his comming hee menaceth such as rebell agaynst his authoritie, that he will declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that commeth to the faythfull by their afflictions. 15.17 And because they should not impute to lightnes, that he deferred his comming contrarie to his promes, he proueth his constancie, both by the sincerritie of his preaching, & also by the immutable truetth of the Gospel. 21 VVhich trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

1 PAul an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, which are in all a Achaia:
2 Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.
3 *b Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,
4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God.
5 For as the sufferings of Christ abound in vs, so our consolation abounded through Christ.
6 And whether we be afflicted, it is for your consolation, and d saluat. ō, which e is wrought in the enduring of p same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.
7 And our hope is stedfast concerning you, in as much as we knowe that as ye are partakers of the sufferings, so shal ye be also of the consolation.
8 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, howe we were pressed f out of measure passing strength, so that we altogether doubted, eue of life,
9 Yea, we receiued the sentence of death in our selues, because wee shoulde not trust in our selues, but in God, which raiseth the dead.
10 Who deliuered vs from so h great a death, and doeth deliuer vs: in whome wee trust, that yet hereafter hee will deliuer vs,
11 *So that yee labour together in praier for vs, that for the gift bestowed vpon vs for many, thanks may be giuen by many persons for vs. *Rom.15.30.*
12 i For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly purenes, & not in flesh ly wisdome, k but by the grace of God we haue had our conuersation in p world, and most of all to you wardes.
13 For we l write none other things vnto you, then that ye reade, or else that ye acknowledge, and I trust yee shall acknowledge vnto the ende.
14 Euen as yee haue acknowledged vs partly, that we are your m reioycing, euen as ye are n ours, in the o day of our Lord Iesus.
15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,
16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth towarde Iudea of you.
17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, p according to the flesh, that with me should be, q Yea, yea, and Nay, nay?
18 Yea, r God is faithfull, that our worde toward you, was not Yea, and Nay.
19 For p Sōne of God Iesus Christ who was preached amōg you by vs, ý is, by me, & Siluanus, & Timotheus, was not Yea, and Nay: but in him it was t Yea.
20 For all the promises of God in him are t Yea, and are in him Amen, vnto the glorie of God through vs.
21 And it is God which stablisheth vs ū you in Christ, and hath anointed vs.
22 Who hath also *sealed vs, & hath giuē the *earnest of the Spirit in our hearts.
23 Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.
24 Not p we *haue dominion ouer your

a Meaning the countrie where of Corinthus was ý chief citie. *Ephe.1.3. 1.pet.1.3.*
b Or, praise and glory be giuen.
c Which I suffer for Christ, or which Christ suffreth in me, Rom.7.5.& 8.5. col.1.24.
d For seing him indure so much, they had occasiō to be confirmed in the Gospel.
e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such meanes as he hath here left in this life for vs to be exercised in.
f Hereby he sheweth his owne infirmitie, that it might appeare how wonderfully Gods graces wrought in him.
g I was vtterly resolued in my selfe to die.
h So manie dangers of death.

i He rendreth a reason why they ought to pray vnto God for his recouerie.
k Vsing that wisdome which God gaue me from heauen.
l Ye know partly my constancie both by my dwelling w̄ you, & also by my writing vnto you:
& I trust ye shall know me to be the same to the verie ende.
m In ý we haue taught you the Gospel so synecerely.
n Because we haue wonne you to Christ.
o Which shall abolish al world ly glorie.
p Which is rashly to promes & not to performe.
q Now to affirme one thing, and then to denie it, which is a signe of inconstancie.
r He taketh god to witnes, that he preacheth the trueth.
s He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible truth of the Father. t They are made and performed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Ephe.1.13.and 4.30. Ephe.1.14. chap.5.5.*
u In that I say I came not because I woulde spare you, I meane not that I haue authoritie to alter true religion, or to bind your consciences but that I am Gods minister to confirme and comfort you.

x And faith is not in subiection to man.

faith, but wee are helpers of your iope: for by x faith ye stand.

CHAP. II.

He sheweth his loue towards the, 7 Requiring likewise that they would be fauourable to the incestuous adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confuting therby such quarelpickers, as under pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

a Which was giuen to Satan but now doeth repent.
b Which made you and him sorie in my former epistle.
c After this adulterer did repent and amend, Paul did so vtterly cast of al sorow, that he denyeth that in maner he was any whit sorie.
d And so should increase his sorowe which I would diminish.
e The adulterer, wich interteined his mother in law.
f That at my intercession you woulde declare by the publike consent of the Church that you imbrace him againe as a brother: seeing he was excommunicate by the common consent.
g That is, truly, and from mine heart, euen as in the presence of Christ.
h By our rigorous punishing.
i *Or, in my mind.*
i From this place vnto the 6 chap. 11. he entreateth only of the ministers, saue he sometime intermedleth that which appertyneth to the whole church, as chap. 3.17. & 18. verses, and not only to the ministers.
k In working mightily by vs, he maketh vs partakers of his victorie & triumph.
l The preaching of the crosse bringeth death to them which onely consider Christes death as a common death, and be thereat offended, or els thinke it follie: and bringeth againe life to them, who in his death behold their life.

1 BD: I determined thus in my selfe, that I woulde not come againe to you in heauines.
2 For if I make you sorie, who is he thē that should make me glad, but ᵇ same which is made ᶜ sorie by me?
3 And I wrote ᵇ this same thing vnto you, least when I came, I shoulde take heauines of them, of whom I ought to reioyce: this confidence haue I in you all, that my iop is the ioy of you all.
4 For in great affliction, and anguish of heart I wrote vnto you ᵇ with many teares: not that ye shoulde be made sorie, but that ye might perceyue the loue which I haue, specially vnto you.
5 And if any hath caused sorow, ᵇ same hath not ᶜ made me sorie, but partly (lest I should ᵈ moze charge him) you all.
6 It is sufficient vnto the same man, that he was rebuked of many.
7 So that nowe contrarywise ye ought rather to forgiue him, & comfort him, lest the same ᵇ should be swallowed vp with ouermuch heauines.
8 Wherfore, I pray you, that you would ᵉ confirme your loue towards him.
9 For this cause also did I write, that I might know the proofe of you, whether ye would be obedient in all things.
10 To whom ye forgiue any thing, I forgiue also: for verely if I forgaue anie thing, to whom I forgaue it, for your sakes forgaue I it in the ᶠ sight of Christ,
11 Lest Satan should ᵍ circumuent vs: for we are not ignorant of his enterprises.
12 ¶ Furthermore, whē I came to Troas to preach Christes Gospel, & a dore was opened vnto me of the Lord,
13 I had no rest ʰ in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.
14 ¶ Now thanks be vnto God which always maketh vs ᵏ to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euerie place.
15 For we are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish.
16 To the one we are the ˡ sauour of death, vnto death, & to the other the sauour of ˡ life, vnto life, and who is sufficient for these things?
17 *For we are not as many, ᵐ which make marchādise of the word of God: but as of sincerite, but as of God in the sight of God speake we ᵐ in Christ.

Rom.1.16.
Rom.16.18.
chap.4.2.
m That is, which preach for gain, and corrupt it to serue mens affections.
ⁿ *Or, through Christ, or of Christ.*

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probatio of the truth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7.13 He maketh a comparison betwixt the Lawe and the Gospel.

1 DO we begin to praise our selues again: or need we as some other, epistles of recōmendation vnto you, or letters of recommendation from you?
2 Ye are our epistle, written in our hearts, which is vnderstand & read of all men,
3 In that ye are manifest, to be the epistle of Christ, ᵇ ministred by vs, & written not with inke, but with the spirit of the liuing God, not in ᶜ tables of stone, but in fleshly tables of the heart.
4 And such trust haue we through Christ to God:
5 Not that we are sufficiēt of our selues, to thinke any thing, as of our selues: but our sufficiencie is of God.
6 Who also hath made vs able ministers of the new testament, not of the ᵈ letter, but of the ᵉ Spirit: for the letter killeth, but the ᶠ spirit giueth life.
7 If then the ministratiōs of death written with letters, & ingrauen in stones, was glorious, so that the childrē of Israel could not behold the face of Moses for the ᵍ glorie of his countenance (which glorie is done away)
8 Howe shall not the ministration of the Spirit be more glorious?
9 For if the ministerie of ʰ condemnatiō was glorious, much more doeth the ministration of ⁱ righteousnes exceede in glorie.
10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie.
11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.
12 Seeing then that we haue such trust, we vse ʲ great boldnes of speach.
13 *And we are not as Moses, which ᵐ put a vaile vpon his face, that the children of Israel should not looke vnto the end of that which should be abolished.
14 Therefore their minds are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the Olde Testament, which vaile in

a Meaning him selfe, Timotheus and Siluanus.
b Who were Gods pen.
c The hardnes of mans heart beforehe be regenerate is as a stonie table, Eze. 11. 19. & 36. 26: but being regenerate by the Spirite of God, it is as softe as flesh, that the grace of ỳ Gospel may be written in it, as in new tables, Iere. 31. 31, 32, 33.
d Whose minister Moses was.
e Which Christ gaue.
f Meaning, the spiritual doctrine, which is in our hearts.
g Thus he meneth the law, in comparison of the Gospel
h After that God had spoken with him, and giuen him the lawe.
i For the lawe declareth all men to be vnder condemnation.
k Meaning, of the Gospell, which declareth that Christ is made our righteousnes.
l In preaching the Gospel.

Exod.34.33.
m Moses shewed the Lawe as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so coulde not come to Christ, who was the ende thereof: againe the Gospell setteth foorth the glorie of God cleerely, not couering our eyes, but driuing the darknes away from them.

n Christ is our mediatour, and author of the New testament, whose doctrine is spiritual, and giueth life to the Liuer. *Iohn.4.24.*

o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

Christ is put away.
15 But euen vnto this day, when Moses is read, [h] vaile is laid ouer their hearts.
16 Neuertheles when their heart shalbe turned to the Loyde, the vaile shalbe taken away.
17 Howe the [n] Loyd is the * Spirit, and where the Spirit of the Loyd is, there is libertie.
18 But we all beholde as in a [o] mirroure the glorie of the Loyde with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Loyde.

CHAP. IIII. *

1 He declareth his diligence and roundnes in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse & afflictions which he endured, he turneth to his great aduantage, 11. 17 Shewing what profite commeth thereby.

1 Therefore, seeing that we haue this ministerie, as we haue receiued mercie, [a] we faint not:
2 But haue cast from vs the [b] clokes of shame, and * walke not in craftinesse, neither handle we the worde of God deceitfully: but in declaration of the trueth we appyone our selues to euerie mans conscience in the sight of God.
3 If our Gospel be then hid, it is hid to them, that are lost.
4 In whom the [c] god of this world hath blinded the minders, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the [d] image of God, should not shine vnto them.
5 For we preach not our [e] selues, but Christ Iesus the Loyde, and our selues your seruants for Iesus sake.
6 For God that * commanded the light to shine out of darkenesse, is he which hath shined in [f] our hearts, to giue the [g] light of the knowledge of the glorie of God in the face of Iesus Christ.
7 But we haue this [h] treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.
8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.
9 We are persecuted, but not forsaken: cast downe, but we perish not.
10 Euery where we beare about in our body the [i] dying of the Loyd Iesus, that the life of Iesus might also bee made manifest in our bodies.
11 For we which liue, are alwayes delivered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our mortall flesh.
12 So then [k] death worketh in vs, & life in you.

a For any troubles or afflictiõs. b Meaning such shiftes and pretẽces as become not them that haue such a great office in hand. *Chap.2.17.*

c To wit, Satan, Iohn. 12.31. and 14.30. Ephe.6.12.

d In whom God doeth shew him self to be seene: and here Christ is called so in respect of his office.

e As they, which preach for gaine or els which rather seeke to be seene and knowen, then to edifie. *Gen.8.3.*

f Which are your seruants.

g That we having receiued light, shoulde communicate the same with others, & therefore Christ calleth them the light of ye world, Mat 5.14.

h Albeit the ministers of the Gospell be contemptible as touching their person, yet the treasure which they carie is nothing worse or inferiour.

i All the faithful, & chiefly the ministers must drinke of this cup, because the world hateth Christ: and also ye members should be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerors.

k By our death you haue life: so that the fruite of our afflictions commeth to you.

13 And because we haue ye same [l] Spirit of faith, according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,
14 Knowing that he which hath raised vp the Loyd Iesus, shall [m] raise vs vp also by Iesus, & shall set vs with you.
15 For all things are for your sakes, that most plentiouſ grace by the thanksgiuing of [n] many, may redounde to the praysse of God.
16 Therefore we faint not, but though our outwarde man [o] perish, yet the inward man is * renewed daylie.
17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall waight of glorie:
18 While we looke not on the thinges which are seene, but on ye thinges which are not seene: for the things which are seene, are temporall: but the thinges which are not seene, are eternal.

may abundãtly set forth his glorie. [l] *Or, be corrupted.* o Groweth stronger. p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul proceedeth to declare the vtilitie that commeth by the crosse. 4 Howe we ought to prepare our selues vnto it, 5 By whom, 9 And for what end. 14. 19 He setteth foorth the grace of Christ, 20 And the office of ministers, and al the faithful.

1 For we know that if [a] our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.
2 For therefore we sigh, desiring to bee clothed with our house, which is from heauen.
3 [b] Because that if we be clothed, we shal not be founde * naked.
4 For in deede we that are in this tabernacle, sigh and are burdened, [c] because we would not be vnclothed, but would be clothed vpon, that mortalitie might be swalowed vp of life.
5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the * earnest of the Spirit.
6 Therefore we are alway [b] bold, though we know that whiles we are * at home in the bodye, we are absent from the Loyd.
7 (For we [e] walke by faith, and not by sight)
8 Neuertheles, we are bolde, and loue rather to remoue out of the body, and to dwel with the Loyd.
9 Wherefore also we couet, that both dwelling [d] at home, & remouing [e] from home, we may be acceptable to him.
10 * For we must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that he hath done, whether it be [f] good or euil.
11 Knowing therefore the [g] terrour of

a After this body shalbe dissolued, it shalbe made incorruptible and immortall.

[b] *Or, if so be wee shalbe founde clothed, and not naked.*

[c] *Reuel.16.15.*

[d] *Or, wherein. Chap.1.22.*

b Not onely quiet in minde, but also readie to sustaine all daungers: being assured of the good successe thereof.

[e] *Or, strangers in the body.*

c For here onely we believe in God, and see him not.

d In this body.

e Out of this body, to heauen. *Rom.14.10.*

f That is, either glorie, or shame.

g His fearefull iudgement.

l The same faith by the inspiration of the holy Ghost. *Psal.116.10.*

m In deliuering vs from these dangers, which is as it were a restoring from death to life.

n That I being deliuered and restored to you again, may not only my self giue God thankes for this infinite benefite of deliuerance, but also you al, which are both partakers of mine affliction and comfort,

h He proueth the dignitie of his ministerie by the fruite and effect thereof, which is, to bring men to Christ.
i By imbracing the same fayth which wee preache to others.
k As they, which more esteemed the outward shewe of wisedome and eloquence, then true godlines.
l As the aduersaries sayde, which could not abide to heare them praised.
m Our follie serueth to Gods glorie.
n Therefore whosoeuer giueth place to ambition or vayne glorie, is yet dead, and liueth not in Christ.
o As the onely fayethfull doe in Christ.
p According to the estimation of the world: but as he is guided by the Spirit of God.
q We doe not esteeme, nor commende Christ himselfe nowe, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whom God dwelled corporally: and doe you thinke, that I wil flatter my selfe or any man in setting foorth his gifts? Yea, when I prayse my ministerie, I commende the power of God: when I commend our worthie facties, I prayse the mighty power of God, set foorth by vs wormes and wretches. r Let him be regenerate, & renounce himself, els al the rest is nothing. *Isai. 43.19. reuel. 21.5.* s Therefore without Christ we cannot enioy the life euerlasting nor come to God. t That is, a sacrifice for sinne. u By imputation, when we shalbe clad with Christes iustice.

the Loyd, we [k] perswade men, and we [i] are made manifest vnto God, and I trust also that we are made manifest in your consciences.
12 For we prayse not our selues againe vnto you, but give you an occasion to reioyce of vs, that ye may haue to answere against them, which reioyce in the [k] face, and not in the heart.
13 For whether we be [l] out of our wit, we are it [m] to God: or whether we be in our right minde, we are it vnto you.
14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were [n] all dead,
15 And he dyed for all, that they [o] which liue, should not henceforth liue vnto themselues, but vnto him which dyed for them, and rose againe.
16 Wherefore, henceforth knowe we no man after the flesh, yea though we had knowen Christ after the flesh, yet now henceforth [q] knowe we him no more.
17 Therefore if any man be in Christ, let him be a [r] newe creature. * Olde things are passed away: beholde, all thinges are become newe.
18 And al things are of God, which hath reconciled vs vnto him selfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.
19 For God was [s] in Christ, and reconciled the world to him selfe, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.
20 Nowe then are wee ambassadours for Christ: as though God did beseche you through vs, we pray you in Christs stead, that ye be reconciled to God.
21 For he hath made him to be [t] sinne for vs, which knewe no sinne, that wee should be [u] made the righteousnesse of God in him.

the [a] accepted time, beholde nowe the day of saluation.
3 We give no occasion of offence in any thing, that our ministerie should not be [b] reprehended.
4 But in all thinges we approue our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,
5 In stripes, in prisons, in tumultes, in labours,
6 By [c] watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the [d] holy Ghost, by [e] loue vnfained,
7 [f] By the word of trueth, by the power of God, by the armour of righteousnes on the right hand and on the lefte,
8 By honour, and dishonour, by euil report and good report, as deceiuers, and yet true:
9 As vnknowen, and yet knowen: as dying, and beholde, we liue: as chastened, and yet not killed:
10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing al thinges.
11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.
12 Ye are not kept strait in vs, but ye are kept strait in your owne [h] bowels.
13 Nowe for the same recompence, I speake as to my children, [i] Be you also enlarged.
14 [k] Be not vnequally yoked with the infidels: for * what fellowshippe hath righteousnesse with vnrighteousnesse? and what communion hath light with darknes?
15 And what concorde hath Christ with [l] Belial? or what part hath the beleuer with the infidel?
16 And what agreement hath the Temple of God with idoles? * for ye are the Temple of the [m] liuing God: as God hath sayd, * I wil dwel among them, and walke there: and I will bee their God, and they shall be my people.
17 * Wherefore come out from among them, and separate your selues, saieth the Lorde: and touch none vnclean thing, and I wil receiue you.
18 * And I wil be a Father vnto you, and ye shall be my sonnes and daughters, saith the Loyd almightie.

a To wit, Gods free mercie, wherein he hath powred foorth his infinite loue.
b By the infidels, if they saw no fruite come thereof.
c He declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f By the Gospell and the power of God and his owne integritie, he ouerthrewe Satan, and the worlde, as with weapons on euery side most ready.
g Signifying his most vehement affection.
h Their iudgement was so corrupted, that they were not likewise affectioned towardes him, as he was towards them.
i Shew like affection towards me.
k He seemeth to allude to that which is written, Deut. 22.10. where the Lorde commandeth that an oxe and an asse be not yoked together, because ye matche is vnequal: so if ye faithful marrie with the infidels, or els haue to do with them in any thing vnlawfull, it is here reproued. *Ecclus. 13.18.* l *Or, the deuill. 1.Cor. 3.16. and 6.19.* 1 So called, because he hath not onely life in himselfe, but giueth it also to all liuing creatures. *Leuit. 26.11,12. Isai. 52.11. Ier. 31.1.*

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as he doeth them. 14 Also to keepe them selues from all pollution of idolatrie both in body, and soule, and to haue none acquaintance with idolaters.

1 SO we therefore as workers together beseche you, that ye receiue not the grace of God in vayne.
2 For he saith, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: behold nowe

Isa. 49.8.

a Consider this wel, ye ý serue idoles with your bodies, and yet thinke your conseiences pure towarde God: God wil one day smite you for your halting.
b Of body and soule.
c That we may teach you.
d By greedie couetousnes.
e He had neyther rest in body nor Spirit: and it seemeth that he alludeth to that which is written, Deut. 32.25. for the crosse to mans eye is common both to the godly & to the wicked, although to contrarie ends.
f This ioye ouercame all my sorowes.
2.Pet.2.15.
g Whose heart Gods Spirit doeth touch, he is sorie for his sinnes committed against so merciful a Father: and these are the fruites of his repentãce, as witnesse Dauids & Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeãce, fal into desperatiõ, as Cain, Saul, Achitophel and Iudas.
h In asking God forginenes.
i For in iudging and chastising your selues, you preuented Gods anger.
[a]Or, heart.
k The Greeke worde signifieth his bowels, wherby is meant most great loue and tender affections.

1 SEeing then wee haue these promises, dearely beloued, let vs ⁺cleanse our selues from all filthynes of the [b] flesh and spirit, and grow vp vnto full holynes in the feare of God.
2 ⁺Receiue vs: we haue done wrong to no mã: we haue consumed no man: we haue [d] defrauded no man.
3 I speake it not to your condemnation: for I haue said before, that ye are in our hearts, to die and liue together.
4 I vse great boldnes of speach toward you: I reioyce greatly in you: I am filled with cõfort, and am exceeding ioyous in all our tribulation.
5 For when we were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings [e] without, and terrours within.
6 But God, that comforteth the abiect, comforted vs at the comming of Titus:
7 And not by his comming onely, but also by the cõsolation wherewith he was comforted of you, when hee tolde vs your great desire, your mourning, your feruent mind to meward, so that I reioyced [f] much more.
8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though it were but for a season.
9 I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.
10 *For godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.
11 For behold, this thing ý ye haue bene [g] godly sorie, what great care it hath wrought in you: yea, what [h] clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what [i] punishment: in all things ye haue shewed your selues, that ye are pure in this matter.
12 Wherfore, though I wroote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care towarde you in the sight of God might appeare vnto you.
13 Therefore wee were comforted, because ye were comforted: but rather we reioyced much more for the ioy of Titus, because his [a] spirite was refreshed by you all.
14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euẽ so our boasting vnto Titus was true.
15 And [k] his inward affection is more abundant toward you, when he remembreth the obedience of you all, and howe with feare and trembling ye receyued him.
16 I reioyce therefore that I may [l] put vp confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ, he exhorteth them to continue in relieuing the poore Saints, commending their good beginning. 23 After he commendeth Titus and his fellowes vnto them.

1 WE do you also to wit, brethren, of the grace of God bestowed vpõ the Churches of Macedonia,
2 Because in great trial of afflictiõ their ioy abounded, and their most extreme pouertie [b] abounded vnto their riche liberalitie.
3 For to their power (I beare recorde) yea, and beyond their power, they were willing,
4 And prayed vs with great instance that we would receyue the [c] grace, and fellowship [a] of the ministring which is toward the Saints.
5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, [d] after vnto vs by the wil of God,
6 That we should exhort Titus, that as he had begonne, so he would also accõplish the same grace among you also.
7 Therfore, as ye abound in euery thing, in [e] faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abounde in this grace also.
8 This say I not by commaundement, but because of the diligence of others: therefore proue I the naturalnesse of your loue.
9 For ye knowe the grace of our Lorde Iesus Christ, that he being riche, for your sakes became poore, ý ye through his pouertie might be made rich.
10 And I shew my mind herein: for this is expedient for you, which haue begun not to doe onely, but also to [f] will, a yeere a go.
11 Now therefore perfourme to doe it also, that as there was a readines to will, euẽ so ye may perfourme it of that which ye haue.
12 For if there be first a willing minde, it is accepted according to ý a man hath, ⁺ not according to that he hath not.
13 Neither is it that other men should be eased and you grieued.
14 But vpon like condition, at this time your [g] abundance supplieth their lacke, that also their abundance may bee for your lack, that there may be [h] equalitie:
15 As it is written, * He that gathered much, had nothing ouer, and he that gathered litle, had not the lesse.
16 And thanks be vnto God, which hath put in the heart of Titus the same care for you.
17 Because he accepted the exhortation, yea, he was so careful, that of his owne accorde he went vnto you.
18 And wee haue sent also with him the brother, whose praise is [i] in the Gospel

l Both in thinking & reporting wel of you.

a This benefite of God appeared in two things: first, that ý Macedonians being in so great afflictions were so prompt to helpe others: and next ý being in great pouertie, were very liberall towardes others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberalitie, eyther because they were the bestowers of Gods graces, or because they receiued them of God freely, & so they desired Paul to see to the distribution thereof.
Chap.9.12.
d Euerie man may doe good ý hath abilitie thereunto: but to will, and haue a minde to doe good, cõmeth of perfect charitie.
e That as you helpe others in their neede, so others shall relieue your want.
f That both you and others, as occasion shall serue, may relieue the godly according to their necessities.
Exod.16.18.
g And willingly offred himselfe to gather your almes.
h In preaching the Gospell. Some vnderstãd this to be spoken of Luke, others of Barnabas.

throughout all the Churches,
19 (And not so only, but is also chosen of the Churches to be a felow in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, & declaratio of your prompt minde)
20 Auoyding this, that no man shoulde blame vs in this abudance that is ministred by vs,
21 * Prouiding for i honest things, not onlye before the Lorde, but also before men.
22 And we haue sent with them our brother whom we haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.
23 Whether any do enquire of Titus, hee is my fellowe and helper to youwarde: or of our brethren, they are messengers of the Churches, and the k glorie of Christ.
24 Wherefore shewe towarde them, and before the Churches the proofe of your loue, and of the reioycing that we haue of you.

Rom. 12. 17.
i His well doing is approued before God and man.

k That is, by whom Christes glorie is greatly aduanced.

CHAP. IX.

1 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cheerefully, 7 Shewing what fruit will come thereof.

1 FOr as touching the ministring to the Saints, it is superfluous for me to write vnto you.
2 For I know your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, & say, that Achaia was prepared a yeere agoe, and your zeale hath prouoked manie.
3 Now haue I sent the brethren, lest our reioycing ouer you shoulde be in vaine in this behalfe, that ye (as I haue said) be readie:
4 Least if they of Macedonia come with mee, and finde you vnprepared, we (I need not to say, you) should be ashamed in this my constant boasting.
5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, & come as of beneuolence, and not as of sparing.
6 This yet remember, that he which soweth sparingly, shal reape also sparingly, and he that soweth liberally, shal reape also liberally.
7 As euerie man wisheth in his heart, so let him giue, not * grudgingly, or of necessitie: * for God loueth a cheerefull giuer.
8 And God is able to make all grace to abound toward you, that ye alwayes hauing a all sufficiencie in all thinges, may abound in euerie b good worke.
9 * As it is written, c He hath sparsed abroad and hath giuen to the poore: his beneuolence remaineth for euer.
10 Also he that findeth seede to the sower, will minister likewise bread for foode, and multiplie your seede, and increase the fruits of your beneuolence,
11 That on all partes ye may be made rich vnto all liberalitie, which causeth through vs thankesgiuing vnto God.
12 For the ministration of this seruice not only supplieth the necessities of the Saintes, but also is abundant by the thankesgiuing of many vnto God,
13 (Which by the experiment of this ministration praise God for your obedientie submissio to the Gospel of Christ, and for your liberal distribution to the, and to all men)
14 And by d their prayer for you, * desiring after you greatly, for the abudant grace of God in you.
15 Thankes therefore be vnto God for his vnspeakeable gift.

Prou. 11. 25. rom 12. 8. Eccli. 35. 10.
a Lest they should giue but litle, distrusting to impouerishe them selues thereby, he shewe eth that God wil so blesse their liberall heartes, that both they shal haue inough for themselues and also to helpe others withal.
b That ye may do good & helpe others at all times.
Psal. 112. 9.
c Dauid speaketh of that man which feareth God and loueth his neighbour.

d Besides that by their liberalitie God shalbe praised, they also shalbe commended to God by their prayers who they haue holpen, yea, and al me shal reuerence them, as being endued with an excellet gift of God.
* Or, greatly affectioned toward you.

CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And howe he vseth it.

1 NOwe I Paul my selfe beseech you by the meekenes, and gentlenes of Christ, which when I am present among you, am a base, but am bolde toward you being absent:
2 And this I require you, that I neede not to be bold when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though we walked b according to the flesh.
3 Neuertheless, though wee walke in the flesh, yet we do not warre after the flesh,
4 (For the weapons of our warrefare are not carnall, but mightie through God, to cast downe holdes)
5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, & bringing into captiuitie euery thought to the obedience of Christ,
6 And having readie the vengeance against all disobedience, when your obedience is fulfilled.
7 Looke ye on things after p appearãce? If any man trust in him selfe that he is Christs, let him consider this againe of himselfe, that as he is Christes, euen so are we Christes.
8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.
9 This I say that I maye not seeme as it were to feare you with letters.
10 For the letters, c saieth he, are sore and stõg, but his bodily presence is weake, and his speach is of no value.
11 Let such one thinke this, that such as we are in word by letters when we are absent, such will we be also in deed, when we are present.
12 For we dare not make our selues of p number,

a These wordes his backbiters vsed, thinking thereby to diminish his authoritie, as vers. 10.
b As though we boasted of our selues by a carnall affection.

c Meaning, a certaine man among them, which thus spake of Paul.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselues by their worthie actes: and if they wil compare with others, let them shew what countreis, what cities, & people they haue wone to the Lord: for who wil praise that souldier, which onely at the table can finely talke of the warres, & when he commeth to the brunt, is neither valiant nor expert: *Ephe.4.7.*

e That is, the giftes and vocation, which God had giuen him to winne others by.

f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached. *Ier.9.24. 1.cor.1.31.*

nomber, or to compare our selues to them, which praise them selues: but they vnderstād not that they d measure themselues with them selues, & compare them selues with them selues.

13 But we will not reioyce of thynges, which are not within our measure, * but according to the e measure of the line, whereof God hath distributed vnto vs a measure to attaine even vnto you.

14 For we stretch not our selues beyond our measure, as though we had not attained vnto you: for euen to you also haue we come in preaching the Gospell of Christ,

15 Not boasting of thinges which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

16 And to preache the Gospell in those regions which are beyond you: not to reioyce in f another mans line, that is, in the thinges that are prepared alreadp.

17 * But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth him selfe, is not alowed, but he whome the LORD praiseth.

CHAP. XI.

1 He declareth his affection toward them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false Apostles. 16 The peruerse iudgement of the Corinthians, 22 And his owne praises.

1 WOuld to God, ye could suffer a litle my a foolishnes, and in deede, b ye suffer me.

2 For I am ielous ouer you, with godly ielousie: for c I haue prepared you for one husband, to present you as a pure virgine to Christ:

3 But I feare least as the * serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christ.

4 For if he that commeth, preacheth another d Iesus then him whome we haue preached: or if ye receiue another e spirit then that which ye haue received: either another Gospell, then that ye haue received, ye might well haue suffered him.

5 Verely I f suppose that I was not inferiour to the very chiefe Apostles.

6 And though I be g rude in speaking, yet I am not so in knowledge, but amōg you we haue bene made manifest to the vtmost, in all things.

7 Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospell of God freely?

8 I h robbed other Churches, & tooke wages of them to do you seruice.

9 And when I was present with you, and had neede, I was i not slothfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, and in all things I kept and will keepe my selfe, that I should not * be grieuous to you.

10 k The trueth of Christ is in me, that this reioycing shall not be shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I do, that will I doe, that I may cut away occasion from them which desire l occasion, that they might be founde like vnto vs in that whereon they reioyce.

13 For such false m Apostles are deceitfull workers, and transforme theselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angell of light.

15 Therefore it is no great thing, though his ministers transforme them selues, as though they were the ministers of righteousnes, whose end shalbe according to their workes.

16 I say againe, let no man thinke, that I am foolish: or els take me euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the n Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce o after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffer euen if a man bring you into bondage, if a mā deuour you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 p I speake as concerning the reproch: as though that we had bene q weake: but wherin any man is bold (I speake foolishly) I am bolde also.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the Ministers of Christ (I r speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plentеously: in s death oft.

24 Of the Iewes t fiue times received I fourtie stripes * saue one.

a He calleth the praising of him selfe dotage, to the which thing the arrogancie of the false Apostles compelled him, who sought nothing els, but to ouerthrowe the Church by diminishing the authoritie of his ministerie.

b To speake in mine owne commendation.

c The minister marrieth Christ and his Church as husband and wife by ye preaching of the Gospell. *Gen.3.4.*

d That is, more perfect doctrine concerning Christ Iesus.

e More excellent gifts of the spirit by other mēs preaching.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles.

g That is, vse no worldly eloquence.

h Other Churches relieued me

i He did not only labour with his hands for his liuing, but in his extreme pouerty preached diligently without burdening any man, or els waxing slothfull to do his ductie to euery man. *Chap.12.13. act.20.34.*

k Let not the trueth of Christ be thought to be in me, if I suffer my loy to be shut vp, which I haue conceiued of Greeia.

l To slaunder my ministerie, if I should receiue wages.

m By false Apostles here is not meant such as teache false doctrine, (which doubtesse, they would haue growen vnto) but such as were vaineglorious, & did not their duety syncerely.

n In his heart he had respect to the Lord: but this fashion of boasting seemed according to mā, whereunto they compelled him.

o In outwarde things.

p I note this dishonour, which they do vnto you.

q That is, abiect, vile, miserable, a crafts mā, an idiot, & subiect to a thousand calamities, which things the false Apostles obiected against him as most certaine testimonies of his vnworthines. *Phil.3.5.*

r Put case ye terme it so, yet is it true.

s In the present danger of death.

t At fiue seuerall times, euery time, thirtie and nine. *Deut.25.3.*

u Of the Romane Magistrates.
Act.16.22,23.
Act.14.19.
Act.27.14.

25 u I was thrise* beaten with roddes: I was * once stoned: I suffred thrise * shipwracke: night and day haue I bene in the deepe sea.
26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils amongs false brethr.
27 In wearinesse and painefulnesse, in watching often, in hunger & thirst, in fastings often, in colde & in nakednes.
28 Beside the things which are outward I am combred daily, and haue the care of all the Churches.
29 Who is weake, and I am not weak? who is offended, and I burne not?
30 If I must needes reioyce, I will reioyce of mine x infirmities.
31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.
32 In * Damascus the gouernour of the people under King Aretas, laied watch in the citie of the Damascens, & would haue caught me.
33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

x As imprisonments, beating, hunger, thirst, colde, nakednes, and such like: which things the aduersaries condemne as infirme in me.
Act.9.24.

CHAP. XII.

1 He reioyceth in his preferment, 5. 7 But chiefly in his humblenes, 11 And layeth the cause of his boasting vpon the Corinthians. 14 He sheweth what good will he beareth them, 20 And promiseth to come vnto them.

1 IT is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.
2 * I knowe a man a in Christ aboue foureteene yeeres agone, (whether he were in the body, I can not tel, or out of the bodie, I can not tel: God knoweth) which was take vp into the b third heauen.
3 And I know such a mã (whether in the bodie, or out of the bodie, I cannot tel: God knoweth)
4 How that he was taken vp into Paradise, and heard c wordes which cannot be spoken, which are not d possible for man to vtter.
5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.
6 For though I would reioyce, I should not be a foole: for I will say the trueth, but I refraine, least any man shoulde thinke of me aboue that he seeth in me, or that he heareth of me.
7 And least I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me e a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.
8 For this thing I besought the Lord f thrise, that it might depart from me.
9 And he sayde vnto me, My grace is sufficient for thee: for my power is made g perfect through weakenesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.
10 Therefore h I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.
11 I was a foole to boast my selfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto y very chiefe Apostles, though I be nothing.
12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.
13 For what is it, wherein ye were inferiours vnto other Churches, * except that I haue not bene i slothfull to your hinderance? forgiue me this wrong.
14 Beholde, the k third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but l you: for the children ought not to lay vp for the fathers, but the fathers for the children.
15 And I will most gladly bestowe, and will be bestowed for your m soules: though the more I loue you, the lesse I am loued.
16 But be it that I charged you not: k yet for asmuch as I was crafty, I tooke you with guile.
17 Did I pill you by any of them whom I sent vnto you?
18 I haue desired l Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steppes?
19 Againe, thinke ye that we excuse ourselues vnto you? We speake before GOD in Christ. But we doe all thinges, dearely beloued, for your edifying.
20 For I feare least when I come, I shall not finde you such as I would: & that I shall be found vnto you n such as ye would not, & lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings and disorde.
21 I feare least when I come againe, my God o abase me among you, & I shall bewaple many of the which haue sinned already, and haue not repented of the vncleanes, & fornication, & wantonnes, which they haue committed.

Alt.9.3.
a That is, a Christian: or, I speake it in Christ.
b That is to say, into the highest heauen.
c Mans infirmitie was not able to declare them, neither were they shewed vnto him for that end.
d Or, lawfull.
e The Greeke worde signifieth a sharpe piece of wood, as a pale, or stake, and also a litle spilde or sharpe thing which pricketh one as he goeth through bushie and thick places, and entring into the flesh, cannot be taken out without cutting of the flesh: & this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.
f That is to say, often times.
g Is knowen and euidently seene.
h He doeth not onely paciently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.
Chap.11.9.
i Or, chargeable.
k For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1.Cor.16.5. Then when the Lord letted this purpose, he appointed to goe straite from Ephesus to Corinthus, Chap. 1.15. Which intent being changed, he went to Macedonia, from whence now he appointeth the thirde time to come vnto them.
l Which declareth his fatherly affection.
m Or, your cause or persons.
n Thus said his aduersaries, that though he took it not by himselfe, yet he did it by the meanes of others.
l To go to you.
m Meaning, sharpe and seuere.
n There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory & ioy: as also nothing did so much cast downe his heart, as when his labour did no good.

CHAP. XIII.

1 He threatneth the obstinate, 5 And declareth what his power is by their own testimonie. 10 Also

so he sheweth what is the effect of this epistle. 11 After having exhorted them to their duetie, hee wisheth them all prosperitie.

a His first comming was his dwelling among them: his second was his first epistle, and nowe he is ready to come the third time: which three cõmings he calleth his three witnesses.

Deut.19.15. mat.18.16. iohn.8.17. hebr.10.28.

b In my first epistle, chap.4.20.

c In that he hũbled himselfe & tooke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgement was vile and abiect: therfore we that are his members, cannot be otherwise esteemed: but being crucified, he shewed him selfe very God: so thinke, that we whom ye contemne as dead men & castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. *1.Cor.11.28.*

1 THis is the a third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stande.

2 b I tolde you before, and tell you before: as though I had bene present the seconde time, so write I nowe being absent to them which heretofore haue sinned, and to all others, that if I come again, I will not spare,

3 Seeing that ye seeke experience of Christ, that speaketh in me, which toward you is not weake, but is mightie in you.

4 For though he was crucified concerning his c infirmitie, yet liueth he throrowe the power of God. And wee no doubt are weake in him: d but we shall liue with him, though the power of God toward you.

5 * Prouye your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, howe that Iesus Christ is in you, except ye bee reprobates?

6 But I trust that ye shall knowe that we are not reprobates.

7 Now I pray vnto God that ye do none euill, not y ye should seeme approued, but that ye should do that which is honest: though we be as e reprobates.

8 For we can not doe any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, & that ye are f strong: this also we wishe for, euen your perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpenes, according to the power which the Lord hath giuen me, to g edification, and not to destruction.

11 Finallp brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 Greete one another with an * holye h kisse. All the Saintes salute you.

13 The grace of our Lord Iesus Christ, & the loue of God, and the communion of the holy Ghost be with you all, Amen.

e In mans iudgemẽt who for the most part reiecteth the best, & approueth the worst.

f Hauing abundance of the grace of God.

g Commit not by your negligence, that that which is ordeined to saluation, turne to your destruction.

Rom.16.16. 1.cor. 16.20. 1.pet.5.14.

h Which was according to those countreis in those dayes both of ye Iewes and of other nations.

The seconde Epistle to the Corinthians, written from Philippi, a citie in Macedonia, & sent by Titus & Lucas.

THE EPISTLE OF THE APOSTLE

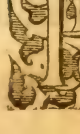
Paul to the Galatians.

THE ARGVMENT.

THe Galatians after they had bene instructed by S. Paul in the trueth of the Gospell, gaue place to false apostles, who entring in, in his absence corrupted ye pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the graunting thereof is the ouerthrow of mans saluation purchased by Christ: for thereby the light of the Gospell is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bin sent of the chief Apostles, and that Paul had no authoritie, but spake of him selfe, he proueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles: which thing established, hee proceedeth to his purpose, prouing that we are freely iustified before God without any works or ceremonies: which notwithstanding in their time had their vse and commoditie: but nowe they are not only vnprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

a Paul reiudgeth their inconstancie which suffred thẽselues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the Lawe were necessary to saluation, 5 And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his own cõuersation, magnifieth his office and Apostleship, and declareth him selfe to be equall with the chiefe Apostles.



1 PAul * an Apostle (not a of men, neyther by b man, but by Iesus Christe, and God the Father which hathe raised him frõ the dead)

2 And all the brethyen which are with me, vnto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lorde Iesus Christ,

4 Which gaue him selfe for our sinnes, that hee might deliuer vs * from this c present euill worlde according to the will of God euen our Father,

5 To whom be glorie for euer and euer, Amen.

6 I marueile that ye are so soone remoued awap vnto another d Gospell, from him that had called you in the e grace of Christ,

7 Which

Tit.3.3.

a For God is the author of all ministerie.

b This prerogatiue was peculiar to the Apostles.

Luke.1.74.

c Which is, the corrupt life of man without Christ.

d *Or, doctrine.*

e That is, to be partakers of the saluation offred freely by Christ.

7 Which is not another Gospel, saue that there be some which trouble you, and intende to [e] peruert the Gospell of Christ.
8 But though that we, or an [f] Angel frõ heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be [h] accursed.
9 As we said before, so say I now again, If any man preache vnto you otherwise then that ye haue receyued, let him be accursed.
10 For [g] now preache I mans doctrine, or Gods? or go I about to please men? for if I should yet please men, I were not the seruant of Christ.
11 * Now I certifie you, brethren, that the Gospel which was preached of me, was not after [h] man.
12 For neither receiued I it of man, neyther was I taught it, but by the [i] reuelation of Iesus Christ.
13 For ye haue heard of my conuersation in time past, in the Iewish religiõ, how that * I persecuted the Church of God extremely, and wasted it,
14 And profited in the Iewishe religion aboue many of my [l] companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.
15 But when it [l] pleased God (which had separated me from my mothers wõbe, and called me by his grace)
16 To reuele his Sonne [m] in mẽ, that I should preache him * among the Gentiles, immediatly I communicated not with [m] flesh and blood:
17 Neyther came I again to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned again into Damascus.
18 Then after three yeres I came again to Ierusalem to visit Peter, and abode with him fifteene dayes.
19 And none other of the Apostles sawe I, saue Iames the Lords brother.
20 Now the things which I write vnto you, behold, I witnesse before God, that I lie not.
21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowẽ by face vnto the Churches of Iudea, which were in Christ.
22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the [n] faith, which before he destroyed.
23 And they glorified God for me.

e For what is more contrarie to our free iustificatiõ by faith, then the iustification by the Lawe, or our workes? therefore to ioyne these two together, is to ioyne light with darknes, death with life, and doeth vtterly ouerthrowe the Gospel.
f If it were possible, that an Angell should so doe: whereby Paul declareth the certainetie of his preaching.
[h] Or, abominable.
g Since that of a Pharise I was made an Apostle.
1.Cor.15.3.
h That is, doctrine inuented by man, neither by mans authoritie do I preach it.
i By an extraordinarie reuelation.
Act.9.1.
[l] Or, age.
k That is, of the Lawe of God, which was giuen to ye ancient fathers.
l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, & thirdly his calling.
[m] Or, tome.
Ephes.5.8.
m That is, with any man, as though I had neede of his counsell to approoue my doctrine.
n That is, the Gospel which is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God, 3 Hee sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Iewes. 16 After he commeth to the principal scope, which is to proue that iustificatiõ only commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

1 THen fourteene yeres after, I went vp again to Ierusalẽ with Barnabas, & tooke with me Titus also.
2 And I went vp by reuelation, & communicated with them of the Gospell which I preach among the Gentiles, * but particularly with them that were the chief, least by any meanes I should runne, or had runne [n] in vaine:
3 But neither yet Titus which was with me, though he were a Gecia, was [b] compelled to be circumcised,
4 For all the false brethren that crept in: who came in priuily to spie out our libertie, which wee haue in Christ Iesus, that they might bring vs into bondage.
5 To whom we [c] gaue not place by subiection for an houre, that the trueth of the Gospell might continue with you.
6 And of them which seemed to be great, I was not taught (what they [d] were in time passed, it maketh no matter to me: * God accepteth no mans person) neuertheles, they that are the chief, did communicate nothing with me.
7 But contrariwise, when they saw that the Gospel ouer the vncircucision was committed vnto me, as the Gospel ouer the circumcision was vnto Peter:
8 (For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me towarde the Gentiles)
9 And when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me, which are counted to bee pillers, they gaue to me and to Barnabas the [f] right hands of felowship, that we should preache vnto the Gentiles, & they vnto the Circumcision,
10 * Warning only that we should remember the poore: which thing also I was diligent to do.
11 ¶ And when Peter was come to Antiochia, I withstoode him [g] to his face: for he was to be blamed.
12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrewe & separated him selfe, fearing them which were of the Circumcision.
13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.
14 But when I sawe, that they went not the " right wape to the trueth of the Gospel, I said vnto Peter before al mẽ, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [h] constraineth thou the Gentiles to doe like the Iewes?
15 We which are Iewes by nature, & not [i] sinners of the Gentiles,
16 Know that a man is not iustified by the

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, which rumours hindered the course of the Gospell, he endeuoured to remedie it, and to proue that they consented with him.
Act.15.2.
" Greeke, without profit.
b Which declareth that the other Apostles agreed with him.
c Lest we should haue betrayed the Christian libertie.
d Albeit they had bin conuersant with Christ afore time.
Deut.10.17.
2.chro.19.7.
iob.34.19.
wisd.6.7.
eccluc.35.12.
Act.10.34.
rom.2.11.
ephe.6.9.
colos.3.25.
1.pet.1.17.
e But approued my doctrine perfect in all points.
f In token that we all agreed in doctrine.
Act.11.30.
2.cor.9.3.
g Meaning, before all men.
" Greeke, with a right foote.
h In bringing their cõsciences into doute by thine example, and authoritie: and here the Apostle commeth to his chiefe point.
i For so the Iewes called the Gentiles in reproche.

[n]Or,man.
Rom.3.19,20.
phil.3.9.
k Except our fruites be agreeable to our faith, we declare that we haue not Christ.
l For he caused them not to sinne, but disclosed it, neyther tooke he away the righteousnes of the Lawe, but shewed their hypocrisie, which were not able to performe that whereof they boasted.
m For my doctrine is to destroye sinne by faith in Christ & not to establish sinne.
n And feele his strength in me which killeth sinne.
o Not as I was once, but regenerate, and changed into a newe creature, in qualitie and not in substance.
p In this mortall bodie.
q As did the false Apostles which preached not the faith in Christ.
[r]Or, for nothing.

the workes of the Lawe, but by the faith of Iesus Christ: euen we, I say, haue beleeued in Iesus Christ, that we might be iustified by [p] faith of Christ, & not by the workes of the Law, because [p] by the workes of the Lawe no [q] flesche shal be iustified.
17 * If then while we seeke to be made righteous by Christ, we our selues are found [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.
18 For if I build againe the thinges that I haue destroyed, [m] I make my selfe a trespasser.
19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am [n] crucified with Christ.
20 Thus I liue yet, [o] not I nowe, but Christ liueth in me: & in that [p] I now liue in the [p] flesh, I liue by the faith in the sonne of God, who hath loued me, and giuen him selfe for me.
21 I do not abrogate the [q] grace of God: for if righteousnesse be by the Lawe, the Christ dyed [r] without a cause.

CHAP. III.

1 He rebuketh them sharply, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10.19.24 And by the office, and the end, both of the Lawe, 11.25 And of faith.

1 O Foolish Galatians, who hath bewitched you [a] ye shoulde not obey the trueth, to whom Iesus Christ before [a] was described in your sight, and among you crucified?
2 This onely would I learne of you, Receiued ye the [b] Spirit by the workes of the Lawe, or by the hearing of [c] faith preached?
3 Are ye so foolish, that after ye haue begonne in the Spirit, ye woulde nowe [d] be made perfect by the [c] flesh?
4 Haue ye suffred so many thinges in vaine? if so be it euen in vaine.
5 Yet therfore that ministreth to you the Spirit, and worketh miracles among you, doeth he it though the workes of the Lawe, or by [b] hearing of faith preached?
6 Yea rather as Abraham beleeued God, and it was * imputed to him for righteousnesse.
7 Knowe ye therefore, that they which are of faith, the same are the children of Abraham.
8 For the Scripture foreseeing, that God would iustifie [p] Gentiles through faith, preached before the Gospell vnto Abraham, saying, * In thee shall all the Gentiles be blessed.
9 So then they which be of faith, are blessed with faithfull Abraham.
10 For as many as are of the [l] workes of the Lawe, are vnder the curse: for it is written, * Cursed is euery man that continueth not in all things, which are written in the booke of the Lawe, to do them.
11 And that no man is iustified by the Lawe in the sight of God, it is euident: * for the iust shall liue by faith.
12 And the Lawe is not of faith: but * the man that shall doe those thinges, shall liue in them.
13 Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, * Cursed is euery one that hangeth on tree)
14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the [h] promes of the Spirit through faith.
15 Brethren, [i] I speake as men doe, * Though it be but a mans couenant when it is confirmed, yet no man doeth abrogate it, or [k] adderh any thing therete.
16 Nowe to Abraham and his seede were the promises made. He saith not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which [l] is Christ.
17 And this I say, that the Lawe which was foure hundreth and thirtie yeeres after, cannot disanul the couenant that was confirmed afore of God in respect of Christ, that it shoulde make the promise of none effect.
18 For if the inheritance be of the Law, it is no more by the promise, but God gaue it vnto Abraham by promes.
19 Wherefore then serueth the Lawe? It was added because of the [m] transgressions, till the seede came vnto the which [p] promise was made: & it was ordeined by [n] Angels in the hand of a Mediatour.
20 Now a Mediatour is not a Mediatour of one: but God is [p] one.
21 Is the Lawe then against the promise of God? God forbid: for if there had bene a Lawe giue which could haue giuen life, surely righteousnesse shoulde haue bene by the Lawe.
22 But the Scripture hath * concluded [q] all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.
23 But before [r] faith came, we were kept vnder the Lawe, and shut vp vnto the faith, which should afterwarde be reuealed.
24 Wherefore the * Law was our schole-

a To whome Christ was so liuely preached, as if his liuely image were set before your eyes, or els had bene crucified among you.
b Meaning the gistes of the Spirit.
c That is, the doctrine of saluation through faith in Iesus Christ, as chap. 1.22.
d The false Apostles taught that Christ profited nothing, except they were circucised, and that the Lawe was the perfection, and Christes doctrine onely the rudimẽts thereunto.
e And ceremonies of the Lawe
f Which thinke to be iustified by them.
g The Law pronounceth not the iust, which believe, but which worke, & so condemneth all the which in all points do not fulfill it.
h Which is the Gospel.
i I will vse a common example that you may be ashamed to attribute lasse vnto God, then to such couenants, which one man maketh to another.
k No more is the promise or couenant of God abrogate by the Law, nor yet is the Lawe added to the promise to take any thing away that was superfluous, or to supplie any thing that wanted.
l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seede.
m That sinne might appeare & be made more abundant, and so all to be shut vp vnder sinne.
n Who as ministers gaue it to seruete both for Moses by the authoritie of Christ.
o But the Iewes and Gentiles to ioyne them to God.
p Constant and alwayes like him selfe.
q Both men & al their works.
r The ful reuelation of things which were hid vnder the shadowes of the Law.

Gen.15.6. rom.4.3. iam.2.23. Gen.12.3. actes.4.20,32. act.3.25.
Rom.3.9.
Rom.10.4.

master

f Not that the doctrine of the Lawe is abolished, but the condemnation thereof is taken away by faith. *Rom.6.7.*
g So ye baptisme succedeth Circumcision, & so thorow Christ both Iew and Gentile is saued.
h As al one man.

a The Church of Israel was vnder the Lawe as the pupil subiect to his tutor, euē vnto the time of Christ, when she waxed strong, & then her tutelship ended.
b That is, ȳ law, which before he called a scholemaster, cha.3.25.
c That is, vnder ȳ law, which was but an a.b.c.in respect of the gospel.
d That is, who was subiect vnto the Lawe. *Rom.8.14,15.*
e For our adoption vnto Christ is sealed by him.
f He instructeth both Iewes and Gentiles to call god their Father in cuery language, so ȳ none are excepted.
g Which maist not vse thy liberte.
h When ye received ȳ Gospell, ye were idolaters: therefore it is shame for you to refuse liberty, & become seruants, yea, and seeing the Iewes desire to be out of their tutelship.
i Not in decede, but in opinion.
k The Galatians, of Painims began to be Christians, but by false Apostles were turned backeward to begin anewe the Iewish ceremonies, and so in steade of going forwarde toward Christ, they ran backward frō him. l Ye obserue dayes, as Sabbaths, newe moons, &c: ye obserue moneths, as ȳ first & seuenth moneth: ye obserue times, as Easter, Witsōtide, ȳ feast of Tabernacles: ye obserue yeres, as ȳ Iubile, or yere of forgiuenes, which beggerly ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospel, and thrust them backe into superstitious slauerie.

master to bring vs to Christ, that we might be made righteous by faith.
25 But after that faith is come, we are no longer vnder [a] a scholemaster.
26 For ye are al the sonnes of God by faith in Christ Iesus.
27 * For all ye that are [b] baptized into Christ, haue put on Christ.
28 There is neither Iewe nor Greciam: there is neither bonde nor free: there is neither male nor female: for ye are all [c] one in Christ Iesus.
29 And if ye be Christes, then are ye Abrahams seede, and heires by promes.

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordeined. 5 VVhich being shadowes must end when Christ the trueth cometh. 9 He moueth them by certaine exhortations, 22 And confirmeth his argument with a strong example or allegorie.

1 THen I saye, that the [a] heire as long as he is a childe, differeth nothing from a seruant, though he be lord of all,
2 But is vnder [b] tuters and gouernours, vntil the time appointed of the father.
3 Euen so, we when we were children, were in bondage vnder the [c] rudiments of the world.
4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, & made [d] vnder the Law,
5 That he might redeme them which were vnder the Lawe, that we * might receiue the adoption of the sonnes.
6 And because ye are sonnes, God hath sent forth the [e] Spirit of his Sonne into your hearts, which cryeth, [f] Abba, Father.
7 Wherefore, thou art no more [g] a seruaunt, but a sonne: nowe if thou be a sonne, thou art also the heire of God through Christ.
8 But euen then, when ye [h] knewe not God, ye did seruice vnto them, which by [i] nature are not gods.
9 But nowe seeing ye know God, yea, rather are knowen of God, how turne [k] ye againe vnto impotent and beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?
10 Ye obserue [l] dayes, and moneths, & times, and yeres.
11 I am in feare of you, least I haue bestowed on you labour in vaine.
12 Be ye as [m] I: for I am euen as you: beseech you, I beseech you: ye haue not hurt [n] me at all.
13 And ye know, howe though [o] infirmitie of the flesh I preached the Gospell vnto you at the first.
14 [p] And the triall of me which was in my flesche, ye despised not, neither abhorred: but ye receiued me as an Angell of God, yea, as Christ Iesus.
15 What was then your felicitie? for I beare you recorde, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.
16 Am I therefore become your enemy, because I tell you the trueth?
17 They are ielous over you [r] amisse: yea, they would exclude [s] you, that yee should altogether loue them.
18 But it is a good thing to loue earnestly alwayes in a good thing, & not onely when I am present with you,
19 My litle children, of whome I traualle in birth againe, vntill Christ be [t] formed in you.
20 And I would I were with you now, that I might change my voyce: for I am in doute of you.
21 Tell me, ye that will be vnder the Lawe, doe ye not heare the Law?
22 For it is written, that Abraham had two sonnes, * one by a seruant, & * one by a free woman.
23 But he which was of the seruaunt, was borne after the flesh: & he which was of the free woman, was borne by promes.
24 By the which things an other thing is ment: for these mothers [u] are the two Testaments, the one which is [x] Agar of mount Sina, which gedzeth vnto bondage,
25 (For Agar or Sina is a mountaine in y Arabia, and it answereth to Ierusalem which now is) & she is in bondage with her children.
26 But Ierusalem, which is [y] aboue, is free: which is the mother of vs all.
27 For it is written, * Reioyce thou barren ȳ hearest no children: breake forth, and crie, thou that trauailest not: for the desolate hath many moe children, then the which hath an husband.
28 * Therfore, brethren, we are after the maner of Isaac, children of the promise.
29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.
30 But what sayeth the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.
31 Then brethren, we are not children of the seruant, but of the [a] free woman ‖.

m So friendful to me, as I am affectioned toward you.
n For I pardon you, if you repent.
o Being in great dangers and afflictions, or without pompe and ostentation.
p That is, the troubles and vexations which God sent to trie me while I was among you.
q For my ministeries sake.
r For they are but ambitious.
s They woulde turne you from me, that you might followe them.
t And imprinted so in your hearts that you loue none other.

Gen.16.15.
Gen.21.2.
u That is, signifie.
x Agar, and Sina represent the Lawe: Sara and Ierusalem the Gospell: Ismael the Iewish Synagogue, and Isaac the Church of Christ.
y That is, out of the lande of promes.
Or, hie and heauenly.
Isa.54.1.
z Meaning Sara.
Rom.9.8.
Gen.21.10.
a For we are in the Church of Christ, which is our mother, and not of the Synagogue which is a seruant vnder the Law.
‖ By the libertie wherewith Christ hath made vs free.

CHAP. V.

2 He laboureth to drawe the away from Circumcision,

cision, 17 And sheweth them the battell betwixt the Spirit and the flesh, and the fruites of the both.

1 STande fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

2 *Behold, I Paul say vnto you, that if ye be circumcised, Christ shall profite you nothing.

3 For I testifie againe to euerie man, which is circumcised, that he is bound to keepe the whole Lawe.

4 Ye are * abolished from Christ: whosoeuer are iustified by the Law, ye are fallen from grace.

5 For we through the Spirit [b] waite for the hope of righteousnes through faith.

6 For in Iesus Christ neither Circumcision availeth any thing, neither vncircumcision, but faith which worketh by loue.

7 Ye did runne well: who did let you, that ye did not obey the [c] trueth?

8 It is not the persuasion of him that [d] calleth you.

9 * A little [e] leauen doth leauen the whole lumpe.

10 I haue trust in you through the Lord, that ye will be none otherwise [f] minded: but he that troubleth you, shall beare his condemnation, whosoeuer he be.

11 And brethren, if I yet preache circumcision, why do I yet suffer persecution? Then is the [g] slander of the crosse abolished.

12 Would to God they were euen cut of, which do disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesche, but by loue serue one another.

14 For [h] all the Lawe is fulfilled in one word, which is this, * Thou shalt loue thy neighbour as thy selfe.

15 If ye bite & deuoure one another, take heede lest ye be consumed one of an other.

16 Then I say, * walke in the [i] Spirit, and ye shall not fulfil the lusts of the flesh.

17 For the [k] flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye would.

18 And if ye be led by the [l] Spirit, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleanne s, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkenes, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which do such things, shall not inherit the kingdome of God.

22 But the fruite of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, faith,

23 Meekenes, temperancie: against such there is [m] no Law.

24 For they that are Christes, [n] haue crucified the flesche with the affections and the lustes.

25 If we liue in the Spirite, let vs also walke in the [o] Spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

Act.15.1.
a If you loyne circumcision to the Gospell, as a thing necessarie to saluation.
1.Cor.1.17.
b We liue in hope through that Spirite which causeth faith, and which is giuen to the faithful, that we should by fayth and not by the Law obtaine the crown of glorie, which Christ giueth freely.
c Then whatsoeuer is not the worde of God, which here he calleth trueth, is very lyes.
d Which is God
1.Cor.5.6.
e A litle corruption doeth destroy the whole doctrine.
f That ye will imbrace the worde of God purely.
g That is, the doctrine of the Gospell, which the worlde abhorred, as a slaunderous thing, & therewith were offended.
h Meaning the second table.
Leui.19.18.
mat.22.39.
mar.12.31.
iames.2.
Rom.13.11.
2.pet.2.11.
i In the man regenerate.
k That is, the natural man striueth against the Spirit of regeneration.
l If you be guided by the Spirit of adoption, that which ye do, is agreeable to God, although it be not perfect.
m For they are vnder the Spirit of grace.
n Christ hath not onely remitted their sinnes, but sanctified them into newnes of life.
o That being dead to sinne and liuing to God, we may declare the same in holynes and innocencie of life.

CHAP. VI.

1 He exhorteth them to vse gentlenes toward the weake, 2 And to shew their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To persuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all wisheth to them with the rest of the faithfull all prosperitie.

1 BRethren, if a man be [a] fallen by occasion into any fault, ye which are spirituall, restore such one with the spirit of meekenes, considering thy self, lest thou also be tempted.

2 Beare ye one anothers burden, and so [b] fulfill the Lawe of Christ.

3 For if any man seeme to him self, that he is somewhat, when he is [c] nothing, hee deceiueth him selfe in his imagination.

4 But let euery man proue his owne worke, & then shall he haue [d] reioycing in him selfe onely and not in another.

5 * For euery man shall beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his [e] * goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

8 For he that [f] soweth to his flesche, shall of the flesche reape corruption: but hee that soweth to the Spirit, shall of the spirit reape life euerlasting.

9 * Let vs not therefore be wearie of well doing: for in due season we shall reape, if we faint not.

10 While we haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the houlholde of faith.

11 ¶ Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a fayre shewe [h] in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the [i] crosse of Christ.

a Either by reason of his flesh or Satan.
b Christ exhorteth in sundrie places to mutual loue, and therefore brotherly loue is here called the Lawe of Christ, & his cõmandemẽt, Ioh. 13.34. & 15.12.
c He sheweth that man hath nothing of himselfe whereof he should reioyce.
d For his reioycing is a testmonie of a good cõscience, 2. Cor. 1. 12. wherein he may reioyce before mã, but not before God.
1.Cor.3.8.
e For it were a shame not to prouide for their corporal necessities which feede our soules with the heauenly deinties.
1.Cor.9.7.
f He proueth that the ministers must be nourished: for if men onely prouide for worldly things without respect of the life euerlasting, then they procure to them selues death, and mocke God, who hath giuen them his ministers to teache them heauenly things. *2.Thess.3.13.*
g The fruite which God hath promised.
h By the outwarde ceremonies.
i That is, for preaching Christ crucified.

k That they haue made you Iewes.
l By the worlde he meaneth all outward pompe, ceremonies and thinges, which please mens fantasies.
m Which is regenerate by fayth.

13 For they them selues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce k in your flesh.
14 But God forbid that I should reioice, but in the crosse of our Lorde Iesus Christ, wherebye the l worlde is crucified vnto me, and I vnto the worlde.
15 For in Christ Iesus neither circumcision auayleth any thing, nor vncircumcision, but a new m creature.
16 And as many as walke according to this rule, peace shalbe vpon them, and mercie, and n vpon the Israel of God.
17 From henceforth let no man o put me to busines: for I beare in my bodye the p markes of the Lord Iesus.
18 Brethren, the grace of our Lorde Iesus Christ be with your spirit, Amen.

n That is, vpon the Iewes, as Rom.10.19.
o Let no man trouble my preaching from hence foorth: for my markes are witnesses how valiantly I haue fought.
p Which are odious to the world, but glorious before God.

¶ Vnto the Galatians written frō Rome.

THE EPISTLE OF PAVL to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, he assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vp to this eternall life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mysterie he praieth God to confirme toward them. And to the intent they should not glory in them selues, he sheweth them their extreme miserie, wherein they were plonged before they knewe Christ, as people without God, Gentiles to whom the promises were not made, & yet by the free mercie of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfite vnderstanding of his Sonne, and exhorteth them likewise to be mindfull of so great benefits, neyther to be moued with the false apostles, which seeke to ouerthrow their faith, & tread vnder foote the Gospell, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes preseruеth onely his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring forth most plentifull fruites, as innocencie, holines, with all such offices apperteining to godlines. Last of all, he declareth not onely in general, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euerie mans vocation.

CHAP. I.

After his salutation, 4 He sheweth that the chiefe cause of their saluation standeth in the free electiō of God through Christ. 16 He declareth his good wil toward them, giuing thankes and praying God for their faith. ¶ 1 The maiestie of Christ.

1 PAul an Apostle of Iesus Christ, by p̄ wil of God, to the * Saintes, which are at Ephesus, & to the faithful in Christ Iesus:
2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.
3 * Blessed be God euen the Father of our Lord Iesus Christ, which hath blessed vs with all a spirituall blessing in heauenly [n] things in Christ,
4 * As he hath b chosen vs in him, before the foundation of the worlde, that wee * should be c holy, and without blame before him in loue:
5 Who hath predestinate vs, to be d adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,
6 To the e praise of p̄ glorie of his grace, wherewith he hath made vs accepted in his beloued,
7 By whom we haue redēption through his blood, euen the forgiuenes of sinnes, according to his rich grace:
8 Wherebye hee hath bene abundant toward vs in all wisedome and vnderstāding,
9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed f in him,
10 That in the dispensation of the fulnes of the times he might gather together in one g all things, both which are in heauen and which are in earth, euen in Christ:
11 In whome also we are chosen when wee were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,
12 That h we, which first trusted in Christ, should be vnto the praise of his glorie:
13 In whō also ye haue trusted after that ye heard the worde of truth, euen the Gospel of your saluation, wherein also after

1.Cor.1.2.
2.Cor.1.3.
1.pet.1.3.
a As with the knowledge of God in Christ, with faith, hope, charitie, and other giftes.
n Or, places.
2.Tim.1.9.
b This election to life euerlasting cā neuer be changed: but in temporal offices which God hath appointed for a certaine space, whē the terme is expired, he changeth his election, as we see in Saul and Iudas, Colos.22.
c When Christes iustice is imputed ours.
d Where as we were not the natural children, he receiued vs by grace, and made vs his children.
e The principal end of our election is to praise and glorifie the grace of God.
f That is, in Christ.
g By this he meaneth the whole body of the Church, which he deuideth into them, which are in heauen, and them which are in earth: also the faithfull which remaine in earth stand of ye Iewes and the Gentiles.
h To wit, the Iewes.

i Though we be redeemed frō the bondage of sinne by ỳ death of Christ, Rom. 6.22. yet wee hope for this second redemption which shall be whē we shall possesse our inheritance in the heauens, where of we haue the holy Ghost for a gage, as Chap. 4.30.

k Of Christ. Col.2.12. chap.3.7.

l Made him Governour of all thinges both in heauen and in earth: so that Christes bodie is nowe onely there, or else it should norbe a true bodie, and his ascension should be but a fantastical thing and onely imagined. Psal.8.6. hebr.2.8.

m This is the great loue of Christ toward his Church, that hee counteth not him selfe perfect without vs which are his members: and therefore the Church is also called Christ, as 1.Cor.12.12,13,

after that ye beléeued, ye were sealed with the holy Spirit of promise,
14 Which is the earnest or our inheritance, vntil the redemption of the possession purchased vnto the praise of his glorie.
15 Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,
16 I cease not to giue thankes for you, making mention of you in my prayers,
17 That the God of our Lorde Iesus Christ the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of k him,
18 That the eyes of your vnderstanding may be lightened, that ye may knowe what the hope is of his calling, & what the riches of his glorious inheritance is in the Saintes,
19 And what is the exceeding greatnes of his power toward vs, which beleue, * according to the working of his mightie power,
20 Which he wrought in Christ, when he raised him from the dead, and l set him at his right hand in the heauenly places,
21 Farre aboue all principalitie, and power, and might, and domination, and euery name that is named, not in this world onely, but also in that that is to come,
22 * And hath made all thinges subiect vnder his feete, & hath appointed him ouer all thinges to bee the head to the Church,
23 Which is his body, euen the m fulnes of him that filleth all in all thinges.

CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are nowe in Christ.

1 A ND * you hath he quickened, that were dead in trespasses & sinnes,
2 Wherein, in time past ye walked, according to the course of this world, & after the * a prince that ruleth in the aire, euen the spirit, that nowe worketh in the children of disobedience,
3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, and of the minde, and were b by nature the children of wrath, as well as others.
4 But God which is riche in mercie, through his great loue wherewith he loued vs,
5 Euen when we were dead by sinnes, hath quickened vs c together n in Christ, by whose grace ye are saued,
6 And hath d raised vs vp together, and

Col.2.13.

Chap.6.12.

a Meaning Satā.

b Not by creation, but by Adams transgression, and so by birth.

c Both Iewe & Gentile.

d We that are the members, are raised vp frō death and reigne with our head Christ in heauen by faith.

made vs sit together in the heauenly places in Christ Iesus,
7 That he might shewe in the ages to come the exceeding riches of his grace, through his kindnesse towarde vs in Christ Iesus.
8 For by grace are ye saued through faith, and that not of your selues: it is the gift of God,
9 Not of workes, least any man should boast him selfe.
10 For we are e his workemanship created in Christ Iesus vnto good workes, which God hath ordeined, that wee should walke in them.
11 Wherefore f remember that ye being in time past Gentiles in the flesh, & called * vncircumcision of them, which are called circumcision in the flesche, made with hands,
12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were * strangers from the scouenants of promise, and had no h hope, and were n without God in the world.
13 But nowe in Christ Iesus, ye which once were farre of, are made neere by the blood of Christ.
14 For he is our peace, which hath made of both one, & hath broken the i stoppe of the partition wall,
15 In abrogating through his k flesh the hatred, that is, the Lawe of commandements which standeth in ordinances, for to make of twaine one new man in him selfe, so making peace,
16 And that he might reconcile both vnto God in one l body by his n crosse, and slape hatred thereby,
17 And came, and preached peace to you which were afarre of, and to them that were neere.
18 * For through him we both haue an entrance vnto ỳ Father by one Spirit.
19 Nowe therefore ye are no more strangers and forreners: but citizens with the Saintes, and of the housholde of God,
20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ him selfe being the chiefe corner stone,
21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,
22 In whom ye also are built together to be the habitation of God by the Spirit.

e Here he meaneth, as concerning grace, and not by nature.

f He sheweth here that the further the Gentiles were of frō the grace of God, the greater detters they are new to the same. 1.Sam.17.26. ezek.44.7. Rom.9.4.

g It was but one couenāt, but because it was diuers times confirmed and established, therfore here he calleth them Couenāts.

h Where no promise is, there is no hope.

n Or, Atheists.

i That is, the cause of the division that was betweene the Iewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigurated in the Lawe.

l For of the Iewes and the Gentils he made one flocke.

n Or, death. Rom.5.2.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And praieth God to make them stedfast in his Spirit.

1 FOr this cause, I Paul am the a prisoner of Iesus Christ for you Gentiles,
2 If ye haue heard of the b dispensation of the grace of God, which is giuen me vnto you warde,

a He reioyceth in that he suffered imprisonmēt for the maintenance of Christs glory.

b Which was his vocation to preach vnto the Gentiles.

c That is, in the first chap. of this Epistle, vers. 9.
d Although the fathers, and the Prophets had revelatiõs certain, yet it was not in comparison of ye abundãce which was shewed whẽ ye Gentiles were called: neither yet was the time nor the maner knowne.
Chap.1.19.
1.Cor.15.9,10.
Gal.1.16.
Rom.16.25.
col.1.26.
2.tim.1.10. tit.1.2.
1.pet.1.20.
e The Angels.
f The Church being gathered of so many kinds of people, is an example, or a glasse for the Angels to beholde the wisedome of God in, who hath turned their particular discords into an vniuersal concord, and of ye Synagogue of bondage, hath made ye Church of freedome.
g He that is not of the bodie of christ, is in death
h The faithfull which dyed before Christ came, were adopted by him, & make one familie w̃ the Saintes which yet remaine aliue.
i For we confesse that which we beleeue.
k Al perfection on euerie side is in him.
l That al the graces of God may feele Christ in vs.

3 That is, that God by reuelation hath
shewed this mysterie vnto me (as I
wrote c abouen in fewe wordes,
4 Whereby when ye reade, ye may know
mine vnderstanding in the mysterie of
Christ)
5 Which in other ages was d not opened
vnto the sonnes of men, as it is now re-
uealed vnto his holy Apostles & Pro-
phets by the Spirit,
6 That the Gentiles should bee inheri-
ters also, and of the same body, and
partakers of his promise in Christ by
the Gospel,
7 Wherefor I am made a minister by the
gift of the grace of God giuen vnto me
* through the working of his power.
8 *Euen vnto me the least of all Saints
is this grace giuen*, that I shoulde
preach among the *Gentiles the vn-
searcheable riches of Christ,
9 And to make cleare vnto al men what
the fellowship of the* mysterie is, which
from the beginning of the world hath
bene hid in God, who hath created all
things by Jesus Christ,
10 To the intent, that nowe vnto e prin-
cipalities & powers in heauenly places
might be knowen f by the Church the
manifolde wisedome of God,
11 According to ye eternal purpose, which
he wrought in Christ Jesus our Lord.
12 By whome we haue boldnes and en-
trance with confidence, by faith in him.
13 Wherefore I desire that ye faint not
at my tribulatiõs for your sakes, which
is your glorie.
14 For this cause I bowe my knees vn-
to the Father of our Lord Jesus Christ,
15 (Of whom is named the whole g fa-
milie in h heauen and in earth)
16 That he might graunt you according
to the riches of his glorie, that ye may
be strengthened by his Spirit in the in-
ner man,
17 That Christ may dwel in your i hearts
by faith, that ye, being rooted & ground-
ed in loue,
18 May be able to comprehend with all
Saints, what is the k breadth, & length,
and depth, and height:
19 And to know the loue of Christ, which
passeth knowledge, that ye may be filled
with all l fulnes of God.
20 * Vnto him therefore that is able to
doe exceeding abundantly aboue all
that we aske or thinke, according to the
power that worketh in m vs,
21 Be praise in the Church by Christe
Jesus, throughout all generations for
euer, Amen.

CHAP. IIII.

He exhorteth them vnto meekenes, long suffering, vnto loue and peace, 3 Every one to serue and edifie another with the gift that God hath giuen him, 14 To beware of strange doctrine, 22 To laye aside the olde conuersation of greedie lustes, and to walke in a newe life.

1 * Therefore, being prisoner in the
a Lorde, I pray you that ye walke wor-
thie of the vocation whereunto ye are
called,
2 With all humblenes of mynde, and
meekenes, with long suffering, suppor-
ting one another through loue,
3 Endeuouring to keepe the vnitie of the
Spirit in the bond of peace.
4 There is b one body, and one c Spirit,
euen as ye are called in one hope of
your vocation.
5 There is one Lord, one Faith, one Bap-
time,
6 * One God and Father of all, which is
d aboue all, and e through all, and in
you all.
7 * But vnto euery one of vs is giuen
grace, according to the measure of the
f gift of Christ.
8 Wherefore he saith, * When he ascen-
ded vp on high, he led captiuitie cap-
tiue, and gaue giftes vnto men.
9 (Nowe, in that he ascended, what is it
but that he had also descended first into
the lowest partes of the earth?
10 Ye that descended, is euen the same
that ascended, farre aboue all heauens,
that he might fill h all things)
11 * Ye therefore gaue some to be Apo-
stles, and some Prophets, and some Ev-
angelists, and some Pastours, and
Teachers,
12 For the i gathering together of the
Saints, for the worke of the ministerie,
k and for the edification of the body of
Christ,
13 Till we all mete together (in the vni-
tie of faith & knowledge of the Sonne
of God) vnto a l perfite man, and vnto
the measure of the age of the fulnes of
Christ,
14 That we henceforth be no more chil-
dren, wandering and carried about with
euery wynd of doctrine, by the deceit of
men, and with craftines, whereby they
lay in waite to deceiue.
15 But let vs followe the trueth in loue,
and in all thinges growe vp into him,
which is the m head, that is Christ,
16 By whom all the body being coupled
and knit together by euery ioynt, for the
furniture thereof (according to ye effec-
tual power, which is in the measure of
euery part) receiueth increase of the bo-
dy, vnto the edifying of it selfe in loue.
17 This I say therefore and testifie in the
Lorde, that ye henceforth walke not as
*other Gentiles walke, in vanitie of
their n minde,
18 Hauing their cogitation darkened,
and being strangers from the life of
o God through the ignorance that is in

Phil.1.27.
col.1.10.
1.thess.2.12.
a For the Lords cause.
b Which by dissensions you separate asunder.
c So that ye can not dissent one from another, seeing the Spirit, which ioyneth you in one body, cannot dissent from him selfe.
Mal.2.10.
d In power.
e By his prouidence.
Rom.12.3.
1.cor.12.11.
2.cor.10.13.
f Which he giueth vs.
Psalm.68.18.
g The Messias came downe, frõ heauen into the earth, to triumph ouer Satan, death and sinne, and led thẽ as prisoners and slaues, which before were conquerers, & kept all in subiection: which victorie he gate and also gaue it as a most precious gift to his Church.
h With his gifts and benefites.
1.Cor.12.27.
i To restore that which was out of order.
k That the bodie of Christ might be perfect
l That we may be of a ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ.
m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, so that euery parte hath his iust proportion of foode, that at length the bodie may growe vp to perfection. *Rom.1.21.*
n Man not regenerate hath his minde, vnderstanding and heart corrupt.
o By the which God liueth in his.

p The hardnes of heart is the fountaine of ignorance.
q Or, without remorse of cõscience. 1.Tim.4.2.
q As they are taught which truely knowe Christ.
Col.3.5.
r That is, al the natural corruption that is in vs. Rom.6.4. col.3.8. hebr.12.1. 1.pet.2.1.& 4.2.
s Which is created according to y image of God. Zech.8.16. Psalme.4.4.
t If so be that ye be angrie, so moderate your affection, that it burst not out into anie euil worke, but be soone appeased. Iam.4.7. Chap.5.3. col.4.6.
u And cause thē to profit in godlines.
x So behaue your selues that the holie Ghost may willingly dwel in you, and giue him no occasion to depart for sorowe by your abusing of Gods graces. 2.Cor.1.22. Col.3.12,13.

them, because of ther p hardnes of their heart:
19 Which being q past * feeling, haue ginen themselues unto wantonnes, to worke all uncleanneſſe, euen with greedinesse.
20 But ye haue not so learned Christ.
21 If so be ye haue heard him, and haue bene taught by him, as the r truth is in Iesus,
22 That is, *that ye cast of, concerning the conuersation in time past, the old man, which is corrupt through the deceptiueable lustes,
23 And be renewed in the s spirite of your minde,
24 *And put on the new man, which t after God is created in rightеousnes, and true holines.
25 *Wherefore cast of lying, and speake euery man trueth unto his neighbour: for we are members one of another.
26 *Be u angry, but sinne not: let not the sunne go downe upon your wrath,
27 * Neither giue place to the deuill.
28 Let him that stole, steale no more: but let him rather labour, and worke with his handes p thing which is good, that he may haue to giue unto him that needeth.
29 * Let no corrupt communication proceede out of your mouthes: but that which is good, to the vse of edifying, that it maye minister q grace unto the hearers.
30 And x griene not the holy Spirite of God, by whom ye are * sealed unto the day of redemption.
31 Let all bitternes, anger, & wrath, crying, and euill speaking be put away from you, with all maliciousnes.
32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christes sake forgaue you.

CHAP. V.

1 He exhorteth them unto loue, 3 Warneth them to beware of uncleannes, couetousnes, foolish talking, and false doctrine, 17 To be circumspect, 18 To auoide drunkennes, 19 To reioyce, and to be thankefull toward God, 21 To submit themselues one to another. 22 He entreateth of corporall mariage and of the spiritual betwixt Christ and his Church.

Iohn.13.34.& 15. 12.1.ioh.3.23.
a Alluding to the perfumes and incensing in the Lawe. Mar.7.21.cha.4.29 col.3.5.2.thes.1.17
b Which is either vaine, or els by example and euil speaking may hurt your neighbour: for otherwise there be diuerse examples in the Scriptures of pleasant talke, which is also godly, as 1.King.18.27.

1 BE ye therefore followers of God, as dere children,
2 *And walke in loue, euē as Christ hath loued vs, and hath giuen himselfe for vs, to be an offring and a sacrifice of a sweete a smelling sauour to God.
3 *But fornication, and all uncleannes, or couetousnes, let it not be once named among you, as it becommeth Saints,
4 Neither filthines, neither foolish talking, neither b iesting, which are

things not comely, but rather giuing of thankes.
5 For this ye know, that no whoremonger, neither uncleane person, nor couetous person, which is an c idolater, hath ane inheritance in the kingdome of Christ, and of God.
6 * Let no d man deceiue you with vaine wordes: for, for such things commeth the wrath of God upon the children of disobedience.
7 Bee not therefore companions with them.
8 For ye were once darkenesse, but are now light in the Lord: walke as e children of light,
9 (For the fruite of the Spirite is in all goodnes, & rightеousnes, and trueth)
10 Approuing that which is pleasing to the Lord.
11 And haue no fellowship with the unfruitfull workes of darknes, but euen f reprouе them rather.
12 For it is shame euen to speake of the things which are done of the in secret.
13 But all things when they are reproued of the light, are manifest: for it is light that maketh all things manifest.
14 Wherefore he saith, h Awake thou that sleepest, and stand up from the dead, & Christ shall giue thee light.
15 Take heed therefore that ye walke circumspectly, not as fooles, but as * wise,
16 i Redeeming the time: for the k dayes are euill.
17 * Wherefore, bee ye not unwise, but understand what the will of the Lorde is.
18 And be not drunke with wine, wherein is excesse: but bee fulfilled with the Spirit,
19 Speaking unto yourselues in psalmes, and *hymnes, & spiritual songes, singing & making melodie to the Lord in your l heartes,
20 Giuing thanks alwayes for all things unto God euen the Father, in p Name of our Lord Iesus Christ,
21 Submitting your selues one to another in the m feare of God.
22 ¶ *Wiues, submitte your selues unto your husbands, as unto the Lord.
23 * For the husbande is the wiues head, euen as Christe is the heade of the Church, and the same is the sauiour of his n bodie.
24 Therefore as the Church is in subiection to Christ, euen so let the wiues be to their husbands in euerie thing.
25 ¶ *Husbandes, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctifie it, and cleanse it by the o washing of water through the worde,
27 That he might make it unto himself a

c Because hee thinketh that his life standeth in his riches. Mat.24.4. mar.13.5. luk.21.8.2.thes.2.9
d Either in excusing sinne, or in mocking at the menaces and iudgements of God.
e Seeing God hath adopted you for his, ye should be holy.
f And make thē knowne by your honest and godly life.
g The worde of God discouereth the vices which were hid before.
h God thus speaketh by his seruants to drawe the infidels from their blindnes. Col.4.5.
i Selling all worldly pleasures to bye time.
k In these perilous dayes and craft of the aduersaries, take heede how to bye againe the occasions of godlines, which the world hath tакē from you. Rom.12.2. 1.thes.5.4.3.
* Or, songs of praise and thanks giuing.
l And not onely with tongue.
m Except our friendship be ioyned, and knit in God, it is not to be esteemed. Col.3.18.tit.2.5. 1.pet.3.1. 1.Cor.11.3.
n The Church: So the husband ought to nourish, gouerne, & defend his wife from perils. Col.3.19.

o Baptisme is a token that God hath consecrated the Church to himselfe, and made it holy by his word: that is, his promes of free iustification and sanctification in Christ.

p Because it is couered & clad w Christs iustice and holines.
q This our conuiunction with Christ must be considered as Christ is the husband, and we the wife, which are not onely ioyned to him by nature, but also by the communion of substance, through the holie Ghost and by faith: the seale and testimonie thereof is the supper of the Lord. *Gen.2.24.*

glorious Church, not hauing r spotte or wrinckle, or any such thing: but that it shoulde bee holy and without blame.
28 So ought men to loue their wiues, as their owne bodyes: he that loueth his wife, loueth himselfe.
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.
30 For we are members of his body, s of his flesh, and of his bones.
31 *For this cause shall a man leaue father and mother, & shall cleaue to his wife, and they twaine shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, and concerning the Church.
33 Therefore euerie one of you, doe so: let euery one loue his wife, euen as him selfe, and let the wife see that she feare her husband.

mat.19.5. mar.10.7. 1.cor.6.16.

CHAP. VI.

1 How children should behaue themselues towarde their fathers and mothers, 4 Likewise parentes towarde their children, 5 Seruantes towarde their masters, 9 Masters towarde their seruants. 13 An exhortation to the spiritual battell, and what weapons the Christians should fight withall.

1 CHildren,* obey your parents in the Lord: for this is right.
2 *Honour thy father and mother (which is the first commaudement with a promes)
3 That it may be well with thee, & that thou mayst liue long on earth.
4 And ye, fathers, prouoke not your children to b wrath: but bring them vp in c instruction and information of the Lorde.
5 *Seruants, be obedient vnto the, that are your masters, d according to the flesh, with feare & trembling in singlenes of your hearts as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 With good will seruing the Lorde, and not men.
8 And knowe ye that whatsoeuer good thing any man doeth, that same shal he receiue of the Lord, whether he be bond or free.
9 And ye masters, doe the same things vnto them, putting away threatning:

Col.3.20. Exod.20.12. deut.5.16. eccles.3.9. mat.15.4. mar.7.10.
a This is the first commandement of the second table, and hath the promes with condicion.
b By austeritie.
c That they be not brought vp in wantonnes, but in the feare of the Lord. *Col.3.22. tit.2.9. 1.pet.2.18.*
d Which haue dominion ouer your bodies, but not ouer the soules.

and know that euen your master also is in heauen, neither is there * respect of person with him.
10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the e whole armour of God, that ye may be able to stand against the assaults of the deuil.
12 For we wrestle not against f flesche and blood, but against * principalities, against powers, & against the worldly gouernours, the princes of the darknes of this world, against spiritual wickednesses, which are in the hie places.
13 For this cause take vnto you h whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.
14 Stand therefore, & your loynes girde about with veritie, and hauing on the brestplate of g righteousnes,
15 And your feet shod with the h preparation of the Gospell of peace.
16 Aboue all, take the shielde of faith, wherewith ye may quench all the fire dartes of the wicked,
17 *And take the helmet of i saluation, & the sworde of the Spirite, which is the word of God.
18 And pray alwayes w al maner prayer & supplicatio in the Spirit: and *watch thereunto with all perseuerance & supplication for all Saints,
19 *And for me, that vtterance may bee giuen vnto mee, that I may open my mouth boldly to publishe the secrete of the Gospell,
20 Whereof I am the ambassadour in bondes, that therein I maye speake boldly, as I ought to speake.
21 ¶ But that ye may also know mine affaires, & what I do, Tychicus my dere brother & faithful minister in the Lord, shall shew you of all things,
22 Whom I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that ye might comfort your hearts.
23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.
24 Grace be with all them which loue our Lord Iesus Christ, to their k immortalitie, Amen.

Written from e Rome vnto the Ephesians, and sent by Tychicus.

e *Or, both yours and their master.* *Deut.10.17. 2.chro. 19.7. iob.34.19. wisd.6.7. eccles.35. 12.16. acts.10.34. rom.2.11. gal.2.6. col.3.25. 1.pet.1.17.*
e Whether he be seruant or master.
f *Or, complete harnesse.*
f The faythfull haue not onely to striue against men and themselues, but against Satan the spiritual enemie, who is most dangerous: for he is ouer our heades so that we can not reach him, but he must be resisted by Gods grace. *Chap.2.3.*
g Innocencie & godly life.
h That ye may be readie to suffer all things for the Gospel. *Isa.59.17. 1.thes.5.8.*
i The saluation purchased by Iesus Christ. *Col.4.2. Col.4.3. 2.thes.3.1.*
k Or to be without corruption, that is, to haue life euerlasting, which is the end of this grace.

THE EPISTLE OF PAVL
to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospell vniuersally to all the Gentiles, he trauayled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stoode manfully against the false apostles, putting them in minde of his good will towar de them, and exhorteth them that his imprisonment make

make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to sende Timotheus vnto them, who should instruct them in matters more amplie: yea, and that he him selfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, hee confuteth their false doctrine, by preaching onely Christ to be the end of all true religion, with whom we haue all thing, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular & generall, with testification of his affection toward them, and thankful accepting of their beneuolence.

CHAP. I.

1 S. Paul discoueretb his heart toward them, 3 By his thanksgiuing, 4 Prayers, 8 And wishes for their faith & saluation. 7. 12. 20 He sheweth the fruite of his crosse, 15. 27 And exhorteth them to vnitie, 28 And patience.

1 PAul and Timotheus the seruants of Iesus Christ, to all ẏ Saints in Christ Iesus which are at Philippi, with the [a] Bishops, & Deacons:
2 Grace be with you, & peace from God our Father, and from the Lorde Iesus Christ.
3 * I thanke my God hauing you in perfect memorie,
4 (Alwaies in all my prayers for al you, praying with gladnes)
5 Because of the [b] fellowship which ye haue in the Gospel, from the [c] first day vnto nowe.
6 And I am perswaded of this same thing that hee that hath begonne this good worke in you, wil perfoyne it vntil the [d] day of Iesus Christ,
7 As it becommeth me so to iudge of you all, because I haue you in remembrance [e] that both in my bands, and in my defence, and confirmation of the Gospel you all were partakers of my [f] grace.
8 For God is my recorde, howe I long after you all from the very heart roote in Iesus Christ.
9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,
10 That ye may discerne thinges that [n] differ one from another, that ye may be pure, and [o] without offence, vntill the day of Christ,
11 Filled with the fruits of [h] righteousnesse, which are by Iesus Christ vnto the glorie and praise of God.
12 ¶ I would ye vnderstoode, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,
13 So that my bandes in [i] Christ are famous throughout all the [k] iudgement hall, and in all other places,
14 In so much that many of the brethren in the Lorde are boldened through my bands, & dare more frankly speake the [l] worde.
15 Some preach Christ euen through enuie & strife, and some also of good wil.
16 The one part preacheth Christ of contention and not [m] purely, supposing to adde more affliction to my bands:
17 But the others of loue, knowing that I [n] am set for the defence of the Gospel.
18 What then? yet Christ is preached at maner wayes, whether it [o] be vnder a pretence, or sincerely: and I therein reioyce, and wil reioyce.
19 For I know that this shall turne to my saluation, through your prayer, and by the helpe of ẏ Spirit of Iesus Christ,
20 As I hearty looke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my bodye, whether it be by life or by death.
21 For Christ is to me both in life, and in death aduantage.
22 And whether to [p] liue in the flesh were profitable for me, and what to choose I know not.
23 For I am greatly in doubt on both sides, desiring to be loosed & to be with Christ, which is best of all.
24 Neuertheless, to abide in the [q] flesh, is more needful for you.
25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance & ioye of your faith,
26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.
27 * Onelyet your conuersation be, as it becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters that ye [r] continue in one Spirit, and in one minde fighting together through the faith of the Gospel.
28 And in nothing feare your aduersaries, which is to them a [s] token of perdition, and to you of saluation, & [t] that of God.
29 For vnto you it is giuen [u] for Christ, ẏ not onely ye should beleeue in him, but also suffer for his sake,
30 Hauing the same fight, which ye saw in me, and nowe heare to be in me.

a By bishops here he meaneth them that had charge of ẏ word, and gouerning, as pastours, doctors, elders: by deacons, such as had charge of the distribution, and of the poore & sicke.
1. Thes. 1. 2.
b With other Churches.
c That ye receiued the Gospel,
d When you shal receiue the crowne of glorie.
e It was a sure token of their loue, that they did helpe him by al meanes possible, when he was absent, & in prison, euen as if they had bene prisoners w̃ him.
f Of this peculiar benefit, to suffer for Christs sake.
[n] Or, are excellent.
g That you so increase in godlines that not onely ye can put difference betwene good and euil: but also that ye profite more and more without slipping backe, or standing in a stay.
h Righteousnes is the tree, good workes ẏ fruite.
i Which I sustetne for Christs cause.
k That is, in ẏ court or palace of ẏ Emperour Nero.
l Or, professe ẏ Gospel, considering my constancie.
m But with a corrupt mind.
[o] Or, lie in bands.
n Their pretece was to preach Christ, and therefore their doctrine was true: but they were ful of ambition and enuie, thinking to deface Paul & preferre them selues.
o To liue in the flesh is to liue in this brittel bodie, til we be called to liue euerlastingly: but to liue according to the flesh or to be in the flesh, signifie, to be destitute of the Spirit, and to be plonged in the filthie concupiscences of the flesh.
[p] Or, bodie.
Ephe. 4. 1.
col. 1. 10.
1. thess. 2. 13.
[q] Or, stand.
p The more that tyrants rage against the Gospel, the more manifestly they declare that thei runne to their owne destruction: and againe constant persuerance for Christs sake is an euident signe of saluation.
q God sheweth his, and who are not.
[r] Or, Christs cause.

CHAP. II.

1 He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly mainteined, 19 Promising that hee and Timotheus will speedily come vnto them, 27 And excuseth the long tarying of Epaphroditus.

a If you so loue me that you desire my comfort.
b From the consent of willes and mindes he proceedeth where a-[illegible] in doctrine, that there might be ful and perfect concorde.
Rom.12.10.
c If Christ being vere God euen ye Father, laid aside his glorie, & being Lord, became a seruãt, & willingly submitted him selfe to most shameful death, shal we which are nothing but vile slaues, through arrogancie tread downe our brethren, and preferre our selues?
d For he that was God, shoulde haue done none iniurie to the Godhead.
Mat.20.28.
e The poore and weake nature of man.
f He was seene and hearde of men, so that his behauiour and person declared that he was as a miserable man.
Hebr.2.9.
Rom.14.11.
Isa.45.23.
g Worship, and be subiect to him
John.13.13.
1.cor.8.6.
and 15.25.
h Runne forward in that race of righteousnes, wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good workes, and so to make your vocation sure. i Which may make you careful and diligent. k Which is his free grace. *1.Pet.4.9. Mat.1.16.* l As they which in the night set foorth a candle to giue light to others. m The Gospel. n The worde signifieth to powre out as the drinke offering was powred on the sacrifice. o To confirme you in your faith. *Act.16.1.*

1 If there be therefore any [a] consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,
2 Fulfill my iope, that ye be like minded, hauing the same loue, being of one accorde, and of [b] one iudgement,
3 That nothing be done through contention or vaine glorie, but that in meekenes of mynde *euery man esteeme other better then him selfe.
4 Looke not euery man on his owne things, but euery man also on [p] the things of other men.
5 Let the same mind be in you that was euen in Christ Iesus,
6 Who [c] being in [p] form of God, thought it no [d] robberie to be equal with God:
7 * But he made him selfe of no reputation, and tooke on him the [e] forme of a seruant, & was made like vnto men, and was found in [f] shape as a man.
8 * He humbled him selfe, and became obedient vnto the death, euen the death of the crosse.
9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery name,
10 * That at the Name of Iesus should [g] euery knee bowe, both of thinges in heauen, and thinges in earth, and thinges vnder the earth,
11 * And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.
12 Wherefore my beloued, as ye haue alwayes obeyed, not as in my presence onely, but nowe much more in mine absence, so [h] make an end of your owne saluation with [i] feare and trembling.
13 For it is God which worketh in you, both the wil and the deede, euen of his [k] good pleasure.
14 Doe all things without * murmuring and reasonings,
15 That ye may be blameles, and pure, and the sonnes of God without rebuke in the midde of a naughtie and crooked nation, among whom ye shine as * lightes in the world,
16 [l] Holding forth the [m] word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.
17 Yea, and though I be [n] offred vp vpon the sacrifice, & seruice [o] of your faith, I am glad, and reioyce with you all.
18 For the same cause also be ye glad, and reioyce with me.
19 And I trust in the Lorde Iesus, to send * Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.
20 For I haue no man like minded, who wil faithfully care for your matters.
21 * For al [p] seeke their owne, and not that which is Iesus Christs.
22 But ye know the proofe of him, that as a sonne with the father, he hath serued with me in the Gospel.
23 Him therefore I hope to sende assoone as I knowe howe it wil goe with me,
24 And trust in the Lord, that I also my selfe shall come shortly.
25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, & fellow souldier, euen your messenger, and he that ministred vnto me such thinges as I wãted.
26 For he longed after all you, and was full of heauines, because ye had heard, that he had bene sicke.
27 And no doubt he was sicke, very nere vnto death: but God had mercie on him, & not on him only, but on me also, lest I should haue sorowe vpon sorowe.
28 I sent him therefore the more diligently, that when ye should see him again, ye might reioyce, and I might be the lesse sorowful.
29 Receiue him therefore in the Lorde with al gladnes, & make much of such:
30 Because that for [q] the worke of Christ he [r] was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

CHAP. III.

1 He warneth them to beware of false teachers, 3 Against whom he setteth Christ, 4 Likewise him selfe, 9 And his doctrine, 12 And reproueth mans owne righteousnes.

1 Moreouer, my brethren, reioyce in the Lord. It grieueth me not to write [a] the same thinges to you, and for you it is a sure thing.
2 Beware of [b] dogges: beware of euill workers: beware of the [c] concision.
3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh:
4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I:
5 Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, * an Ebrewe of the Ebrewes, * by the [d] lawe a Pharise.
6 Concerning zeale, I persecuted the church: touching [p] righteousnes which is in the Law, I was vnrebukeable.
7 But [p] things [p] were vantage vnto me, [p] same I counted losse for Christs sake.
8 Yea, doutles I think al things but losse for [e] excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, & doe iudge them to be doung, that I might winne Christ,
9 And might be [e] found in him, that is not hauing mine owne righteousnes, which is

1.Cor.10.24.
p They rather sought profite by their preaching then gods glorie.
q He calleth it here the worke of Christ, to visit Christ, who was bound in the person of Paul, and was in neede of necessaries.
r He approueth the which hazard their life to relieue the prisoners of Christ.
a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto S Paul here alludeth, calling them concision, which is cutting of and tearing asunder of the Church.
d In outward things.
2.Cor.11.22.
Acts.23.6.
[a] Or, profession.
e As one grafted in him by faith.

f That is, to life euerlasting.
g Or haue now taken ful possession thereof, not that he douted to atteine vnto it, but because he would declare the excellencie therof.
h We can runne no further then God gineth vs strength, and sheweth vs the way.
i That is, to obteine ye crowne of glorie in the heauens.
k Or, haue more profited then others.
l This perfectiō standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.
m That is, that this is the true wisdome, and straight rule of liuing.
Rom.15.5.
1.cor.1.10.
Rom.16.17,18.
n That is, of the Gospel, which is the preaching of the crosse.
*Or, reward.
o The vaine glorie which they seeke after in this world, shall turne to their confusion & shame.
p In minde, and affection. *1.Cor.1.7. 1.tit.2.14,15.*

to of ye Law, but that which is through the faith of Christ, euen the rightcousnes which is of God through faith,
10 That I map know him, & the vertue of his resurrection, and the felowship of his afflictions, and be made conformable vnto his death,
11 If by any meanes I might attain vnto the f resurrection of the dead:
12 g Not as though I had alreadie atteined to it, either were alreadie perfect: but I follow, if that I map comprehend that for whose sake also I am h comprehended of Christ Iesus.
13 Brethe, I count not my self, ye I haue attained to it, but one thing I do: I forget that which is behinde, & endeuour my selfe vnto that which is before,
14 And follow hard toward the i marke, for the prise of the hie calling of God in Christ Iesus.
15 Let vs therefore as many as k be l perfect, be thus minded: and if ye be otherwise minded, God shall reuele euen the m same vnto you.
16 Neuertheless, in that whereunto we are come, let vs proceede by one rule, * that we map minde one thing.
17 Brethren, be followers of me, & looke on them, which walke so, as ye haue vs for an ensample.
18 * For many walke, of whō I haue told you often, and nowe tell you weeping, that they are the enemies of the n Crosse of Christ,
19 Whose o end is dāmnation, whose God is their bellie, & whose o glorie is to their shame, which minde earthly things.
20 But our p conuersation is in heauen, from whence also we looke for the * Sauiour, euen the Lord Iesus Christ,
21 Who shall change our vile bodie, that it map be facioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto himselfe.

6 *Be nothing carefull, but in all things let your requests be shewed vnto God in praier, and supplication with giuing of thankes. *Mat.6.25.*
7 And the peace of God which passeth all vnderstanding, shall q preserue your hearts and minde in Christ Iesus.
8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertayne to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any prayse, thinke on these things,
9 Which ye haue both learned and receiued, and heard, and seene in me: those things do, and the God of peace shalbe with you.
10 Now I reioice also in the Lord greatly, that now at the last ye are r reuiued againe to care for me, wherin notwithstanding ye were carefull, but ye lacked opportunitie.
11 I speake not because of s want: for I haue learned in whatsoeuer state I am, therewith to be content.
12 And I can be abased, & I can abound: euery where in al things I am instructed both to be full, and to be hungrie, & to abound, and to haue want.
13 I am able to doe all things through the helpe of t Christ, which strengthenethme.
14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.
15 And ye Philippians know also that in the u beginning of the Gospell, when I departed frō Macedonia, no Church communicated with me cōcerning the v matter of giuing and receiuing, but ye onelp.
16 For euen when I was in Thessalonica, ye sent once, and afterwarde againe for my necessitie.
17 Not that I desire a gift: but I desire the fruite which may e further your reckening.
18 Nowe I haue receyued all, and haue plentie: I was euen filled, after that I had receyued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable & pleasant to God.
19 And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.
20 Vnto God euen our Father be praise for euermore, Amen.
21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.
22 All the Saints salute you, and most of all they which are of i Cesars houshold.
23 The grace of our Lord Iesus Christ be with you all, Amen.

c From Satan, who seeketh to take from vs this peace of cōscience.
d That is, begin anew to helpe me.
e That I was not able to endure my pouertie.
f Not of his owne vertue or free wil.
g When I first preached the gospel vnto you.
h He had giuen of his part in communicating with them spirituall things, but he receiued nothing of them, which ought at least to haue relieued him in his necessitie.
*Or, abound toward your count.
i Of such as did belong to the Emperour Nero.

CHAP. IIII.

1 He exhorteth them to bee of honest conuersation, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

1 Therefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.
2 I pray Euodias, and beseeche Syntyche, that they be of one accorde in the Lorde.
3 Yea, and I beseech thee, faithful pokefelow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellowe labourers, whose names are in the * a booke of life.
4 Reioyce in the Lorde alway, againe I say, reioyce.
5 Let your patient mind be knowen vnto all men, The Lord is b at hand.

Psalme.69.28.
luke.10.20.
reuel.3.5. and,20.12.and.21.27.
a This booke Ezekiel calleth the writing of ye house of Israel, and the secret of the Lord, Chap. 23.9.
b To succour you.

Written to the Philippians from Rome, and sent by Epaphroditus.

THE EPISTLE OF PAVL to the Colossians.

THE ARGVMENT.

IN this Epistle S. Paul putteth difference betwene the liuely, effectuall and true Christ, & the feyned, counterfeit and imagined Christ whom the false Apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of fayth, to esteeme the excellencie of Gods benefite towarde them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospell. But for as much as the false brethren would haue mixed the Lawe with the Gospell, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whome all things are but mere vanitie. And as for circumcision, abstinence from meates, external holines, worshipping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortificatiõ of the flesh, newnes of life, with other like offices apperteyning both generally and particularly to all the faythfull.

CHAP. I

3 He giueth thanks vnto God for their fayth, 7 Cõfirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their fayth. 13 He sheweth vnto them the true Christ, and discouereth the counterfait Christ of the false apostles. 15 He approueth his authoritie and charge, 28 And of his faithfull executing of the same.

1 PAul an Apostle of Iesus Christ, by the wil of God, & Timotheus our brother,

2 To them, which are at [a] Colosse, Saints & faythfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God euen the Father of our Lord Iesus Christ, alwayes praying for you:

4 Since wee heard of your faith [b] in Christ Iesus, and of your loue towarde all Saintes,

5 For the hopes sake, which is layde vp for you in heauen, whereof ye haue heard before by ye word of trueth, which is the Gospell,

6 Which is come vnto you, euen as it is vnto all the worlde, and is fruiteful, as it is also among you, from the dayes that ye heard and truely knewe the grace of God.

7 As ye also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Whe hath also declared vnto vs your loue, which ye haue [c] by the Spirit.

9 For this cause we also, since ye day we heard of it, cease him in al things, being *fruitfull in all good workes, & increasing in the knowledge of God,

11 Strengthened with al might through his glorious power, vnto all patience, and long suffering with ioyfulnes,

12 Giuing thankes vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from ye power of darknes, and hath translated vs into the kingdome * of his deare Sonne,

14 In whō we haue redemption through his blood, that is, the forgiuenesse of sinnes,

15 Who is the* image of ye inuisible God, the [d] first borne of euerie creature.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible & inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him: and for him,

17 And he is before al things, and in him all things consist.

18 And he is the head of the body of the Church: he is the beginning,* and [g] the first borne of the dead, that in all things he might haue the preeminence.

19 * For it pleased the Father, that in him should all [h] fulnesse dwell,

20 And by him to reconcile [i] al things vnto him selfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because your minds were set in euill workes, hath ye now also reconciled,

22 In ye body of his flesh through death, to make you* holy, and vnblameable, & without fault in his sight,

23 * If ye continue, grounded and stablished in the fayth, and be not moued awaye from the hope of the Gospell, wherof ye haue heard, and which hath bene preached to euerie creature which is vnder heauen, whereof I Paul am a minister.

24 Nowe reioyce I in my suffrings for [k] you, & fulfill [l] the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Wherof I am a minister, according to

a Which was a citie of Phrygia.

b For without Christ there is no faith to be saued by, but onely a vaine opinion.

c Which cometh of the holy Ghost.

d That is, Gods.

e Mat.3.17. & 17.5. 2.pet.1.17. Heb.1.5.

f For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

g Borne before any thing was created. Iohn.1.3. 1.Cor.15.20. reuel.1.5.

h He that rose first againe from the dead to take possession of life euerlasting: which rising may be called a new birth. Iohn.1.14. chap.2.9.

i That the Church, which is his bodye, might receiue of his abundance. That is, the whole Church. Luke.1.75. 1.cor.1.2. ephe.1.4. tit.2.11,12. Iohn.15.8.

k Or your commoditie.

l As Christ hath once suffered in him selfe to redeeme his Church, and to sanctifie it: so doeth he daily suffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.

the

m Which is the promises of Christ, & of the calling of the Gentiles.
Rom.10.25.
ephe.3.9.
2.tim.1.10.
tit.1.2.
1.pet.1.20.
n Whome he hath elected & consecrated to him by Christ.
1.Tim.1.1.

the dispensation of God, which is giue me vnto youward, to fulfill the m word of God,
26 * Which is the mysterie hid since the worlde began, and from all ages, but now is made manifest to his n Saints,
27 To whom God would make knowe what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, * the hope of glorie,
28 Whome we preache, admonishing euery man, and teaching euery man in all wisdome, that we may present euery man perfect in Christ Iesus:
29 Whereunto I also labour & strine, according to his working which worketh in me mightily.

CHAP. II.

1 Having protested his good wil toward them, 4 He admoniseth them not to turne backe frō Christ, 8 To the seruice of Angels or any other inuention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ.

1 FOr I would ye knewe what great a fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my b person in the flesh,
2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the mysterie of God euen the Father, and of Christ:
3 In whome are hid all the treasures of wisedome and knowledge.
4 And this I say, least any man shoulde beguile you with enticing words:
5 * For though I be absent in the c flesh, yet am I with you in the c spirit reioyceing, and beholding your order, and your stedfast faith in Christ.
6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,
7 Rooted and built in him, and stablished in the faith, as ye haue d bene taught, abounding therin with thankesgiuing.
8 Beware least there be any man that spoile you through d philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.
9 * For in him dwelleth all the fulnes of the e Godhead f bodily.
10 And ye are compleate in him, which is the head of all Principalitye and Power:
11 In whome also ye are circumcised with * circumcision made without handes, by putting of the sinfull bodye of the flesh, through the circumcision of Christ,
12 In whom ye are * buried with him through baptisme, in whome ye are also raised by together through * the faith g of the operation of God which raised him from the dead.
13 * And ye which were dead in sinnes, and in the vncircumcisiō of your flesh, hath he quickened together with him, forgiuing you all your trespaces.
14 And putting out the * h hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,
15 And hath i spoiled the Principalites, and Powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.
16 Let no man therefore condemne you in meate and drinke, or in respect of an k holy day, or of the newe moone, or of the Sabbath daies,
17 Which are but a shadowe of thinges to come: but the bodie is in Christ.
18 * Let no man l at his pleasure m beare rule ouer you by humblenes of minde, and worshipping of Angels, aduancing him selfe in those thinges which he neuer saw, rashly puft vp with his fleshly mind,
19 And holdeth not the head, whereof all the body furnished and knit together by iointes and bands, increaseth with the increasing of God.
20 Wherefore if ye be dead with Christ from the ordinances of the world, why, as though ye liued in the world, are ye burdened with traditions?
21 As, Touche not, Taste not, Handle not.
22 Which all n perishe with the vsing, and are after the commādements and doctrines of men.
23 Which thinges haue in deede a shewe of wisdome, in n voluntarie religion and humblenesse of minde, and in not sparing the bodie: * neither haue they it in any estimation to satisfie the o flesh.

Ephe.2.1.
Or, vs all our.
Ephe.2.15.
Or, obligation.
h The ceremonies, and rites were as it were a publike profession, & hand writing of the miserable state of mankinde: for circumcision did declare our natural pollution: the purifyings, and washings signified the filth of sinne: the sacrifices testified that we were giltie of death, which were all taken away by Christs death.
i As Satan and his angels from whome he hath taken all power.
k Or, distinctiō, as to make difference betwixt daye.
Mat.24.4.
l Meaning, that the hypocrites led them at their pleasure into all superstition, and errour.
Or, defraude you of your prise.
m And appertaine nothing to the kingdome of God.
n Such as men haue chosen according to their own fantasie.
Or, but they are of no value saue for the filling of the flesh.
o They pinche and defraude their bodie to shew them selues greater hypocrites.

CHAP III.

1 He sheweth where we should seeke Christ. 5 He exherteth to mortification, 10 To put of the olde man and to put on Christ. 12 To the which he addeth exhortations, both generall and particular, to charitie and humilitie.

1 IF ye then be a risen with Christ, seeke those thinges which are aboue, where Christ sitteth at the right hād of God.
2 Set your affections on things which are aboue, & not on things, which b are on the earth.
3 For ye are c dead, and your life is hid with Christ in God.
4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie.

a Or, paine and care
a Me present in bodie.
1.Cor.5.3.
b In bodie.
c In minde.
1.Cor.1.5.
d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies and beggerly traditions: for now they haue none vse seing Christ is come.
Chap.2.18.
iohn.1.14.
e In saying that the *Godhead* is really in Christ, he sheweth that he is verie God: also saying, *in him*, he declareth two distinct natures, & by this worde *dwelleth*, he proueth that it is there for euer.
f Or, essentially.
Rom.2.29.
f Made by the Spirit of Christ.
Rom.6.4.
Ephe.1.19.
g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme,

5 *d Mor-

a After that ye haue bene dead to beggerlye ceremonies.
b Which either seruе but for a time, or els are inuented by men
c With Christ.

5 * [d] Mortifie therefore your members which are on the earth, fornication, uncleanness, the inordinate affection, evill concupiscence, and covetousnesse which is idolatrie.
6 For the which thinges sake ye wrath of God commeth on the children of disobedience.
7 Wherein ye also walked once, when ye lived in them.
8 * But nowe put ye away even all these things, wrath, anger, maliciousnes, cursed speaking, filthie speaking, out of your mouth.
9 Lie not one to another, seeing that ye have put of the olde man with his workes,
10 And have put on the newe, which is renewed in knowledge * after the image of him that created him,
11 Where is neither Grecian nor Jewe, circumcision nor uncircumcision, Barbarian, Scythian, bond, free: but Christ is all and in all thinges.
12 * Nowe therefore, as the elect of God [e] holy and beloved, put on [m] tender mercie, kindnes, humblenes of minde, meekenes, long suffering:
13 Forbearing one another, and forgiving one another, if any man have a quarell to another: even as Christ forgave you, even so do ye.
14 And above all these thinges put on love, which is the bond of perfectnesse.
15 And let the peace of God [f] rule in your hearts, to the which ye are called in one bodie, and be [n] thankefull.
16 Let the [o] word of Christ dwel in you plentiously in all wisedome, teaching and admonishing your owne selves, in [h] psalmes, and hymnes, and spirituall songes, singing with a * [p] grace in your hearts to the Lord.
17 * And whatsoever ye shal do, in word or deede, do all in the Name of the Lord Jesus, giving thankes to God even the Father by him.
18 ¶ * Wives, submit your selves unto your husbands, as it is comely in the Lord.
19 * Husbands, love your wives, and be not bitter unto them.
20 ¶ * Children, obey your parents in [i] all things: for that is well pleasing unto the Lord.
21 Fathers, [k] provoke not your children to anger, lest they be discouraged.
22 ¶ * Servants, be obedient unto the[m] that are your masters according to the flesh in all things, not with eye service as men pleasers, but in singlenesse of heart, fearing God.
23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men,
24 Knowing that of the Lord ye shal receive the reward of the inheritance: for ye serve the Lord Christ.
25 But he [l] that doeth wrong, shall receive for the wrong that he hath done, and there is no * [m] respect of persons.

Ephe.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the Spirit, and not in the flesh.
Rom.6.4.
ephe.4.25.
hebr.12.1.
1.pet.2.1. & 4.3.
Gen.1.26. & 5.1.
and.9.6.
Ephe.4.32. & 6.11.
e He sheweth what fruites are in them that are dead to the world, and are risen againe w̄ Christ.
[m] *Or, the bowels of mercies.*
f Let it guide a your doings.
[n] *Or, gracious, or thankefull.*
g The doctrine of the Gospel.
h Psalmes properly conteine complainings to God, narrations and expostulations: hymnes, only thankes giving: songs containe praises, and thankes giving, but not so largely and amplie, as hymnes do.
Ephe.1.29.
[o] *Or, thanksgiving.*
1.Cor.10.31.
Ephe.5.22.
1.Pet.2.7.
ephe.5.25.
Ephe.6.1.
i Which are in the Lord.
k By to much rigour.
Ephe.6.5.
tit.2.9.
1.pet.2.18.
l The cruel master.
Deut.10.17.
wisd.6.7.
ecclus.35.12.
rom.2.11.
gal.2.6.
ephe.6.9.
m Whether he be master or servant.

CHAP. IIII.

2 He exhorteth them to be fervent in prayer, 5 To walke wisely toward them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

1 YE masters, do unto your servants, that which is just, & equall knowing that ye also have a master in heaven.
2 * Continue in prayer, and watch in the same with thankesgiving,
3 * Praying also for us, that God may open unto us the [a] dore of utterance, to speake the mysterie of Christ: wherefore I am also in bonds,
4 That I may utter it, as it becometh me to speake.
5 ¶ * Walke [b] wisely toward them that are without, and [c] redeeme the time.
6 Let your speech be gracious always, and powdred with [d] salte, that ye may know howe to answere every man.
7 ¶ Tychicus our beloved brother, and faithfull minister, and fellowe servant in the Lord, shall declare unto you my whole state,
8 Whome I have sent unto you for the same purpose ye might knowe your state, and might comfort your hearts,
9 * With Onesimus a faithfull and a beloved brother, who is one of you. They shall shewe you of all thinges here.
10 Aristarchus my prison fellowe saluteth you, and Marcus, barnabas sisters sonne (touching whome ye received commāndements, If he come unto you, receive him)
11 And Jesus which is called Justus, which are of the circumcision. These * onely are my [f] workefellowes unto the kingdom of God, which have bene unto my consolation.
12 Epaphras the servant of Christ, which is one of you, saluteth you, and alwais striveth for you in prayers, that ye may stand perfect, and full in all the will of God.
13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.
14 * Luke the beloved physition greeteth you, and Demas.
15 Salute the brethre which are of Laodicea, and Nymphas, and the Church which is in his house.
16 And when this Epistle is read of you, cause that it be read in ye Church of the Laodiceans also, & that ye likewise reade the Epistle [g] written from Laodicea.
17 And say to Archippus, Take heede to the ministerie, that thou hast received in the Lord, that thou fulfillest.
18 The salutation by the hande of me Paul. Remember my bands. Grace be with you, Amen.

Luk.18.1.
1.thess.5.17.
Ephe.6.18.
2.thess.3.1.
a That I may freely preach the Gospell.

Ephe.5.15.
b To the commoditie of your neighbours.
c Bestowe the time well, which the malice of men every where plucketh from you, and causeth you to abuse it.
d Pertaining to edification, and mixt with no vanitie.
Thium.10.

e If they onely did helpe him to preach the Gospel at Rome where was Peter 5 or those five and twenty yeeres that they feine he abode at Rome 5
f In preaching the Gospell.
2.Tim.4.10,11.

g Either to Paul, or els which they would write as an answere to this epistle sent to the Colossians.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

THE

THE FIRST EPISTLE OF PAVL to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution, which perpetually followeth the preaching of the Gospell, arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothie to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto: for the testimonie of the Gospell, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsly, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch least the sodaine comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

3 He thanketh God for them, that they are so stedfast in faith and good workes, 6 And receiue the Gospell with such earnestnes, 7 That they are an example to all others.

1 PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in [a] God the Father, and in the Loyde Iesus Christ: Grace be with you, and peace from God our Father, [z] from the Loyd Iesus Christ.

2 * We giue God thankes alwayes for you all, making * mention of you in our prayers

3 Without ceasing, remembring your [b] effectuall faith, and [c] diligent loue and the patience of your hope in our Loyde Iesus Christe in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our [d] Gospell was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as yee know after what maner wee were among you for your sakes.

6 And ye became followers of vs, and of the Loyde, and receiued the woyde in much affliction, with [e] ioy of the holy Ghost,

7 So that ye were as [f] ensamples to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the woyde of the Loyde, not in Macedonia [g] in Achaia onely: but your fayth also which is towarde God, spread abroade in all quarters, that wee neede not to speake any thing.

9 For [h] they themselues shewe of you what maner of entring in we had vnto you, and howe yee turned to God from idoles, to serue the liuing [i] true God,

10 And to looke for his sonne from heauen, whom he raised frō the dead, euen Iesus which deliuereth vs from the [k] wrath to come.

a For there is no Church which is not ioyned together in God.

z. *Thess.1.3.*
Philip.1.3,4.

b Which declareth it selfe by most liuely fruites.

c Whereby you declared your selues most readie and painefull to helpe [g] poore

d The effectual preaching of the Gospel is an euident token of our election.

e To beleeue, & to be fully persuaded to haue [g] gifts of the holie Ghost, and ioyfully to suffer for Christs sake, are most certaine signes of our election.

[n] *Or, patternes.*

f To wit, al the faithful.

g For idoles are dead things and onely fained fantasies.

h Which he shal execute vpon [g] wicked.

CHAP. II.

1 To the intēt they should not faint vnder the cross, 2 He commendeth his diligence in preaching, 13 And theirs in obeying. 18 He excuseth his absence, that he could not come and open his hearts to them.

1 FOr ye your selues know, brethren, that our entrance in vnto you was not in [a] vaine,

2 But euen after that we had suffred before, and were shamefully entreated as * Philippi (as ye know) we were bolde [b] in our God, to speake vnto you the Gospell of God with much striuing.

3 For our exhortation was not by deceit, nor by vncleannes, nor by guile.

4 But as we were allowed of God, that the Gospell should be committed vnto vs, so wee speake, not as they that [c] please men, but God, which trieth our hearres.

5 Neither yet did we euer vse flattering words, as ye know, nor coloured couetousnes, God is recorde.

6 Neyther sought we praise of men, nyther of you, nor of others,

7 When we might haue bene [n] chargeable, as the Apostles of Christ: but wee were gentle amōg you, euē as [d] nource cherisheth her children.

8 Thus being affectioned towarde you, our good will was to haue deale vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, * our labour and trauaill: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospell of God.

10 Ye are witnesses, and God also, howe holily, and iustly, and vnblameably we behaued our selues among [e] you that beleeue.

11 As ye know howe that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That ye * would walke worthie of God, who hath called you vnto his kingdome and glorie,

13 For

a Not in outward shewe and in pompe, but in trauel and in the feare of God. *Act.16.12,23,*

b By his helpe and grace.

c Which declareth a naughtie conscience.

[n] *Or, in authoritie.*

d He humbled him selfe to support all things without all respect of lucre. euen as the tender mother which nourseth her children and thinketh no office to vile for her childrens sake. *Act.20.34.*
1.cor.4.12.
2.thes.3.8.

e For it is not possible to auoid the reproches of the wicked, which euer hate good doings. *Ephe.4.1.*
philip.1.27.
col.1.10.

13 For this cause also thanke wee God without ceasing, that when ye receiued of vs the woorde of the preaching of God, ye receiued it not as the woorde of men, but as it is indeede the woorde of God, which also worketh in you that beleeue.
14 For brethren, ye are become followers of the Churches of God, which in Iudea are in [f] Christ Iesus, because ye haue also suffred ye same things of your owne countrey men, euen as they haue of the Iewes,
15 Who both killed the Lorde Iesus and their owne Prophets, and haue persecuted vs, and God they please not, and are contrarie [g] to all men,
16 And forbid vs to preache vnto the Gentiles, that they might be saued, to [h] fulfill their sinnes alwayes: for the wrath of God is [i] come on them, to the vtmost.
17 Forasmuch, brethren, as wee were kept from you for a season, concerning sight, but not in the heart, we * enforced the more to see your face with great desire.
18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.
19 For what is our hope or ioy, or crown of reioycing? are [k] not euen you it in the presence of our Lord Iesus Christ at his comming?
20 Yes, ye are our glory and ioye.

f In his Name and vnder his protection.
g And would hinder al men from their saluation.
h And heape vp the measure, Mat.23.32.
i He meaneth not this of al the Iewes in general: but of certeine of them particularly, which ceased not after they had put Christ to death, to persecute his word and his ministers. *Rom.1.11.*
k Therefore I could not forget you, except I would forget my selfe.

CHAP. III.

2 He sheweth howe greatly he was affectioned toward them both in that he sent Timotheus to them, 10 And also prayed for them.

1 Wherefore since we could no longer forbeare, we thought it good to remaine at Athens [a] alone,
2 * And haue sent Timotheus our brother and minister of God, & our labour fellowe in the Gospell of Christ, to stablish you, and to comfort you touching your faith,
3 That no man should be moued with these afflictiõs: for ye your selues know, that we are appointed thereunto.
4 For verely when we were with you, we tolde you before that we should suffer tribulatiõs, euẽ as it came to passe, and ye knowe it.
5 Euen for this cause, when [b] I could no longer forbeare, I sent him that I might knowe of your faith, least the [c] tempter had tempted you in any sort, and that our labour had bene in vaine.
6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as wee also do you,
7 Therefore, brethren, we had consolatiõ in you, in all our affliction and necessitie through your faith.
8 For nowe are we [d] alive, if ye [e] stande fast in the Lord.
9 For what thanks can we recompence to God againe for you for all the ioye wherewith we reioyce for your sakes before our God,
10 Night and day, * praying exceedingly that we might see your face, and might [f] accomplishe that which is lacking in your faith?
11 Now God him selfe, euen our Father, and our Lorde Iesus Christ, guide our iourney vnto you.
12 And the Lord increase you, and make you abounde in loue one towarde another, and toward all men, euen as wee do toward you:
13 * To make your hearts stable and vnblameable in holines before God euen our Father, at the comming of our Lord Iesus Christ with all his Saintes.

a Rather seking your commodite then mine owne, in sending of Timotheus to you. *Act.16.1.*
b His great affection toward ye small flocke.
c Meaning Satan.
d If ye remaine constant in faith & true doctrine, I shal thinke that al mine afflictiõs be so manie pleasures, & shal be restored frõ death to life.
e If you persetiere in faith.

Rom.1.10. and 15.23.
f We must daily grow from faith to faith.
Chap.5.23. 1.cor.1.8.

CHAP. IIII.

1 He exhorteth them to holines, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the ende of the resurrection.

1 And furthermore we beseeche you, brethren, and exhort you in ye Lord Iesus, that [a] ye increase more and more, as ye haue receyued of vs, howe ye ought to walke and to please God.
2 For ye know what [b] commandements we gaue you by the Lord Iesus.
3 * For this is the will of God euen your sanctification, [c] and that ye should absteine from fornication,
4 That euery one of you should knowe, howe to possesse his [d] vessell in holines and honour,
5 And not in the lust of concupiscence, euen as the Gentiles which knowe not God:
6 * That no man oppresse or defraude his brother in any matter: for the Lorde is auenger of all such things, as wee also haue told you before time, and testified.
7 * For God hath not called vs vnto vncleanes, but vnto holines.
8 Yee therefore that despiseth * these things, despiseth not man, but God who hath euen giuen * you his holy Spirit.
9 But as touching brotherly loue, yee neede not that I write vnto you: * for ye are taught of God to loue one another.
10 Yea, and that thing verely ye doe vnto all the brethren, which are throughout all Macedonia: but we beseeche you, brethren, that ye increase more and more,
11 * And that ye studie to be quiet, and to medle with your owne busines, and to worke with your [e] owne handes, as we commanded you,
12 That ye may behaue your selues honestly towarde them that [f] are without, and that nothing be [h] lacking vnto you.
13 ¶ I would not, brethren, haue you ignorant concerning them which are a sleepe,

a And as it were, ouercome your selues.
b The Greeke word signifieth such cõmandements as one receyueth from some man to giue them in his name to others. *Rõ.12.2.ephe.5.17.*
c That is, that you should dedicate your selues wholy vnto God.
d That is, his bodie which is prophaned by such filthines.
1.Cor.6.8.
1.Cor.1.2.
e By these precepts of godly life it appeareth what were the commãdements which Paul gaue vnto them.
1.Cor.7.40.
Ioh.13.34.& 15.12
1.ioh.2.8.& 4.21.
2.Thess.3.7.
f And not be idle.
g As strangers and infidels.
h But that ye may be able by your diligence to supplie your want & necessitie.

i He doeth not condemne all kind of sorow, but that which proceeteth of infidelitie.
k Or haue continued constantly in the faith of Christ.
l By raising their bodies out of ỳ graue.
m Which is in ỳ name of the Lord, and as he shoulde speake him selfe.
1.Cor.15.23. Mat.24.31. 1.cor.15.52.
n Meaning them which shalbe found aliue.

sleepe, that pe sorow not euen as other which haue no hope.
14 For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in k Iesus, wil God l bring with him.
15 For this saye wee vnto you by the m worde of the Loyde, * that wee which liue, and are remaynyng in the comming of the Loyde, shall not prevent them which slaye.
16 For the Loyd him selfe shall descend from heauen with a showte, and with the voyce of the Archangell, and * with the trumpet of God: and the dead in Christ shall rise first.
17 Then shall n we which liue and remaine, be o caught vp with them also in the clondes, to meete the Loyde in the aire: and so shall we euer be with the Loyd.
18 Wherefoye, comfort your selues one another with these woydes.

o In this sudden taking vp there shall be a kinde of mutation of the qualities of our bodies which shall be as a kinde of death.

CHAP. V.

1 He enformeth them of the day of iudgement and comming of the Lorde, 6 Exhorting them to watch, 12 And to regard such as preach Gods word among them.

a So much the more we ought to beware of all dreames & fantasies of men which wearie them selues and others in searching out curiously the time ỳ the Lord shal appeare, alledging for them selues a vaine prophesie, and most falsely ascribed to Elias, that 2000 yere before the Law, 2000. vnder the Lawe, and 2000. after the Lawe the world shall endure.

1 But of the a times and seasons, brethren, ye haue no neede that I write vnto you.
2 For ye your selues know perfectly, that the * day of the Loyd shall come, euen as a thiefe in the night.
3 For when they shall say, Peace, and safety, then shall come vpon them sudden destruction, as the b trauaile vpõ a woman with childe, and they shall not escape.
4 But ye, brethren, are not in darknes, that that day should come on you, as it were a thiefe.
5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darknes.
6 Therefore let vs not c sleepe as doe other, but let vs d watche and be sober.
7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the e day, be sober, * putting on the breastplate of faith and loue, and the hope of saluation for an helmet.
9 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Loyd Iesus Christ,
10 Which died for vs, that whether we wake or f sleep, we should liue together with him.
11 Wherefore exhorte one another, and edifie one another, euen as ye do.
12 Now we beseeche you, brethren, that ye know them, which labour among you, g are ouer you in the Loyd, and s admonish you,
13 That ye haue them in singular loue for h their workes sake. Be at peace among your selues.
14 We desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.
15 * See that none recompense euill for euill vnto any man: but euer followe that which is good, both toward your selues, and toward all men.
16 i Reioyce euermore.
17 * Pray continually.
18 In all things giue thankes: for this is the will of God in Christ Iesus toward you.
19 Quench not the k Spirit.
20 Despise not l prophecying.
21 Trie all things, and keepe that which is good.
22 Abstaine from all vnrauance of euill.
23 Now the very God * of peace sanctifie you throughout: and I pray God that your m whole spirit and soule and body, may be kept blameles vnto the comming of our Loyd Iesus Christ.
24 * Faithfull is he which calleth you, which will also do it.
25 Brethren, pray for vs.
26 Greete all the brethren with an holy kisse.
27 I charge you in the Loyde, that this Epistle be read vnto all the brethren the Saints.
28 The grace of our Loyde Iesus Christ be with you, Amen.

b That is, suddenly and vnlooked for. c Here sleepe is taken for contẽpt of saluation, when men continue in sinnes, and wil not awake to godlines. d And not be ouercome with the cares of the world.

e That is, lighted by the Gospel.
Isa.59.17. ephe.6.17.
f Here it is taken only to die, and is ment of ỳ faithful.
g As the flocke is bound to loue the shepheard, so is it his duetie to teach them & exhoit them in true religion.
h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of ỳ flocke.
Prou.17.13. and 20.22. mat.5.39. rom.12.17. 1.pet.3.9.
i Haue a quiet minde and conscience in Christ which shal make you reioyce in ỳ middes of sorowes, Rom.5.3. 2.cor.6.10.
Luke.18.1. ecclus.18.22. col.4.2.
k God that hath giuen his Spirite to his elect, will neuer suffer it to be quenched, but hath reueiled by what meanes it may be maintained, that is, by such exhortations as these, and by continual increase in godlines.
Chap.3.12,13.

l The preaching of the worde of God. *1.cor.1.8.*
m Then is a man fully sanctified and perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing: neither his body doth execute anie thing contrary to the will of God. *1.Cor.1.9.*

The first Epistle vnto the Thessalonians written from Athens.

THE SECOND EPISTLE of Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians should thinke that Paul neglected them, because he went to other places rather then came to them, he writeth vnto them and exhorteth them to patience

tience and other fruits of faith, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there shoulde be a falling away from true religiõn, euen by a great part of the worlde, and that Antichrist shoulde reigne in the Temple of God: finally commending him selfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharply, as liue idlely of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue, and patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruite shall come therof.

1 PAul & Siluanus, and Timothens vnto ᵇ Churche of the Thessalonians, which is in God our Father and in the Loyde Jesus Christ:
2 Grace be with you, and peace from GOD our Father, and from the Loyd Jesus Christ.
3 * We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, & the loue of euery one of you toward another abounded,
4 So that we our selues reioyce of you in the Churches of God, because of your ᵃ patience and faith in all your persecutions and tribulations that ye suffer,
5 Which is a ᵇ token of the righteous * iudgement of God, that ye may be counted worthie of the kingdome of God, for the which ye also suffer.
6 For it is a righteous thing with God to recompense tribulatiõ to them that trouble you,
7 And to you which are troubled, rest with vs * when the Loyde Jesus shall shewe him selfe from heauen with his ᶜ mightie Angels,
8 In flaming fire, rendring vengeance vnto them that do not knowe God, & which obey not vnto the Gospell of our Loyd Jesus Christ,
9 Which shall be punished with ᵈ euerlasting perdition, from the presence of the Loyde, and from the glorie of his power,
10 When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleeue (because our testimonie toward you was beleeued) in that day.
11 Wherefore, we also pray alwayes for you, that our God may make you worthie of his calling, and fulfill ᵉ al the good pleasure of his goodnes, and the ᶠ worke of faith with power,
12 That the name of our Loyde Jesus Christ may be ᵍ glorified in you, and ye in him, according to the grace of our God, and of the Loyd Jesus Christ.

1. Thess. 1. 2.
a Which proceedeth of your faith as a most notable fruite.
b The faithfull by their afflictions see, as in a cleare glasse the end of Gods iust iudgement, whẽ as they shall reigne with Christ which haue suffred with him, and the wicked shall feele his extreme wrath and vengeance.
Iude. 5.
1. Thess. 4. 16.
c By whom he declareth his might.
d As God is euerlasting, so shall their punishmẽt be euerlasting: and as he is moll mighty of power, so shal their punishmẽt be most sore.
e The free beneuolence of Gods goodnes comprehendeth his purpose, his predestination and vocation: the worke of fayth conteineth our iustification, to the which God addeth glorification: and al these he worketh of his mere grace through Christ.
f Faith is Gods wonderful work in vs.
g As the head with the body.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, til the departing frõ the faith come first, 9 And the kingdom of Antichrist, 15 And therfore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

1 NOwe we beseech you, brethre, by the comming of our Loyd Jesus Christ, & by our assembling vnto him,
2 That ye be not suddenly moued from your minde, nor troubled neither by ᵃ spirit, nor by ᵇ word, nor by letter, as it were from vs, as though the day of Christ were at hand.
3 * Let no man deceiue you by any meanes: for that day shall not come, except there come a ᶜ departing first, and that that ᵈ man of sinne be disclosed, euen the sonne of ᵉ perdition,
4 Which is an aduersarie, and exalteth him selfe against al that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him selfe that he is God.
5 Remember ye not, that when I was yet with you, I told you these things?
6 And nowe ye know what ᶠ withholdeth, that he might be reuealed in his time.
7 For the mysterie of iniquitie doeth alreadye ᵍ worke: only he which ʰ now withholdeth, shall let till he be taken out of the way.
8 And then shall the wicked man be reuealed, * whom the Lord shall consume with the ⁱ Spirit of his mouth, and shall abolish with the brightnes of his comming,
9 Euen him whose ᵏ comming is by the working of Satan, with all power & signes, and lying wonders,
10 And in all deceiueablenes of vnrighteousnes, among them that ˡ perish, because they receiued not the loue of the trueth, that they might be saued.
11 And therfore God shal send the strong delusion, that they should beleeue lies,
12 That all they might be dãned which beleeued not the trueth, but had ᵐ pleasure in vnrighteousnes.
13 But we ought to giue thankes alway to God for you, brethren ⁿ beloued of the Loyd, because that God hath ᵒ frõ the beginning chosen you to saluation, through sanctification of the Spirit, and the fayth of ᵖ trueth,

a As false reuelation, or dreams
b Which are spoken or written.
Ephe. 5. 6.
c A wonderfull departing of the most part from the fayth.
d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, and all that abominable kingdome of Satan, whereof some wer bears, some lions, others leopardes, as Daniel describeth them, and is called the man of sinne because he setteth himselfe vp against God.
e Who as he destroyeth others, so shall he be destroyed himselfe.
f Because the false Apostles had perswaded after a sort the Thessalonians, that the day of the Lorde was nere, and so the redemption of the church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare them selues to patience then to rest and quietnes: for as yet there was a let, that is, that the Gospell shoulde be preached throughout all, Matth. 24. 14.
g To wit, priuily, and is therfore called a mysterie because it is secret.
h Which shal stay for a time. *Esa. 11. 4.*
i That is, with his word.
k Meaning the whole time that he shall remaine.
l Satans power is limited that he cannot hurt the elect to their destruction.
m Delited in false doctrine.
n The fountaine of our election is the loue of God: the sanctification of the Spirit, and beleeuing the trueth are testimonies of the same election.
o Before the fundation of the world.
p And Gospel.

14 Where:

q By our preaching.

14 Whereunto hee called you by q our Gospel, to obtaine the glorie of our Lord Iesus Christ.

r That is, the doctrine, 1. Thes. 2. 2. Chap. 3. 6.

15 Therefore, brethren, stand fast & keepe the r instructions, which ye haue bene taught, either s by worde, or by our Epistle.

s That is, by my preaching of the Gospell.

16 Now the same Iesus Christ our Lord, and our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,*

17 Comfort your hearts, and stablishe you in euery word and good worke.

CHAP. III.

2 Hee desireth them to pray for him, that the Gospell may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them all wealth.

*Ephe. 6. 18, 19. Colos. 4. 3.

1 FVrthermore, brethren, * pray for vs, that the word of the Lord may haue free passage, and be glorified, euen as it is with you,

2 And that we may be deliuered from vnreasonable and euill men: for al men haue not a faith.

a Although they boast themselues thereof.

3 But the Lorde is faithfull, which will stablishe you, and keepe you from b euill.

b From the sleighes of Satan.

4 And we are perswaded of you through the Lorde, that ye both doe, and will doe the things which we c command you.

c By the word of God.

5 And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

6 We commaunde you, brethren, in the Name of our Lorde Iesus Christ, that ye withdraw your selues from euerye brother that walketh inordinately, and not after the d instruction, which he receyued of vs.

d Which is, to trauaile, if he wil eate, as verse. 10.

7 For ye your selues know * howe yee ought to followe vs: * for we behaued not our selues inordinately amog you,

*1. Cor. 4. 12. 1. Thess. 4. 11. Act. 20. 34.

8 Neither tooke we breade of any man for nought: but we wrought with * labour and trauaile night and daye, because we would not be chargeable to any of you.

*1. Cor. 4. 12. 1. Thess. 2. 9.

9 Not but that we had authoritie, * but that we might make our selues an ensample vnto you to followe vs.

*1. Cor. 11. 1.

10 For euen when we were with you, this we warned you of, that if there were any, which would not e worke, that he should not eate.

e Then by the worde of God none ought to liue idlely, but ought to giue him selfe to some vocation, to get his liuing by, and to doe good to others.

11 For wee hearde, that there are some which walke among you inordinately, and worke not at all, but are busie bodyes.

12 Therefore them that are such, we commaunde and exhort by our Lord Iesus Christ, that they worke with quietnes, and eate their owne bread.

13 * And ye, brethren, be not weare in well doing.

*Galat. 6. 9.

14 If any mã obey not our sayings, note him by a letter, * and haue no company with him, that he may be ashamed.

*Mat. 18. 17. 1. Cor. 5. 9.

15 Yet count him not as an f enemie, but admonish him as a brother.

f The ende of excommunication is not to driue from the church such as haue fallen, but to winne them to the church by amendment.

16 Now the Lorde of peace giue you peace always by al meanes. The Lord be with you all.

17 The salutatiõ of me Paul, with mine owne hand, which is the g token in euery Epistle: so I write,

g Whether they be mine epistles or other mens.

18 The grace of our Lorde Iesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

THE FIRST EPISTLE OF PAVL to Timotheus.

THE ARGVMENT.

IN writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doeth arme him against those ambitious questionistes, which vnder pretence of zeale to the Lawe, disquieted the godly with foolishe and vnprofitable questions, whereby they declared, that professing the Lawe they knewe not what was the chiefe ende of the Lawe. And as for him selfe, he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willeth prayers to bee made for all degrees and sortes of men, because that God by offering his Gospell and Christ his Sonne to them all, is indifferent to euery sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And for as much as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whom the mysterie of the Sonne of God manifested in flesche is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion men shall teache things contrary to the word of God. This done, he teacheth what widowes should be receyued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the duetie of seruantes, the nature of false teachers, of vaine speculations, of couetousnes, of riche men, and aboue all things he chargeth him to beware false doctrine.

CHAP.

3 He exhorteth Timotheus to waite vpon his office, namely to see that nothing bee taught but Gods worde, &c. 5 Declaring that faith, with a good conscience, charitie and edification are the ende thereof, 20 And admonisheth of Hymeneus and Alexander.

1 PAul an Apostle of Iesus Christ, by the [a] commandement of God our Sauiour, and of our Lorde Iesus Christ * our hope,
2 * Vnto Timotheus my [a] natural sonne in the faith: Grace, mercie, & peace from God our Father, and from Christ Iesus our Lord.
3 As I beseught thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maist command some, that they teache none other doctrine,
4 Neither that they giue hēde to *fables and genealogies, * which are endles, which bēde questions rather the godly edifying which is by faith.
5 For *the [b] end of the [a] commandement is loue out of a pure heart, & of a good conscience, and of faith vnfained.
6 From ꝑ which things some haue erred, and haue turned vnto vaine iangling.
7 They would be doctours of the Lawe, & yet vnderstand not what they speake, neyther whereof they affirme.
8 * And we know, that the Law is good, if a man vse it lawfully,
9 Knowing this, that the Law is not giuen vnto a [c] righteous man, but vnto ꝑ lawlesse and disobedient, to the vngodly, and to [d] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,
10 To whoremongers, to buggerers, to menstealers, to liars, to the periured, & if there be any other thing, that is contrary to wholsome doctrine,
11 Which is according to ꝑ glorious Gospell of the * blessed God, which is committed vnto me.
12 Therefore [f] I thanke him, which hath made me strōg, that is, Christ Iesus our Lord: for he counted me faithfull, and put me in his seruice:
13 When before I was a blasphemer, & a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbelieſe.
14 But the grace of our Lord was exceēding abundant with [h] faith and [i] loue, which is in Christ Iesus.
15 This is a [a] true saying, & by all meanes worthie to be receiued, that *Christ Iesus came into the worlde to saue sinners, of whom I am chiefe.
16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on me al long suffring vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.
17 [k] Now vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie for euer, and euer, Amen.
18 This commandement commit I vnto thee, sonne Timotheus, according to the [l] prophesies, which went before vpon thee, that thou by them shouldest *fight a good fight,
19 Hauing [m] faith and a good conscience, which some haue put away, and as cōcerning faith, haue made shipwracke.
20 Of whome is Hymeneus, and Alexander, * whome I haue [n] deliuered vnto Satan, that they might learne not to blaspheme.

Or, ordinance.
Colos.1.27.
Act.16.1.
a So called becausethe followed ꝑ simplicitie of the Gospell.
Chap.4.5.
tit.1.4.
Chap.6.4.
Rom.13.10.
b Because these questionists preferred their curious fables to all other knowledge, & beautified them with ꝑ Law, as if they had bene the very lawe of God, S. Paul sheweth that the end of Gods Lawe is loue, which can not be without a good conscience, neyther a good conscience without faith, nor fayth without the word of God: so their doctrine which is an occasion of contention, is ꝑ worth nothing.
Or, of the Lawe.
Rom.7.12.
c Whose hearts Gods spirit doth direct to doe that willingly which the Lawe requireth: so ꝑ their godly affection is to the as a Lawe without further constraint.
d Such as onely delite in sinning.
e Which steale away childrē or seruants.
Chap.6.15.
f He declareth to Timothie the excellent force of Gods spirit in them whom he hath chosen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.
g Not knowing that I fought against God.
h Which chased away infidelitie.
i Which ouercame cruelties.
Or, faithfull and assured.
Mat.9.13.
mar.2.17.
k He brasteth forth into these godly affections, cōsidering gods great mercie toward him.
l It appeareth that the vocatiō of Timothie was approued by notable prophesies, which then were reueiled in the primitiue church, as Paul & Barnabas by ꝑ oracle, were appointed to go to the Gentiles.
Chap.6.12.
m That is, sound doctrine.
n Excommunicate, & cast out of the Church.

1 He exhorteth to pray for al men, 4 Wherefore, 8 And howe. 9 As touching the apparel and modestie of women.

1 IExhorte therefore, that first of all supplications, prayers, intercessions, and giuing of thankes be made for [a] all men,
2 For [b] Kings, and for all that are in authoritie, that we may leade a quiet and a peaceable life, in all godlinesse and honestie.
3 For this is good and acceptable in the sight of God our Sauiour,
4 * Who will that [c] all men shalbe saued, and come vnto the knowledge of the trueth.
5 For there is one God, and one [d] Mediatour betweene God and man, which is the [e] man Christ Iesus,
6 Who gaue him selfe a [f] raunsome for all sinē, to be a [h] testimonie in due time,
7 *Whereunto I am ordeined a preacher and an Apostle (I speake the trueth in Christ and lie not) euen a teacher of the Gentiles in faith and veritie.
8 I will therefore that the men praye, & neeuy where lifting vp [i] pure hādes without wrath, or doubting.
9 *Likewise also the women, that they array thē selues in comely apparell, with shamefastnes and modestie, not with [k] broided heare, or golde, or pearles, or costly apparell,
10 But (as becōmeth women that pro-

a That is, of euerie degree, & of all sortes of people.
b Although they persecute the church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be prayed for, Gala.5.12.
1.thessa.2.16.
2 tim.4.14.
1.iohn.5.16.
1.Pet.3.9.
c As Iewe and Gentile, poore & riche.
d Who will reconcile of all nations, people & sortes to one God.
e Who being God was made man.
f He sheweth that there can be no mediator, except he be also the redeemer.
g Which should beliene.
h Which the Prophetes testified, that Christ should offer him selfe for the redemption of man, at the tyme that God had determined.
2.Tim.1.11.
i As testimonies of a pure heart and conscience.
1.Pet.3.3.
k The worde signifieth to plat, to crispe, to broyde, to folde, to bush, to curle, or to laye it curiously: whereby all pompe and wantonnes is condemned, which women vse in trimming their heads.

l Reade. 1. Cor. 14. 34. Gen. 1. 27. Gen. 3. 6.

m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithful and godly in their vocation, they shall be saued. n That is, guiltie of the transgression. [n] *Or, women.*

fesse p̃ feare of God) with good works.

11 Let the woman learne in silence with all ſub ection.

12 I permit not a woman to [l] teach, neither to vsurpe authoritie ouer the man, but to be in silence.

13 For * Adam was first formed, then Eue.

14 And * Adam was [m] not deceiued, but the woman was deceiued, and was in the [n] transgression.

15 Notwithſtanding, through bearing of children ſhe ſhalbe ſaued, if [o] they continue in faith, and loue, and holineſſe with modeſtie.

CHAP. III.

1 He declareth what is the office of Miniſters, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principal point of the heauenly doctrine.

Tit. 1. 6.

1 THis is a true ſaying, * If any man [a] deſire the office of a [b] Biſhop, he deſireth [c] a worthie worke.

2 A Biſhop therefore muſt be vnreprouable, the husband of [d] one wife, watching, ſober, modeſt, harberous, apt to teach,

3 Not giuen to wine, no ſtriker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne houſe honeſtly, hauing children vnder obedience with all [e] honeſtie.

5 For if any can not rule his owne houſe, howe ſhall he [e] care for the Church of God?

6 He may not be a young [f] ſcholar, leaſt he being puffed vp fall into the [g] condemnation of the deuil.

7 He muſt alſo be wel reported of, euen of them which are [h] without, leaſt he fall into [i] rebuke, and the ſnare of the deuil.

8 Likewiſe muſt Deacons be honeſt, not double tongued, not giuen vnto much wine, neither to filthie lucre,

9 * [k] Hauing the miſterie of the faith in pure conſcience.

10 And let them firſt be proued: then let them miniſter, if they be found blameleſſe.

11 Likewiſe their [l] wiues muſt be honeſt, not euil ſpeakers, but ſober, and faithful in all thinges.

12 Let the Deacons be the husbands of one wife, [g] ſuch as can rule their children wel, and their owne houſholdes.

13 For they that haue miniſtred wel, get them ſelues a [m] good degree, and great

[a] libertie in the faith, which is in Chriſt Ieſus.

14 These things write I vnto thee, truſting to come vnto thee.

15 But if I tarie long, that thou mayeſt yet know, howe thou oughteſt to behaue thy ſelfe in [p] houſe of God, which is the Church of the liuing God, the [q] piller and ground of truth.

16 And without controuerſie, great is the miſterie of godlines, which is, God is manifeſted in the fleſh, [r] Iuſtified in the Spirit, [s] ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in [t] glorie.

n To ſerue God with greater aſſurance, be cauſe they haue alway a good conſcience.

o This is ſpoken in reſpect of men, for almuch as in this worlde the trueth onely remayneth in the Churche, by reaſon of Gods worde: for otherwiſe Chriſt is the foundation and the corner ſtone, which both beareth, and mainteyneth his Church. p Approued iuſt, in that he was not onely a man, but God alſo. q So that the Angels marueiled at his excellencie. r To the right hand of God the Father.

CHAP. IIII.

1 He teacheth him what doctrine he ought to flee, 6. 8. 11 And what to followe, 15 And where in he ought to exerciſe him ſelfe continually.

1 NOw the Spirit ſpeaketh euidently, that in the * latter times ſome ſhall depart from the faith, & ſhal giue heede vnto [a] ſpirits of errour, and doctrines of deuils,

1. Tim. 3. 1.
1. Pet. 3. 3.
Iude. 18.

2 Which ſpeake lies through hypocriſie, and haue their [b] conſciences burned with an hote yron,

3 Forbidding to marrie, and commanding to abſteine from meates which God hath created to be receiued with giuing thankes of them which beleeue & know the trueth.

4 For euery creature of God is good, and nothing ought to be refuſed, if it be receiued with thankeſgiuing.

5 For it is [c] ſanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Ieſus Chriſt, which [d] ſhalt bene nourished vp in the words of faith, and of good doctrine, which thou haſt continually followed.

7 * But caſt away prophane, & old wiues fables, and exercise thy ſelfe vnto godlines.

8 For [e] bodily exercise profiteth litle: but [e] godlines is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come.

9 This is a true ſaying, and [f] all meanes worthie to be receiued.

10 For therefore we labour and are reuiled, because we truſt in the liuing God, which is the [g] Sauiour of all men, ſpecially of those that beleeue.

11 These things command and teach.

12 Let no man deſpiſe thy youth, but be

Chap. 1. 1. And 6. 20.
2. Tim. 2. 16, 23.
tit. 3. 9.

a Meaning, to be given to ceremonies, and to ſuch things as delite the fantaſie of man.

b That is, he that hath faith, and a good conſcience is promiſed to haue all things neceſſary for this life, and to enioy life euerlasting. f The goodnes of God declareth it ſelfe towarde all men, but chiefly toward the faythfull by preſenting them: and here he meaneth not of life euerlasting.

unto them that beleeue, an ensample, in worde, in conuersation, in loue, in spirit, in fayth, and in purenesse.
13 Til I come, giue attendance to reading, to exhortation, and to doctrine.
14 Despise not the gift that is in thee, which was giuen thee [b] by prophecie with the laying on of the hands of the companie of the [i] Eldership.
15 These things exercise, and giue thy selfe unto them, that [l] it may be seene howe thou profitest among all men.
16 Take heede unto thy selfe, and unto learning: continue therein: for in doing this thou [k] shalt both saue thy selfe, and them that heare thee.

g In godly zeale or gifts of the Spirit.
h And reuelation of the holy Ghost.
i Vnder this name he containeth the whole ministerie of the church which was at Ephesus.
l *Or, that all may see how thou profitest.*
k Thou shalt faythfully doe thy duetie, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him howe he shall behaue him selfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of Ministers. 23 The gouernance of his bodie. 24 And the iudgement of sinnes.

1 Rebuke not an Elder, but exhort him as a father, and the ponger men as brethren,
2 The elder women as mothers, the ponger as sisters, with all purenes.
3 [a] Honour widowes, which are widowes in deede.
4 But if any widowe haue children or nephewes, let [b] them learne first to shew godlines toward their owne house, and to recompence their kined: for that is an honest thing and acceptable before God.
5 And she that is a widow [c] in deede, and left alone, trusteth in God, and continueth in supplications and prayers night and day.
6 But the that liueth in pleasure, is [d] dead, yhile she liueth.
7 These things therefore commaund, that they may be blameles.
8 If there be any that prouideth not for his owne, and namely for them of his housholde, he denieth the fayth, and is worse then an infidel.
9 Let not a widowe be taken into the number under threescore yere olde, that hath bene the wife of [e] one husband,
10 And wel reported of for good works: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saintes feete, if she haue ministred unto them which were in aduersitie, if she were continually giuen unto euery good worke.
11 But refuse the ponger widowes: for when they haue begun to wax [f] wanton against Christ, they wil marrie,
12 Hauing [g] damnation, because they haue broken the [h] first fayth.

a Take care for them.
b Paul willeth that the widows put the Church to no charge, which haue eyther children or kinsfolkes, that are able to relieue them, but that the childre nourishe their mother, or kinsfolkes according as nature bindeth them.
c Which hath no maner of worldly meanes to helpe her selfe with.
d Because she is vtterly vnprofitable.
e He meaneth such widowes, which being iustly diuorced from their first husbande, married again to the slaunder of the Church: for els he doeth not reprooue the widowes that haue bene oftener married then once.
f Forgetting their vocation.
g Not onely haue slaundered the Church in leauing their charge, but haue forsaken their religion, & therefore shalbe punished with euerlasting death.
h They haue not onely done dishonor to Christ in leauing their vocation, but also haue broken their faith.

13 And likewise also bring idle they learne to go about from house to house: yea, they are not onely idle, but also prattlers and busie bodies, speaking thinges which are not comely.
14 I wil therefore that the ponger women marrie, and beare children, and gouerne the house, and giue none occasion to the aduersarie to speake euil.
15 For certaine are alreadie turned back after Satan.
16 If any faithful man, or faithfull woman haue widowes, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widowes in [i] deede.
17 ¶ The Elders that rule wel, are worthie of * double honour, specially they which labour in the word & doctrine.
18 For the Scripture sayth, * Thou shalt not mouzel the mouth of the ore that treadeth out the corne: and, * The labourer is worthie of his wages.
19 Against an Elder [k] receiue none accusation, but under two or three witnesses.
20 Them that sinne, [l] rebuke openly, that the rest also may feare.
21 ¶ * I [m] charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these thinges without [n] preferring one to another, and doe nothing partially.
22 Lay hands suddenly on no man, [m] neither be partaker of other mens sinnes: keepe thy selfe [n] pure.
23 Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities.
24 Some mens sinnes are open [o] before hand, and go before unto iudgement: but some mens [p] followe after.
25 Likewise also the good works are manifest before hand, and they that are otherwise, cannot be hid.

i Which are without all mans helpe and succour.
Deut.5.16.
Deut.25.4.
1.cor.9.9.
Mat.10.10.
luke.10.7.
k Except that he which doeth accuse him, haue at least two witnesses which promise with the accuser to proue that which they lay to his charge
l Chiefly the ministers and so all others.
Chap.6.13.
[l] *Or, protest.*
[m] *Or, without hasty iudgement.*
m In admitting them without sufficient triall.
n From iust offence.
o As Simon the sorcerer.
p Their sinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

CHAP. VI.

1 The duetie of seruants towarde their masters. 3 Against such as are not satisfied with the word of God. 6 Of true godlines, and contentation of minde. 9 Against couetousnes. 11 A charge giuen to Timothie.

1 Let as many * seruants as are vnder the yoke, count their masters worthie of all honour, that the Name of God, and his doctrine be not euil spoken of.
2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloued, and partakers of the [a] benefite. These things teach and exhort.
3 If any man teach otherwise, and consenteth not to the wholsome wordes of our Lorde Iesus Christ, and to the doctrine, which is accordinig to godlines,
4 He is puffe up and knoweth nothing, but doteth about * questions & strife of wordes, whereof commeth enuie, strife, railings, euil surmisings,
5 Daine disputations of men of corrupt minds,

Ephe.6.5.
col.3.22.
1.pet.2.18.
a That is, of the grace of God, as their seruants are, and hauing the same adoption.
Chap.1.4.

minds, & destitute of the trueth, which thinke that gaine is godlines: from such separate thy selfe.
6 b But godlines is great gaine, if a man be content with that he hath.
7 * For wee brought nothing into the world, and it is certam, that we can carie nothing out.
8 Therefore when wee haue foode and rayment, let us therewith be content.
9 For they that will be c rich, fal into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.
10 For the desire of money is the rote of all euill, which while some lusted after, they erred from the fayth, and d pierced themselues through w many sorowes.
11 But thou, O e man of God, flee these things, and followe after righteousnes, godlines, fayth, loue, patience, & meekenesse.
12 Fight the good fight of fayth: lay hold of eternall life, wherevnto thou art also called, and hast professed a good profession before many witnesses.
13 * I charge thee in the sight of God, who quickneth all things, and before Jesus Christ which vnder Pontius Pilate * witnessed a good confession,
14 That thou keepe this commandement without spot, and vnrebukeable, vntill

b They that measure religion by riches, are here taught, that onely religion is the true riches. *Iob.1.21. prou.27.24. eccles.5.14.*
c That set their felicitie in riches.
d For they are neuer quiet neither in soule nor bodie.
e Whom Gods Spirit doeth rule.
Chap.5.21.
Mat.27.11. iohn.18.37.

h appearing of our Lord Jesus Christ,
15 Which in due time he shal shewe, that is * blessed and prince onely, f the * king of kings, and Lord of lordes,
16 Who only hath immortalitie, & dwelleth in the light that none can attame vnto, * whom neuer man sawe, neither can see, vnto whom be honour & power euerlasting, Amen.
17 Charge them that are riche g in this worlde, that they bee not high minded, and that they * trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all thinges to enioy)
18 That they do good, & be rich in good workes, and readie to distribute, & communicate,
19 * Laying vp in store for them selues a good foundatio against h time to come, that they may obtaine eternall life.
20 O Timothens, keepe i that which is committed vnto thee, and * auoide prophane and vaine babblings, and i oppositions of science falsely so called,
21 Which while some professe, they haue erred concerning the fayth. Grace be with thee, Amen.

Chap.5.11.
f By this mightie power of God the faithful are admonished boldly to stande in their vocatio, although the world, Satan and hell rage against them. *Reuel.17.14. and 19.16.*
Iohn.1.18. 1.iohn.4.12.
g In things pertaining to this life. *Mar.4.19. luke.12.15. Mat.6.20. luke.12.33.*
h The gifts of God for the vtilitie of the church. *Chap.1.1.& 4.7.*
i As when question engendreth question.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phyrgia Pacaciana.

THE SECOND EPISTLE OF PAVL
to Timotheus.

THE ARGVMENT.

THe Apostle being now readie to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faythfull) in the fayth of the Gospell, and in the constant and syncere confession of the same: willing him not to shrink for feare of afflictions, but paciently to attend the issue, as do husbandmen, which at length receyue the fruites of their labours, and to cast of all feare and care, as souldiers do which seeke only to please their captaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ, are not his, and that the Church is subiect to this calamitie, that the euil must dwell among the good till Gods trial come: yet he reserueth them whom he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, and daungerous times shal folow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise him selfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and other salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Onesiphorus.

1 PAul an Apostle of Jesus Christ, by the will of God, * according to the promes of life, which is in Christ Jesus,
2 To Timotheus my beloued sonne: Grace, mercie & peace from God the Father, and from Jesus Christ our Lord.
3 I thanke * God whom I serue from mine b elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,
4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioy:
5 When I call to remembrance the vnfeyned fayth that is in thee, which dwelt first in thy grandmother Lois, & in thy

a Being sent of God to preache that life which he had promised in Christ Iesus.
Acts.22.5.
b Following the steppes of mine ancesters, as Abraham, Isaac, Iacob, and others of whom I am come, & of who I receyued the true religion by succession.

in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrãce, that thou stirre up þ gift of God which is in thee, by the putting on of [d] mine handes.

7 For God hath not giuen to vs þ Spirit of [e] feare, but of power, and of loue, and of a sound minde.

8 Be not therefore ashamed of the testimonie of our Lorde, neither of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs, and called vs with an * holy calling, not according to our * works, but according to his own purpose and grace, which was giuen to vs ýrough Christ Jesus before the * world was,

10 But is now made manifest by þ [f] appearing of our Sauiour Jesus Christ, who hath abolished death, and hath brought life and immortalitie into light ýrough the Gospel.

11 * Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For ýe which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue [g] committed to him against that day.

13 Keepe the true paterne of the wholsome wordes, which thou hast heard of mee in faýh and loue which is in Christ Jesus.

14 That [h] worthie thing, which was cõmitted to thee, keepe ýrough the holie Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refrelhed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lorde graunt vnto him, that he may finde mercie with the Lord at that day, and in how many things he hath ministred vnto mee at Ephesus, ýou knowest very well.

CHAP. II.

He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsel touching the saluation of his, 19 And the marke thereof.

1 THou therefore, my sonne, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, ýe many witnesses, the same deliuer to faithful men, which shalbe able to [a] teach other also.

3 Thou therefore suffer affliction as a good souldier of Jesus Christ.

4 No man that warreth, entangleth him selfe with [b] the affaires of this life, because he woulde please him that hath chosen him to be a souldier.

5 And if any mã also strive for a mastery, he is not crowned, except he strive as he ought to do.

6 The husbandman [c] must labour before he receiue the fruites.

7 Consider what I say: & the Lord giue thee vnderstanding in all things.

8 Remember that Jesus Christ made of the seede of David, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bondes: but the worde of God is not [d] bound.

10 Therefore I suffer all thinges, for the * [e] electes sake, that they might also obtaine the saluation which is in Christ Jesus, with eternal glorie.

11 It is a true saying, For if we be * dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: * if we deme him, he also will deme vs.

13 If * we beleeue not, yet abideth he faithfull: he cannot deme himselfe.

14 Of these thinges put them in remembrance, and protest before the Lord, that they strive not about wordes, which is to no profit, but to the perverting of the hearers.

15 Studie to shew thy selfe approued vnto God, a workeman that needeth not to be ashamed, [f] diuiding the worde of trueth aright.

16 * Stay prophane, & vaine babblings: for they shal increase vnto more vngodlines.

17 And their worde shall fret as a canker: of which sort is Hymenens and Philetus,

18 Which as concerning the trueth haue erred, saying that the resurrection is past alreadie, and do destroy the faýh of certaine.

19 But the fundation of God remaineth sure, and hath this seale, * The Lorde knoweth who are his, and, Let euerie one that calleth on þ Name of Christ, depart from iniquitie.

20 Notwithstanding in a [h] great house are not onely vessels of golde and of siluer, but also of wood and of earth, and some for ýe honour, and some vnto dishonour.

21 If any man therefore purge himselfe from [i] these, he shall be a vessell vnto honour, sanctified, and meete for the Lorde, and prepared vnto euery good worke.

22 Flee also from the lusts of youth, and follow after righteousnes, faýh, loue, and peace, with them that * call on the Lord with pure heart.

23 * And put away foolish, and [k] vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lorde must not strive, but must be gentle toward all men,

a The gift of God is a certeine liuely flame kindled in our hearts, which Satan and the flesh labour to quenche, and therefore wee must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14.

e As though God would destroy vs.

1.Cor.1.2.
ephe.1.3.4.
Tit.1.5.
Rom.16.25.
ephe.3.9.
col.1.26.
tit.1.2.
1.pet.1.20.

f He speaketh here of his first comming, which though it seemed poore and contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly thinges, to contemplate the maiestie thereof.

1.Tim.2.7.

g Which is my selfe.

h The graces of the holy Ghost.

*Or, in the presence of many witnesses.

a So that the trueth of God may remaine perfect.

b As with his houshold, and other ordinarie affaires.

c So that the paine must go before the recompence.

d Notwithstanding mine imprisonment the worde of God hath his race, & increaseth.

2.Cor.1.4.
col.1.24.

e To confirme their faith, more esteming the edification of the church then himselfe.

Rom.6.5.
Mat.10.33.
mar.8.38.
Rom.5.3.&.9.6.

f Giuing to euerie one his iust portion, wherein he alludeth to the Priests of the olde Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his dutie.

1.Tim.4.7.& 6.20
tit.1.9.

g He groundeth vpon Gods election and mans fayth.

h Because the wicked should not couer themselues vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.

i That is, both separate himself from the wicked, and also purge his naturall corruption by Gods Spirit.

1.Cor.1.2.
1.Tim.1.4.& 4.7.
tit.1.1.

k Which doe not edifie.

1 Which faile of ignorance.

m He meaneth not thi of Apostates or heretiks whome he wileth to flee: but of them onely which as yet are not come to the knowledge of the trueth, and fall through ignorance.

men, apt to teach,[l] suffering the euil men patiently,

25 Instructing them with meknes that are contrarie[m] minded, prouing if God at any time wil giue them repentance, that they map know the trueth,

26 And [n] that they map come to amendement out of the snare of [o] deuill, which are taken of him at his wil.

[l] *Or, that being delivered out of the snare of the deuil, of whom they are taken, they may come to amendement and performe his will.*

CHAP. III.

1 He prophecieth of the perilous times, 8 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And howe to auoide dangers. 16 Also what profite commeth of the Scriptures.

1 THis knowe also, that in the * last dayes shal come perilous times.

2 For [a] men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, hie minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which [b] creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 * And as Iannes and Iambres withstoode Moses, so doe these also resist the trueth, men of [c] corrupt minded, reprobate concerning the faith.

9 But they shal preuaile no longer: for their madnes shall be euident unto all men, as theirs also was.

10 ¶ But thou hast fully known my doctrine, maner of liuing, [d] purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came unto me at * Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lorde deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euil men and [e] deceiuers, shal waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the thinges which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise unto salutation through the faith which is in Christ Iesus.

16 * For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct and to instruct in righteousnes.

17 That the [f] man of God map be absolute, being made perfect unto all good workes.

1.Tim.4.1.
2.Pet.3.3.
Iude.18.

a He speaketh of them which make profession to be Christians.

b As, monkes friers, and such hypocrites.

Exod. 7.11,12.

c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my minde and wil was.
Act.13.14,50.
&14.1,6,19.

e The worde signifieth them, that by any craftie packing or conueiance beguile men with false colours, flatteries, and illusions, and such God setteth vp to exercise his by them: & here S. Paul admonisheth vs of them.

1.Pet.1.22.

f Which is content to be gouerned by Gods worde.

g The oncly Scripture sufficeth to leade vs to perfection.

CHAP. IIII.

1 He exhorteth Timotheus to bee fervent in the worde, and to suffer aduersitie, 6 Maketh mention of his owne death, 9 And biddeth Timothie come unto him.

1 I [a] Charge thee therefore before God, and before the Lorde Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preach the word: be instant, [a] in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 For the time wil come, when they wil not suffer wholsome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe giuen unto [b] fables.

5 But watch thou in all thinges: suffer aduersitie: doe the worke of an Euangelist: make [c] thy ministerye fullye knowen.

6 For I am nowe readie to be [d] offered, and the time of my [e] departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layde up for me the crowne of righteousnesse, which the Lorde the righteous iudge shall giue me at that day: and not to me onely, but unto all them also that loue his appearing.

9 Make speede to come unto me at once.

10 For Demas hath forsaken me, and hath embraced this present world, and is departed unto Thessalonica. Crescens is gone to Galatia, Titus unto Dalmatia.

11 * [e] Onely Luke is with me. Take Marke and bring him with thee: for he is profitable unto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The [f] cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done me much euil: the Lord rewarde him according to his workes.

15 Of whom be thou ware also: for he withstoode our preaching sore.

16 At my first answering [h] no man assisted me, but all forsoke me: I pray God, that it map not be layd to their charge.

[a] *Or, admoue.*

a Leaue none occasion to preach and to profite.

b To false and vnprofitable doctrine.

c So behaue they selfe in this office, that men may be able to charge thee w̄ nothing, but rather reprooue thee in all things.

d Reade Phil. 2.17.

[e] *Or, dissolving.*

Col.4.10,14.

e Hereby it is manifest that Peter as yet was not at Rome, & if euer he were there, it is vncertaine.

f Some reade coffer: others, booke.

g For Paul sawe in him manifest signes of reprobation.

h If S. Peter had bene there, he would not haue forsaken him.

17 Notwithstanding the Lorde assisted me, and strengthened me, that by me the preaching might be fully knowen, and that all the Gentiles should heare, and I was delivered out of the mouth of the i lion.

i Out of the great daunger of Nero.

18 And the Lorde will deliver me from every k evil worke, and wil preserue me vnto his heauenly kingdome: to whom be praise for euer and euer, Amen.

k That I cõmit nothing vnworthy mine office. *Chap.1.16.*

19 Salute Priscа, and Aquila, and the * houshold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lorde Jesus Christ be with thy spirit. Grace be with you, Amen.

The second Epistle written from Rome vnto Timotheus the first Bishop elected, of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

THE EPISTLE OF PAVL to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finish that doctrine which Paul had there begunne, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in them selues to be pastours: others, vnder pretext of Moses Lawe brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongs other things he noteth the Iewes which put a certaine holines in meates, and such outwarde ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocacion. Against the which if any man rebel or els doeth not obey, he willeth him to be auoyded.

CHAP. I.

5 He aduertisith Titus touching the gouernment of the Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians, and of them which sowe abroad Iewish fables and inuentions of men.

1 PAul a * seruant of God, and an Apostle of Iesus Christ, according to the a faith of God's elect, and b knowledge of the truth which is according to godlines,

*Or, minister.

a That is, to preach the faith, to encrease their knowledge, to teache them to liue godly, that at length they may obtaine eternal life.

2 Vnder the hope of eternall life, which God that can not lie, hath b promised before the * world began:

b Hath willingly, and of his mere liberalitie promised without foreseeing our fayth or workes as a cause to moue him to this free mercie. *Rom.16.25. ephe.3.6. col.1.26. 2.tim.1.9, 10. 1.peter.1.20. Gal.1.1.*

3 But hath made his word manifest in due time through the preaching, which is * committed vnto me, according to the commandement of God our c Sauiour:

4 To Titus my naturall d sonne according to the common faith, grace, mercie and peace from God the Father, and from the Lorde Iesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and thouldest ordeine Elders in euery citie, as I appointed thee,

6 * If any e be vnrepreoueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

*1.Tim.3.2.

e That is, without all infamie, whereby his autoritie might be diminished.

7 For a bishop must be vnrepreoueable, as f God's steward, not froward, not angrie, not giuen to wine, no striker, not giuen to filthie lucre,

f Who hath the dispensation of his giftes.

8 But harberous, one that loueth g goodnesse, wise, h righteous, i holy, temperate,

*Or, selfewilly.

*Or, good men.

g Toward men.

h Towarde God.

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholsome doctrine, and improue them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of minides, chiefly they of the k Circumcision,

i Which were not onely the Iewes, but also the Hebionites, and Cherinthians heretikes, which taught that the Lawe must be ioyned with Christe.

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthie lucres sake.

12 One of them selues, euen one of their owne l prophets said, The Cretians are

k He calleth Epimenides the Philosopher, or Poet, whose verse hee here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a God, forasmuche as hee had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

always

alwayes liers, euill beasties, slowe bellies.
13 This witnes is true: wherfore rebuke them sharply, that they may be sound in the fayth,
14 And not taking heede to *Iewish fables and commandements of men, that turne from the truyth.
15 Vnto the pure *are all things pure, but vnto them that are defiled, & vnbeleeuing, is nothing pure, but euen their minides and consciences are defiled.
16 They professe that they knowe God, but by [i] workes they deuie him, and are abominable and disobedient, and vnto euerie good worke reprobate.

1.Tim.1.4.
Rom.14.20.
i Forasmuch as they staye at thinges of nothing, and passe not for them, that are of importance, and so giue themselues to all wickednes.

CHAP. II.

1 He commendeth vnto him the wholsome doctrine, and telleth him howe he shall teach all degrees to behaue themselues, 11 Through the benefit of the grace of Christ.

1 BVt speake thou the thinges which become [a] wholsome doctrine,
2 That the elder men bee sober, honest, discrete, sound in the fayth, in loue, and in patience:.
3 The elder women likewise, that they be in such behauior as becometh holynes, not false accusers, not giuen to much wine, but teachers of honest thinges,
4 That they may instruct [b] yong women to be sober minded, that they loue their husbands, that they loue their children,
5 That they be discrete, chaste, [b] keeping at home, good and *subject vnto their husbands, that the worde of God be not euill spoken of.
6 Exhort yong men likewise, that they be sober minded.
7 A bone all thinges shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,
8 And with the wholsome worde, which cannot be reproued, [b] he which withstandeth, may be ashamed, hauing nothing concerning you to speake euil of.
9 * Let seruants be subject to their masters, and please them in all thinges, not answering again,
10 Neither pykers, but that they shewe all good faythfulnes, that they may adorne the doctrine of God our Saiuour in all thinges.
11 * For the grace of God, that hath [c] saluation vnto all men, hath appeared,
12 And teacheth vs that we should denie vngodlines, and worldly lustes, and that wee shoulde liue soberlye, and righteouslye, and godly in this present worlde,
13 Looking for the blessed hope, and appearing of the glorie of [b] mightie God, and of our saiuour Iesus Christ,
14 Who gaue himselfe for vs, that hee might redeme vs from al iniquitie, and purge vs to be a[d] peculiar people vnto himselfe, zealous of good workes.
15 These thinges speake, and exhorte, and rebuke with al [e] authoritie. See that no man despise thee.

a Wherewith our soules are fed and maintained in health.
b Not running to and fro without necessarie occasions, which is a signe of lightnesse.
Ephes.5.22, 23, 24.
Ephes.6.5.
colos.3.22.
2.Pet.2.18.
1.Cor.1.2.
colos.1.22.
c Of what condition or state so euer they be.
d Most dere and precious.
e As be cõmeth the ambassadour of God.

CHAP. III.

1 Of obedience to such as be in authoritie. 9 He warneth Titus to beware of foolish and vnprofitable questions, 12 Concluding with certaine priuate matters, 15 And salutations.

1 PVt them in remembrance that they *[a] be subject to the principalities & powers, & that they be obedient, & readie to euery good worke,
2 That they speake euill of no man, that they be no fighters, but soft, shewing all meekenes vnto all men.
3 *[b] For we our selues also were in times past vnwise, disobedient, deceyued, seruing the lustes and diuers pleasures, liuing in maliciousnes & enuie, hatefull, and hating one another.
4 But when the bountifulnes and loue of God our Saiuour towarde man appeared,
5 * Not [b] by the workes of righteousnes, which we had done, but according to his mercy he saued vs, by the [c] washing of the newe birth, and the renewing of the holy Ghost,
6 Which he shedde on vs abundantly, through Iesus Christ our Saiuour,
7 That wee, being iustified by his grace, should be made heyres according to the hope of eternall life.
8 This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued in God, might be carefull to shew forth good workes. These thinges are good and profitable vnto men.
9 * But shun foolish questions, and genealogies, and contentions, and brawlings about the Lawe: for they are vnprofitable and vaine.
10 [e] Reiect him that is an heretike, after once or twise admonition,
11 Knowing that he, that is such, is [f] perverted, and [g] sinneth being damned of his owne selfe.
12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.
13 Zaina Zenas [h] the expounder of the law, and Apollos on their iourney diligently, that they lacke nothing.
14 And let ours also learne to shew forth good workes for necessarie vses that they be not vnfruitfull.
15 All that are with mee, salute thee. Greete them that loue vs in the fayth. Grace be with you all, Amen.

Rom.13.1.
1.Pet.2.13, 14.
a Although the rulers be infidels yet we are boũd to obey them in ciuil policies, and where as they commaund vs nothing against the worde of God.
1.Cor.6.11.
b For let vs consider what we our selues were when God shewed vs fauour
2.Tim.1.9.
c God doeth not iustifie vs for respect of any thing, which he seeth in vs, but doth preuent vs with his grace & freely accepteth vs.
d Baptisme is a sure signe of our regeneration, which is wrought by [§] holy Ghost.
1.Tim.1.4. & 4.7.
2.Tim.2.16, 23.
e This commandement is giuen to the minister, & so particularly to all men to who the sworde is not committed: but els the magistrate, whose chiefe office is to maintaine Gods glory in his church, ought to cut of all such rotten & infectiuous members fro [§] body.
f So that there is no hope of amendment.
g Willingly, & wittingly.
h It is probable, that he was an interpreter of [§] Law of Moses, as Apollos, &c.

To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF PAVL
to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnes, and a declaration of the same. For farre passing the basenes of his matter, he flyeth as it were vp to heauen, and speaketh with a diuine grace & maiestie. Onesimus seruant to Philemon both robbed his master, and fled awaye, whome Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments prouing the duetie of one Christian to another, and so with salutations endeth.

4 He reioyceth to heare of the fayth and loue of Philemon. 9 Whom he desireth to forgiue his seruãt Onesimus, & louingly to receiue him again.

1 PAul a prisoner of Iesus Christ, and our brother Timothens, vnto Philemon our deare friend, and fellow helper,
2 And to our dere sister Appyia, and to Archippus our felowe souldier, and to the Church that is in thine house:
3 Grace be with you, & peace from God our Father, and from the Lorde Iesus Christ.
4 I [a] give thãks to my God, making mẽcion alwayes of thee in my prayers,
5 (When I heare of thy loue and fayth, which thou hast towarde the Lord Iesus, and toward all Saints)
6 That the [a] fellowship of thy fayth may be made fruitful, and that whatsoeuer good thing is in you [b] thyough Christ Iesus, may be knowne.
7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saints [c] hearts are comforted.
8 Wherefore, though I be very bold in Christ to command thee that which is conuenient,
9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, & euen now a prisoner for Iesus Christ.
10 I beseech thee for my sone [a] Onesimus, whom I haue begotten in my bonds,
11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,
12 Whō I haue sent again: thou therfore receiue him, that is mine own bowels,
13 Whom I would haue retained [b] me, [p] in thy stead he might haue ministred vnto me in the bonds of the Gospell.
14 But without thy minde would I do nothing, that thy benefit should not be as it were of necessitie, but willingly.
15 It may be that he therefore [d] departed for a season, that thou shouldest receiue him for euer,
16 [e] Not nowe as a seruant, but aboue a seruãt, euẽ as a brother beloued, specially to me: howe much more then vnto thee, both in the flesh, and in the Lord?
17 If therefore thou count our thinges [f] common, receyue him as my selfe.
18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.
19 I Paul haue written this with mine owne hand: I will recompence it, albeit I do not say to thee, that thou owest vnto me euen thine owne selfe.
20 Yea, brother, let me obtaine this pleasure of thee in the Lorde: comfort my bowels in the Lord.
21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.
22 Moreouer also prepare mee lodging: for I trust thyough your praiers I shal be giuen vnto you.
23 There salute thee Epaphras my fellow prisoner [h] in Christ Iesus,
24 Marcus, Aristarchus, Demas and Luke, my fellow helpers.
25 The grace of our Lorde Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

1.Thess.1.2.
2.Thess.1.3.

a Thy benenolence toward the Saintes, which procedeth of a liuely and effectual fayth.
b That experience may declare that you are the members of Iesus Christ.
c Meaning their inward partes & affections were through his charitie comforted.
Col.4.9.

d He fled away from thee.
e For he is thy seruãt by condition, and also now the Lordes: so that both for thine owne sake and for ye Lords thou oughtest to loue him.
f That al thine is mine, and all mine is thine.
g Graunt me this benefite, which shal be most acceptable vnto me of all others.
h That is, for Christes cause.

THE EPISTLE TO THE HEBREWES.

THE ARGVMENT.

FOrasmuch as diuers, both of the Greeke writers and Latines witnes, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the Spirite of God is the authour thereof, it diminisheth nothing the authoritie, although we know not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his cõming al ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the prophecies, & therefore not onely Moses was inferiour to him, but also the Angels: for they al were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, & is made our brother to assure vs of our saluation through himself: for he is that eternall Priest, whereof al the Leuitical Priests were but shadowes, & therfore at his cõming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11.

vnto the 12. Chap. vers. 18. Also he was that Prophet of whome all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18 to the twenty and fiue verse of the same Chapter: yea, and is the King to whome all things are subiect, as appeareth from that vers. 25. to the beginning of the last chap. Wherefore according to the examples of the olde fathers we must constantly beleeue in him, that being sanctified by his iustice, taught by his wisdome, and gouerned by his power, we may stedfastly, and courageously persueere euen to the ende in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises that we may both be thankefull to God, and duetifull to our neighbour.

CHAP. I.

1 He sheweth the excellence of Christ 4 Aboue the Angels, 7 And of their office.

1 GOd, who is euer constant, & mercifull to his church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundrie sorts: but now last of al he hath fully declared al truth to vs by his Sonne.

2 In these b last daies he hath spoken vnto vs by his Sõne, whõ he hath made heire of all things, c by whome also he made the worldes,

3 *Who being the brightnes of the glory, and the d ingraued sonne of his persone, and bearing vp all thinges by his mightie worde, hath by him selfe e purged our sinnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so much more excellent then the f Angels in asmuch as he hath obtained a more excellent name then they.

5 For vnto which of the Angels sayde he at any time,* Thou art my Sonne, g this day begate I thee? and againe, I* will be his Father, and he shall be my sonne?

6 And againe when he bringeth in his first begotten Sonne into the worlde, he saith, *And let all the Angels of God worshippe him.

7 And of the Angels he saith,* He maketh the h Spirits his messengers, and his ministers a flame of fire.

8 But vnto the sonne he saith,* O God, thy throne is for euer and euer: the i sceptre of thy kingdome is a sceptre of righteousnes.

9 Thou hast loued righteousnesse and hated iniquitie. Wherefore God, euen thy God, hath k anointed thee with the oyle of gladnes aboue thy fellowes.

10 And,* Thou, Loude, in the beginning hast established the earth, and the heauens are the workes of thine handes.

11 They shall perish, but thou doest remayne: and they all shall waxe old as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same and thy yeeres shall not fayle.

13 Vnto which also of the Angels sayde hee at any time,* Sit at my right hand, til I make thyne enemies thy footestoole? *Psal.110.1. mat.22.44.*

14 Are they not all ministring spirites, sent forth to minister, for their sakes which shalbe heires of saluation? *1.cor.15.25. chap.10.11.*

CHAP. II.

1 He exhorteth vs to be obedient vnto the newe Lawe which Christ hath giuen vs, 9 And not to be offended at the infirmitie and lowe degree of Christ, 10 Because it was necessarie that for our sakes he should take such an humble state vpon him, that he might be like vnto his brethren.

1 WHerefore we ought diligently to giue heede to the thinges which we haue heard, least at any a time we should let them slippe.

2 For if the b worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 Howe shall we escape, if we neglect so c great saluation, which at the first began to be preached by the Loude, and afterward was confirmed vnto vs by d them that heard him,

4 *God bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and gifres of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the e world to come, whereof we speake.

6 But* one in a certaine place witnessed, saying, f What is man, that thou shouldest be mindefull of him? or the sonne of man that thou wouldest consider him?

7 Thou madest him a litle inferiour to the Angels: thou crownedst him with g glorie and honour, and hast set him aboue the workes of thine hands.

8 *Thou hast put all things in subiectiõ vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be sub-

a God, who is euer constant, & mercifull to his church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundrie sorts: but now last of al he hath fully declared al truth to vs by his Sonne.

b So that now we may not credit any new reuelations after him.

c He entreateth here of Christ, both as touching his persõ, which is verie God, and verie man, by whom al things are made, & also as touching his office, wherby he is King, Prophet, and Priest. *Wisd.7.26. col.1.15.*

d The liuely image and paterne, so that he that seeth him, seeth the Father *Iohn.14.9.* for els the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can be purged by none other meanes.

f Much more then, then all other thinges created. *Psal.1.7. chap.1.5. act 13.33.* g Because he was at the time appointed, declared to the world. *2.Sam.7.14. 1.chro.22.10. Psal.97.7. Psal.102.4.* h He compareth the Angels to the windes, which are here beneath as Gods messegers. *Psal.45.6,7.* i The administration of thy kingdome is iust. k This is ment in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may all receiue of him euery one according to his measure. *Psal.102.25.*

a We must diligently keepe in memory the doctrine, which we haue learned left like vessels full of chappes we leake, and runne out on euery part.

b Which was the Law giuen to Moses by the hands of the Angels, Gal.3.19. Act.7.53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. *Mar.16.20.*

e Which Esay calleth the newe heauens, and the newe earth, Chap.65.17. whereof Christ is the father, Isa.9.6. that is, the head of vs his members, *Psal.8.4.*

f He speaketh here chiefly of the faithfull, which are made through Christ citizens of the world to come, where they shall enioy with their prince all these things which nowe they haue onely but in part. g In making him fellow heire with Christ. *Mat.28.18. 1.cor.15.27. philip.2.9.10.11.*

h To the which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glorie with him.
i To man, as he is of Christ.
k By his vertue which most manifestly appeareth in the church.
l Iesus Christ by humbling himselfe and taking vpon him the forme of a seruant, which was our flesh, and mortalitie, giueth vs assurance of our saluation.
m Therfore we by afflictions are made like to the Sonne of God.
n The head and the members are of one nature: so Christ which sanctifieth vs, & we that are sanctified, are all one by the vnion of our flesh,

ject vnto him. h But we yet see not all things subdued vnto i him.
9 But we see Iesus k crowned with glory and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.
10 For it became him, for whome are all things, and by whome are all things, seeing that he brought many children vnto glory, that he shoulde consecrate the l Prince of their saluation through m afflictions.
11 For he that sanctifieth, & they which are sanctified, are all n of one: wherefore he is not ashamed to call them brethren,
12 Saying, * I will declare thy Name vnto my o brethren: in the middes of p Church will I sing praises to thee.
13 And againe, * I will put my p trust in him. And againe, * q Beholde, here am I, and the children, which GOD hath giuen me.
14 For asmuch then as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them, that he might destroy * through death, him that had p power of death, that is the deuill,
15 And that he might deliver all them, which for feare of r death were all their life time subiect to bondage.
16 For he in no sort tooke the s Angels, but he tooke the seede of Abraham.
17 Wherefore t in all things it became him to be made like vnto his brethren, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.
18 For in that he u suffered, and was tempted, he is able to succour them that are tempted.

Psal.22.22. o This proueth Christes humanitie. *Psal.18.2.* p Meaning, that Christ touching his humanitie put his trust in God. *Isa.8.18.* q Isay speaketh this of him selfe and his disciples, but properly it is applied to Christ the head of all ministers. *Hose.13.14. 1.cor.15.55.* r And Gods anger. s Not the nature of Angels but of man. t Not onely as touching nature but also qualities, only sinne except. u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

CHAP. III.

1 He requireth them to be obedient vnto the word of Christ, 3 Who is more worthy then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.

1 Wherefore, holy brethren, partakers of the heauenly vocation, a consider the Apostle and high Priest of our b profession Christ Iesus:
2 Who was faithful to him that hath appointed c him, euen as * Moses was in all his house.

3 For this man is counted worthy of more glory then Moses, in asmuch as he which hath builded the house, hath more honour then the house.
4 For euery house is builded of some man, and he that hath built all things, is d God.
5 Now Moses verely was faithfull in all his house, as a seruant, for a witnes of the thinges which should be spoken after.
6 But Christ is as the Sonne, over his owne house, whose house we are, if we holde fast the confidence and the reioycing of the hope vnto the ende.
7 Wherefore, as the holy Ghost sayth, * To day if ye shall heare his voyce,
8 Harden not your hearts, as in the e prouocation, according to the day of the tentation in the wilderness,
9 Where your fathers tempted me, prouoked me, and sawe my workes fourty yeeres long.
10 Wherefore I was grieued with that generation, and said, They erre euer in their heart, neither haue they knowen my wayes.
11 Therefore I sware in my wrath, f If they shall enter into my g rest.
12 Take heede, Brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.
13 But exhorte one another daily, while it is called h To day, least any of you be hardened through the deceitfulnesse of sinne.
14 For we are made partakers of Christ, if we keepe sure vnto the i ende the k beginning, wherewith we are vpholden,
15 So long as it is sayde, To day if ye heare his voyce, harden not your hearts, as in the prouocation.
16 For some when they heard, prouoked m him to anger: howbeit, not all that came out of Egypt by Moses.
17 But with whome was he displeased fourtie yeeres? Was he not displeased with the that sinned, * whose carkeises fell in the wildernes?
18 And to whome sware he that they shoulde not enter into his rest, but vnto them, that obeyed not?
19 So we see that they coulde not enter in, because of vnbelieife.

a Take heede to his words & receiue him.
b Of that doctrine which we beleeue, and ought to confesse.
c To be the ambassadour and his Priest. *Num.12.7.*

d Moses was but part of ye house, that is, of the Church where of the pastours are the liuely stones, but christ builded it, and layed the stones therefore he deseruedh more praise.
e That is, christ: for Christ is the foundation, and head of his Church: he is our brother, and Lord: he is the Sonne of God, and very God working all things by his owne power.
f For in obeying the Sonne, we are made the house of God. *Psal.95.7,8. chap.4.7.*
g As when ye prouoked Gods anger in Massa and Meriba, Exod.17.7.
h Meaning by this othe ye should not enter.
i As disobeying God, they in old time were debarred from the quietness of the land of Chanaãs: so they which do not obey Christ, shall not enter into the heauenly rest.
k Which is all that time wherin God doeth call vs: while he therefore speaketh, let vs heare.
l Which is by faith to embrace and hold fast the true doctrine of Iesus Christ. m To wit, the Lord. *Nomb.14.37.* *Or, foundation of our assurance. *Or, bodies and members.

CHAP. IIII.

1 The word without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleuers. 12 The nature of the word of God.

1 Let vs feare therefore, lest at any time by forsaking the promes of entring into his rest any of you should seeme to be deprived.

2 For

a He compareth the preaching of the Gospel, as it were, to wine, wherewith we wil taste, that is, heare & vnderstand with profite, we must temper or mixe it with faith. *Psalme.95.11.*
b Although that God by his rest, after the creatio of his workes, signified the spiritual rest of the faithful, yet he sware to giue rest in Chanaan, which was but a figure of the heauenly rest, and dured but for a time.
c The perfection of Gods workes, and so his rest signifie our heauenly rest. *Gen.2.deut.5.14.*
d That is, in the psalmes. *Chap.3.7.*
e Meanig Ioshua.
f Hath cast of his appetites, mortified his flesh, renounced him selfe, and followeth God.
g For it mortally woundeth the rebellious, & in the elect it killeth the old man that they should liue vnto God.
h Where the affections are,
i Which contineth wil and reason.
k As that thing which is cleft asunder euen through the middes of the backe, and so is made open, that it may be seene throughout.
l Therefore when we heare his word, we must tremble, knowing thereby that God soundeth our hearts.

2 For vnto vs was the Gospel preached as also vnto them: but the worde that they heard, profited not them, because it was not [a] mixed with faith in those that heard it.
3 For we which haue beleeued, do enter into rest, as he said to the other, * As I haue sworne in my wrath, If [b] they shal enter into my rest: although [c] the workes were finished from the foundation of the worlde.
4 For he spake in a certaine place of the seuenth daye on this wise, * And God did rest the seuenth daye from all his workes.
5 And in this place againe, If they shall enter into my rest.
6 Seeing therefore it remaineth that some must enter therein to, and they to whom it was first preached, entred not therein for vnbeliefes sake:
7 Againe he appointed [d] in Dauid a certaine daye by To daye, after so long a time, saying, as it is sayde, * This day if ye heare his voyce, harden not your hearts.
8 For if [e] Iesus had giuen them rest, the would he not after this day haue spoken of another.
9 There remaineth therefore a rest to the people of God.
10 For he that is entred into his rest, [f] hath also ceased fro his owne works, as God did from his.
11 Let vs studie therefore to enter into that rest, least any man fall after [g] same ensample of disobedience.
12 For [h] word of God is liuely, & mightie in operation, and sharper then any two edged sword, & entreth through, euen vnto the diuiding asunder of [i] [k] soule & the spirit, and of the ioyntes, and the marow, & is a discerner of [l] thoughts and the intents of the heart.
13 Neither is there any creature, which is not manifest in his sight: but all things are naked and [k] open vnto his eyes, * with whom we haue [l] to do.
14 Seeing then that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.
15 For we haue not an hie Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sorte, yet without sinne.
16 Let vs therefore go boldly vnto the throne of grace, that we may receyue mercie, and finde grace to helpe in time of neede.

CHAP. V.

3 He compareth Iesus Christ with the Leuiticall Priests, shewing wherein they either agree, or disseint. 11 Afterward he reproueth the negligence of the Iewes.

1 For euery hie Priest is taken from among men, and is [a] ordeined for men, in things pertaining to God, that he may offer both [b] gifts and [c] sacrifices for sinnes,
2 Which is able sufficiently to haue compassion on them [d] that are ignorant, and that are out of the wayne, because that he also is compassed with infirmitie,
3 And for the same sake he is bounde to offer for sinnes, as well for his owne parte, as for the peoples.
4 * And no mā taketh this honour vnto him selfe, but he that is call.d of God, as was Aaron.
5 So likewise Christ tooke not to him selfe this honour, to be made the hie Priest, but he [e] saide vnto him, * Thou art my Sonne, this day begate I thee, gaue it him.
6 As he also in another place speaketh, * Thou art a Priest for euer after the [e] order of Melchi-sedec.
7 Which in the [f] dayes of his flesh, did offer vp prayers and supplications, with [g] strong crying and teares vnto him, that was able to saue him from death, & was also heard [h] in that which he feared.
8 And though he were the Sonne, yet learned he obedience, by the thinges which he suffered.
9 And being consecrate, was made the authour of eternall saluation vnto all them that obey him:
10 And is called of God an hie Priest after the order of Melchi-sedec.
11 [i] Of whom we haue many things to say, which are hard to be vttered, because ye are dull of hearing.
12 For when as concerning the time ye ought to be teachers, yet haue ye neede againe that we teache you [k] first principles of the word of God: and are become such as haue neede of [l] milke, and not of strong meate.
13 For euery one that vseth milke, is inexpert in the [l] word of righteousnes: for he is a babe.
14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

a He sheweth that man can haue none accesse to God without an hie priest, because that of him selfe he is prophane and sinfull,
b Which were of things without life.
c As, of beastes which are killed.
d That is, of sinners. *1.Chro.13.10. Psal.2.7. chap.1.5. Psal.110.4. chap.7.17.*
e Who was both Priest and King.
f When he liued in this worlde.
g He meaneth ye most earnest prayer which Christ prayed in ye garden, where he sweat droppes of bloud.
h Being in perplexitie, and fearing the horrors of death.
i He digresseth till he come to ye beginning of the 7. chap.
[i] *Or, rudiments.*
k Reade 1. Cor. 3 2.
l That is, the Gospell which is ye true knowledge that teacheth vs where we haue our iustice.

CHAP. VI.

1 Hee proceedeth in reproouing them, and exhorteth them not to faint, 12 But to be stedfast and patient, 18 Forasmuch as God is sure in his promes.

1 Therefore, leaving the doctrine of the [a] beginning of Christ, let vs bee led forward vnto perfection, not laying againe the foundation [b] of repentance from dead workes, & of faith toward God,

a That is, the first rudiments of our Christian religion.
b He mentioneth fiue pointes of ye catechisme, which was then in vse: the confession of amendement of life: the summe of the faith: a briefe explication of Baptisme, and laying on of handes: the article of the resurrection, and the last iudgement.

c Then ye vse of Baptisme was declared, when on the solemne daies appointed to baptize, the Church came together.

2 Of the doctrine of [c] baptismes, & laying on of handes, and of the resurrection from the dead, and of eternal iudgement.

3 And this will we do [d] if God permit.

4 * For it is impossible that they, which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, and of the powers of the world to come,

6 If they fal away, should be renewed again bp repentance: seeing they [e] crucifie again to themselues the Sonne of God and make a mocke of him.

7 For the earth which dinketh in the raine that commeth ofte vpon it, and bringeth forth herbes meete for them bp whom it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briars, is reproued, and is neere vnto cursing, whose ende is to be burned.

9 But beloued, we haue persuaded our selues better things of you, and such as accompanie saluatiõ, though we thus speake.

10 For God is not vnrighteous, that he should forget your worke, and labour of loue, which yee shewed towarde his Name, in that ye haue ministred vnto the Saintes, and yet minister.

11 And we desire that euery one of you shewe the same diligence, to the [f] ful assurance of hope vnto the ende,

12 That ye be not slouthfull, but followers of [g] them, which through faith and patience, inherite the promises.

13 For when God made the promes to Abraham, because ye had no greater to sweare bp, he sware bp him selfe,

14 Saying, * Surely I wil aboundantly blesse thee and multiplie thee marueilously.

15 And so after that he had taried patiently, he enioyed the promes.

16 For men verely sweare by him that is greater then themselues, and an othe for confirmation is among them an end of all strife.

17 So God willing more [h] aboundantly to shewe vnto the heires of promes the stablenes of his counsell, bounde himselfe bp an othe,

18 That bp [i] two immutable things, wherin it is vnpossible that God shuld lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, both sure and stedfast, and it [k] entreth into that which is within the [l] vaile,

20 Whither the forerunner is for vs entred in, euen Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

CHAP. VII.

1 He compareth the Priesthode of Christ vnto

1 FOr this Melchi-sedec * was King of Salem, the Priest of the most hie God, who met Abraham, as he returned from the slaughter of the kings, and blessed him: Gen.14.18.

2 To whom also Abraham gaue ye tithe of all things: who first is bp interpretation King of rightcoulnes: after that, he is also King of Salem, that is, King of peace,

3 Without [a] father, without mother, without kinred, and hath neither beginning of his dapes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Nowe consider how great this man was, vnto whom euen the [b] Patriarke Abraham gaue the tythe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthode, haue a * [c] commaundement to take, according to the Lawe, tithes of the people (that is, of their brethren) though they [d] came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, [e] receiued tithes of Abraham, and blessed him that had the promises.

7 And without al contradiction the lesse is blessed of the greater.

8 And here mẽ that dye, receiue tithes: but there he receiueth them, of whom it is witnessed, that he [f] liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham:

10 For he was yet in the loynes of his father Abraham, when Melchi-sedec met him.

11 If therefore perfection had bin bp the Priesthode of the Leuites (for vnder it the Law was established) to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 For if the Priesthode be changed, then of necessitie must there be a change of the [g] Lawe.

13 For he of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprong out of Iuda, cõcerning the which tribe Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp an other Priest,

16 Which is not made Priest after the Lawe [h] of the carnall commaundement, but after the power of the endles life.

17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchi-sedec.

18 For the commaundement that went afore,

a So called, because ye Moses maketh no mention of his parents or kinsfolkes, but as he had bene sodainly sent of God into the worlde to be a figure of Christ our euerlasting Priest, & shortly taken out of the world againe, so Christ as touching his humanitie had no father, and concerning his diuinitie, no mother.

b That is, the chiefe of fathers. Nom.18.21. deut.18.12. ios.14.4.

c The Leuites had commaudement to receiue that, which Abraham gaue freely to Melchi-sedec.

d Were begotte of Abraham.

e The Leuites receiued tithes of their brethrẽ but Melchi-sedec of Abraham the patriarke: therefore his priesthode is more excellent then ye Leuitical.

f Because there is no mention of his death.

g The Lawe and the priesthode are both of one condition: so that both Aarons and Moses office pertaine to Christ, which is Priest and Law maker.

h Which stood in outward and corporall ceremonies. Psal.110.4. chap.5.6.

i For the Lawe hath no vertue nor profit til a man be come to Christ.

[a]*Or, it was an introduction of a better hope.*

Psalm.110.4.

[b]*Or, couenant.*

k There fore all others are blasphemous, ẏ either make them selues his successors, or pretend anie other sacrifice.

l The fruite of his Priesthode is to saue, and ẏ fully & perfectly, not by supplying that that wanteth, but by taking away the Lawe which is vnperfect by reason of our infirmities.

Leuit.16.6.

m And can not without blasphemie be said to be offred againe, or els by anie creature: for none could offer him, but him selfe.

n Not that it was first made after the Lawe was giuen: but because the declaration of that eternall ofte was then reuealed to the worlde.

afore, is disannulled, because [i] of the weakenes therof, & vnprofitablenes.
19 For the lawe made nothing perfite, but [k] the bringing in of a better hope made perfite, whereby we drawe nere vnto God.
20 And forasmuch as it is not without an othe (for these are made Priestes without an othe:
21 But this, he is made with an othe by him that saide vnto him, * The Loyde hath sworne, & will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)
22 By so much is Iesus made a suretie of a better [b] Testament.
23 And among them many were made Priestes, because they were not suffred to endure, by the reason of death.
24 But this man, because he endureth euer, hath an [k] euerlasting Priesthood.
25 Wherefore, he is able also [l] perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.
26 For such an hie Priest it became vs to haue, which is holy, harmeless, vndefiled, separate from sinners, and made hier then the heauens:
27 Which needed not daily as those hie Priestes to offer vp sacrifice, * first for his owne sinnes, and then for the peoples: for that did he [m] once, when he offred vp him selfe.
28 For the Lawe maketh men high Priestes, which haue infirmitie: but the worde of the othe that was [n] since the Lawe, maketh the Sonne, who is consecrated for euermore.

cording to the [e] paterne, thewed to thee in the mount.
6 But nowe our hie Priest hath obtained a more excellent office, in asmuch as he is the Mediatour of a better [b] Testament, which is established vpõ better promises.
7 For if that first Testament had bene faultlesse, no place should haue bene sought, for the second.
8 For in rebuking them he saith, [a] Behold, the dayes will [i] come, saieth the Lord, whē I shall make with the house of Israel, and with the house [g] of Iuda a newe Testament:
9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.
10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Loyde, I will put my lawes in their mind, & in their heart I will write them, and I will be their God, and they shal be my people,
11 And they shall not [i] teach euery man his neighbour & euery man his brother, saying, Knowe the Loyde: for all shall knowe me, from the least of them to the greatest of them.
12 For I will be merciful to their vnrightеousnes, and I will remember their sinnes and their iniquities no more.
13 In that he saieth a newe Testament, he hath abrogate the olde: nowe that which is disannulled and waxed olde, is ready to vanish away.

e Seing the offerings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth the that Christs heauenly Sanctuarie, his Tabernacle and office are farre more excellent.

[b]*Or, Couenant.*

Iere.31.31.

rom.11.27.

chap.10.16.

f That is, when Christ shal remit our sinnes by ẏ preaching of the Gospel.

g Signifying ẏ there should be no more diuisiõ, but all shal be made one Church.

h Man by transgressing the bands of the couenant, coulde not enioy the commoditie therof.

i Men shal not in the time of the Gospell be so ignorant as they were before, but shal knowe God much more perfectly through Christ.

CHAP. VIII

6 He proueth the abolishing aswell of the Leuiticall Priesthoode, as of the olde Couenant by the spirituall and euerlasting Priesthoode of Christ, 8 And by the newe Couenant.

1 NOwe of the thinges which we haue spoken, this is the summe, that we haue such an hie Priest, that sitteth at the right hand of the thyone of the maiestie in heauens,
2 And is a minister of the [a] Sanctuarie, and of the true [b] Tabernacle which the Lord pight, and not [c] man.
3 For [d] euery hie Priest is ordeined to offer both giftes and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.
4 For if he were not a Priest, if he were on the earth, seeing there are Priestes that accoding to the Lawe offer giftes,
5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. * See, said he, that thou make all thinges ac-

[a] That is, heauē.

b Which is ẏ bodie of Christ.

c For els it shuld be corruptible.

d He proueth ẏ Christs bodie is ẏ true Tabernacle, and that he must needes be made man, to ẏ intent that he might haue a thing to offer, which was his bodie.

Exod.25.40.

Actes.7.44.

CHAP. IX.

1 Howe that the ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfection of Christes sacrifice.

1 THen the first [a] Testament had also [b] ordinances of religion, and a [c] worldly Sanctuarie.
2 For the first * Tabernacle was made, wherein was the candlesticke, and the table, & the shewbread, which Tabernacle is called the Holy places.
3 And after the [b] seconde vaile was the Tabernacle, which is called the Holyest of all,
4 Which had the golden censer, and the Arke of the Testament ouerlaid round about with golde, wherein the golden pot which had manna, was, and * Aarons rodde that had budded, and the * tables of the Testament.
5 * And ouer the Arke were the glorious Cherubins, shadowing the mercy seate: of which thinges we will not nowe speake particularly.
6 Nowe when these thinges were thus ordained, the Priestes went alwayes into the first Tabernacle, and accomplished

[a]*Or, tabernacle.*

[b]*Or, ceremonies.*

c Not heauenlie and spiritual.

Exod.26.1.& 36.1.

b That is, on the inward side of ẏ vaile which was hid from the people.

Nom.17.10.

1 King.8.9.

2.chro.5.10.

Exod.25.22.

[b]*Or, couer of the Arke.*

Exod.30.10.
Leuit.16.2.
[a]*Or, errours.*
c For so long as the hie Priest offered once a yere for his own sinnes and for ȳ peoples, and also while this earthly tabernacle stoode, the way to the heauenly Tabernacle, which is made open by Christs blood, could not be entred into.
[b]*Or, perfect.*
d Neither yet him for whome they were offred.
e Which ceremonies although they were ordained of God, yet considered in themselues, or els cõpared w̃ Christ, are but carnal, grosse, & earthly and touch not the soule.
f Til the new testament was appointed.
g Which was his bodie & humane nature.
h Which is heauen.
i For Christ was the sacrifice, the Tabernacle and the Priest.
Leuit.16.14.
nom.19.4.
k The Leuitical Priest offered beasts blood: but Christ ȳ true & eternal Priest offred his owne blood, which was most holy and pure: the Leuitical Priest offered yeerely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holy for euer all them that beleeue.
l Outwardly in the sight of man.
1.Pet.1.19. 1.John.1.7. reuel.1.5.
m Which of them selues procure death and are the fruites thereof.
Luk.1.74. Rom.5.6. 1.peter.3.18.
n Made betweene God and Christ, who by his death should make vs heires.
Galat.3.15.
o He proueth that Christ must die, because the couenant or testament is of none effect without the death of the testator.
p Without the death of beastes that were sacrificed, which signified ȳ Christ wouldе pacific his Fathers wrath with his blood.

plished the seruice.
7 But into the second went the * high Priest alone, once euery peere, not without blood which he offered for him selfe, and for the [a]ignorances of the people.
8 Whereby the holy Ghost this signified, that the [c]way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing,
9 Which was a figure for the time present, wherein were offered giftes and sacrifices that could not make [b]holy, concerning the conscience, [d] him that did the seruice,
10 Which onely stoode in meates and drinkes, and diuers washings, & [e]carnall rites, vntil the time of [f]reformation.
11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect [g] Tabernacle, not made with hands, that is, not of this buyding,
12 Neither by the blood of goates and calues: but by his owne blood entred he in once vnto the [h] Holy place, [i] and obtained eternall redemption for vs.
13 * For if the [k] blood of bulles and of goates & the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l]flesh,
14 How we much more shall the * blood of Christ which through the eternall Spirit offred him selfe without spotte to God, purge your conscience from [m] dead works, *to serue ȳ liuing God?
15 And for this cause is he the Mediatour of the newe Testament, that thorowe *death which was for the redẽption of the transgressions that were in ȳ [n] former Testament, they which were called, might receiue the promise of eternall inheritance.
16 For where a Testament is, there must be the death of him that made the Testament.
17 * For the [o] Testament is confirmed when men are dead: for it is yet of no force as long as he [p] made it, is aliue.
18 Wherefore neither was the first ordained without [p] blood.
19 For when Moses had spoken euery precept to the people, according to the lawe, he tooke the blood of calues and of goats, with water and purple wooll and hyssope, and sprinkled both the

booke, and all the people,
20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.
21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.
22 And almost all thinges are by the Law purged with blood, and without sheading of blood is no remission.
23 It was then necessary, that the similitudes of heauenly things should be purified with such things: but the heauenly thinges them selues are purified with better [q] sacrifices then are these.
24 For Christ is not entred into the holy places that are made with handes, which are [r]similitudes of the true Sanctuarie: but is entred into very heauẽ, to appeare now in ȳ sight of God for vs,
25 Not that he should offer him selfe [s]often, as the hie Priest entred into the Holy place euery peere with other blood,
26 (For then must he haue often suffred since the fundation of the worlde) but nowe in the [t]ende of the worlde hath he appeared once to put away sinne, by the sacrifice of himselfe.
27 And as it is appointed vnto men that they shall once die, and after that commeth the iudgement,
28 So * Christ was once offered to take away the sinnes of [u] many, & vnto the that looke for him, shall he appeare the second time [v] without sinne vnto saluation.

CHAP. X.

1 The old Law had no power to cleanse away sinne, 10 But Christ did it with offring of his body once for all. 22 An exhortation to receiue the goodnesse of God thankefully with patience and stedfast faith.

1 FOr the * Law hauing the [a] shadowe of good things to [b] come, and not the very [c] image of the things, can neuer with those sacrifices, which they offer yere by yere continually, [d] sanctifie the commers thereunto.
2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?
3 But in those sacrifices there is a remembrance againe of sinnes euery peere.
4 For it is impossible that the blood of bulles and goates should * take away sinnes.
5 Wherefore when he [e] commeth into the worlde, he saith, * Sacrifice and offring thou wouldest not: but a [d] body hast thou ordeined me.
6 In burnt offrings, and sinne offrings thou hast had no pleasure.
7 Then I sayd, Lo, I come (In the beginning of the [e] booke it is written of

Exod.24.8.
q Albeit there is but one sacrifice, which is Christ him selfe once offred, yet because this true and eternal sacrifice is compared with all those which were figuratiue, and is more sufficient then all they, therfore he calleth it in the plural number, sacrifices.
[r]*Or, paternes.*
r Therfore to make anie other offring or sacrifice for sinne after that Christs bodie was onee offred, is blasphemie.
s Which is the latter daies whẽ Christ came.
Rom.5.8. 1.pet.3.18.
t Of the elect.
u That is, without a sacrifice for sinne: or sinne abolished.

Leuit.16.14.
a Which was as it were the first draught & purtrait of the liuely paterne to come.
b Which are eternal.
[c]*Or, substance.*
Leuit.16.21.
c When Christ was made man.
Psalme.40.6.7.
d In ȳ Hebrewe it is, thou hast perced mine eares thorowe, that is, hast made me prõpt and readie to heare: and in the Greeke, thou hast made me a bodie, that is, to obey thee, which both tend to one purpose.
e Or rolle and folding: for in olde time they vsed to folde bookes like rolles.

me)

me) that I should do thy will, O God.
8 Aboue, when he said, Sacrifice and offring, and burnt offrings, and sinne offrings thou wouldest not haue, neither hadst pleasure therein (which are offred by the Lawe)
9 Then said he, lo, I come to do thy wil, O God, he taketh away f the first, that he may stablishe the s econde.
10 By the which will we are sanctified, euen by the offring of the body of Iesus Christ once made.
11 And euery Priest appeareth daily ministring, and oft times offreth one manner of offring, which can neuer take away sinnes:
12 But this man after he had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God,
13 And from henceforth tarieth, * till his enemies be made his footestole.
14 For with one offring hath h he cõsecrated for euer them that are sanctified.
15 For the holy Ghost also beareth vs recorde: for after that hee had said before,
16 * This is the Testament that I will make vnto them after those dayes, saith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.
17 And their sinnes and iniquities will I remember no more.
18 Now where i remission of these things is, there is no more k offring for sinne.
19 Seeing therefore, brethren, that by the blood of Iesus we l may be bolde to enter into the Holy place,
20 By the newe and m liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:
21 And seeing wee haue an high Priest, which is ouer the house of God,
22 Let vs drawe nere with a true heart in assurance of faith, n sprinkled in our hearts from an euill conscience, & washed in our bodies with pure water.
23 Let vs kepe ȝ profession of our hope, without wauering (for hee is faithfull that promised)
24 And let vs cõsider one another, to prouoke vnto loue, and to good workes,
25 Not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the o day draweth nere.
26 * For if we sinne p willingly after that we haue receiued ȝ knowledge of the truth, there remaineth no more sacrifice for sinnes,
27 But a fearfull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.
28 He that despiseth Moses lawe, dieth without mercye * vnder two, or three witnesses.
29 Of how much soyer punishment suppose ye shall he be worthy, which treadeth vnder foote the Sõne of God, and counteth the blood of ȝ Testament as an vnholy thing, wherewith he was sanctified, and q doeth despite vnto the Spirit of grace?
30 For we knowe him that hath sayde, * Vengeance belongeth vnto me: I will recompence, saith the Lord. And again, The Lord shall r iudge his people.
31 It is a fearfull thing to fall into the handes of the liuing God.
32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye endured a great fight m afflictions,
33 Partly whyle you were made a gazing stocke both by reproches & afflictions, and partly whyle ye became s cõpanions of them which were t so tossed to and fro.
34 For both ye sorowed with me for my bondes, and suffred with ioye the spoyling of your goods, knowing in your selues how that ye haue in heauē a better, and an enduring substance.
35 Cast not away therefore your confidence which hath great recompence of reward.
36 For ye haue neede of patience, that after ye haue done the will of God, ye might receyue the promes.
37 For yet a very litle while, and he that shall come, will come, and will not tarry.
38 * Now the iust shall liue by faith: but if any withdrawe him self, my soule shall haue no pleasure in him.
39 But wee are not they which withdraw our selues vnto perdition, but followe faith vnto the conseruation of the soule.

CHAP. XI.

1 VVhat faith is, and a commendation of the same. 9 VVithout faith we can not please God. 16 The stedfast beliefe of the fathers in olde time.

1 NOwe faith is ȝ ground of thinges, which are hoped for, and the a euidence of thinges which are not seene.
2 For by it our Elders were well a reported of.
3 * Through faith we vnderstande that the world was ordained by the worde of God, so that the things which wee see, are not made of thinges, which b did appeare.
4 By faith Abel * offred vnto God a greater sacrifice then Cain, c by * the which he obtained witnes that he was d righteous, God testifying of his gifres: by the which faith also he being dead, yet e speaketh.
5 By faith was * f Enoch taken away, ȝ hee should not see death: neyther was

f That is, sacrifices.
g Which is, the wil of God to stand content with Christs sacrifice.
Chap.1.13. Psalme.110.1. 1.Cor.15.25. chap.1.13.
h That is, sanctified to God and made perfect.
Ierem.31.33. chap.8.8,10. rom.11.27.
i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seing therfore that onely Christs death hath washed away al sinnes, and doeth euer a freshe when sinners do repent, there can be none other sacrifice but that, and it can be no more reiterated.
k For the offring of thankesgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thanksgiuing, and an offring vp of our selues and ours for the same.
l We by Christ haue that liberte which the ancient fathers could not haue by the Law.
m The blood of Christ is always fresh and liuely before ȝ Father to sprinkle and quicken vs.
n That is, having our hearts made pure.
o Of Christs second comming. *Chap.6.4.*
p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Iulian the apostate did. *Deut.19.15. mat.18.16. iohn 8.17. 2.cor.13.1.*
q Whereby it is euident that the Apostle here onely meaneth ȝ sinne, which is against the holie Ghost, as also Chap.6.4.
Deut.32.35. rom.12.19.
r Defend the godlie and punish the wicked.
s For the which thing also S. Paul praiseth the Philippians and Thessalonians.
t *Or, of that state.*
Habak.2.4. rom.1.17. gal.3.11.
a Haue bene approued, and so obtained saluation.
Gen.1.3. iohn.1.10.
b For God made al things of nothing.
Gen.4.4.
c Meaning faith.
Mat.23.35.
d Because God receiued him to mercie, therefore he imputed him righteous.
e That is, liueth. *Gen.5.24. ecclus.44.16. and 49.14.*
f For Enochs and Elias taking vp, was such a thing as is spoken of, 1.Cor.15.51. and 1.thess.4.17.

he

he founde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for he that commeth to God, must beleeue that God is, and that he is g a rewarder of them that seeke him.

7 By faith *Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saueing of his houshold, through the which Arke he condemned the world, and was made heire of the righteousnes, which is by faith.

8 By faith *Abraham, when he was called, obeyed God, to go out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the lande of promes, as in a strange countrey, as one that dwelt in tentes with Isaac & Jacob heires with him of h same promes.

10 For he looked for a citie hauing a i foundation, whose builder and maker is God.

11 Through faith *Sarra also receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang there of one, euē of one which was k dead, so many as *the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and l receiued not the promises, but sawe them a l farre of, and beleeued them, and receyued them thankefullp, and cōfessed that they were m strangers and pilgrims on the earth.

14 For they that say such things, declare plainely that they seeke a countrey.

15 And if they had bene mindefull of n that countrey, from whence they came out, they had leasure to haue returned.

16 But nowe they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offered vp Isaac, when he o was tried, and he that had receiued the promises, offered his onely begotten sonne.

18 (To whom it was saide, * In Isaac shall thy seede be called)

19 For he considered that God was able to raise him vp euē from the dead: from whence hee receiued him also after a sorte.

20 By faith * Isaac blessed Jacob and Esau, concerning things to come.

21 By faith * Jacob when he was a dying, blessed both the sonnes of Joseph, and * p leaning on the ende of his staffe, worshipped God.

22 By faith * Joseph whē he died, made mention of the departing of the childre of Israel, and gaue commandement of his bones.

23 * By faith Moses whē he was borne, was hid three moneths of his parents, because they sawe hee was a proper childe, neither feared they the kings * commandement. *Exod.2.2. actes.7.20. Exod.1.16.*

24 By faith *Moses when he was come to age, refused to be called the sonne of Pharaos daughter, *Exod.2.11.*

25 And chose rather to suffer aduersitie w the people of God, then to enioye the p pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsoke Egypt, & feared not the fiercenes of the king: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordained the * Passeouer and the effusion of bloud, least hee that destroyed the first borne, shoulde touche them. *Exod.12.21,22.*

29 By faith they *passed through the red sea as by dry land, which when the Egyptians had assayed to do, they were drowned. *Exod.14.22,23.*

30 By faith the * walles of Jericho fell downe after they were cōpassed about seuen dayes. *Iosh.6.20.*

31 By faith the harlot *Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably. *Iosh.6.23. Iosh.2.1.*

32 And what shall I more saye? for the time would be to short for me to tell of * Gedeon, of * Barac and of * Sampson, and of * Jephte, also of * David, and Samuel, and of the Prophetes: *Iud.6.11. Iud.4.6. Iud.13.24.*

33 Which through faith subdued kingdomes, wrought righteousnes, obtey- ned the q promises, stopped h mouthes of lions, *Iud.11.1.& 12.7. 1.Sam.1.20.& 13 14.*

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strōg, waxed valiāt in battell, turned to flight the armies of the aliants.

35 The r women receiued their dead raised to life: other also were racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tried by mockings & scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were s slaine with the sword, they wandred vp and downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted and tormented:

38 Whom the world was not worthy of: they wandred in wilderness & mountaines, & dennes, & caues of the earth.

39 And these all through faith obtained good report, & receiued t not the promes,

40 God prouiding a better thing for vs, that they t without vs should not be made perfite.

CHAP.

g First God must find vs before we can seek him: then we must seeke him with a pure heart in Christ, who is reueiled in his word: and therebywe learne to beleeue Gods free mercie towards vs in his Sonne, through whome we obtaine the reward of his promes, and not of our deserts. *Gen.6.13. ecclus.44.17.*

Gen.12.4.

h For al things in the world are subiect to corruption. *Gen.17.10.&.21.2.*

i Euen as dead. *Ecclus.44.21.*

k Which was y enioying of the land of Canaan.

l With the eyes of faith.

m And therfore put not their cōfidence in things of this world.

n That is, of Mesopotamia.

Gen.22.18. ecclus.44.20.

o For it might seeme to y flesh that the promes was contrarie to this commandement, to sacrifice his sonne. *Gen.21.12. rom.9.7.*

Gen.27.28.

Gen.48.15,16.

Gen.47.31.

p *Or, worshipped toward the end of his staffe.*

Gen.50.24,25.

p The entisings of the world, which drawe vs from God, and which we can net vse without prouoking of Gods anger.

q Or fruite thereof.

r As Elias raised vp the widowe of Sareptas sonne, & Eliseus the Sunamites sonne.

s They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

t For we are al one bodie together.

1 *An exhortation to be patient and stedfast in trouble & aduersitie, vpon hope of euerlasting reward. 2 A commendation of the newe Testament aboue the olde.*

Rom.6.4. ephe.4.23.24. col.3.8.
1.pet.2.1.

1 WHerefore, *let vs also, seeing that we are compassed with so great a[a] cloud of witnesses, cast away euery thing that [a] presseth downe, and the sinne that [a] hangeth so fast on: let vs runne with patience the race that is set before vs,

2 [b] Looking vnto Jesus the author and finisher of our faith, who for the ioye that was set before him, endured the crosse, [c] despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, least ye thoulde bee wearied and faint in your mindes.

4 Ye haue not yet resisted vnto blood, striuing against [c] sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, *My sonne, despise not the chastening of the Loyde, neither faint when thou art rebuked of him.

Prou.3.11. reuel.3.19.

6 For whom the Lord loueth, he chastneth: and he scourgeth euery sonne that he receineth.

7 If ye endure chastening, God offereth him selfe vnto you as vnto sonnes: for what sonne is it whom the father chastneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastardes, and not [d] sonnes.

9 Moreouer we haue had the fathers of our [e] bodies which corrected vs, and we gaue them reuerence: thoulde we not much rather be in subiection vnto the Father of [f] spirits, that we might liue?

10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that we might be partakers of his holines.

11 Nowe no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteousnes, vnto them which are thereby ererciised.

12 Wherefore lift vp your hands which hang downe, and your weake knees,

13 And make straight steppes vnto your feete, lest [g] that which is halting, be turned out of the way, but let it rather be healed.

14 * Followe peace with all men, and holines, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no [h] roote of bitternes spring vp and trouble you, lest thereby many be defiled.

16 Let there be no fornicator, or prophane person as *Esau, which for a portion of meate solde his birthright.

17 * For ye knowe howe that afterward when he would haue inherited the blessing, he was reiected: for he founde no place to [i] repentance, though hee sought the blessing with teares.

18 For ye are not come vnto the *mount that [k] might be touched, nor vnto burning fire, nor to blackness and darknes, and tempest,

19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commanded, *Yea, though a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto [p] mount [l] Sion, and to the citie of the liuing God, the [m] celestiall Jerusalem, & to the companie of innumerable [n] Angels,

23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of al, and to the spirits of iust and perfect men,

24 And to Jesus the Mediatour of the newe Testament, and to the blood of sprinkling that speaketh better things then that of * Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him, that spake on [o] earth: much more shall we not escape, if we turne away from him, that speaketh from heauen.

26 Whose voyce then shoke the earth, and nowe hath declared, saying, * Yet once more will I shake, not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the remouing of those thinges, which are shaken, as of thinges which are made with hands, that the thinges which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare.

29 For * euen our God is a [p] consuming fire.

Deut.4.24.

CHAP. XIII.

1 *He exorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To mainteine wedlocke, 5 To auoide couetousnesse, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankefull vnto God, 17 And obedient vnto our gouernours.*

1 LEt * brotherly loue continue.

Rom.12.10. 1.pet.1.22.

2 Be not forgetfull to lodge strangers: for thereby some haue * received Angels into their houses vnwares.

Gen.18.3. and.19.3.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

a As riches, cares and such like, & so to become Christs disciples by denying our selues, & taking our crosse to followe him.
*Or, so easely compasseth vs about.
b As being our marke.
c Which by reason of our concupiscence assaileth vs on al sides.
d He concludeth that they which refuse the crosse, denie to be of the nombere of Gods children, but are bastards.
e Which haue naturally begotten vs.
f As he doeth create our spirites without anie worldly meane, so he doeth instruct & mainteine them by the wonderfull vertue of his Spirit.
g Their halting partly declared their slownes, and partly their inconstancie in doctrine: therefore they were in danger to be punished.
Rom.12.18.
h As heresies or apostasie.
Gen.25.33. Gen.27.38.
i He was full of despite and disdaine, but was not touched w̄ true repentance to be displeased for his sinnes and so seeke amendment.
Exod.19.16. and 20.21.
k Which might be touched and seene, forasmuch as it was material, but God had commanded that none should touch it.
Exod.19.13.
l Whence the word of God must come.
m Which shalbe extended through all the world.
n By the Gospel we are ioyned w̄ the Angels and Patriarkes.
Gen.4.10.
o Which spake but rudely in comparison of Christ, who preached not ye Lawe but the Gospel.
Hag.2.7.
p To destroy them that resist him.
i Repentance.
1 Or, Mariage

as incontinencie is a disease common to mē of al sortes and degrees, so marriage the remedie is offered by the free mercie of God to al maner of men without respect.
b The Lorde. *Iosh.10. Psalme.118.6.*
c He was, is, and shalbe the foundation of the church for euer.
d Whatsoeuer doctrine is not according to ye simple trueth of Gods worde, is strange.
e By reprouing them which superstitiously put difference betwixt meates, he condemneth al ye seruice which stood in ceremonies, comparing it with the spiritual worshipping, & regeneration.
f They that sticke to the ceremonies of the Lawe, cannot eate, that is, cannot be partakers of our altar, which is thankesgiuing & liberalitie, which two sacrifices or offrings are nowe onely left to the Christians. *Leuit.4.11. and 6.30. and 16.27.*
g So that the Priests had no piece thereof.

4 [a] Mariage is honorable among all, and the bed vndefiled: but whoremongers and adulterers God wil iudge.
5 Let your conuersation be without couetousnes, and be content with those thinges that ye haue: for [b] he hath sayd, * I wil not faile thee, neither forsake thee:
6 So that we may boldly say, * The Lord is my helper, neither wil I feare what man can doe vnto me.
7 Remember them which haue the oueresight of you, which haue declared vnto you the word of God: whose fayth followe, considering what hath bene the ende of their conuersation.
8 Iesus Christ [c] yesterday, and to day, the same also is for euer.
9 Be not caried about with diuers and strange [d] doctrines: for it is a good thing that the heart be stablished with grace, and not with [e] meates, which haue not profited them that haue bene occupied therein.
10 We haue an altar whereof they haue no authoritie to [f] eate which serue in the Tabernacle.
11 * For the bodies of those beasts whose blood is brought into the Holy place by the hie Priest for sinne, are burnt without the campe.
12 Therefore euen Iesus, that he might sanctifie ye people with his owne blood, suffered without the gate.
13 Let vs goe forth therefore out of the campe, bearing his reproche.
14 * For here haue we no continuing citie: but we seeke one to come.
15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the * fruite of the lippes, which confesse his Name.
16 [h] To doe good, and to distribute forget not: for with such sacrifices God is pleased.
17 Obey them that haue the oueresight of you, and submit your selues: for they watch for your soules, as they that must giue accountes, that they may do it with ioye, and not with griefe: for that is vnprofitable for you.
18 Pray for vs: for we are assured that we haue a good conscience in all thinges, desiring to liue honestly.
19 And I desire you somewhat the more earnestly, that ye so doe, that I may be restored to you more quickly.
20 The God of peace [i] brought againe from ye dead our Lord Iesus, the great [i] shepheard of the sheepe, through the blood of the euerlasting Couenant,
21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer, Amen.
22 I beseeche you also, brethren, suffer the words of exhortation: for I haue written vnto you in fewe words.
23 Know that our brother Timotheus is deliuered, with whom (if hee come shortly) I will see you.
24 Salute all them that haue the oueresight of you, and al the Saints. They of Italie salute you.
25 Grace be with you all, Amen.

Micah.2.10.
Hos.14.2.
h Thankesgiuing and doing good are our onely sacrifices which please God.
i Reade Act.20.28. & Iohn.10.11

Written to the Hebrewes from Italie, and sent by Timotheus.

* That is, written to no one man, citie or countrey, but to all ye Iewes generally, being now dispersed.

THE *GENERAL EPISTLE OF IAMES.

THE ARGVMENT.

IAmes the Apostle and sonne of Alpheus wrote this epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreis, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle fayth, but to declare a true fayth by liuely fruites, to auoide ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

3 He exhorteth to reioyce in trouble, 6 To be ferment in prayer with stedfast belief, 17 To looke for al good things from aboue, 21 To forsake al vice, & thankefully to receiue the word of God, 22 Not only hearing it, and speaking of it, but to do thereafter in deede. 27 What true religion is.

1 IAmes a seruant of God, and of the Lorde Iesus Christe, to the twelue Tribes which are scattred abroad, salutation.
2 My brethren, count it exceeding ioy, when ye fal into diuers *temptations,
3 * Knowing that the * tryng of your fayth bringeth forth patience.
4 And let patience haue her [b] perfect worke, that ye may be perfect & entier, lacking nothing.
5 If any of you lacke [c] wisedome, let him aske of God, which giueth to all men liberally, and reproueth no man, and it shalbe giuen him.
6 * But let him aske in faith, and wauer

*Or, afflictions.

Rom.5.3.
a Afflictions trie our faith and ingender patience.
b Our patience ought to continue to the end til by working it hath polished vs & made vs perfect in Christ.
c To endure patiently whatsoeuer God laieth vpon him. *Mat.7.7. mar.11.24. luke.11.9. iob.14.13. and 16.23.*

not: for hee that waueretb, is like a waue of the sea, tost of the winde, and caried away.
7 Neither let that man thinke that he shall receyue any thing of the Lord.
8 A [d] wauering minded man is vnstable in all his wayes.
9 Let the brother of lowe degree reioyce in that he is [e] exalted:
10 Againe he that is rich, in that hee is made low: for as the flower of [p] grasse shall he [q] vanish away.
11 For as when the sunne riseth with heate, then the grasse witherethe, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man fade away in all his [r] wayes.
12 *Blessed is the man, that endureth tentation: for when he is tryed, he shall receyue the crowne of life, which the Lorde hath promised to them that loue him.
13 Let no man say when hee is [s] tempted, I am tepted of God; for God cannot be tempted with euil, neither tempteth he any man.
14 But euery man is tempted, when hee is drawne away by his own concupiscence, and is entised.
15 Then when lust hath conceyued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.
16 Erre not, my deare brethren.
17 Euery good [h] giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenes, neither [i] shadowing by turning.
18 Of his owne will begate he vs with the word of truth, that we should be as the first fruites of his creatures.
19 Wherefore my deare brethren, *let euery man be [k] swift to heare, slowe to speake, and [l] slow to wrath.
20 For the wrath of man doeth not accõplish the [m] righteousnes of God.
21 Wherefore lay apart all filthines, and superfluitie of maliciousnes, and receiue with meekenesse the word that is [n] graffed in you, which is able to saue your soules.
22 *And be ye doers of the word, and not hearers only, deceyuing your owne selues:
23 For if any heare the word, and do it not, he is like vnto a man, that beholdeth his naturall face in a [o] glasse.
24 For when he hath considered himself, he goeth his waye, and forgetteth immediatly what maner of one he was.
25 But who so looketh in the perfect Law of libertie, & continueth therein, he not being a forgetfull hearer, but a doer of the work, shalbe blessed [p] in his deed.
26 If any man among you seemeth religious, and refrayneth not his tongue, but deceyueth his owne heart, this mans religion is vaine.
27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherless, & widowes in their aduersitie, and to keepe him selfe vnspotted of the worlde.

d Douting in doctrine, or of Gods wil.
*Or, double.
e That he is called to the companie of Christ and his Angels.
f Or contemptible to ye world.
Eccles.4.18.
isa.40.6.
1. pet.1.24.
Or, in all his thoughts & deedes
Iob.5.17.
Or, moued to euil.
g He meaneth now of the inward tentations as of our disordered appetites, which cause vs to sinne.
h Seing al good things come of God, we ought not to make him the authour of euil.
i He alludeth vnto the Sunne which in his course and turning sometime is cleare and bright, somtime dark & cloudie: but Gods liberalitie is euer like it selfe, bright & continually shining.
Prou.17.27.
k That is, prõpt to learne.
l For we can not heare God except we be peace able, & modest.
m But hindereth Gods worke in vs.
n By hearing the word preached.
Mat.7.21.
rom.3.13.
o So Gods worde is a glasse wherein we must beholde our selues and become like vnto him.
p In so behauing him selfe.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 To bee louing and merciful, 14 And not to boast of faith, where no deedes are: 17 For it is but a dead fayth, where good workes follow not.

1 My brethren, haue not the fayth of our glorious Lorde Iesus Christ [a] in respect of persons.
2 For if there come into your companie a man with a gold ring, and in goodly apparel, and there come in also a poore man in vile rayment,
3 And ye haue a respect to him that weareth the gay clothing, & say vnto him, Sit thou here in a good place, and saye vnto the poore, Stand thou there, or sit here vnder my footestoole.
4 Are ye not partial in your selues, & are become iudges of euill thoughts?
5 Yearken my beloued brethre, hath not God chosen the poore of this worlde, that they should be rich in fayth, & heires of the kingdome which he promised to them that loue him?
6 But ye haue despised the poore. Do not the rich oppresse you by tyrannie, and do not they drawe you before the iudgement seates?
7 Do not they blaspheme the [d] worthie name after which ye be named?
8 But if ye fulfill the [e] royall Law according to ye Scripture, which saith, *Thou shalt loue thy neighbour as thy selfe, ye do well.
9 *But if ye regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressours.
10 For *whosoeuer shal keepe the whole Law, and yet faileth in one point, hee is guilte of all.
11 For he that said, *Thou shalt not commit adulterie, said also, Thou shalt not kill. Now though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Law.
12 So speake ye, and so do, as they that shalbe iudged by the [f] Law of libertie.
13 For there shalbe iudgement mercilesse to him that sheweth no mercie, & mercy [g] reioyceth agayns iudgement.
14 What availeth it, my brethre, though a man saith he hath [h] faith, whe he hath no workes? can the faith saue him?
15 For if a brother or a sister bee *naked

a As esteming faith and religiõ by the outwarde appearance of men.
Or, acceptation.
b That is are ye not euil affectioned?
c Seeing God esteemeth them, we may not contemne them.
d The Name of God and Christ, whereof you make profession: and in that they dishonour God, it is not meete ye you his children should honour them.
e Which is here taken prouerbially, for the hie or broade way, wherein there is no turnings, and euerie man can go it: so euerie mã is our neighbour, as well the poore as ye riche.
Leuit.19.18.
mat.22.39.
mar.12.31.
rom.13.9.
gal.5.14.
Leuit.19.15.
deut.1.17.& 16.19
Mat.5.19.
Exod.20.14.
deut.5.18.
f By the mercie of God which deliuereth vs fro ye curse of ye Law.
g And feareth it not.
h S. Paul to the Romanes and Galatians, disputeth against the, which attributed iustification to the workes: and here S. Iames reasoneth against them, which vtterly condemne workes: therfore Paul sheweth the causes of our iustification, and Iames the effects: there it is declared how we are iustified: here how we are knowne to be iustified: there works are excluded as not the cause of our iustification: here they are approued as effectes proceeding thereof: there they are denied to go before them that shalbe iustified: and here they are said to follow them that are iustified.
Luke.5.11.iohn.3.17.

and destitute of daylp foode,
16 And one of pou sap vnto them, Depart in peace: warme pour selues, & fill pour bellies, notwithstanding ye giue them not those things which are needfull to the bodie, what helpeth it?
17 Euen so the faith, if it haue no works, is dead in it selfe.
18 But some man might sap, Thou hast [i] the faith, and I haue works: shew me thy faith out of thy [k] works, and I wil shewe thee my faith by my workes.
19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.
20 But wilt thou vnderstande, O thou vaine man, that the faith which is without works, is dead?
21 Was not Abraham our father iustified through works, when he offred Isaac his sonne vpon the altar?
22 Seest thou not that the faith [l] wrought with his works? & through the workes was the faith made [m] perfect.
23 And the Scripture was fulfilled which sapth, * Abraham beleeued God, and it was imputed vnto him for righteousnes: and he was called the friend of God.
24 Pe see then how that of works a man is [n] iustified, and not [n] of faith onely.
25 Likewise also was not * [p] Rahab the harlot iustified through workes, when thee had receiued the messengers, and sent them out another way?
26 For as the body without the spirite is dead, euen so the faith without workes is dead.

i In thine owne opinion.
*Or, without workes.
k Here deedes are considered as ioyned with true faith.
l So that faith was not idle.
m The more his faith was declared by his obedience and good workes, the more was it knowen to men to be perfect, as the goodnes of a tree is knowen by her good fruite, otherwise no man can haue perfection in this worlde: for euerie man must pray for remission of his sinnes, and increase of faith.
Gen.15.6.
rom.4.3.
gal.3.6.
n Is so knowne and declared to man.
o Of that baren and dead faith whereof ye boast. *Iosh.2.1.*
p Meaning hereby all them that were not Iewes, and were receyued to grace.
q Wherefore we are iustified onely by that liuely fayth, which doeth apprehend the mercie of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth all ambition to seeke honour aboue our brethren. 3 He describeth the propertie of the tongue, 15.16 And what difference there is betwixt the wisdome of God, and the wisdome of the worlde.

1 MP brethrē, be not [a] many masters, knowing that we shall receyue the greater condemnation.
2 For in many things we [b] sinne al. * If any man sin not in [c] woide, hee is a perfect man, and able to bridle all the bodie.
3 Beholde, we put bittes into the horses mouthes that they should obey vs, and we turne about all their bodie.
4 Beholde also the ships, which though they be so great, and are driuen of fierce winides, yet are they turned about with a verie small rudder, whytherfoeuer the gouernour listeth.
5 Euen so the tongue is a litle member, and boasteth of great thinges: beholde, howe great a [d] thing a litle fire kindleth.
6 And the tongue is fire, yea, a [d] woide of wicktedness: so is the tongue set amōg our members, that it defileth the whole body, and [e] setteth on fire the course of nature, and it is set on fire of hell.
7 For the whole nature of beastes, and of birds, and of creeping things, & thyngs of the sea is tamed, and hath bene tamed of the nature of man.
8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.
9 Therewith blesse wee God euen the Father, and therewith curse wee men, which are made after the similitude of God.
10 Out of one mouth proceedeth blessing and cursing: my brethren, these thyngs ought not so to be.
11 Doeth a fountaine sende foorth at one place sweete water and bitter?
12 Can the figge trée, my brethren, bring forth olives, either a vine figges? so can no fountaine make both salt water and sweete.
13 Who is a wise man and endued with knowledge among pou? let him shewe by good conuersation his woozkes in meekenes of wisedome.
14 But if pee haue bitter enuying & strife in pour hearts, reioice not, neither be liars against the trueth.
15 This wisedome descendeth not from aboue, but is earthly, sensuall, and diuelsh.
16 For where enuying & strife is, there is sedition, and all maner of euil workes.
17 But the wisdome that is from aboue, is first [f] pure, thē peaceable, gentle, easie to be entreated, full of mercie and good fruites without [g] iudging, and without hypocrisie.
18 And the [h] fruit of right eousnes is sowē in peace, of them that make peace.

a Vsurpe not through ambition authoritie ouer your brethren.
Or, stumble.
b He that wel considereth him selfe, shal not be rigorous toward his brethren.
Eccles.14.1. & 19. 16. & 21.8.
c He that is able to moderate his tongue, hath attained to an excellent vertue.
Or, matter.
d An heape & ful measure of all iniquine.
e The intemperancie of the tongue is as a flame of hel fire.
f Without mixtion and dissimulation.
g And examining things with extreme rigour as hypocrites, who only iustifie thē selues, & condemne al others.
h So that their life is according to their profession.

CHAP. IIII.

*1 Hauing shewed the cause of all wrong, and wickednes, and also of all graces and goodnes, * 4 He exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euill of their neighbours, 13 But paciently to depend on Gods prouidence.*

1 FRom whence are warres & contentions among pou? are they not hence, euen of pour lusts, that [a] fight in pour members?
2 Pe lust, and haue not: pe enuie, & haue indignation, and cannot obteine: pee fight and warre, & get nothing, because pe aske not.
3 Pe aske, & receyue not because pe aske amisse, that pee might consume it on pour lustes.
4 Pe adulterers [b] adulteresses, know pe not that the amitie of the worlde is the enimitie of God? * Whosoeuer therefore will be a friend of the worlde, maketh himselfe the enemie of God.
5 Do pe thinke that the Scripture saith in vaine, The [c] spirite that dwelleth in vs, lusteth after enuie?
6 But the Scripture offereth more grace, and therefore saieth, * God resisteth the proud,

a For the Lawe of the members continually figheth against the Law of the minde.
b He calleth adulterers here after the maner of ȳ Scriptures, them which preferre the pleasures of ȳ worlde to ȳ loue of God.
1.Iohn.2.15.
c The imagination of mans heart is wicked, Gen 6.5. & 8.22.
Pro.3.34 1.pet.5.5.

Ephe.4.27.

d The Greeke word signifieth that heauines, which is ioyned with a certaine shamefastnes, as appeareth in ỳ countenance, *1.Pet.3.6.*

e In vsurping ỳ authoritie of iudging, which is due to the Lawe.

f He sheweth that this seuere iudging of others is to deprive God of his authoritie. *Rom.14.4.*

g We ought to submit our selues to the prouidence of God. *Actes.18.21. 1.Cor.4.19.*

h He answereth to them, which said they knewe what was good, but they woulde not do it.

a He menaceth them with the vengeance of God, which shall not onely make them to weepe, but to howle & despaire.

b And kindle the wrath of God against you. *Rom.2.5.*

c To suffice til ỳ end of ỳ world.

ploud, and giueth grace to the humble.
7 *Submit your selues to God: resist the deuil, and he wil flee from you.
8 Drawe neere to God, and he wil drawe neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye wauering minded.
9 Suffer afflictions, and d sorowe ye, and weepe: let your laughter bee turned into mourning, and your iope into heauines.
10 *Cast downe your selues before the Lord, and he wil lift you vp.
11 Speake not euil one of another, brethren. He that speaketh euil of his brother, or hee that condemneth his brother, speaketh euil of the Lawe, & e condemneth the Lawe: and if thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge.
12 There is one f Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudgest another man?
13 Go to nowe ye that say, * To day or to morow we wil go into such a citie, and continue there a yere, and buy and sell, and get gaine,
14 (And yet ye can not tel what shalbe to morow. For what is your life? It is euen a vapour that appeareth for a little time, and afterwarde vanisheth away)
15 For that ye ought to say, * If the Lord wil, and, If we liue, we wil doe this or that.
16 But now ye reioice in your boastings: all such reioycing is euil.
17 Therefore, h to him ỳ knoweth how to do wel, & doeth it not, to him it is sinne.

CHAP. V.

a He threatneth the wicked rich men, 7 Exhorteth vnto patience, 12 To beware of swearing, 20 And one to knowledge his faults to another, 20 And one to labour to bring another to the trueth.

1 GO to nowe, ye rich men: weepe, and a howle for your miseries that shal come vpon you.
2 Your riches are corrupt: and your garments are motheaten.
3 Your golde and siluer is cankred, and the rust of them shalbe a b witnesse against you, and shal eate your flesh as it were fire. * Ye haue heaped vp treasure for the c last dayes.
4 Behold, the hire of ỳ labourers, which haue reaped your fieldes (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lorde of hosts.
5 Ye haue liued in pleasure on the earth, and in wantonnes. Ye haue nourished your hearts, as in a day of d slaughter.
6 Ye haue condemned and haue killed the iust, and he hath not resisted you.
7 Be patient therefore, brethren, vnto the comming of the Lorde. Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, until he receiue the e former, and the latter raine.
8 Be ye also patient therefore and settle your hearts: for the comming of the Lord draweth neere.
9 f Grudge not one against another, brethren, lest ye be condemned: behold, the iudge standeth before the doore.
10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.
11 Behold, we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knowen what end the Lord made. For the Lord is very pitiful and merciful.
12 But before all thinges, my brethren, * sweare not, neither by heauen, nor by earth, nor by any other oth: but let your g yea, be yea, and your nay, nay, lest ye fal into condemnation.
13 Is any among you afflicted? Let him pray. Is any merry? Let him sing.
14 Is any sicke among you? Let him call for the h Elders of the Church, and let them pray for him, & anoint him with * i oyle in the k Name of the Lord.
15 And the prayer of faith shall saue the sicke, and the Lorde shall raise him vp: and if he haue committed sinne, it shall be forgiuen him.
16 Acknowledge l your faultes one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man availeth much, if it be feruent.
17 * Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.
18 And he prayed agayne, and the heauen gaue raine, and the earth brought forth her fruite.
19 Brethren, if any of you hath erred from the trueth, and some man hath conuerted him,
20 Let him know that he which hath conuerted the sinner from going astray out of his way, shal saue a soule from death, and shal hide a multitude of sinnes.

d Which were ỳ dayes of the sacrifices, or feasts when they vsed to banket and feede more aboundantly thē other daies.

e Which is whē the corne is sowen, and a litle before it is mowen.

f Be not grieued nor aske vengeance. *Mat.7.34.*

g That which must be affirmed, affirme it simply & without othe: likewise that which must be denied: by this he taketh not from ỳ magistrate his authoritie who may require an othe for the maintenance of iustice, iudgement, and trueth

h *Or, hypocrisie.*

h The gift of healing was thē in the Church. *Mar.6.13.*

i Which in those daies was a signe of ỳ gift of healing, but now ỳ gift being taken away, the signe is to no vse.

k In calling on ỳ name of ỳ Lord.

l Open ỳ which grieueth you, that a remedie may be found: and this is commanded both for him that cōplaineth, and for him that heareth, that the one should shew his grief to ỳ other. *1.King.17.1. ecclus.48.3. luk.4.25*

THE FIRST EPISTLE GENerall of Peter.

THE ARGVMENT.

HE exhorteth the faithful to denie them selues, and to contemne the world, that being deliuered from all carnal affections and impediments, they may more speedily atteine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in

in his Sonne, and haue alreadie receiued it by faith, possessed it by hope, and are therein confirmed by holines of life. And to the intent this fayth should not faint, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faythful: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects howe to obey their gouernours, and seruants their masters, and howe maried folkes ought to behaue them selues. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reseruth for the wicked. Last of all he teacheth howe the ministers ought to behaue them selues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

8 *He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope,* 7 *And howe fayth must be tried,* 10 *That the saluation in Christ is no newes, but a thing prophecied of olde.* 13 *He exhorteth them to a godly conuersation, forasmuch as they are nowe borne anew by the worde of God.*

1 PEter an Apostle of Iesus Christe, to [a] the strangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,
2 Elect according to the [b] foreknowledge of God the Father vnto sanctification of the spirit, [*] through [c] obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.
3 * Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto [d] liuely hope by the resurrection of Iesus Christ from the dead,
4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in * heauen for you,
5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [i] last time:
6 Wherein ye reioyce, though nowe for a season (if [e] nede be require) ye are in heauinesse, through manifolde tentations,
7 That the triall of your faith, being much more pretious then gold that perisheth (though it bee tried with fire) might be found vnto your [f] praise, and honour and glory, at the [h] appearing of Iesus Christ:
8 Whom ye haue not seene, and yet loue him, in whom nowe, though ye see him not, yet doe you believe, and reioyce with ioye vnspeakable and glorious,
9 Receiuing the [k] end of your faith, euen the saluation of your soules.
10 Of the which saluation the Prophets haue inquired and searched, which prophecied of the grace that should come vnto you,
11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glorie that should folowe.
12 Vnto whom it was reuealed, that [i] not vnto them selues, but vnto vs they should minister the thinges which are nowe shewed vnto you by them which * haue preached vnto you the Gospel by the holy Ghost sent down from heauen, the which thinges the Angels desire to beholde.
13 Wherefore, [k] girde vp the * loynes of your minde: be sober, and trust perfectly on [p] grace that is brought vnto you, by the [l] reuelation of Iesus Christ,
14 As obedient children, not fashioning your selues vnto the former [m] lustes of your ignorance:
15 But as he which hath called you, is holy, so be ye holy in * all maner of conuersation,
16 Because it is written, * Be ye holy, for I am holy.
17 And if ye call him Father, which without * respect of person iudgeth according to euery mans [n] worke, passe the time of your dwelling here in feare,
18 Knowing that ye were not redeemed with corruptible thinges, as siluer and gold, from your vaine conuersation, receiued by the traditions of the [o] fathers,
19 * But with [p] pretious blood of Christ, as of a lambe vndefiled, and without spot.
20 Which was * [q] ordeined before [p] foundation of the world, but was declared in the [r] last times for your sakes,
21 Which by his meanes doe believe in God that raised him from the dead, and gaue him glory, that your fayth and hope might be in God.
22 Seeing your soules are purified in obeying the truth through the spirit, to * loue brotherly without faining, loue one another with a pure heart feruently,
23 Being borne anewe, not of mortall seede, but of [q] immortall, by the worde of God, who liueth and endureth for euer.
24 For all * flesh is as grasse, and all the glory of man is as the flower of grasse. The grasse witheredth, and the flower falleth away.
25 But the worde of the Lorde endureth for euer: and this is the word which is preached among you.

a Which were Iewes to whom he was appointed to be an Apostle.
b The free election of God is the efficient cause of our saluation, the material cause is Christ: obedience, our effectual calling is [*] formal cause, & the final cause is our sanctificatiõ.
*Or, vnto obedience.
c To wit, of Christ.
a. Cor. 1. 3. ephe. 1. 3.
d For it is but dead and vaine hope which is without Christ.
e Therfore they ought to looke for no earthly kingdome of the Messias.
f At the day of iudgement.
g And neede doeth so require, when it pleaseth God to lay his crosse vpon his, for to draw the from earthly things & make them partakers of his heauenlie graces.
h At his second comming.
*Or, reward.

i Their ministerie was more profitable to vs then to them: for we see the things accomplished which they prophesied.
Acts. 2. 4.
k Prepare your selues to the Lord.
Luke. 12. 35.
l Vntil his secõd comming.
m When you were in ignorance & knewe not Christ.
Luke. 1. 75.
Leuit. 11. 44. & 19. 2. & 20. 7. Deut. 10. 17.
rom. 3. 21.
gal. 2. 6.
n According to the syncerite of the heart.
o Read Ezekiel 20. 18.
1. Cor. 6. 20. & 7. 23 hebr. 9. 24.
1. John. 2. 7.
reuel. 1. 5.
Rom. 16. 25.
ephe. 3. 9.
col. 1. 26.
2. tim. 1. 9.
tit. 1. 2.
p When Christ appeared vnto the world, & when the Gospell was preached.
Rom. 12. 10.
ephe. 4. 2.
chap. 2. 17.
q Therefore we must renounce our former nature.
Isa. 40. 6.
eccles. 14. 18.
iam. 1. 10.

CHAP.

1 He exhorteth them to lay aside al vice, 4 Shewing that Christ u the foundation whereupon they build. 9 The excellent estate of ȳ Christians. 11 He prayeth them to absteine from fleshly lusts, 13 To obey the rulers. 18 How servants should behaue themselues toward their maisters. 20 He exhorteth to suffer after the ensample of Christ.

Rom.6.4. ephes.4.23.25. col.3.8. hebre.12.1.

1 Wherefore, * laying aside all maliciousnes & all guile, and dissimulation, and enuie, and all euill speaking,

2 As newe borne babes desire [a] the * spirituall milke of the worde, that yee maye grow therebye,

3 If so be that ye haue tasted how bountifull the Lord is.

4 To whome ye come as vnto a liuing stone disallowed of men, but chosen of God and precious.

5 And ye as liuely stones, be made a spiritual house, and holy * Priesthoode to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is conteyned in the Scripture, * Behold, I put in [b] Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shall not be ashamed.

7 Vnto you therfore which beleeue, it is precious: but vnto them which be disobedient, the * stone which the [c] builders disalowed, the same is made the heade of the corner,

8 And a * stone to stumble at, & a rocke of offence, euen to them which stumble at the word being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, [d] royall * Priesthood, an holy nation, a * peculiar people, that ye should shew forth the vertues of him that hath called you out of darkenesse into his marueilous light,

10 * Which in time past were not a people, yet are now ȳ people of God: which in time past were not vnder mercie, but now haue obtayned mercie.

11 Dearely beloued, I beseeche you, as strangers and pilgrims, * abstayne from fleshly lusts, which fight against the soule,

12 * And haue your conuersation honest among the Gentiles, that they which speake euil of you as of euil doers, may by your * good workes which they shall see, glorifie God in the day of * the visitation.

13 * Submit your selues vnto all * maner ordinance of man for the Lordes sake, whether it bee vnto the king, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the praise of them that do well.

a In this their infancie & newe comming to Christ, he willeth thē to take heede left for ȳ pure milke, which is the first beginnings of learning the sincere worde, they be not deceiued by them which chop and change it, and giue poyson in steade thereof.

**Or, the milke of vnderstanding which is without deceite.*

Reuel.1.6. Isa.28.16. rom.9.33.

b Meaning that God hath appointed Christ to be chiefe and head of his Church.

Psal.118.22. mat.21.42. act.4.11.

c The Priestes, Doctours & Ancients of the people.

Isa.8.14. rom.9.33.

d That is, partakers of Christes Priesthode and kingdome.

Exod.19.6. reuel.5.10.

**Or, gotten by purchase.*

Hosea.2.23. rom.9.25. Galat.3.16. rom.13.14. Chap.3.16. Mat.5.16.

*e Your good cōuersation shalbe as a preparatiue against that day that God shal shew mercy vnto them and turne them. Rom.13.1. *Or, publike gouernement.*

15 For so is the will of God, that by well doing ye maye put to silence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloke of maliciousnes, but as the seruants of God.

17 Honour all men: * loue [f] brotherly fellowship: feare God: honour the king.

18 * Seruantes, be subiect to your maisters with all feare, not onely to the good and courteous, but also to the froward.

19 * For this is thanke worthy, if a man for [g] conscience towarde God endure griefe suffring wrongfully.

20 For what praise is it, if when yee bee buffetted for your faultes, ye take it patiently? but and if when ye do well, yee suffer wrong and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffred for vs, leauing vs an ensample that ye should follow his steppes.

22 * Who did no sinne, neither was there guile found in his mouth.

23 Who which he was reuiled, reuiled not againe: when he suffred, he threatened not, but committed it to him that iudgeth righteously.

24 * Who his owne selfe bare our sinnes in his bodie on the tree, that we being deliuered frō sinne, should liue in righteousnesse: by whose stripes yee were healed.

25 For ye were as sheepe going astray: but are nowe returned vnto the shepherd and bishop of your soules.

Chap.5.18. rom.12.10.

f With them which acknowledge one selfe Father in heauē. Ephe.6.5. col.3.22.

g In al obedience this must be before our eyes, that we obey in the Lord: for if any commande things against God, then let vs answere, It is better to obey God then men. 2.Cor.7.10.

h Knowing that God layeth this charge vpō him. Isa.53.9. 1.ioh.3.5. Isai.53.5. mat.8.17.

1 Howe wiues ought to order themselues towarde their husbandes, 3 And in their apparell. 7 The duetie of men towarde their wiues. 8 He exhorteth all men to vnitie and loue, 14 And paciently to suffer trouble by the example and benefite of Christ.

1 Likewise * let the wiues bee subiect to their husbandes, that euen they which obey not the worde, maye without the word be wonne by the cōuersation of the wiues,

2 While they beholde your pure conuersation, which is with feare.

3 * Whose apparelling let it not be outwarde, as with broyded heare, and golde put about, or in putting on of apparell,

4 But let the hid man of the heart bee vncorrupt, with a meeke and quiet spirit, which is before God a thing much set by.

5 For euen after this maner in time past did the holy women, which trusted in God, tire themselues, and were subiect to their husbands.

6 As Sarra obeyed Abraham, and * called him * Sy: whose daughters ye are, while ye do well, not being [a] afraid of any terrour.

7 * Likewise ye husbandes, dwell with them as men of [b] knowledge, [c] giuing honour

Col.3.18. ephe.5.22.

1.Tim.2.9.

Gen.18.12.

**Or, master.*

a But willingly do your duetie: for your condition is not the worse for your obedience.

1.Cor.7.21.

b By neither keeping them too straite, nor in giuing them too much libertie.

c Taking care, and prouiding for her.

d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellowe heires together of life euerlasting.
e For they can not pray when they are at dissension.
Pro.17.13.& 20. 22.mat.5.39. rom.12.17. 1.thess.5.15.
f God hath made vs when we were his enemies, heires of his kingdome, & shal not we forgine our brethre a small fault?
Psalm.2.34.13. Isa.1.16.
g To take vengeance on him.
Mat.5.10.
h That is, when they thinke to make you afraid by their threatnings.
Isa.3.12.
i Giue him praise and depend on him.
Chap.2.12. Rom.1.6. hebre.9.15.38.
k By the power of God.
l Christ being from the beginning head & gouernour of his Church, came in the dayes of Noe, not in bodie, which then he had not, but in spirit, & preached by the mouth of Noe for the space of.120. yeeres to the disobedient, which would not repent, and therfore are now in prison reserued to the last iudgement. *Gene. 6.14. mat.24.38.luke.17.26.* *m Or, persones.* *n Or, the taking to witnes of a good conscience. Heb.1.3.*

honour vnto the woman, as vnto the weaker vessel, euen as they which are [a]heires together of the grace of life, that your [c]prayers be not interrupted.
8 Finally, bee yee all of one minde: one suffer vnto another: loue as brethren: be pitifull: be courteous,
9 * Not rendring euil for euil, neither rebuke for rebuke: but contrariwise bless, knowing that yee are thereunto called, that ye should be [d]heires of blessing.
10 * For if any man loug after life, and to see good dayes, let him refraine his tongue from euil, and his lippes that they speake not guile.
11 * Let him eschew euill and do good: let him seeke peace, and follow after it.
12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lorde is vpon them that do euill.
13 And who is it that will harme you, if ye follow that which is good?
14 * Notwithstanding blessed are ye, if ye suffer for righteousnes sake. Yea, feare not their feare, neither be troubled.
15 * But [i] sanctifie the Lorde God in your hearts: and be readie alwayes to giue an answere to euerie man that asketh you a reason of the hope that is in you,
16 * And that with meekenes & reuerence, hauing a good conscience, that when they speake euil of you as of euil doers, they may bee ashamed, which blame your good conuersation in Christ.
17 For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.
18 * For Christ also hath once suffred for sinnes, the iust for the vniust, that hee might bring vs to God, and was put to death concerning the flesh, but was quickened in the [k]spirit.
19 By the which [l] he also went & preached vnto the spirits that are in prison.
20 Which were in time passed disobedient, whē once the long suffering of God abode in the dayes of * Noe, while the arke was preparing, wherein few, that is, eight [m]soules were saued in the water.
21 To the which also the figure that now saueth vs, euen Baptisme agreeth (not the putting away of [n] filth of the flesh, but in [m] that a good conscience maketh request to God) by the resurrection of Iesus Christ,
22 Which is * at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spend no more time in vice, 7 To bee sober and apt to pray, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

1 FOrasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that hee which hath suffred in the flesh, hath ceased from sinne,
2 That he henceforward shoulde liue (as much time as remaineth in the [a] flesh) not after the lusts of men, but after the will of God.
3 * For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinkings, and in abominable idolatries.
4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excesse of riot: therfore speake they euill of you.
5 Which shall giue accounts to him, that is readie to iudge quicke and dead.
6 For vnto this purpose was the Gospel preached also vnto the [b] dead, that they might be condemned, according to men, in the flesh, but might liue according to God, in the spirit.
7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.
8 But aboue al things haue feruent loue among you: * for [c] loue couereth the multitude of sinnes.
9 * Bee yee harborous one to another, without grudging.
10 * Let euery man as he hath receyued the gift, minister the same one to another, as good dispysers of the manifold grace of God.
11 If any man speake, let him talke as the wordes of God. If any man minister, let him do it as of the ability which God ministreth, that God in all things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.
12 Dearely beloued, thinke it not strange concerning the fiery triall, which is among you to prone you, as though some strage thing were come vnto you:
13 But reioyce, in asmuch as ye are partakers of Christs suffrings, that when his glorie shal appeare, ye may be glad and reioyce.
14 * If ye be rayled vpon for the Name of Christ, blessed are ye: for the spirite of glorie, and of God resteth vpon you: which on their [d]part is euill spoken of: but on your part is glorified.
15 But let none of you suffer as a murtherer, or as a thiefe, or an euill doer, or as a busie body in other mes matters.
16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.
17 For the time is come, that * iudgement must beginne at * the house of God. If it first begin at vs, what shal the ende be of

a Our sanctification standeth in two pointes, in dying to sinne, and liuing to God.
b Or, body.
Ephes.4.22.

b Although the wicked thinke this Gospel new and vexe you that imbrace it: yet, hath it bene preached to the of time past, which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the flesche, & also might haue liued to God in the Spirite, which two are the effect of the Gospel.
Prou.10.12.
c As hate moueth vs to reproche our brother when he offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs, though they be neuer so many.
Rom.12.13. hebr.13.2. Rom.12.6. phil.2.14. Mat.5.10.
d That is, by the infidels.
e Or, punishment.
Iere.25.29. luke.23.31.

of them which obey not the Gospell of God:

18 *And if the rightеous scarcely be saued, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

Prou.2.27,28.
e As concerning this lyfe where he is punished.

CHAP. V.

1 The dutie of Pastours is to feede the flocke of Christ, and what rewarde they shall haue if they be diligent. 5 He exhorteth yong persons to submit themselues to the Elders, 8 To be sober, & to watch that they may resist the enemie.

1 THe elders which are among you, I beseech which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be reuealed.

2 Feede the flocke of "God, which" dependerh vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

3 Not as though ye were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chiefe shepherd shall appeare, ye shall receiue an incorruptible crowne of glory.

5 Likewise ye yonger, submit your selues vnto the elders, & submit your selues euery man, one to another: *decke your selues inwardly in lowlinesse of minde: for God *resisteth the proude, & giueth grace to the humble.

6 Humble *your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Cast *all your care on him: for he careth for you.

8 Be sober and watch: for *your aduersarie the deuill as a roaring lyon walketh about, seeking whome he may deuoure:

9 Whome resist stedfast in the faith, knowing b that the same afflictions are accomplished in your brethren which are in the worlde.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffred a litle, make you perfect, confirme, strengthen and stablish you.

11 To him be glorie and dominion for euer and euer. Amen.

12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.

13 The Church that is at c Babylon elected together with you, saluteth you, & Marcus my sonne.

14 Greet ye one another with the *kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

Rom.12.10.
Iam.4.6.
Iam.4.10.
Psal.55.22.
wisd.12.13.
mat.6.25.
luke.12.22.
Luke.22.31.

a By elders he vnderstandeth all them which preache, teache, or minister in the Churche.
"Or, Christ.
"Or, which is committed vnto you, or asmuche as in you lieth.
b Nothing cõmeth vnto vs, which we see not to apperraine to the rest of Christes members: & therefore we ought not to refuse that condition which is common to al the Saints.
c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcisiõ.
Rom.16.16.
1.cor.16.20.
2.cor.13.12.

THE SECOND EPISTLE generall of Peter.

THE ARGVMENT.

THe effect of the Apostle here is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towardes men, moueth them to holines of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being nowe almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly thinges (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospell, wherof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the sonne of God, as likewise the Prophets testified. And lest they should promes to themselues quietnes by professing the Gospel, he warneth the both of troubles which they should sustaine by the false teachers, and also by the mockers and contemners of religion, whose maners and trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his comming, and to preserue themselues vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen the all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lustes, 10 To make their calling sure with good workes, and fruites of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true sonne of God, as he himselfe had seene vpon the mount.

1 SIMON Peter a seruãt & an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the a righteousnes of our God and Sauiour Iesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his b godly power hath giuen vnto vs al things that pertaine vnto c life and godlines, d through the knowledge of him that hath called vs "vnto glory and vertue.

4 Whereby most great, and precious promises are giuen vnto vs, that by them ye should be partakers of the Father, who calleth vs in the Sonne.

a In that he declared himselfe iust and faithful in accomplishing his promes by Christ.

b He speaketh of Christ as he is God and Sauiour.
c That is, saluation.
d The summe of our saluation & religion is to be led by Christ to

"Or, through his glory.

* godly

He prophesieth of false teachers, and sheweth their punishment.

1 BVt *there were false prophets also among the people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon them selues swift damnation.

2 And many shall followe their [a] damnable wayes, by whome the way of truth shalbe euill spoken of.

3 And through couetousnes shall they with fained wordes make [a] marchandise of you, whose iudgement long agone is not farre of, and their damnation sleepeth not.

4 For if God spared not the * Angels, that had sinned, but cast them downe into hell & deliuered them into chaines of darknes, to be kept vnto dãnation:

5 Neither hath spared the olde worlde, but saued * Noe the eight person a preacher of righteousnes, and brought in the flood vpõ the world of the vngodly.

6 And * turned the cities of Sodom & Gomorrhe into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

7 * And deliuered iust Loth vexed [b] with vncleanly conuersation of the wicked,

8 (For he being righteous, & dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawful deedes.)

9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to be punished:

10 And chiefly them that walke after the flesh, in the lust of vnclearnes, and despise the gouernment, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Where as [p] Angels which are greater both in power and might, * giue not [b] railing iudgement against them before the Lord.

12 But these, as * brute beastes, led with sensualitie and made to be taken, and destroyed, speake euill of those thinges which they knowe not, and shal perish through their owne corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spottes they are and blottes, [d] deliting them selues in their deceiuings, in feasting with you,

14 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised [b] in couetousnes, cursed children,

15 Which forsaking the right way, haue gone astray, folowing the way of * Balaam, the sonne of Bosor, which loued the wages of vnrighteousnes,

16 But

Act.20.29. 1.Tim.4.1. iude.4.and 18.

[a] *Or, insolent and wanton.*

a This is euidently seene in the Pope and his Priestes, which by lyes and flatteries sell mens soules, so that it is certeine that he is not the successour of Simõ Peter, but of Simon Magus.

Iob.4.18. iude.6. Gen.7.1. Gen.19.24,25. Gen.19.16. 1.King.22.22. iob.1.12.

b Albeit the Angels condẽne the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

c As beastes without reason or wit follow whither nature leadeth them: so these wicked men destitute of the Spirit of God, only seeke to fulfill their sensualitie, and as they are vessels made to destruction, & appointed to this iudgement, so they fall into the snares of Satan to their destruction.

d For in your holy feasts they sit as members of the Church, whereas in deed they be but spots, and so deceiue you, reade Iude. 12.

Nom. 22.23. iude.11.

g The Greeke worde signifieth him, that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly thinges which are farre of, purblinde, or sandblinde.

h Albeit it be sure in it self forasmuch as God cannot change: yet we must cõfirme it in our selues, by the fruites of the Spirit, knowing that the purpole of God electeth, calleth, sanctifieth, and iustifieth vs.

i For God will euer vpholde you.

k In this bodie, 2.Cor.5.3,4. *Iohn.21.18. 1.Cor.1.17. and 2.1.*

[n] *Or, sophisticall and craftie. Mat.17.5.*

l For by Christs presence it was for the time holy.

m That is, the doctrine of the Prophets.

n A perfiter knowledge then vnder the Law.

o Meaning, Christ the sunne of iustice, by his Gospel.

2.Tim.3.16.

p Commeth not of men.

[o] *Or, interpretation*

e We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth, are dead to sinne and are not in ỳ flesh.

f Godly maners.

* godly nature, in that ye flee the corruption, which is in the world through lust.

5 Therefore giue euẽ al diligence thereunto: iopne moreouer [f] vertue [h] your faith: and with vertue, knowledge:

6 And with knowledge, temperance: & with temperance, patience: and with patience, godlines:

7 And with godlines, brotherly kindnes: and with brotherly kindnes, loue.

8 For if these thinges be among you, and abound, they will make you that ye neither shalbe idle, nor vnfruitfull in the knowledge of our Lorde Iesus Christ.

9 For he that hath not these thinges, is blinde, and [g] cannot see farre of, and hath forgotten that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election [h] sure: for if ye doe these thinges, ye shall neuer [i] fall.

11 For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lorde and Saniour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present truth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to stirre you vp by putting you in remembrance.

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lorde Iesus Christ hath [l] shewed me.

15 I will endeuour therefore alwayes, that ye also may be able to haue remẽbrance of these things after my departing.

16 For we followed not * [n] deceiuable fables when we opened vnto you the power, and comming of our Lorde Iesus Christ, but with our eyes we sawe his maiestie:

17 For he receiued of God the Father honour and glorie, when there came such a voyce to him from the excellent glory, * This is my beloued Sonne, in whome I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the [l] holy mount.

19 We haue also a most sure [m] word of the Prophets, to the which ye do well that ye take heede, as vnto a light that shineth in a darke place, vntil the [n] day dawne, and the [o] day starre arise in your hearts.

20 * So that ye first know this, that no prophecie in the Scripture is of [p] any priuate [o] motion.

21 For the prophecie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

16 But he was rebuked for his iniquitie: for the dume asse speaking with mans voice, forbade the foolishnes of the Prophete.

Iude 12.

17 * These are welles without water, and e clouddes carted about with a tempest, to whom the blacke darknes is reserued for euer.

e They haue some appearance outwarde, but within they are drie and barren, or at most they cause but a tempest.

18 For in speaking swelling words of vanitie, they beguile with wantonnes through the lustes of the flesche them that were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are them selues the * seruants of corruptiõ: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

Iohn.8.34. rom.6.20.

20 * For if they, after they haue escaped from the filthines of the world, through the f knowledge of the Lorde, and of the Sauiour Iesus Christ, are yet tangled againe therin, and ouercome, the latter end is worse with them then the beginning.

Matth.12.45. hebr.6.4,5,6. and 10.26,27.

f Which cometh by hearing the Gospel preached.

21 For it had bene better for them, not to haue knowen the way of rightcousnes, then after they haue knowen it, to turne from the holy g commandement giuen vnto them.

g *Or, doctrine.*

22 But it is come vnto them, according to the true prouerbe, * The dogge is returned to his owne vomit: and, The sow that was washed, to the wallowing in the mire.

Prou.26.11.

CHAP. III.

1 He sheweth the impietie of them which mocke at Gods promises. 7 After what sorte the ende of the world shalbe. 8 That they prepare themselues thereunto. 16 VVho they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 Concluding with eternall thankes to Christ Iesus.

1 THis seconde Epistle I nowe write vnto you, beloued, wherewith * I stirre vp, and warne your pure mindes,

2 To call to remẽbrance the words, which were told before of the holy Prophets, & also the cõmandement of vs the Apostles of the Lord and Sauiour.

3 * This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lustes,

4 And say, Where is the promes of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they h willingly knowe not, that the heauens were of olde, and the earth that was of the water and by the water, by the word of God.

6 Wherefore ñ world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the daye of iudgement, and of the destruction of vngodly men.

8 Dearely beloued, be not ignorãt of this one thing, that one day is with ñ Lord, * as a thousand yeres, and a thousande yeres, as one day.

9 The Lorde is not slacke concerning his promise (as some men count slacknes) but is patient toward vs, and * would haue no man to perishe, but would all men to come to repentance.

10 * But the day of the Lorde will come as a thief in the night, in the which the heauens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workes, that are therein, shalbe burnt vp.

11 Seeing therefore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation & godlines,

12 Looking for, and hasting vnto the comming of ñ day of God, by the which the heauens being on fire, shalbe dissolued, and the elements shal melt with heate?

13 But we looke for * newe heauens, and a new earth, according to his promise, wherein dwelleth rightcousnes.

14 Wherefore, beloued, seeing that ye looke for such things, be diligent that ye may be found of him in e peace, without spot and blameless.

15 * And suppose that ñ long suffering of our Lord is saluation, euen as our beloued brother Paul according to ñ wisdome giuen vnto him wrote to ñ you,

16 As one, that in all his Epistles speaketh of these things: among the which some things are ñ hard to be vnderstãd, which they that are vnlearned and vnstable, i peruert, as they do also other Scriptures vnto their own destructiõ.

17 Ye therefore beloued, seeing ye knowe these things before, beware, least ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnes.

18 But grow in grace, and in the knowledge of our Lorde and Sauiour Iesus Christ: to him be glorie both nowe and for euermore, Amen.

a For we fall quickely asleepe and forget that which we are taught. *1.Tim.4.1. 2.tim 3.1. iude.18.*

b He meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicurians & Atheists.

c As touching the beauty thereof, and things which were therin, except them which were in the Arke. *Psal.90.4. Ezek.13.11. 1.tim.1.4.*

d He speaketh not here of the secret and eternall counsell of God, wherby he electeth whome it pleaseth him, but of the preaching of the Gospel whereby all are called and bidden to the banket. *Mat.24.44. 1.thess.5.2. reue.3.3.& 16.15 Isa.65.17.and 66.22. reuel.21.1.*

e In quiet conscience. *Rom.2.4.*

f Albeit his epistles were written to peculiar Churches, yet they conteine a general doctrine appertayning to all men.

g As no man cõdemneth the brightnes of the Sunne because his eye is not able to susteine the clearenesse thereof: so the hardnes which we cannot sometime cõpasse or perfectly vnderstande in the Scriptures, ought not to take away from vs the vse of the Scriptures.

h *Or, wrest.*

THE FIRST EPISTLE GENerall of Iohn.

THE ARGVMENT.

AFter that S. Iohn had sufficiently declared, how that our whole saluation doth consist only in Christ, lest that any man should thereby take a boldnes to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doth endeuour him self to keepe his commandementes, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirites, Last of all he doth earnestly exhort the vnto brotherly loue, and to beware of deceiuers.

CHAP.

CHAP. I.

a True witnes of the euerlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

1 THat which was [a] from the beginning, which wee haue [b] heard, e, which wee haue seene with our eyes, which wee haue looked vpon, and our handes haue handled of the Word [c] of life,
2 (For the life appeared, and we haue seene it, and beare witnes, and shew vnto you the eternal life, which was [d] with the Father, and appeared vnto vs)
3 That, I saye, which we haue seene and heard, declare we vnto you, that ye may also [e] haue fellowship with vs, and that our fellowship also may be with [f] Father, and with his sonne Iesus Christ.
4 And these things write we vnto you, that [g] our ioye may be full.
5 This then is the message, which wee haue heard of him, & declare vnto you, that God * is [h] light, and in him is no darknes.
6 If we say that we haue felowship with him, and walke in [i] darknes, we lie, and do not truelye:
7 But if we walke in the light as he is in the light, we haue fellowship [k] one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.
8 * If we say that we haue no sinne, wee decepue our selues, and trueth is not in vs.
9 If we [l] acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.
10 If we saye we haue not sinned, we make him a liar, and his [m] worde is not in vs.

a That is, Christ God eternall.
b That is, Christ being man.
c Which giueth life and had it in himselfe, Ioh. 1. 4
d Before all beginning.
e The effect of the Gospel is, that we al being ioyned together in Christ by faith, ſhoulde be the sonnes of God. *Iohn. 8. 12.*
f The fruits of our fayth must declare whether we be ioyned in God or no: for God being the verie puritie and light, will not haue fellowship with thé which lye in sinne and darkenes.
g In an euil conscience, & without the feare of God.
h That is, Christ with vs, and we with our selues. *Hebr. 9. 14. 1. pet. 1. 19. reuel. 1. 5. 2. King. 8. 46. 2. chro. 6. 36. prou. 20. 9. eccles. 7. 22.*
i If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. [m] *Or, doctrine.*

CHAP. II.

1 Christ is our Aduocate. 10 Of true loue, and how it is tried. 18 To beware of Antichrist.

1 MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an [a] Aduocate with the Father, Iesus Christ, the Iust.
2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of [b] the whole world.
3 And hereby wee are sure that wee [c] knowe him, if we keepe his commandements.
4 He that saith, I knowe him, and keepeth not his commãdements, is a liar, and the trueth is not in him.

a Christ is our onely Aduocate and atonement: for the office of intercession and redemption are ioyned together
b That is, of thé which haue embraced the Gospel by fayth in al ages, degrees, and places: for there is no salu-tion without Christ.
c That is, by faith and so obey him: for knowledge can not be without obedience.

5 But he that keepeth his worde, in him is [d] the loue of God perfect in deede: hereby we knowe that we are in him.
6 He that saieth hee remaineth in him, ought euen so to walke, as hee hathe walked.
7 Brethren, I write no newe [a] commandement vnto you: but an olde commandement, which ye haue had from the [e] beginning: the [f] olde commandement is the word, which ye haue heard from the beginning.
8 Againe, a newe commaundement I write vnto you, that which is true in him, and also in you: for the darknes is past, and the true light nowe shineth.
9 He that saieth that he is in the light, & hateth his brother, is in darknes vntil this time.
10 * He that loueth his brother, abideth in the light, and there is none occasion of euill in him.
11 But he that hateth his brother, is in darknes, and walketh in darknes, & knoweth not whither he goeth, because that darknes hath blinded his eyes.
12 g Litle children, I write vnto you, because your sinnes are forgiuen you for [h] his Names sake.
13 I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you, yong men, because ye haue ouercome the [i] wicked.
14 I write vnto you, babes, because ye haue knowen the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, & the worde of God abideth in you, & ye haue ouercome the [i] wicked.
15 Loue not the [i] worlde, neither [p] things that are in the world. If any man loue the * worlde, the loue of the Father is not in him.
16 For all that is in the worlde (as the lust of the [k] flesche, the [l] lust of the eyes, & the [m] pride of life) is not of the Father, but is of the worlde.
17 And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.
18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euen nowe are there many Antichrists: whereby wee knowe that it is the last time.
19 [n] They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.
20 But ye haue an [o] ointment from him, that is [p] Holy, and ye haue knowen all things.
21 [q] I haue not written vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lie is of the trueth.

d Whereby hee loueth God: so that to loue God is to obey his worde.
[a] *Or, doctrine.*
e Whé the Law was giuen.
f Loue thy neighbour as thy selfe, is the olde commandement taught in the Lawe: but when Christe saieth, So loue one another as I haue loued you, he giueth a new commandement only as touching the forme, but not as touching the nature or substance of the precept. *Chap. 3. 14.*
g He nameth all the faythfull, children, as he being their spirituall Father, attributing to old men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.
h For Christes sake.
[i] *Or, the deuill.*
[i] *Or, the deuill.*
i As it is aduersarie to God. *Iam. 4. 4.*
k To liue in pleasure.
l Wantonnesse.
m Ambition and pride.
n Which seemed to haue bene of our nomber, because for a time they occupied a place in the Church.
o The grace of the holy Ghost.
p Which is Christ.
q In this Epistle which I nowe write vnto you.

22 Who

r He that taketh away or diminisheth eyther of the natures in Christ, or he that confounded eth or separateth them, els he that putteth not difference betweene the persone of the Sonne, and also he that beleeueth not to haue remission of sinnes by his only sacrifice, denieth Christ to be the true Messias. ¶ Then the infidels worship not the true God.

¶ But he p confesseth the Sonne, hath also the Father.

t Christ communicateth him self vnto you, & teacheth you by the holy Ghost he meaneth the

22 Who is a lyar, but he that denieth that Iesus is r Christ? the same is the Antichrist that denieth the Father and the Sonne.
23 Whosoeuer denieth the Sonne, the same s hath not the Father ||.
24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard fro the beginning, shall remaine in you, ye also shall continue in the Sonne, & in the Father.
25 And this is the promes that he hath promised vs, euen eternall life.
26 These thinges haue I written vnto you, cõcerning them that deceue you.
27 But the anointing which ye receiued of him, dwelleth in you: & ye neede not that any man teach you: but as the same t anointing teacheth you of all thinges, & it is true, and is not lying, and as it taught you, ye shall abide u in him.
28 And nowe, v little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.
29 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

& his ministers. p *Or, in Christ.* u By this name whole Church of Christ in general.

CHAP. III.

1 The singular loue of God towarde vs, 7 And howe we againe ought to loue one another.

1 BEhold, what loue the Father hath bestowed on vs, that we should be a called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.
2 Dearely beloued, nowe are we the sonnes of God, but yet it doeth not appeare what we shall be: and we know that when b he shall appeare, we shall be like him: for we shal se him as he is.
3 And euery man that hath this hope in him, purgeth him selfe, euen as he is pure.
4 Whosoeuer c committeth sinne, transgresseth also the Lawe: for sinne is the transgression of the Lawe.
5 And ye knowe that he appeared that he might * take away our sinnes, and in him is no sinne.
6 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth, hath not seene him, neither hath knowen him.
7 Little children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.
8 He that * committeth sinne, is of the deuill: for the deuill sinneth from the e beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the deuill.
9 Whosoeuer is borne of God, sinneth not: for his f seede remaineth in him, neither cã he sinne, because he is borne of God.

a Being made ẏ sonnes of God in Christ, hee sheweth what qualities we must haue to be discerned from bastards.
b That is, Christ.
c As the members and head are, which make one perfect body
d That is, in whome sinne doth reigne, so ẏ he seeketh not to be sanctifyed.
Isa.53.59.
1.pet.2.22.
John.5.44.
e As appeared by Adam.
f Which is, the holy Ghost.
g He cannot be vnder the power of sinne, because the Spirit of God correcteth his euil and corrupt affections.

10 In this are p children of God known, & the children of the deuill: whosoeuer doeth not righteousnes is not of God, neither he g loueth not his brother.
11 For this is the message, that ye heard from the beginning, that * we should loue one another,
12 Not as * Cain which was of the wicked, and slew his brother: & wherefore slewe he him? because his owne workes were euil, & his brothers good.
13 Marueile not, my brethren, though the world hate you.
14 We knowe that we are translated from death vnto life, because we h loue the brethren: * he that loueth not his brother, abideth in death.
15 Whosoeuer hateth his brother, is a manslayer: and ye knowe that no manslayer hath eternal life abiding in him.
16 * Hereby haue we perceiued loue, that he layed downe his life for vs: therefore we ought also to lay downe our lives for the brethren.
17 * And whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?
18 My little children, let vs not loue in word, neither in tongue onely, but in i deede and in trueth.
19 For thereby we knowe that we are of the trueth, and shall before him assure our hearetes.
20 For if our k heart condemne vs, God is greater ẏn our heart, and knoweth all thinges.
21 Beloued, if our heart condemne vs not, ẏn haue we boldnes toward God.
22 * And whatsoeuer we aske, we receiue of him, because we keepe his cõmandements, and doe those thinges which are pleasing in his sight.
23 * This is then his commandement, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.
24 * For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the Spirit which he hath giuen vs.

CHAP. IIII.

1 Difference of spirits. 2 Howe the Spirit of God may be knowen from the spirit of errour. 7 Of the loue of God and of our neighbours.

1 DEarely beloued, beleeue not euery spirit, but trie the a spirits whether they are of God: for many false Prophets are gone out into the worlde.
2 Hereby shall ye knowe the Spirit of God, Euery spirit that confesseth that Iesus b Christ is come in the flesche, is of God.
3 And euery spirit which confesseth not that Iesus Christ is come in the flesche, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, howe

h He descendeth from the first table of the commandements to the second.
Iohn.13.34.& 15.12.
Ge.4.8.
i This loue is the special fruite of our fayth, and a certain signe of our regeneration.
Chap.2.10.
Iemit.19.17,18.
Iohn.15.13.
ephes.5.2.
Luke.3.11.
k Which is not the cause, wherefore we are the Sonnes of God, but a most certaine signe.
l If our conscience being guilty of any thing, be able to cõdemne vs, much more the iudgement of God which knoweth our hearts better then we our selues, is able to condemne vs.
Iohn.6.37.
and 16.23.
mat.21.22.
chap.5.14.
Iohn.6.29.
and 17.3.
Iohn.13.34.
and 15.10.
a Them which boast that they haue the Spirit to preache or prophesie.
b Who being verie God came from his Father and tooke vpon him our flesche. He that confesseth or preacheth this truely, hath the Spirit of God, els not.

c He began to b builde the mysterie of iniquitie.
d Satã the prince of the worlde.

Iohn.8.47.
e With pure affection and obedience.

Iohn.3.16.
f Truethit is, that God hath declared his loue in many other things, but herein hath passed al other.
g By his onely death.
Iohn.1.18.
1.tim.6.16.

h So that his cõfession proceedeth of fayth.

Or, toward vs.
i By inspiring it into vs.

k Such as should trouble the conscience.

l For God presenteth himselfe to vs in them, which beare his image.
Iohn.13.34.
and 15.12.

a Is regenerate by the vertue of his Spirit.

howe that ye should come, and c nowe
already he is in the worlde.
4 Litle children, ye are of God, and haue
ouercome them: for greater is he that
is in you, then d he that is in the worlde.
5 They are of the worlde, therfore speake
they of the worlde, & the worlde heareth
them.
6 We are of God, * he that knoweth
God, e heareth vs: he that is not of
God, heareth vs not. Hereby knowe
we the Spirit of trueth, and the Spirit
of errour.
7 Beloued, let vs loue one another: for
loue commeth of God, and euery one
that loueth, is borne of God, & knowe-
eth God.
8 He that loueth not, knoweth not
God: for God is loue.
9 * In f this appeared the loue of God
toward vs, because God sent his onely
begotten Sonne into the worlde, that
we might liue through him.
10 Herein is loue, not that we loued
God, but that he loued vs, and sent his
Sonne to be a g reconciliation for our
sinnes.
11 Beloued, if God so loued vs, we ought
also to loue one another.
12 * No man hath seene God at any
time. If we loue one another, God
dwelleth in vs, & his loue is perfect in
vs.
13 Hereby knowe we, that we dwell in
him, and he in vs: because he hath gi-
uen vs of his Spirit.
14 And we haue seene, and doe testifie,
that the Father sent the Sonne to be
the Sauiour of the worlde.
15 Whosoeuer h confesseth that Iesus
is the Sonne of God, in him dwelleth
God, and he in God.
16 And we haue knowen, and beleeued
the loue that God hath ‖ in vs. God is
loue, & he that dwelleth in loue, dwel-
leth in God, and God in him.
17 Herein is the loue perfect in vs, that
we should haue boldnes in the day of
iudgement: for as he is, euen so are we
in this worlde.
18 There is no k feare in loue, but per-
fect loue casteth out feare: for feare
hath painefulnes: and he that feareth,
is not perfect in loue.
19 We loue him, because he loued vs
first.
20 If any man say, I loue God, and
hate his brother, he is a liar: for l how
can he p loueth not his brother, whom
he hath seene, loue God whom he hath
not seene?
21 * And this commandement haue we
of him, that he which loueth God,
should loue his brother also.

CHAP. V.

1.10.13 Of the fruits of faith. 14.20 The office, authoritie & diuinitie of Christ. 21 Against images.

1 WHosoeuer beleeueth p Iesus is
the Christ, is a borne of God,
and euery one that loueth him,

which begate, loueth him also which
is begotten of him.
2 In this wee knowe that wee loue the
children of God, when we loue b God,
and keepe his commandements.
3 For this is the loue of God that we
keepe his commandements: and his
* commandements are not c grieuous.
4 For al that is borne of God, ouercom-
meth the worlde: and this is the victo-
ry that ouercommeth the worlde, euen
our faith.
5 * Who is it that ouercommeth the
worlde, but he which beleeueth that
Iesus is the Sonne of God?
6 This is that Iesus Christ that came
by d water e and blood, not by water
onely, but by water and blood: and it
is the f spirit, that beareth witnes: for
the Spirit is g trueth.
7 For there are three, which beare re-
cord in heauen, the Father, the Word,
and the holy Ghost: and these three
are one.
8 And there are three, which beare re-
cord in the earth, the spirit and the wa-
ter and the bloud: & these three agree
in one.
9 If we receiue the witnes of men, the
witnesse of God is greater: for this is
the witnesse of God, which he testified
of his Sonne.
10 * He that beleeueth in the Sonne of
God, hath the witnes ‖ in him selfe:
he that beleeueth not GOD, hath
made him a liar, because he beleeued
not the recorde, that God witnessed of
his Sonne.
11 And this is p record, that God hath
giuen vnto vs eternall life, and this
life is in his Sonne.
12 He that hath the Sonne, hath life: &
he that hath not the Sonne of God,
hath not life.
13 These thynges haue I written vnto
you, that beleeue in the Name of the
Sonne of God, that ye may knowe
that ye haue eternall life, and that ye
may beleeue in the Name of the Sõne
of God.
14 And this is the assurance, that wé
haue in him, * that if wee aske anye
thyng according to his will, he heareth
vs.
15 And if we knowe that he heareth vs,
whatsoeuer we aske, we know that we
haue the petitions that we haue desi-
red of him.
16 If any man sée his brother sinne a
sinne, that is not vnto death, let him
aske, and he shall giue him life for them
that sinne not h vnto death. * There is
a sinne i vnto death; I saye not that
thou houldest pray for it.
17 All vnrighteousnes is sinne, but there
is a sinne not vnto death.
18 We knowe that whosoeuer is borne
of God, k sinneth not: but he that is be-
gotten of God, l keepeth him selfe, and
the m wicked n toucheth him not.

19 Wee

b The loue of God must go before, or els we can not loue aright.
Mat.11.30.
c They are easie to the sonnes of God, which are led with his Spirit: for they delite therein.
1.Cor.15.57.
d That is, regeneration.
e The water & bloud that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.
f Our minde inspired by ye holy Ghost.
g Which testifieth to our hearts, that we be the children of God.
Iohn.3.36.
‖ Of God.

Mat.7.7. & 21.22.
chap.3.22.
h Although euerie sinne be to death, yet God through his mercie pardoneth his in his Sonne Christ.
Mat.12.31.
mar.3.29.
Iake.12.10.
i As theirs is whom God doeth so forsake that they fal into vtter despaire
k Giueth not himselfe so ouer to sinne, that he forgetteth God.
l Taketh heede that he sinne not
m That is, Satan.
n With a mortal wounde.

o That is, all men generally, as of themselues lye as it were buried in euil. *Luke.24.45.*

19 Wee knowe that we are of God, and the whole worlde o lyeth in wickedness.
20 But we knowe that the Sonne of God is * come, and hath giuen vs a minde to knowe him, which is true: & we are in him that is true, that is, in his Sonne Iesus Christ: this same is verp p God, and eternall life.
21 Babes, keepe your selues fro q idoles. Amen.

p Christ verie God.
q Meaning from euerie forme & fashion of thing which is set vp for any deuotion to worshippe God.

THE SECOND EPISTLE of Iohn.

He writeth vnto a certain Ladie, 4 Reioycing that her childrē walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceiuers as deny that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Sauiour.

1 The Elder to the [a] elect Ladye, & her childrē, whom I loue in [a] p trueth: and not I onelye, but also all p haue knowen p trueth,
2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:
3 Grace be with you, mercy and peace from God the Father, and from p Lord Iesus Christ the Sonne of the Father, with [b] trueth and loue.
4 I reioyced greatly, that I found of thy childrē walking [c] in trueth, as we haue receiued a cōmandement of p Father.
5 And now beseeche I thee, Ladie, (not as writing a newe commandement vnto thee, but that same which we had from the beginning) that we * loue one another.
6 And this is the loue, that wee should walke after his [d] cōmandements. This commaundement is, that ye haue heard e from the beginning, ye should walke in it.
7 For many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.
8 Looke to your selues, that we [d] lose not the things which we haue done, but that we may receiue a full reward.
9 Whosoeuer [e] transgresseth, and abideth not in the doctrine of Christ, hath not God. He that cōtinueth in the doctrine of Christ, he hath both the Father and the Sonne.
10 If there come any vnto you, & bring not this doctrine, * receiue him not to house, neither bid him, [f] God speede.
11 For he that biddeth him, God speede, is partaker of his euil deeds. Although I had many things to write vnto you, yet I would not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our iope may be full.
12 The sonnes of thyne [g] elect sister greete thee, Amen.

Or, worthie, and noble.
a According to godlinesse and not with any worldly affection.
b We cannot receiue ỳ grace of God, except we haue the true knowledge of him, of ỳ which knowledge loue procedeth.
c According to Gods worde. *Iohn.15.12.*
Or, doctrine.
d By suffring our selues to be seduced.
e He that passeth the limites of pure doctrine.
Rom.16.17.
f Haue nothing to doe with him, neyther shewe him any signe of familiaritie or acquaintance.
Or, worthy.

THE THIRD EPISTLE OF IOHN.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to bee louing vnto the poore Christen in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

1 The Elder vnto p beloued Gaius, whome I loue in p trueth.
2 Beloued, I wishe chiefly that thou prosperedst and fardest wel, as thy soule prosperetb.
3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.
4 I haue no greater iop thē this, that is, to heare that my sonnes walke in [a] veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to [b] strangers,
6 Which bare witnes of thy loue before the Churches. Whome if thou bringest on their iourney as it [c] beseemeth according to God, thou shalt do well.
7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.
8 We therfore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I will declare his deedes which he doeth, prattling against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, & thrusteth them out of the Church.
11 Beloued, followe not that which is euill, but that which is good: he that doth well, is of God: but he that doeth euill, hath not * seene God.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, & ye know that our record is true.
13 I haue many things to write: but I wil not w ynke & pen write vnto thee.
14 For I trust I shal shortly see thee, and we shal speake mouth to mouth. Peace be with thee. The friendes salute thee. Greete the friends by name.

THE

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries towarde their iourney, knowing that the Lord saith, He that receiueth you, receiueth me.
Or, knowen.

THE GENERAL EPISTLE of Iude.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to drawe away the hearetes of the simple people from the trueth of God, and willeth them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to persueere in the doctrine of the Apostles of Iesus Christ.

1 IVde a seruant of Iesus Christ, and brother of Iames, to them which are called and sanctified [a] of God the Father, and [b] reserued to Iesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you to exhort you, that ye should earnestly [c] contend for the maintenance of the faith, which was [d] once giuen vnto the Saintes.

4 For there are certeine men crept in which were before of olde [e] ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonnes, and * denie God the only Lord, and our Lord Iesus Christ.

5 I will therfore put you in remembrãce, forasmuch as ye once knew this, how ye the Lord, after that he had deliuered the people out of Egypt, * destroyed them afterward which [f] beleued not.

6 The *Angels also which kept not their first [g] estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknes vnto the iudgement of the great day.

7 As *Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and followed [h] strange flesh, are set forth for an ensample, and suffer the vengeance of eternal fire.

8 Likewise notwithstanding these [i] dreamers also defile the flesh, & despise gouernement, and speake euill of the[m] that are in authoritie.

9 Yet [k] Michael the Archangel, when he strouie against the deuill, and disputed about the bodye of Moses, durst not blame him with cursed speaking, but said, [l] The Lord rebuke thee.

10 But these speake euill of those things, which they knowe not: and whatsoeuer things they know [m] naturally, as beasts, which are without reason, in those things they corrupt themselues.

11 Wo be vnto the[m]: for they haue followed the way * of Cain, and are cast away by the deceit * of Balaams wages, & perishe in the [n] gainsaying * of Core.

12 These are [o] rocks in your feastes of charitie when they feast with you, without [p] all feare, feeding themselues: * clouds they are without water, caried about of winds, corrupt trees, & without fruit, twise dead, and plucked vp by the roots.

13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserued the blacknes of darknes for euer.

14 And Enoch also the seuenth from Adam, prophecied of such, saying, * [q] Behold, the Lord cõmeth with thousands of his Saints,

15 To giue iudgement against all men, & to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, & of all their cruel speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their own lusts: * whose mouthes speake proud things, hauing mens persones in admiration, because of a vantage.

17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 How [p] they told you that there should be mockers * in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sectes, sleshly, hauing * not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercy of our Lorde Iesus Christ, vnto eternall life.

22 And haue compassiõ of some, [r] in putting difference:

23 And other saue with [t] feare, pulling them out of the fire, and hate euen the [u] garment spotted by the flesh.

24 Now vnto him that is able to keepe you, that ye fall not, and to present you quitie, faultles before the presence of his glorie with iope,

25 That is, to God only wise, our Sauiour, be glory, and maiestie, and dominion, & power, both now and for euer, Amen.

a The faithful are sanctified of God the Father in the Sonne by the holy Ghost.
b That he shuld keepe you, Iohn.17.6.
c Against the assaults of Satan and heretikes.
d That ye shuld keepe it for euer.
e He confirmeth their heart against the contemners of religion and Apostates, shewing that such men trouble not the churche at all aduentures, but are appointed thereunto by the determinat counsel of God.
2.Pet.2.1. Nom.15.17.
f Their incredulitie was the fountaine of all their euill, 2.Pet.2.4.
*Or, original.
g Then shalbe their extreme punishment. Gen 17.24,25.
h Most horrible pollutions.
i Which shewe themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Nom.21.14. Iosi 10.13. 2.chro.9.29.
l In Zacharie, 3.2. Christ vnder ỳ name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
m By their carnall iudgement. Gene.4.8.
n For as Core, Dathan and Abirom rose vp and spake against Moses, so doe these against them that are in autoritie. Nom.16.1,2.
o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apologet. Chap.39.
p Eyther of God, or of his Church. 2.Pet.2.1.
Renel.1.7.
q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of al times, or els haue bene written in some of those bookes which nowe remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus christ to saluatiõ Iohn.20.31.
|| In vngodlines and in sues and quitie. Psal.17.10. 1.Tim.4.1. 2.tim.3.1. 2.pet.3.3.
r Of regeneration.
s Some may be wonne with gentlenes, other by sharpnes.
t By sharpe reproofes to draw them out of danger: onely to cut of the euil, but also to take away al occasions which are as preparatiues, and accessaries to the same.
u He willeth not onely to cut of the euil, but also to take away al occasions which are as preparatiues, and accessaries to the same.

THE

[a] Or, declared to Iohn.

THE ARGVMENT.

IT is manifest, that the holy Ghoste would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should bee fulfilled after the comming of Christ, adding also such thinges as should be expedient, as vel to forewarne vs of dagers to come, as to admonish vs to beware some, & encourage vs against others. Herein therfore is liuely set foorth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what thinges he reproueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed, but the Lambe Christ shall defend them, which beare witnes to the trueth, who in despite of the beast and Satan wil reigne ouer all. The liuely description of Antichrist is set foorth, whose time and power notwithstanding is limited, & albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodyes: and at length hee shall bee destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheleste for a season God wil permit this Antichrist, and strumpet vnder colour of faire speach and pleasant doctrine to deceiue the worlde: wherefore he aduertisieth the godly (which are but a small portion) to auoyde this harlots flatteries, and brags, whose ruine without mercie they shall see, and with the heauenly companies sing continuall praises: for the Lambe is maried: the word of God hath gotten the victory: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull, which are the holy citie of Ierusalem, and wife of the Lambe, shall inioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP. I.

1 The cause of this reuelation. 3 Of them that reade it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlesticks and starres.

1 THE [a] reuelation of IESVS CHRIST, which [b] God gaue vnto him, to shewe vnto his seruantes thinges whiche must shortly bee [c] done: which he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare recorde of the woorde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed is he that readeth, and they that heare the words of this [d] prophesie, & keep those things which are written therin: for the time is [e] at hand.

4 Iohn, to the [f] seuen Churches which are in Asia, Grace be with you, & peace from him, Which [g] is, and Which was, & Which is to come, & from the [h] seuen spirites which are before his Throne,

5 And from Iesus Christe, which is a *faithfull witnes, and *the first begotten of the dead, & Prince of the kinges of the earth, vnto him that loued vs, & washed vs [i] ouer sinnes in his *blood,

6 And made vs *kinges and Priestes vnto God euen his Father, to him be glory, & dominion for euermore, Amen.

7 Beholde, he commeth with *clouds, & euery eie shall see him: yea, euen they which [k] pearced him through: and all kinreds of the earth shall wale* before him, Euen so, Amen.

8 I* am [l] α and ω, the beginning & the ending, saith the Lorde, Which is, and Which was, and Which is to come, euen the Almightie.

9 I Iohn, euen your brother, and companion in tribulation, & in [m] kingdome & patience of Iesus Christ, was in the ile called Pathmos, for [n] word of God, and for the witnessing of Iesus Christ.

10 And I was ranished in spirit on [o] the Lords day, & heard behinde me a great voice, as it had bene of a trumpet,

11 Saying, I am [l] α and ω, the first & the last: and that which thou seest, write in a booke, and sende it vnto the [m] seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned back to see [p] voyce, that spake with me: & whe I was turned, I saw [q] seuen golden candlesticks,

13 And in the middes of the seuen candlesticks, one like vnto the [r] Sonne of man, clothed with a garment [s] downe to the feet, and girded about [t] the paps with a golden girdle.

14 His head, and heares were [u] white as white wool, and as snowe, and his eyes were as [x] a flame of fire.

15 And his feete like vnto [y] fine [z] brasse,

a Of thinges which were hid before.
b Christ receyued this reuelation of his fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lorde and God reueiled it to Iohn his seruant by the ministerie of his Angel, to the edification of his Church.
c To the good and bad.
d Which expoundeth the olde Prophets, and sheweth what shall come to passe in the new Testament.
e And beganne euen then.
f Meaning the Church vniuersall.
g That is from the holy Ghost: or these seuen Spirits were ministers before God the Father & Christ, whom after he calleth the hornes & eyes of the Lamb, Cha. 5. 6. In a like phrase Paul taketh God, & Christ, & the Angels to witnes, 1. Tim. 5. 21. Psal. 89. 37. 1. Cor. 15. 21. col. 1. 18. Hebr. 9. 14. 1. pet. 1. 19. 1. iohn. 1. 7, 9. 1. Pet. 2. 5. Mat. 24. 30. isa. 3. 14. iudes 14.

h They & contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him.
i Or, for him. Chap. 21. 6. and 22. 13.
i Alpha and Omega are the first and last letters of the a. b. c. of the Greekes.
k Which some call sunday: S. Paul the first day of the week, 1. Cor. 16. 2. act. 20. 7. and it was established after that the Iewes Sabbath was abolished.
l I am he before whom nothing was, yea, by whō whatsoeuer is made, was made, and he that shall remaine when all things shall perish, euen I am & eternal God.
m Of the which some were fallen: others deceited: some were proud: others negligent: so that he sheweth remedy for all.
n That is, him whose voyce I hearde.
o Meaning the Churches.
p Which was Christ the head of the Church.
q As the chiefe Priest.
r For in him was no concupiscence, which is signified by girding the loynes.
s To signifie his wisdome, eternitie and diuinitie.
t To see the secrets of y heart.
u Or, aleumine.
x His iudgements & waies are most perfect.
y Or, burning

x Both because al nations praise him, and also his worde is hearde and preached through ȳ world.
y Which are the pastors of the Churches.
z This sword signified his word and the vertue thereof, as is declared, Heb. 4.12 *Dan. 10. 8.9.*
a To cõfort me. *Isa. 41.4.& 44.6.*
b Equall God with my Father, and eternall.
c That is, power ouer them.
d In the latter dayes.
e In my protection.
f That is, the ministers, Mal. 2.7.

burning as in a fornace: and his x voice as ye sound of many waters.
16 And hee had in his right hand seuen y starres: and out of his mouth went a z sharpe two edged sword: and his face shone as ȳ sunne shineth in his strength.
17 And when I sawe him, I fell at his feete as *dead: then hee laide his right a hand vpon me, saying vnto me, Feare not: I am the *b first and the last,
18 And am alive, but I was dead: & beholde, I am alive for euermore, Amen: and I haue the c keies of hell & of death.
19 Write ȳ things which thou hast seene, and the things which are, & the things which shal come d hereafter.
20 The mysterie of the seuen stars which thou sawest e in my right hand, & the seuen golden candlesticks, is this, The seuen starres are the f Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

CHAP. II.

He exhorteth seuen Churches ȳ To repentance, 10 To perseverance, patience and amendement: 5. 14. 20. 23 Aswelly threatnings, 7. 10. 17. 26 As promises of reward.

1 VNto the a Angel of the Church of Ephesus write, These things saith he that b holdeth ȳ seuen starres in his c right hand, & d walketh in the midde of the seuen golden candlesticks.
2 I know thy workes, and thy labour, and thy patience, and how thou canst not forbeare them which are euil, and hast examined them which say they are Apostles, and are not, and hast founde them lyers.
3 And thou hast suffred, and hast patience, and for my Names sake hast laboured, and hast not fainted.
4 Neuertheles, I haue somewhat against thee, because thou hast left thy first e loue.
5 Remember therfore from whence thou art fallen, & repent, & do the first workes: or els ȳ I will come against thee shortly, and will remoue thy f candlestick out of his place, except thou amend.
6 But this thou hast, that thou hatest the works of the g Nicolaitans, which I also hate.
7 Let him that hath an eare, heare what the Spirit saith vnto the Churches, To him that ouercommeth, wil I give to eate of the tree of h life, which is in the middes of the Paradise of God.
8 ¶ And vnto the i Angel of the Church

a To the Pastor or minister which are called by this name, because they are Gods messegers, and haue their office common with Iesus christ who also is called an Angel.
b Reade Chap. 1. 13.
c In his protection.
d According to his promise, Matth. 28. 20. he wil be with the to the end of the worlde.
e Thy first loue, that thou hadest toward God and thy neighbour at the first preaching of the Gospel.
f The office of ȳ Pastor is compared to a candlesticke or lampe, forasmuch as he ought to shine before men.
g These were heretikes which held that wiues should be common, & as some think, were named of one called Nicolas, of who is written, Actes. 6. 5. which was chosen among the Deacons.
h Meaning the life euerlasting: thus by corporall benefites hee rayseth them vp to consider spirituall blessings. i This is thought to be Polycarpus, who was minister of Smyrna, 86. yeres, as he himselfe confessed before Herodes, when as he was led to be burned for Christes cause.

of the Smyrnians write, These things saith he that is first, & last, which was dead, and is k alive.
9 I know thy workes and l tribulation, and pouertie, (but thou art m rich) and I know the blasphemie of them, which say they are Iewes, and n are not, but are the Synagogue of Satan.
10 Feare none of those thinges, which thou shalt suffer: beholde, it shall come to passe, that the o deuil shal cast some of you into prison, that ye may be p tried, and ye shal haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crowne of life.
11 Let him that hath an eare, heare what the Spirit saieth to the Churches. He that ouercommeth, shal not be hurt of the q second death.
12 And to the Angel of the r Church which is at Pergamus write, This saith he which hath the sharpe s worde with two edges.
13 I know thy workes and where thou dwellest, euen where Satans t throne is, and thou keepest my Name, & hast not denied my faith, u euen in those dayes when Antipas my faithful martyr was slaine among you, where Satan dwelleth.
14 But I haue a fewe thinges against thee, because thou hast there them that maintayne the x doctrine of * Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.
15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.
16 Repent thy selfe, or els I wil come vnto thee shortly, and will fight against them with the sword of my mouth.
17 Let him that hath an eare, heare what the spirit saith vnto the Churches, To him that ouercommeth, wil I giue to eate of the Manna that is y hid, & will giue him a z white stone, & in the stone a a new name written, which no man knoweth saiing he that receiueth it.
18 ¶ And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like b fine brasse.

k The eternall Diuinitie of Iesus Christe is here most plainly declared, with his manhode, & victorie ouer death, to assure his that they shall not be ouercome by death.
l This was the persecution vnder ȳ Emperour Domitian.
m In spirituall treasures.
n They are not Abrahams children according to the faith.
o Here he nameth ȳ authour of all our calamitie, incouraging vs manfully to fight against him, in promising vs the victorie.
p The ende of affliction is, that we may be tryed, and not destroyed.
q Signifying many times, as Genes. 31. 41. nom. 14. 22. although there shall be comforte & release.
r The first death is the naturall death of the body, the second is the eternall death: from the which all are free, that beleeue in Iesus Christ, Ioh. 5. 24.
(The worde of God is ȳ sworde with two edges, Hebr. 4. 12.
t All townes & countreis where Gods worde and good liuing is banished, are the throne of Satan, and also those places where the word is not preached syncerely, nor maners aright reformed.
u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure fayth, and therefore are commended after a sort.
x All such are like counsellours to Balaam, which for lucre persuade to idolatrie or whoredome. *Num 24. 14. and 25. 1.*
y And not common to all.
z Such a stone was wont to be giuen to the that had gotten any victorie or prise, in signe of honour, & therefore it signifieth here a token of Gods fauour and grace: also it was a signe ȳ one was cleared in iudgemẽt, a The new name also signifieth, renoume and honour. *b Or, alcumine.*

b To helpe the Saints.
1.King.16.31.
c As that harlot Iezabel maintained strange religion, and exercised cruelties against the seruants of God, so are there among them that doe the like.
d They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome, Hos.4.13.
e Them that follow her wayes.
1.Sam.16.7.
Psalme.7.9.
sere.11.20.and 17.10.
f The false teachers stearmed their doctrine by this name, as though it contained the most deep knowledge of heauenly things, and was in deede drawen out of the deepe dungeon of hell: by such termes now the Anabaptistes, Libertines, Papistes, Arrians, &c. vse to beautifie their monstrous errours and blasphemies.
g The children of Iezabel. *Psalme.2.9.*

19 I know thy workes and thy loue, and b seruice, and faith, and thy patience, and thy workes, and that they are more at the last, then at the first.
20 Notwithstanding, I haue a few things against thee, that thou suffrest the woman c Iezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants to make them d commit fornication, and to eate meates sacrificed vnto idoles.
21 And I gaue her space to repent of her fornication, and she repented not.
22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.
23 And I wil kil her e children with death: and all the Churches shall know that I am he which * search the reynes and hearts: and I will giue vnto euerie one of you according vnto your workes.
24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowne the f deepnes of Satan (as s they speake) I will put vpon you none other burthen.
25 But that which ye haue alreadie, hold fast till I come.
26 For he that ouercommeth, and keepeth my workes vnto the ende, to him will I giue power ouer nations,
27 * And he shall rule them with a rod of yron: and as the vessels of a potter, shal they be broken.
28 Euen as I receyued of my Father, so wil I giue him the morning starre.
29 Let him that hath an eare, heare what the spirit sayth to the Churches.

CHAP. III.

He exhorteth the Churches or ministers to the true profession of fayth and to watching, 12 With promises to them that perseuere.

1 AND write vnto the Angell of the Church which is at Sardi, These things saith he that hath the seuen Spirits of God, & the seuen starres, I know thy works: for thou hast a name that thou a liuest, but thou art dead.
2 Be awake and strengthen the things which remaine, that are readie to die: for I haue not found thy works perfite before God.
3 Remember therfore, how thou hast receiued and heard, and hold fast, and repent. * If therfore thou wilt not watch, I will come on thee as a thiefe, & thou shalt not knowe what houre I will come vpon thee.
4 Notwithstãding thou hast a few * names yet in Sardi, which haue not b defiled their garmentes: and they shall walke with me in white: for they are worthy.
5 He that ouercommeth, shall be clothed in white aray, & I will not put out his name out of the * Booke of life, but I will confesse his name before my Father, and before his Angels.
6 Let him that hath an eare, heare what the Spirit sayth vnto the Churches.
7 ¶ And write vnto the Angell of the Church which is of Philadelphia, These things saith he that is Holy and True, which hath the * c key of Dauid, which openeth and no man shutteth, & shutteth and no man openeth,
8 I know thy works: behold, I haue set before thee an open d door, and no man can shut it: for thou hast a little strength and hast kept my worde, and hast not denied my Name.
9 Behold, I will make them of the Synagogue of Satan, which call themselues Iewes and are not, but doe lie: behold, I say, I will make them, that they shall come and e worship before thy feete, and shall knowe that I haue loued thee.
10 Because thou hast kept the worde of my patience, therfore I wil deliuer thee from the houre of tentation, which will come vpon all the worlde, to trie them that dwell vpon the earth.
11 Beholde, I come shortly: holde that which thou hast, that no man take thy f crowne.
12 Him that ouercommeth, will I make a piller in the Temple of my God, and he shall go no more out: and I will write vpon him the Name of my God, and the name of the citie of my God, which is the newe Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my newe Name.
13 Let him that hath an eare, heare what the Spirit sayth vnto the Churches.
14 And vnto the Angell of the Church of the Laodiceans write, These thinges sayeth g Amen, the faythfull and true witnes, the h beginning of the creatures of God.
15 I know thy works, that thou art neither colde nor hote: I would be thou were colde or hote.
16 Therfore, because thou art luke warm, and neither colde nor hote, it will come to passe, that I shall spewe thee out of my mouth.
17 For thou saiest, I am i rich & increased with goods, & haue k neede of nothing, and knowest not howe thou art wretched and miserable, and poore, and blinde, and naked,
18 I counsell thee to bie of me gold tried by the fire, that thou mayest bee made rich, and white rayment, that thou maiest be clothed, & that thy filthie nakednes doe not appeare: and l anoint thine eyes with eye salue, that thou mayest see.
19 As manie as I loue, I * rebuke and chasten: be m zealous therefore and amende.

a The minister liueth when he bringeth foorth good fruites, els he is dead.
Chap.16.15.
1.thessa.5.2.
2.pet.3.10.
**Or, person.*
b Either by consenting to idolaters, or els polluting their conscience with any euill.
Chap.20.12.
and 21.27.
philip.4.3.
Isa.22.22.
iob.12.14.
c Which signifieth that Christ hath all the power ouer the house of Dauid, which is the Church, so that he may either receiue or put out whome he wil.
d Which is to aduance the kingdome of God.
e I wil cause them in thy sight to humble themselues, and to giue due honour to God, & to his Sonne Christ.
f Let no man pluck them away which thou hast wonne to God: for they are thy crowne, as Saint Paul writeth, saying, Brethren, ye are my ioy and my crowne, Phi.4.1. 1.thess.2.19.
g That is, Trueth it selfe.
h Of whom all creatures haue their beginning.
i Persuading thy selfe of ỳ which thou hast not.
k Thus the hypocrites boast of their owne power & do not vnderstand their infirmities to seeke to Christ for remedie.
l Suffer the eies of thine vnderstanding to be opened.
Tyrm.3.11.
heb.12.5.
m Nothing more displeaseth God then indifferencie & coldenes in religion, and therefore he wil spew such out as are not zealous and feruent.

20 Behoide, I stande at the dooze, and knocke. If anyman heare my voyce and open the dooze, I will come in vnto him, and will sup with him, and hee with me.

21 To him that ouercommeth, will I graunt to sit with me in my [n] throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit sayth vnto the Churches.

n In my seate royall, and to be partaker of mine heauenly ioyes.

CHAP. IIII.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it, 3 And 24. seates about it with 24. elders sitting vpon them, and foure beasties prayesing God day and night.

1 AFter this I looked, and behoide, a [a] dooze was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I wil shewe thee thinges which must be done hereafter.

2 And immediatlye I was rauished in the spirite, and behoide, a throne was set in heauen, and one sate vpon the throne.

3 And [b] he that sate, was to looke vpon, like vnto a Iasper stone, & a Sardine, and there was a rainbowe round about the throne in sight like to an Emeraude.

4 And rounde about the throne were foure and twentie seates, and vpon the seates I sawe [c] foure and twentie Elders sitting, clothed in white raiment, & had on their heads crownes of golde.

5 And out of [p] throne [d] proceeded [e] lightninges, and thundringes, and voyces, & there were seuen lampes of fire, burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a [f] sea of glasse like vnto a crystall: and in the [a] middes of the throne, & rounde about the throne were foure [b] beasties full of eyes before and behinde.

7 And the first beast was like a lyon, and the second beast like a calfe, & the thirde beast had a face as a man, & the fourth beast was like a flying egle.

8 And the foure beasties had eche one of them sixe winges about him, and they were full of eyes within, and they ceassed not day nor night, saying, [i] Holye, holy, holye Loude God almightie, Which was, and Which is, & Which is to come.

9 And when those beasties gaue glorie, and honour, and thankes to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell down before him that sate on [p] throne, and worshipped him, that liueth for euermore, [k] and cast their crownes before the throne, saying,

11 Thou art * worthie, O Lord, to receiue glorie and honour, and power: for thou hast created all thinges, & for thy willes sake they are, and hane bene created.

a Before that he make mencion of the great afflictions of the Church, he setteth forth ye maiestie of God, by whose will, wisedome and prouidence all things are created, and gouerned, to teach vs patiece.

b He describeth the diuine and incomprehensible vertue of God the Father, as chap 5.6. and the Sonne who is ioyned with him.

c By these are meant all ye holy companie of the heauens.

d From ye throne of the Father & the Sonne, proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead.

e The holye Ghost is as a lightning vnto vs that beleeue, and as a fearefull thunder to the disobedient.

f The worlde is compared to a sea, because of the changes and vnstaidnes.

g It is as cleare as chrystal before the eies of God, because there is nothing in it so litle that is hid from him.

h They are called Cherubins, Ezek 10.20.

k They wil challenge no authoritie, honour nor power before God. *Chap.5.12.*

CHAP. V.

1 He seeth the Lambe opening the booke, 8.14 And therefore the foure beasties, the 24. elders, and the Angels praise the Lambe, and do him worship, 9 For their redemption and other benefites.

1 AND I sawe in the right hande of him that sate vpon the throne, [a] a Booke written within, and on the backside, sealed with [b] seuen seales.

2 And I saw a strong Angel, which preached with a loude voyce, Who is worthie to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neyther vnder the earth, was able to open the Booke, neyther to looke thereon.

4 Then I wept much, because no man was founde worthie to open, and to reade the Booke, neyther to looke thereon.

5 And one of the elders sayde vnto mee, Weepe not: behoide, the * Lyon which is of the tribe of Iuda, the roote of Dauid, hath obtayned to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and lo, in the middes of the throne, and of the foure beasties, and in the middes of the Elders, stoode [c] a Lambe, as though he had bene killed, which had [d] seuen hornes, and [e] seuen eyes, which are the seue spirits of God, sent into all the world.

7 And he came and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when he had taken the Booke, the foure beasties & the foure & twentie Elders [f] fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the [g] prayers of the Saints,

9 And they sung a newe song, saying, Thou art worthie to take the Booke, and to open the seales thereof, because thou wast killed, and hast [h] redeemed vs to God by thy blood out of euerie kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God *Kings and Priests, & we shall [i] reigne on the earth.

11 Then I behelde, and I hearde the voyce of many Angels rounde about the throne, and about the beasties and the Elders, and there were * thousande thousandes,

12 Saying with a loude voyce, Worthie is the * Lambe that was killed, to receiue

a A similitude taken of earthly princes, which iudge by bookes and writings: & here it doth signifie all the counsels and iudgements of God, which are onely knowne to christ the Sonne of Dauid, vers.5.

b That is, many. *Gen.49.9.*

c This vision cõfirmeth the power of our Lord Iesus, which is ye Lambe of God that taketh away the sinne of the world.

d That is, manifold power.

e Signifying the fulnes of the spirit, which Christ powreth vpon al.

f The Angels honour christ: the is therefore God.

g This declareth howe the prayers of ye faithfull are agreeable vnto God, reade Acts. 10.4. chap.8.3.

h Our Sauiour Iesus hath redemed his Church by his blood sheding, and gathered it of all nations. *1.Pet.2.9.*

i Not corporally. *Dan.7.10. Chap.4.11.*

i We are hereby caught to giue glorie to God in all his workes, *Isa.6.3.*

receiue power and riches, & wisedome, and strength, and honour, and glorie, and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying, Praysle and honour, and glorie, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts sayd, Amen, and the foure and twenty Elders fel down, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the sixe seales, and many things followe the opening thereof, so that this containeth a general prophecie to the end of the worlde.

1 AFter, I beheld when the Lambe had opened one [a] of the seales, and I heard one of the foure beastes say, as it were the [b] noyse of thunder, Come and see.

2 Therefore I beheld, and lo, there was a [c] white horse, and hee that [d] sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And when he had opened the seconde seale, I heard [p] second beast say, Come and see.

4 And there went out another horse, that was [e] red, and power was giuen to him that [f] sate thereon, to take peace from the earth, and that they should kill one another, & there was giuen vnto him a great swoide.

5 And when he had opened the thirde seale, I heard the third beast say, Come and see. Then I beheld, and lo, [g] a black horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A [h] measure of wheat for a [i] penie, and three measures of barley for a penie, and oyle, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a [k] pale horse, and his name that sate on him was Death, and [l] Hel followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with swoide, and with hunger, and with death, and with the beastes of the earth.

9 And when he had opened the [l] fift seale, I sawe vnder the altar [m] the soules of them, that were killed for the word of God, and for the testimonie which they maintemed.

10 And they cried with a loud voyce, saying, How long, Lord, holy & true! doest thou not thou nidge and auenge our blood on them that dwel on the earth?

11 And long white robes were giuen vnto euery one, & it was sayd vnto them, that they should rest for a lite season vntil their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when he had opened the sirt seale, and lo, there was a great [n] earthquake, and the [o] sunne was as blacke as [p] sackcloth of heare, and the [q] moone was like blood.

13 And the [r] starres of heauen fel vnto the earth, as a figge tree casteth her greene figs, whē it is shaken of a mightie wind.

14 And [s] heauen departed away, as a scrole when it is rolled, & euery mountaine and ple were moued out of their places.

15 And the Kings of the earth, and the great men, and the riche men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid them selues in dennes, and among the rockes of the mountaines,

16 And sayde to [t] the mountaines and rocks, [u] Fall on vs, and hide vs from the presence, of him that sitteth on the throne, & from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stande?

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.
b Signifying, that there were maruailous things to come.
c The white horse signifieth innocencie, victorie, and felicitie which should come by ȳ preaching of the gospel.
d He that rideth on the white horse, is Christ.
e Signifying the cruel warres that ensued whē the Gospell was refused.
f Who was Satan.
g This signifieth an extreme famine & want of all things.
h The Greeke worde signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meat for one day.
i Which amounted about foure pence halfepeny.
k Whereby is meant sicknesse, plagues, pestilence, and death of man and beast.
l Or, the grave.
m The soules of the Saintes are vnder the altar, which is Christe, meaning that they are in his safe custodie in the heauens.
n Which signifieth the change of the true doctrine, which is ȳ greatest cause of motions and troubles that come to ȳ world.
o That is, the brightnes of the Gospel.
p The traditions of men.
q The Church miserablie defaced with idolatrie and afflicted by tyrants.
r Doctours and preachers that depart from the trueth.
s The kingdome of God is hid, & wickdrawne frō men, and appeareth not.
t Realmes, kingdomes and persons, that did seeme to be as stable in ȳ faith as mountaines. Isa. 2. 19. hos. 10. 8. luke. 23. 30.
u Such men afterwarde, of what estate soeuer they be, shalbe desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgement.

CHAP. VII.

4. 9 *He seeth the seruants of God sealed in their foreheads out of all nations and peoples, 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 And God shal wipe away all teares from their eyes.*

1 AFtr after that, I sawe foure Angels stand on the foure corners of the earth, holding ȳ foure [a] winds of the [b] earth, that the winds shoulde not blowe on the earth, neither on the [c] sea, neither on any [d] tree.

2 And I sawe another [1] Angel come vp from the East, which had the seale of the liuing God, and hee cryed with a loude voice to ȳ foure Angels to whom power was giuen to hurt the earth, and the sea,

3 Saying, [e] Hurt ye not the earth, neither the sea, neither the trees, till we

a The spirit is cōpared to wind and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of ȳ earth where the Gospel is spread, and for the foure writers thereof, and the preachers of the same through the whole worlde.
b Meaning, the men of the earth.
c That is, the ylandes.
d Signifying all men in general, who can no more liue without this spiritual doctrine, then trees can blossome and beare, except the winde blowe vpon them.
1 Or, Christ.
e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.

f Those that are sealed by the spirit of God, and marked with the blood of the Lambe, & lightned in faith by the word of God, so that they make open profession of the same, are exempted from euill.
g Though that this blindnes be brought into ye world by the malice of Satan, yet the mercies of God reserue to him selfe an infinite nomber which shalbe saued, both of the Iewes and Gentiles through Christ.
h He omitteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes.
i That is, the tribe of Ephram, which was Iosephs sonne.
k In signe of puritie.
l In token of victorie and felicitie.
m All that are saued, attribute their saluation vnto God onely & to his Christ, and to none other thing.
n There is no puritie nor cleannes, but by the blood of Christ onely, which purgeth our sinnes and so maketh vs white.
o That is, of the maiestie of God the Father, the Sonne, and the holie Ghost.
p Meaning continually: for els in heauen there is no night.
Isai.49.10. q taken away. r but still ioye and redeemer.

haue sealed the seruants of our God in their foreheads.
4 And I heard the nomber of them, which were sealed, and there were sealed [a] an hundreth and foure and fourtie thousand of all the tribes of the children of Israel.
5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.
6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousand.
7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of [b] Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.
8 Of the tribe of [i] Ioseph were sealed twelue thousande. Of the tribe of Beniamin were sealed twelue thousande.
9 After these things I beheld, and lo, a great multitude, which no man could nomber, of al nations and kinredes, and people, and tongues, stoode before the throne, and before the Lambe, clothed with long [k] white robes, & [l] palmes in their hands.
10 And they cryed with a loude voyce, saying, [m] Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.
11 And all the Angels stoode rounde about the throne, and about the Elders, and the foure beasts, and they fel before the throne on their faces, and worshipped God,
12 Saying, Amen. Praise and glorie, and wisedome, and thankes, and honour, and power, & might, be vnto our God for euermore, Amen.
13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?
14 And I sayde vnto him, Lorde, thou knowest. And he sayd to me, These are they, which came out of great tribulation, & haue washed their long robes & haue made their long robes white in [n] the blood of the Lambe.
15 Therefore are they in the presence of the throne [o] of God, and serue him day and [p] night in his Temple, and he that sitteth on the throne, wil dwel among them.
16 * They shall [q] hunger no more, neither thirst any more, neither shall the sunne [r] light on them, neither any heat.
17 For the [s] Lambe, which is in the

For al infirmitie and miserie shall bee then consolation.

[t] middes of the throne, shall gouerne them, and shall leade them vnto [u] the liuely fountaines of waters, and * God shall wipe away all teares from their eyes.

t Which is very God.
u He shall giue them life and consolation

in eternall felicitie. *Isaiah.25.8. chapter.21.4.*

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blowe their trumpets, and great plagues followe vpon the earth.

1 AND when he had opened the [a] seuenth seale, there was [b] silence in heauen about halfe an houre.
2 And I saw the seuen Angels, which stoode [c] before God, and to them were giuen seuen trumpets.
3 Then another Angel came and stoode before the altar hauing a golden censer, & much odours was giuen vnto him, that he should offer with the prayers of al Saints vpon the golden altar, which is before the throne.
4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.
5 And the Angel tooke the censer, and filled it with [d] fire of the altar, and cast it into the [e] earth, and [f] there were voices, and thundings, and lightnings, and earthquake.
6 Then the seuen Angels, which had the seuen trumpets, prepared them selues to blowe the trumpets.
7 So the first Angel [g] blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of [h] trees was burnt, and al greene [i] grasse was burnt.
8 And the second Angel blewe the trumpet, and as it were a great [k] mountaine burning with fire, was cast into the sea, and the thirde part of the sea became blood.
9 And the thirde parte of the creatures, which were in the sea, and had life, died, and the third part of [l] shippes were destroyed.
10 Then the third Angel blew the trumpet, and there fel [m] a great starre from heauen burning like a toyche, and it fell into the third part of the riuers, and into the fountaines of waters.
11 And the name of the starre is called [e] Wormewood: therefore the thirde part of the waters became wormwood, and many men died of the [n] waters, because they were made bitter.

a Vnder the fifte seale he touched in generall the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, and what troubles, sectes and heresies haue bene and shalbe brought into the Church thereby.
b That the hearers might be more attentiue.
c He sheweth the onely remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our praiers, which remaine yet in earth, before the altar & diuine maiestie of God.
d He meaneth by fire the grace of God whereby we are purged and made cleane Isa.6.6.
e He powreth the graces of the holy Ghost into the hearts of the faithful.
f When this grace is declared, marueilous rebellions arise against it by reason of ye wicked, which can neither abide to heare their sinnes touched, nor mercie offred. g That is, proclaimeth warre against the Church, & troubles by false doctrine, & so admonisheth the to watch. h That is, the most part of men were seduced. i Euen the very elect were sore tried & prooued. k Diuers sectes of heretikes were spread abroad in the world. l Meaning, the shipmasters, and so them that had any gouernement. m That is, some excellent minister of ye Church, which shal corrupt ye Scriptures n Which here signifie false and corrupt doctrine.

12 And

12 And the fourth Angel blew the trumpet, and the thirde part of the [o] sunne was smitten, and the third part of the [p] moone, & the third part of [q] starres, so that the thirde part of them was [r] darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheldc, and heard one Angell flying through the middes of heauen, saying with a loude voyce, [s] Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blow the trumpets.

o That is, of Christ who is sunne of iustice, meaning that men by boasting of their workes and merites obscure Christ and tread his death vnder feete.

p That is, of the Church.

q Of ỹ ministers and teachers, which haue not taught, as they ought to do.

r These are plagues for the cõtempt of the Gospel.

s Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angell blow their trumpets: the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is past. 14 The foure Angels that were bound, are loosed, 18 And the third part of men is killed.

1 AND the fift Angell blew the trumpet, and I sawe [a] a starre fall from heauen vnto the earth, and to him was giuen the [b] key of the bottomlesse pit.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the [c] smoke of a great fornace, & the sunne, and the aye were darkened by ye smoke of the pit.

3 And there came out of the smoke [d] locustes vpon the earth, and vnto them was giuen [e] power, as the [f] scorpions of the earth haue power.

4 And it was commaunded them, that they should not hurt the [g] grasse of the earth, neither any greene thing, neither any tree: but onely those [h] men which haue not the seale of God in their foreheads.

5 And to ye was commanded that they shoulde not [i] kill them, but that they should be [k] vexed fiue moneths, & that their paine should be as the paine that commeth of a [l] scorpion, when he hath stung a man.

6 * Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

a That is, the Bishops and ministers, which forsake ỹ worde of God, and so fal out of heaue, and become Angels of darknes.

b This authoritie chiefely is cõmitted to the Pope, in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errours, which couer with darknes Christ and his Gospel.

d Locustes are false teachers, heretikes, and worldly subtil Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctours, Bachelers and Masters, which forsake Christ to mainteyne false doctrine.

e False and deceyuable doctrine, which is pleasant to the flesh.

f That is, secretely to persecute and to sting with their tayle as Scorpions doe: such is the fashion of the hypocrites.

g For the false Prophetes cannot destroye the elect, but such as are ordeyned to perdition.

h That is, the infidels whome Satan blindeth with the efficacie of errour, 2. Thessal. 2. 11.

i Though the elect bee hurt, yet they cannot perishe.

k The elect for a certaine space and at tymes are in troubles: for the grashoppers endure but from Aprill to September, which is fiue monethes.

l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perishe. *Isa. 2. 19. hose. 10. 8. luke. 23. 30. chap. 6. 16.*

m Such is the terrour of the vnbeleeuing cõscience, which hath no assurance of mercie, but seeleth the iudgement of God against it, when men imbrace errour, and refuse the true simplicitie of Gods worde. *VVisd. 16. 9.*

n Which signifieth that the Popes clergie shalbe proude, ambitious, bold, stoute, rashe, rebellious, stubburne, cruel, lecherous, and authours of warre and destruction of the simple children of God.

o They pretend a certaine title of honour, which in deede belongeth nothing vnto them, as the Priestes by theyr crownes and strange apparel declare.

p That is, they pretende great gentlenesse and loue: they are wise, politike, subtill, eloquent, and in worldly craftines passe all in all their doings.

q That is, effeminate, delicate, idle, trimming them selues to please their harlots.

r Signifying their oppression of the poore, and cruelti against Gods children.

s Which signifieth their hardnes of heart and obstination in their errours, with their assurance vnder the protection of worldely princes.

t For as though they had wings, so are they lifted vp aboue the common sort of men and esteemed most holy, and do all things with rage and fiercenes.

u To infect and kill with their venemous doctrine.

x Which is Antichrist the Pope, king of hypocrites, and Satans ambassadour.

y That is, destroyer: for Antichrist the sonne of perdition destroieth mens soules with false doctrine, and the whole worlde with fire and sword.

z Which was the voice of Christ sitting at the right hand of the Father.

a Meaning the enemies of the East countrey, which shoulde afflict the Church of God, as did the Arabians, Sarasines, Turkes and Tartarians.

b This signifieth the great readines of the enemies.

c Which signifieth their false doctrine and hypocrisie.

d And therfore were iustly destroyed *Psal.115.4. and.135.15.*

19 For their power is in their c mouthes, and in their tailes: for their tailes were like vnto serpentes, and had heades, wherewith they hurt.
20 And the remnant of the men which were not killed by these plagues, d repented not of the workes of their handes that they shoulde not worship deuils, and * idoles of golde and of siluer, and of brasse, and of stone, and of wood, which neither can see, neyther heare nor go.
21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 He sweareth there shalbe no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

1 AND I sawe another mightie a Angell come downe from heauen, clothed with a cloud, & the b rainebowe vpon his head, & his face was as the c sunne, & his d feete as pillers of fire.
2 And he had in his hande a litle e booke open, and he put his right foote vpon the sea, and his left on the earth,
3 And cryed with a f loude voyce, as when a lion roareth: and when he had cryed, seuen g thunders vttered theyr voyces.
4 And when the seuen thunders had vttered their voyces, I was aboute to write: but I heard a voyce from heauē saying vnto mee, * h Seale vp those things which the seuen thunders haue spoken, and write them not.
5 And the Angel which I saw stand vpon the sea and vpō the earth, lift vp his hand to heauen,
6 And sware i by him p liueth for euermore, which created heauen, and the things that therin are, & the earth and the things that therein are, & the sea, & the things which therein are, that time should be no more.
7 But in the dayes of the voice of the seuenth Angel, when he shal beginne to blow the trumpet, euen the k mysterie of God shalbe finished, as he hath declared to his seruants the Prophets.
8 And the voice which I heard frō heauen, spake vnto me againe & sayde, Go and take the l le booke which is open in the hande of the m Angell, which standeth vpō the sea & vpon the earth.
9 So I went vnto the Angel, and saide to him, Giue me the litle n booke. And he sayde vnto mee, * Take it, and eate it vp, and it shall make thy belly bitter, but it shalbe in thy mouth as sweet as honie.
10 Then I tooke the litle booke out of the Angels hande, and ate it vp, and it was in my mouth as o sweet as hony: but when I had eaten it, my belly was bitter.
11 And he said vnto me, Thou must prophecie q againe among the people and nations, and tongues, and to manie kings.

Ezek.3.1.

a Which was Iesus Christ & came to comfort his Church against & furious assaultes of Satan and Antichrist: so that in all their troubles, the faithfull are sure to find consolation in him.
b Iesus Christ beareth the testimonie of Gods loue towards vs.
c It ouercame all the darknes of the angel of the bottomles pit.
d Straight, strōg and pure from all corruptions.
e Meaning the Gospel of Christ which Antichrist cannot hide, seeing Christ bringeth it open in his hand.
f Which declareth that in despite of Antichrist & Gospel should be preached through all the world: so that & enemyes shalbe astonied.
g The whole graces of Gods spirit bent themselues against Antichrist. *Dan.11.4.*
h Beleeue that that is written: for there is no neede to write more for the vnderstanding of Gods children.
i That is, by God with whome Christ by his diuinitie is equall.
k The faythfull shall vnderstande and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection.
l As S. Iohn vnderstood this by reuelation, so is the same reuealed to the true preachers to discouer the Pope, & Antichrist.
m Meaning, Christ.
n That is, the holy Scriptures: which declareth that the minister must receiue the at the hand of God before he can preach them to others.
o Which signifieth that the ministers ought to receiue the worde into their hearts, and to haue graue and deepe iudgement, and diligently to studie it, and with zeale to vtter it.
p Signifying that albeit that the minister haue consolation by the worde of God, yet shall he haue sore, and grieuous enemies, which shall be troublesome vnto him.
q Not onely meaning in his life time, but that this booke after his death shoulde bee as a preaching vnto all nations.

CHAP. XI.

1 The temple is measured. 3 Two witnesses raised vp by the Lorde, are murthered by the beast, 11 But after receyued to glorie. 15 Christ is exalted, 16 And God praised by the 24. Elders.

1 THen was giuen me a reede, like vnto a rodde, and the Angel stoode vp, saying, Rise and a mete the Temple of God, and the altar, and them that worship therein.
2 But b the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy c citie shall they treade vnder foote d two and fourtie moneths.
3 But I will giue power vnto my e two witnesses, and they shall prophecie a f thousand, two hundreth, and threescore daies, clothed in sackcloth.
4 These are two h olive trees, and two candlesticks, standing before the God of the i earth.
5 And if any man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if anie man would hurt them, k thus must he be killed.
6 These haue power to shut l heauen, that it raine not in the dayes of their prophecying, & haue power ouer waters to

a Which declareth that Christ Iesus will builde his Church and not haue it destroyed: for he measureth out his spirituall Temple.
b The Iewish temple was deuided into three partes: the body of the temple which is called the court, wherinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto the high Priest once a yere entred: in respect therfore of these two latter, the first is sayde to bee cast out, because as a thing prophane it is neglected when the Temple is measured, and yet the aduersaries of Christ boast that they are in the temple, and that none are of the temple, but they.
c That is, the Church of God.
d Meaning, a certaine time: for God hath limited the times of Antichrists tyrannie.
e By two witnesses he meaneth all the preachers that should build vp Gods Church, alluding to Zorubbabel and Iehoshua which were chiefiye appointed for this thing,
and also to this saying, In the mouth of two witnesses standeth euerie worde.
f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme, as it were but for a day or two.
g In poore and simple apparel.
h Whereby are signified the excellent graces of them which beare witnes to the Gospel.
i Who hath dominion ouer the whole earth.
k By Gods worde whereby his ministers discomfit the enemies.
l They denounce Gods iudgement agaynst the wicked, that they cannot enter into heauen.

turne

m That is, a strong nomber of this great deuil the Popes ambassadours which are euer crying and croking like frogs and come out of Antichrists mouth, because they should speakenothing but lies, and vse all maner of crafte deceit to maintain their rich Emphrates against the true Christians.
n Albeit they call them selues spirituall & holy fathers.
o For in all kings courts the Pope hath had his ambassadors to hinder the kingdome of Christ.
Chap.3.3. mat.24.44. luke.12.39.
p Of righteousnes, and holines, wherewith we are cladde through Iesus Christ.
q As if he would say, The crastines of destruction when as Kings and Princes shall warre against God, but by the craft of Satan are brought to that place where they shalbe destroyed.
r This is the last iudgement when Christ shal come to destroy wicked and deliuer his Church. s Meaning the whole nomber of them that shal call them selues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ serue Antichrist, and some are neuters which are neither on the one side nor of the other. t Signifiying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternal paines.
Ieremi.5.15.

13 And I sawe three m vncleane spirits like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.
14 For they are the spirits n of deuils, working miracles, to goe vnto the o Kings of the earth, and of the whole worlde, to gather them to the battell of that great day of God Almightie.
15 (* Beholde, I come as a thiefe. Blessed is he that watcheth and keepeth his p garments, least he walke naked, and men see his filthinesse)
16 And they gathered them together into a place called in Hebrewe q Arma-gedon.
17 ¶ And the seuenth Angell powred out his viall into the ayre: and there came a loud voyce out of the Temple of heauen from the throne, saying, r It is done.
18 And there were voyces, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.
19 And the great s citie was deuided into three partes, and the t cities of the nations fell: and great Babylon came in remembrance before God, * to giue vnto her the cuppe of the wine of the fiercenes of his wrath.
20 And euery ile fled away, and the mountaines were not found.
21 And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plagne of the haile: for the plagne thereof was exceeding great.

CHAP. XVII.

3 The description of the great whore. 8 Her sinnes and punishment. 14 The victorie of the Lambe.

a Which was Christ Iesus who will take vengeance on this Romish harlot.
b Antichrist is compared to an harlot, because he seduceth the world with vaine words, doctrines of lyes, and outward appearance.
c Meaning, diuerse nations & countreis,

1 THen there came a one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come: I will shew thee the damnation of the great b whore that sitteth vpon many c waters,
2 With whome haue committed fornication the Kinges of the earth, & the inhabitants of the earth are drunken with the wine of her fornication.
3 So he carried me away into the wilderness in the Spirit, and I saw a woman sitte vpon a scarlet coloured d beast, full of names of e blasphemie, which had seuen heades, & ten hornes.
4 And the f woman was arayed in purple and scarlet, and guilded with gold, and precious stones, and pearles, and had a cuppe of golde in her hand, full of s abominations, and filthinesse of her fornication.
5 And h her forehead was a name written, h A Mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.
6 And I sawe the woman drunken with the blood of Saintes, and with the blood of the Martyrs of Iesus: and when I saw her, I wondred with great marueile.
7 Then the Angel said vnto me, Wherefore marueilest thou? I will shew thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heades, and ten hornes.
8 The i beast that thou hast seene, was, and is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the worlde) when they behold the beast that was, and is not, and yet is.
9 Here is the minde that hath wisdome. The seuen heades are k seuen mountaines, whereon the woman sitteth: they are also l seuen Kinges.
10 Fiue are fallen, and one is, and another is not yet come: & when he commeth, he must continue a short space.
11 And the beast that was, and is not, is euen the m eight, and is one of the seuen, and shall go into destruction.
12 And the ten hornes which thou sawest, are t Kings, which yet haue not receiued a kingdome, but shall receiue power, as Kinges at one houre with the beast.
13 n These haue one minde, & shall giue their power, and authoritie vnto the beast.
14 These shall fight with the Lambe, & the Lambe shall o ouercome them: * for he is Lord of Lords, & King of Kinges: and they that are on his side, called, and chosen, and faithfull.
15 And he saide vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, & nations, and tongues.

d The beast signifieth the ancient Rome: the woman that sitteth theron, the newe Rome which is p Papistrie, whose cruelte and bloodshedding is declared by scarlet.
e Full of Idolatrie, superstition and contempt of the true God.
f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, vers. 18. whose beautie only stadeth in outward pompe and impudecie, & craft like a strumpet.
g Of false doctines and blasphemies.
h Which none can knowe to auoyde but the elect.
i This is the Romane empire which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuill, and thither shall returne.
k Which are about Rome,
l For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus dyed in lesse then fourteene yeeres, and reigned as Kings: Domitian then reigned, and after him Cocceius Nerua which was the seuenth.
m He meaneth Traiane the Emperour who was a Spanyard and adopted by Nerua, but because he persecuted the faithfull, he goeth also to perdition.
n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.
o And breake them to shiuers as a potters pot.
1.Tim.6.15. chap.19.16.

p Diuers nations as the Gothes, Vandales, Hunnes and other nations which were once subiect to Rome, shall rise against it and destroy it.

q That in steade of doing homage to Christ Iesus, they shuld be cast into a reprobate sense to serue Antichrist, and to dedicate them selues and theirs wholy vnto him.

16 And the p ten homes which thou sawest vpō the beast, are they that shall hate the whore, and shall make her desolate and naked, & shall eate her flesh, & burne her with fire.

17 For God hath q put in their hearttes to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer p kings of the earth.

CHAP. XVIII.

3. 9 The louers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God, to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.

Isa.21.9. Iere.51.8. chap.14.8.

1 AND after these things, I saw another Angel come downe from heauen, hauing great power, so that ȳ earth was lightened with his glory.

2 And he cryed out mightily with a loud voyce, saying, *a It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bryde.

3 For c all nations haue drunken of the wine of the wrath of her fornication, & the kings of the earth haue committed fornication with her, & the marchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen saye, d Goe out of her, my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are e come vp vnto heauen, and God hath remembred her iniquities.

6 f Rewarde her, euen as she hath rewarded you, & giue her double according to her workes: and in the cuppe that she hath filled to you, fill her the double.

7 In asmuch as she glorified her selfe, and liued in pleasure, so much giue yee to her torment and sorowe: for she saith in her heart, * I sit being a a Quēne, and am no b widowe, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shall be burnt with fire: for strong is the Lorde GOD which will condemne her.

9 And the Kinges of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the i marchants of the earth shal weepe and waile ouer her: for no man buyeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, & of skarlet, and of all maner of Thyne k wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cinnamon, and odours, and ointments, and frankincense, & wyne, and oyle, and fine flowre, and wheate, and beasts, and sheepe, and horses, and l charets, and seruants, and m soules of men.

14 (And ȳ n apples that thy soule lusted after, are departed from thee, and all things which were fat & excellent, are departed from thee, & thou shalt ȳnde them no more)

15 The marchāts of these things which were waxed rich, shall stande a farre of from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, the greate citye, that was clothed in fine linen and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shypmen, & whosoeuer traualle on the sea, shall stand a farre of,

18 And crie, when they see the smoke of her burning, saying, What city was like vnto this great citie?

19 And they shall cast o dust on their heads, and cry weeping, and wayling, & say, Alas, alas, the great citie, wherein were made rich all that had shippes on the sea by her p costlynes: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath p giuen your iudgement on her.

21 Then a mightie Angell tooke vp a stone like a great millstone, *and cast it into the sea, saying, With such violence shall the great citie Babylon be cast, & shalbe q found no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shal be heard no more in thee, and no crafts man, of what soeuer craft he be, shalbe found any more in thee: and the sound of a millstone shalbe heard no more in thee.

23 And the light of a candle shall shine no more in thee; and the voyce of the bridegroome

a This description of the ouerthrowe of the great whore, is like to that wher by the Prophets vse to declare the destruction of Babylon.

b He describeth Rome to be the sinke of all abomination and diuelishnes, and a kinde of hel.

c The greatest parte of ȳ world hath bene abused and seduced by this spirituall whoredome.

d When God threatneth the wicked, he euer comforteth and counselleth his what thei ought to doe, that is, that they doe not communicate with the sinnes of the wicked.

e The Greeke worde is, that her sinnes so followe one another, and so rise one after another, that they growe to such an heape, that at length they touch the very heauen.

f Blessed is he that can repay to the whore the like, as is written, Psal. 137.8, 9.

Isa.47.8. g The glorious boasting of the strumpet.

h But full of people and mightie.

i Both they that temporally haue had profite by the strumpet and also the spiritual marchants shall for sorowe & want of their gaine, cry out and despaire.

k Which is verie odoriferous and precious.

l Such as the wantons vse at Rome.

m This is the vilest ware that these marchants sel, & best cheap, which soules notwithstanding ȳ sonne of God redeemed w̄ his precious blood, 1.Pet.1.19.

n That is, the things which thou louedst best.

o And so shewe signes of great sorowe.

*Or, noble estate.

p And hath reuenged your cause in punishing her.

q It shall not be like to other cities which may be builded againe, but it shal be destroyed without mercie.

r The Romish prelates & marchants of soules are as kings and princes: so that their couetousnes and pride must be punished: secondly their crafts and deceites: and thirdly their cruelti.

bridegrome and of the bride shall be heard no more in thee: for thy r marchants were the great men of the earth: and with thy inchantements were deceived all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of al that were slaine vpon the earth.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants. 10 The Angel wil not be worshipped. 17 The foules and birdes are called to the slaughter.

a That is, praise ye God, because the Antichrist & all wickednes is taken out of ye worlde.

b So that al the Saints are confirmed & ought nothing to dout of the saluation of the faithful.

c The wicked shalbe burned in continual fire, that neuer shall be extinguished.

d By the foure beasts are ment all creatures.

e Signifying that his iudgements are true and iust, and ye we ought to praise him euermore for the destruction of the Pope.

f God made Christ ye bridegrome of his Church at ye beginning, & at the last day it shalbe fully accomplished when we shall be ioyned with our head.

g That is, the Angel. *Matth.22.2. chap.14.13.*

h Whom God of free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichrist. *Cha.22.8,9.*

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God vseth to reueile his secrets by to the Prophets, that they may declare the to others, also that we must beleeue no other spirit of prophesie, but that which doeth testific of Iesus, and leade vs to him.

1 After these things I heard a great voyce of a great multitude in heauen, saying, a Hallelu-iah, saluation, & glory, and honour, and power be to the Lord our God.

2 For b true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt ye earth with her fornication, and hath auenged the blood of his seruants shed by her hande.

3 And againe they sayde, Hallelu-iah: & her c smoke rose vp for euermore.

4 And the foure & twentie Elders, and the foure d beasts fell downe, and worshipped God that sate on the throne, saying, e Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, & as the voyce of strong thunderings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the f marriage of the Lambe is come, & his wife hath made her selfe readie.

8 And to her was graunted, ye she should be araied with pure fine linē & shining. for the fine linen is the righteousnes of Saints.

9 Then g he said vnto me, Write, * Blessed are they which are h called vnto the Lambes supper. And he saide vnto me, These words of God are true.

10 And I fell before his feete * to worship him: but he saide vnto me, See thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue i testimonie of Iesus. Worship God: for the k testimonie of Iesus, is the Spirit of prophesie.

11 And I sawe heauen open, and behold a white l horse, and he that sate vpon him, was called, m Faithfull and true, and he n iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, & on his head were o many crownes: and he had a name written, that no man p knewe but himselfe.

13 And * he was clothed with a garment dipt in q blood, and his name is called, THE r WORD OF GOD.

14 And the s warriors which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe t sworde, that with it he should smite the heathen: for he * shal rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.

16 And he hath vpon his garment, & vpon his u thigh a name written, * THE KING OF KINGS, AND LORD OF LORDES.

17 And I saw an Angel stād in ye x sunne, who cried with a loude voice, saying to al the foules that did flye by the midst of heauen, Come, & gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, and the flesh of the Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, & the flesh of all free men and bondmen, and of small and great.

19 And I sawe the beast, and the Kings of the earth, and their y warriers gathered together to make battell against him, that sate on the horse and against his souldiers.

20 But the beast was * taken, and with him that false Prophet that wrought miracles before him, wherebyhe deceiued them that receiued the beastes marke, and them that worshipped his image. These both were alive cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which cōmeth out of his mouth, and all the foules were filled full with their flesh.

l Whereby is signified that Iesus Christ our iudge shall be victorious and shal triumph ouer his enemies.

m He meaneth Christ.

n So that ye wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is verie God, eternal, infinite & almightie, as he himself *Isai.63.1,2.*

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying ye Iesus Christ, which is the worde, is made flesh, & is our Lord, our God and the iudge of the quicke & dead.

s This declareth that his Angels shall come with him to iudge ye world.

t Which driueth the wicked into eternal fire. *Psalm.2.9. chap 2.27.*

u Which declareth his humanitie, wherein he is Lord of all, & shal iudge the worlde. *1.Tim.6.15. chap 17.14.*

x This signifieth that the day of iudgement shal be cleare & euident, so that none shal be hid: for the trumpet shall blow aloude and al shal vnderstand it.

y For the Pope and the worldly princes shall fight against Christ, euen vntil this last day.

z The euerthrowe of the beast and his, which shalbe chiefely accomplished at the seconde comming of Christ.

CHAP. XX.

1 Satan being bound for a certeine time, 7 And after let loose, vexeth the Church grieuously. 10. 14 And after the world is iudged, he and his are cast into the lake of fire.

1 And

a This Angell representeth the order of the Apostles, whose vocation & office was from heauen: or may signifie Christ, which should treade downe the serpents head.
b Hereby hee meaneth the Gospel whereby hell is shut vp to the faithful, and Satan is chained that he cannot hurt thé, yea and the ministers hereby open it to the infidels, but through their impietie and stubburnes.
c That is, from Christs natiuitie vnto the time of Pope Sylueſter ſ̃ seconde: so long ſ̃ pure doctrine should after a sorte remaine.
d After this terme Satan had greater power then hee had before.
e The glorie & authoritie of them that suffer for Christs sake.
f That is, whiles they haue remained in this life.
g Hee meaneth them, which are spiritually dead: for in whom Satan liueth, hee is dead to God.
h Which is to receiue Iesus Christ in true faith, and to rise from sinne in newnes of life.
i The death of the soule, which is eternal damnation.
k Shal be true partakers of Christ & of his dignitie.
l That is, for euer. *Ezek. 39.2.*
m After that the chaine is broken & the true preaching of Gods word is corrupt.
n By thé are ment diuers & sträge enemies of ſ̃ Church of God, as ſ̃ Turke, ſ̃ Sarazins & others, read Eze. 38.2. by whom ſ̃ Church of God should be grieuously tormented.
o Which was Christ, prepared to iudgemet with glorie & maiestie.
p Euerie mans cõscience is as a book wherein his deedes are writtẽ, which shal appeare whé God openeth ſ̃ book. *Phi.4.3. cha.3.5. & 21.27.*

1 AND I saw an * Angel come down from heauen, hauing the [b] keye of the bottomles pitte, and a great chaine in his hand.
2 And he tooke the dragon that olde serpent, which is the deuill & Satan, and he bounde him [c] a thousand peres,
3 And cast him into the bottomles pit, & he shut him vp, & sealed the doore vpon him, that he should deceiue the people no more, till the [d] thousand peres were fulfilled: for after that he must be loosed for a litle season.
4 And I saw [e] seats: and they sate vpon them, and iudgement was giuen vnto them, & I saw the soules of them that were beheaded for the witnes of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheades, or on their hãds: and they liued, and reigned with Christ a [f] thousand pere.
5 But the rest of the [g] dead men shall not liue againe, vntil the thousande peres be finished: this is the [h] first resurrection.
6 Blessed & holy is he, that hath part in the first resurrection: for on such p̃ [i] second death hath no power: but they [k] shal be the Priests of God & of Christ, and shal reigne with him a [l] thousand pere.
7 * And when the thousand peres are [m] expired, Satan shall be loosed out of his prison,
8 And shall go out to deceiue the people, which are in the foure quarters of the earth: euen [n] Gog and Magog, to gather them together to battel, whose nober is as the sand of the sea.
9 And they went vp into the plaine of ſ̃ earth, which cõpassed the tents of the Saints about, & the beloued cite: but fire came down from God out of heauen, and deuoured them.
10 And the deuil that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shalbe tormented euen day and night for euermore.
11 And I saw a great white throne, and [o] one that sate on it, frõ whose face fled away both the earth and heauen, and their place was no more found.
12 And I saw the dead, both great and small stand before God: & the [p] bookes were opened, and * another booke was opened, which is the booke of life, and the dead were iudged of those things, which were writen in the bookes, according to their workes.
13 And the sea gaue vp her dead, which were in her, and [q] death and hel deliuered vp the dead, which were in them: & they were iudged euerie man according to their workes.
14 And [r] death and hel were cast into the lake of fire: this is the second death.
15 And whosoeuer was not founde written in the booke of life, was cast into the lake of fire.

q Vnderstanding all kindes of death, where by men haue bene slaine.
r Hel & death, which are the last enemies, shall be destroyed.

CHAP. XXI.

3.24. The blessed estate of the godly, 8.27 And the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

1 AND I saw * a new heauen, & a new earth: [a] for * the first heauen, and the first earth were [b] passed away, and there was no more sea.
2 And I John saw the [c] holy citie new Ierusalem come [d] down from God out of heauen, prepared as a bride trimmed for her husband.
3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shalbe his people, and God him selfe shalbe their God with them.
4 * And God shal wipe [e] away all teares from their eyes: and there shalbe no more death, neither sorowe, neither crying, neither shall there be any more payne: for the first things are passed.
5 And he that sate vpon the throne, sayd, * Behold, I make all things newe: and he said vnto me, Write: for these words are faithfull and true.
6 And he said vnto me, * It is done, I am α and ω, the beginning and the ende. I will giue to him that is a thirst, of the [f] well of the water of life freely.
7 He that ouercommeth, shal inherite all things, and I will be his God, and he shall be my sonne.
8 But the [g] fearefull and vnbeleeuing, & the [h] abominable and murtherers, and whoremongers, & sorcerers, and idolaters, & all liers shal haue their part in ſ̃ lake, which burneth with fire & brimstone, which is the second death.
9 And there came vnto me one of the seuen Angels, which had the seuẽ viales full of the seuen last plagues, and talked with me, saying, Come: I will shewe thee the [i] bride, the Lambes wife.
10 And he caried me away in the spirit to a great & an hie mountaine, and he shewed me the great [k] citie, holy Ierusalem, [l] descending out of heauen from God,

a All things shal be renued and restored into a most excellente & perfect estate, and therfore the day of the resurrection is called, the day of restauration of all things, Acts. 5.21.
2.Pet.3.13.
b For all things shalbe purged frõ their corruption, & the faithful shal enter into heauen with their head Christ.
c The holy cõpany of ſ̃ elect.
d Meaning, that God by his diuine maiestie wil glorifie and renue his, & take them vnto him.
Isa.25.8.
chap.7.17.
e All occasions of sorowes shall be taken away: so that they shal haue perpetuall ioy.
Isai.49.19.
2.cor.5.17.
Chap.1.8.and 22.13.
f That am the eternall life, will giue vnto mine to drinke of the liuely waters of man more then God.
g They which feare
h They which mocke and iest at religion.
i Meaning the church, which is married to Christ by fayth.
k By this description is declared the incomprehensible excellency, which the heauenly company do enioy.
l It is saide to come downe from heauen, because all the benefites that the Church hath, they acknowledge it to come of God through Christ.

11 Hauing the glorie of God: and her shining was like vnto a stone most pretious, as a[m] Iasper stone cleare as crystall,
12 And had a great [n] wall and hie, and had twelue [o] gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.
13 On the East parte there were three gates, & on the Northside three gates, on the Southside three gates, and on the West side three gates.
14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue [p] Apostles.
15 And he that talked with me, had a golden reede to measure the citie withal, & the gates therof, & the wal thereof.
16 And the city lay foure square, and the length is as large as the breadth of it, and he measured the city with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.
17 And he measured the wall thereof, an hundreth, fourtie and foure cubits, by the measure of man, that is, of the Angell.
18 And the building of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.
19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was Iasper: the second of Saphire: the thirde of a Chalcedonie: the fourth of an Emerande:
20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eyght of a Beryll: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacinth: the twelueth an Amethyst.
21 And the twelue gates were twelue pearles, & euerie gate is of one pearle, and the streete of the citie is pure golde, as shining glasse.
22 And I sawe no Temple therein: for the Lord God almightie & the [q] Lambe are the Temple of it.
23 * And the citye hath no neede of the sunne, neither of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.
24 * And the people which are saued, shall walke in the light of it: and the [r] kings of the earth shall bring their glorie and honour vnto it,
25 * And the gates of it shall not be shut by day: for there shalbe no night there.
26 And the glorie, and honour of the Gentiles shall be brought vnto it.
27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes * Booke of life.

m Euer greene and flourishing.
n Signifying that she faythful that be surely kept in heauen.
o That is, place inough to enter: for els we knowe there is but one way & one gate, euē Iesus Christ.
p For the Apostles were means whereby Iesus Christ the true foundation was reueiled to the worlde.
q This declareth that Christ is God inseparable with his Father. *Isa.60.19.*
Isa.60.3,5.
r Here we see as in infinite other places that kings and princes (contrarie to that wicked opinion of the Anabaptists) are partakers of the heauenly glorie, if they rule in the feare of the Lorde. *Isa. 60.11. Philippians.4.3. chap.3,5, and 20.12.*

1 The riuer of the water of life. 2 The fruitfulnes and light of the citie of God. 6 The Lorde giueth euer his seruants warning of things to come. 9 The Angell will not be worshipped. 18 To the word of God may nothing be added nor diminished therefrom.

1 AND he shewed me a pure [a] riuer of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.
2 In the [b] middes of the streete of it, & on either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruit euery [c] moneth: and the leaues of the tree serued to heale the [d] nations with.
3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruaunts shall serue him,
4 And they shall see his face, and his Name shall be in their foreheades.
5 * And there shall be no [e] night there, and they neede no candle, neither light of the Sunne: for the Loide God giueth them light, and they shall reigne for euermore.
6 And he saide vnto me, These wordes are faithfull and true: and the Loide GOD of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.
7 Beholde, I come shortly. Blessed is he that keepeth the wordes of the prophesie of this booke.
8 And I am Iohn, which sawe and heard these things: and when I had heard & seene, * I [f] fell downe to worshippe before the feete of the Angell, which shewed me these thinges.
9 But he saide vnto me, See thou do it not: for I am thy fellowe seruant, and of thy brethē the Prophets, & of them which keepe the wordes of this booke: worshippe God.
10 And he said vnto me, [g] Seale not the wordes of the prophecie of this booke: for the time is at hand.
11 He that is vniust, let him be vniust still: & he which is filthie, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
12 And beholde, I come shortly, and my reward is with me, * to giue euery man according as his worke shalbe.
13 I am * α and ω, the beginning and the end, the first and the last.
14 Blessed are they, that doe his commandements, that their right may be in the [h] tree of life, and may enter in through the gates into the citie.
15 For without shalbe dogges and enchanters, & whoremongers, & murtherers, & idolaters, & whosoeuer loueth

a He alludeth to the visible paradise to set forth more sensibly the spiritual: and this agreeth with that which is written, Ezek. 47.1.
b Meaning, that Christ who is the life of his church is common to all his, & not peculiar for any one sort of people.
c For there are al things pleasant and ful of al contentation continually.
d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ. *Isa.60.15,20.*
e The light shal be vnchangeable, and shine for euer. *Chap.19.10.*
f Nowe this is the second time that he suffered him self to be caried away with the excellencie of the persone: which is to admonishe vs of our infirmitie & readines to fal, except God strengthen vs miraculously with his Spirit.
g This is not the as the other prophesies which were commanded to be hid till the time appointed, as in Daniel 12.4, because that these things should be quickly accomplished, and did now beginne. *Rom.2.6.*

Isa.41.4. and 44.6. chap.1.8. and 21.6.
h They shall lyue eternally with the Sonne of God.

i That maintein false doctrine & delite therein.

or maketh i lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the root and the k generation of Dauid, and the bright morning l starre.

k That is, a true and natural man and yet God equal with my Father.

l For Christ is the light that giueth light to euery one that cõmeth into this worlde.

17 And the Spirit & the bride say, Come. And let him that heareth, say, m Come: and let him that is a n thirst, come: and * let whosoeuer o wil, take of the water of life freely.

m Let them be afraid of Gods horrible iudgements, and assoone as they heare the Lambe call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort. *Isai.55.1.*

o That is, when God beginneth to reforme our will by his spirit.

18 For I protest vnto euery man that heareth p wordes of p prophesie of this book,* If any man shal adde vnto these thinges, God shall adde vnto him the plagues, that are written in this booke.

Deut.4.2. & 12.32. prou.30.6.

19 And if any man shall diminish of the wordes of the booke of this prophesie, God shal take away his part out of the Booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these thinges, saith, q Surely, I come quickely. Amen. Euen so q come, Lorde Iesus.

21 The grace of our Lorde Iesus Christ be with you all, Amen.

p Seeing ye Lord is at hand, we ought to be constant and reioice, but we must beware we esteeme not ye length nor shortnesse of the Lordes comming by our owne imagination, 2.Pet.3.9.

q This declareth the earnest desire that the faithful haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

THE ENDE.

Imprinted at London by Christopher Barker, *Printer to the Queenes most* excellent Maiestie, dwelling in Pater noster Rowe, at the signe of the Tygres head.

Anno 1579.

my Father Joseph Spritt
this Life this fourteenth
day of July in the yeare 1726
Benjamin Crunnell was
Borne the twentieth
of Octo
in the yeare 1726

John Sammis was married
2 Day of aprel 1697

my Daughter rebekah was born
the 15 day of may 1698
my son John was born the 5
day of agust 1701
my Daughter abigall was born the
2 day of October 1703
my Daughter mary was born 1707
the eighteen day of aprel
my Daughter Hesteth was born
the eight day of february 1711
my son Jonathon was born
the eighteen day of aprel 1713
Esthers my son Solumns was
Boorn the 13 day of September
Jonathon 1715

¶A briefe Table of the interpretation of the proper names which are chiefly found in the olde Testament, wherein the first number signifieth the Chapter, the second the Verse.

WHereas the wickednesse of time, and the blindnesse of the former age hath bene such, that all thinges altogether haue bene abused and corrupted, so that the verie right names of diuers of the holy men named in the Scriptures haue bene forgotten, and nowe seeme strange vnto vs, and the names of infants that should euer haue some godly aduertisements in them, and should be memorials and markes of the children of God receiued into his houshold, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue now set foorth this Table of the names that be most vsed in the olde Testament with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shal know the true names of the godly Fathers, and what they signifie, that their children nowe named after them, may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to praise him for his workes wrought in them, and their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shal better be vnderstand. We haue medled rarely with the Grecke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrewe names set in the margent of this Table, which haue bene corrupted by the Grecians. Nowe for the other Hebrewe names that are not here interpreted, let not the diligent Reader be carefull: for he shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A.

Abda — AAron or Aharon, a teacher. Exod. 4, 14.
¶Abda, a seruant. 1. King. chap. 4. vers. 6.
Abdiel — Abdeel, a seruant of God. Iere. 36, 26.
Abdai — Abdi, my seruant. 2. Chro. 29, 12.
Abdi and Abdias — Abdiah, a seruant of the Lord. 1. King. 18, 3.
¶ Obadiah, one of the twelue Prophets.
Abdiel, the same. 1. Chro. 5, 15.
Abdenago — Abed-nego, seruant of shining. Dan. 1, 7.
Abel, mourning, the name of a citie. Iudg. 11, 33. 1. Sam. 6, 18. but Habel, the name of a man, doth signifie vanitie. Gen. 4, 2.
Abagatha, Abagtha — Abgatha, father of the wineprisse. Hester. 1, 10.
Abiah, the will of the Lord. 2. Chro. 29, 1.
Abiam — Abiam, father of the sea. 1. King. 14, 31.
Abiasph, Ebiasaph — Abiasaph, a gathering father. 1. Chro. 6, 23. Exod. 6, 24.
Abiathar, father of the remnant, or excellent father. 1. Sam. 22, 21.
Abida, father of knowledge. Gen. 25, 4.
Abidan, father of iudgement. Num. 1, 11.
Abiel, my father is God. 1. Sam. 9, 1.
Abiezer, the fathers helpe. Ios. 17, 2.
Abigal — Abigail, the fathers ioy. 1. King. 25, 3.
Abihail, the father of strength. Num. 3, 35.
Abiu — Abihu, he is a father. Exod. 6, 23.
Abiud — Abihud, the father of praise. 1. Chro. 8, 3.
Abilene, lamentable. Luke. 3, 1.
Abimael, a father from God. Gen. 10, 28.
Abimelech, the kings father, or a father of counsell, or the chiefe king. Gen. 20, 3.
Aminadab — Abinadab, a father of a bowe, or of a free minde, or prince. 1. Sam. 16, 8.
Abinoom — Abinoam, father of beauty. Iud. 4, 6.
Abirom — Abiram, an high father. 1. King. 16, 34.
Abishag, the fathers ignorance. 1. King. 1, 3.
Abishai, the fathers reward. 1. Sam. 26, 6.
Abishalom, the father of peace, or the peace of the father. 2. Sam. 15, 2. — Absalon, Absalom
Abishua, the father of saluation. 1. Chro. 6, 4 — Abisue
Abissur, the father of a song, or of a wall, or of righteousnes. 1. Chro. 2, 29.
Abital, the father of the dew. 2. Sam. 3, 4.
Abitob, the father of goodnes. 1. Chro. 8, 11 — Ahitub
Abner, the fathers candle. 1. Sam. 14, 50. — Abitub
Abram, an high father. Gen. 11, 31.
Abraham, a father of a great multitude, as the name was changed. Gen. 17, 5.
Abshalom, a father of peace, or the fathers peace, or reward. 2. Sam. 3, 3. — Abesalom, Abessalom
¶Achan, troubling. Ios. 7, 1. who is called Achar. 1. Chro. 2, 7. — Absolom
¶Adadezer, read Adarezer, beautiful helpe. 2. Sam. 8, 3. and 1. Chro. 18, 3. — Hadadezer
Adaiah, the witnes of the Lorde. 1. Chro. 6, 41. — Adaias
Adaliah, pouertie. Ester. 9, 8. — Adalia
Adam, man, earthly, reade Gen. 5, 2.
Adiel, the witnes of God. 1. Chro. 4, 36.
Adoniah, the Lord is the ruler. 2. Sam. 3, 4. — Adonias
Adonibezek, the Lordes thunder. Iud. 1, 5. — Adoniiah
Adonikam, the Lord is risen. Ezra. 2, 13. and 8, 13.
Adoniram, the high Lord. 1. King. 4, 6.
Adonizedek, the Lordes iustice. Ios. 10. 1.
¶Agabus, a grasshopper. Act. 11, 28.
¶Agar, a stranger. Gen. 16, 1. Galati. 4, 24. — Hagar
¶Ahaz, taking, or possessing. 2. King. 16, 1. — Achas
Ahasueros, a prince or head. Dan. 9, 1. — Ahashueroth
Ahban, a brother of vnderstanding. 1. Chro. 2, 29.
Ahiah, brother of the Lord. 1. Chro. 2, 25.
Ahimaaz, brother of counsel. 1. Sam. 14, 50
Ahiman, brother of the right hand. Num. 13, 23.

Ahimelech, a kings brother. 1. Sam. 21, 1.
Ahimoth, a brother of death. 1. Chro. 6, 25.
Ahinoam, the brothers beautie. 1. Sam. 14, 50.
Achior Ahior, the brothers light. Judeth. 5, 5.
Ahalab Ahilab, an heartie brother. Iud. 1, 31.
Ahlab Ahrah, a sweet fauouring medow. 1. Chro. 8, 1.
Ahara
Achiam Ahikam, a brother arising, or aduenturing. 2. King. 22, 12.
Ahiezer, the brothers helpe. Numb. 1, 12.
Aholah, a mansion or dwelling in her selfe.
Aholibah, my mansion in her. Ezech. 23, 4.
Aod Ahud, praysing or confessing Iud. 3, 15.
Aluan ¶ Alian, high. 1. Chro. 1, 40.
¶ Amalek, a licking people. Gen. 36, 12.
Amariah, the Lord said, or the lambe of the Lord. Zeph. 1, 1.
Amasa, sparing the people. 2. Sam. 17, 25.
Amashai, the gift of the people. 1. Chro. 6, 35.
Amashsi, the treading of p̃ people. Ne. 11, 12
Amasiah, the burthen of the Lord. 2. Chro. 17, 16.
Amithi, true or fearing. 2. king. 14, 25.
Ammiel, a people of God, or God with me. 1. Chro. 3, 5.
Ammishadai, the people of the Almightie. Nom. 1, 21.
Amnon Ammon, a people. Gen. 19, 38.
Aminon Amon, faithful. 2. king. 21, 18.
Amos, a burden, one of p̃ twelue Prophets
Amoz, strong, the father of Ishai. Isa. 1, 1.
Amzi, strong. 1. Chro. 6, 46.
Anna ¶ Anah, afflicting, answering, or singing. Gen. 36, 2. and Hanna, gratious or merciful. 1. Sam. 1, 2.
Ananiah, the cloude of the Lord. Act. 5, 1.
Andreas, manly. Mat. 4, 18.
Anub, a grape. 1. Chro. 4, 8.
Antipas, for all, or against all. Reuel. 2, 13.
Aphdeno ¶ Apadno, the wrath of his iudgement, or p̃ tabernacles of his palace. Dan. 11, 46.
Apollos Apollo, a destroyer. Act. 18, 24. the name also of an idoll.
Ram Apphia, bringing forth, or increasing. Phi. 2
Aram, oren ¶ Aram, height, or their curse. Gen. 10, 23.
Arbel, Bel, or God hath auenged. Hos. 10, 14.
Archelaus, a prince of the people. Mat. 2, 22
Areli, the altar of God. Gen. 46, 16.
Aretas, vertuous. 2. Macc. 5, 8.
Artahshafte, ferment to spoyle. Ezra. 7, 21.
¶ Asa, a physicion. 1. king. 15, 8.
Asael, God hath wrought. 2. Sam. 2, 18.
Asaph, gathering. 1. Chro. 6, 39.
Ashriel Asharelah, the blessednes of God. 1. Chro. 25, 2.
Ashbel, an olde fire. Gen. 46, 21.
Asher, blessednesse. Gen. 30, 13.
Ashiel, the worke of God. 1. Chro. 4, 35.
Ashur, blessed or trauailing. Gen. 10, 22.
Asmodeus, a destroyer. Tob. 3, 8.
Astyages, gouernour of the citie. Dan. 13, 65.
Atarias ¶ Atarah, a crowne. 1. Chro. 2, 26.
Athaiah, the time of the Lord. Nehe. 11, 4.
Athaliah, time for the Lord. 2. king. 8, 26.
Vzza ¶ Aza, strength. Ezra. 2, 49.
Azanias Azaniah, hearkening the Lord. Nehe. 10, 9.
Azareel, the helpe of God. 1. Chro. 12, 6.
Asarias Azariah, helpe of the Lord. 2. king. 14, 21.
Azariam, helpe rising vp. Nehe. 11, 15.

Azmaueth, strength of death. 2. Sam. 23, 31 Azu
Azubah, forsaken. 1. king. 22, 42.
Azur, holpen, or helper. Jere. 28, 1.

B.

Baal, Bealim, lord, lords: the name of the idol of p̃ Sidonians, or a general name to all idoles, because they were as the lordes and owners of all that worshipped them. 1. Sam. 7, 4. Iud. 2, 13. and. 3, 7. Beel
Baaliada, a master of knowledge. 1. Chro. 14, 7. Beeliada
Baal-meon, the lord or master of the mansion or the house, as also Baal-ibul, signifiethy the same. Luke. 11, 15. Nõ. 32, 38. Beelmeon Beelmon
Baal-zebub, the master of flies. 2. kings. 1, 2
Baanah, in affliction. 2. Sam. 4, 2.
Babel, confusion. Gen. 10, 10. and 11, 9. Babylon
Bacchides, one that holdeth of Bacchus, or a drunkard. 1. Macc. 7, 8.
Bacchenor, and Bacenor, the same. 2. Macc. 12, 35.
Badaiah, the Lord alone. Ezr. 10, 35. Badaias
Baladan, ancient in iudgement. 2. king. 20, 12. Bediah
Baldad, olde loue or without loue. Job. 8, 1. Bildad
Barachel, blessing God. Job. 32, 2.
Barachiah, blessing the Lord. Zech. 1, 1. Berechiah
Bar-ionah, sonne of a done. Mat. 16, 17.
Barnabas, the sonne of consolatiõ. Act. 4, 36.
Barabbas, sonne of confusion. Mat. 27, 16.
Baruch, blessed. Jere. 32, 12.
Bathseba, the seuenth daughter, or p̃ daughter of an othe. 2. Sam. 11, 3. Bethsabe
Bathshua, the daughter of saluatiõ. 1. Chro. 3, 5.
¶ Belshatsar, without treasure, or searcher of treasure. Dan. 5, 1. Baltasar Beltesshatzar
Benaiah, the Lords building. 1. Chro. 4, 36. Beleshatzar
Beniamin, sonne of the right hãd, who was first called Benoni, the sonne of sorowe. Gen. 35, 18. Belshazzar
Beraiah, the Lordes creature. 1. Chro. 8, 21.
Berak, lightening. Iud. 4, 6. Barak
Bered, haile. 1. Chro. 7, 20.
Bethiah, the Lords daughter. 1. Chro. 4, 18. Phathouiah
Bezaleel, in the shadow of God. Exod. 31, 2 Bezeleel
¶ Bileam, the ancient of the people. Nõ. 22, 5 Balaam
Bilhah, olde, or fading Gen. 29, 29.
¶ Boas, in power, or strength. Ruth. 2, 2. Boos, Boaz

C.

Caaiphas, a sercher. Mat. 26, 57.
Calcol, nourishing. 1. king. 4, 31. Chalcol.
Caleb, as a heart. Nom. 13, 7.
Canaan, a marchant. Gen. 9, 18.
Carmi, my vine. Gen. 46, 9.
Caseluhim, as pardoned. Gen. 10, 14. Chaselon
¶ Cephas, a stone. John. 1, 42. Casloniim
Cepirah, a lionesse. Ezra. 2, 25. Casluhim
¶ Cherub, as a childe. Ezr. 2, 59. Chephirah
Chileab, the restraint of p̃ father. 2. Sã. 3, 3.
Chilion, perfite, or all like a done. Ruth. 1, 2.
¶ Cislon, hope, or confidence. Nom. 34, 21. Chislon
¶ Clemens, meeke. Philip. 4, 3.
Cleopatra, the glorie of the countrey. 1. Macc. 10, 57.
¶ Col-hozeth, seeing all. Nehem. 3, 15. Col-hazel
Coneniah, the stabilitie of p̃ Lord. 2. Chro. 31, 13. Conaniah
Cosbi, a liar. Nom. 25, 18. Cozbi

¶ Cusan

Cushi ¶Cushi, Cush, blacke or an Ethiopian. 2.Sam.18, 21.

D.

Dilaias DAlaiah, the poore of the Lord.1.Chro. 3, 24.
Delaias Dailiah, a bucket or cõsumer.Iud.16.4.
Delaiah
Delilah Damaris, a little wife Act. 17,34.
Dan, a iudgement. Gen. 14,14.
Daniel, iudgement of God. Dan.1,6.
Dathan, statute or lawe. Num.16,1.
Dauid, beloued. 1.Sam. 17,12.
¶Deborah, a word or a bee. Gen. 35,8.
Delphon Delphon, a dropping downe. Ester.9,7.
Demas, fauouring the people. Col.4,14.
Demophon, slaying the people. 2.Mac.12,2
Deu-el, knowe God. Num.1,14.
Duel
Debelaim ¶Diblam, a cluster of figges. Hos.1, 3.
Diblaim
Didymus, a twinne. John.11, 16.
Dina Dinah, iudgement. Gene.30,21.
Diotrephes, nourished of Iupiter. 3.John.9
Dishon Dishan, a threshing. Gene.36,21.
Dodauah ¶Dodanah, loue. 2.Chro. 20,37.
Rodanim Rodanim, beloued. Gene.10,4.
Doeg, carefull. 1.Sam.21,7.
Dorcas, a do. Act. 9,39.
Darda Dorda, generation of knowledge. 1. King. 4,31.
Dositheus, giuen to God. 2.Mac.12,19.

E.

EBer, passing or passage. Gen. 10,24.
¶Eden, pleasure. 2.King 19, 12.
Eder, a flocke. 1.Chro.23,23.
Edom, reddie, or earthy. Gen.25,30.
Elhanan ¶Elchanan, ye mercie of God. 2.Sam.23,24
Eldaah, the loue of God. Gene.25.4.
Eldad, the loue of God. Num.11, 26.
Eleadah, witnesse of God. 1.Chro.7,21.
Eleasah, the worke of God. 1.Chro.2.39.
Eleazarus Eleazar, the helpe of God. Exod.6,23.
Eliazar Eliab, my God the father. Num.26,8.
Eli Eliah, God the Lord. 1 Chro.8,27.
Eliakim, God ariseth. Isa.22,20.
Elias Eliam, the people of God. 2.Sam.23,34.
Eliasaph, the Lord encreaseth. Num.1,14.
Eliashib, the Lord returneth. 1. Chro.3, 24.
Eliathas Eliatha, thou art my God. 1.Chro.25,4.
Eliathah Eliehoenai, to the Lord mine eyes. 1.Chro. 26,3.
Elidad, the beloued of God. Num.34,21.
Eliho, he is my God. 1.Chro.12,20.
Elmelech Elimelech, my God the king, or the counsell of God. Ruth.1,2.
Elionai Elioenai, to him mine eyes. 1.Chro.3,23.
Eliphal, a miracle of God. 1.Chro.11,35.
Elipelet Eliphalet, the God of deliuerance. 2. Sam. 5, 16.
Elishua Elisha, my God saueth. 1. king.19,16.
Elisseus Elishah, the lambe of God. Gen.10,4.
Elisseus Elishaphat, my God iudgeth. 2.Chro.23,1.
Elissa Elisheba, the othe of God, or the fulnesse of God. Exod.6,23.
Elisabeth Elizur, the strength of God. Num.1,5.
Elkanah, the zeale of God. Exod.6, 24.
Almodad Elmoded, God measureth. Gen.10,26.
Elnathan, Gods gift. Jeremi.26,22.
Elpaal Elphaal, Gods worke. 1. Chro.8,11.
Eluzai, God my strength. 1.Chro.12,5.
Elymas, a corrupter or sorcerer. Act.13,8.
¶Enos, man, or miserable. Gen 4.26. Enoch
¶Epaphroditus, pleasant. Philip.2,25.
Epenetus, laudable. Rom.16,5.
Ephah, weare. Gen.25,4.
Epher, dust. Gen.25,4 Gephar
Ephraim, fruitfull. or encreasing. Gen.41,52 Ephron
¶Erastus, amiable. Act.19, 22.
¶Esau, working. Gen. 25,25.
Eshcol, a cluster. Gen.14,24.
Eshek, violence. 1.Chro.8,39.
Ester, hidde. Esther. 2,7. Esther
¶Ethan, strength. 1.king.4,31. Hester
¶Eubulus, wise or of good counsell. 2.Tim. 4,21.
Eupolemus, a good warriour. 1. Mac.8,17.
Eutychus, fortunate. Act.20,9.
¶Ezbon, hasting to vnderstanding. 1.Chro. 7,7. Assebon
Ezekiel strength of the Lord. Ezek.1,3.
Ezeliah, neere the Lord. 2.Chro.34,8. Azaliah
Ezer, an helpe. 1.Chro.4,4.
Ezra, an helper, Ezr.7,1.
Ezriel, the helpe of God. Jere.36,26. Azriel
Ezrikam, an helpe arising. 1.Chro.3,23.

G.

GAal, an abomination. Iud.9,35.
¶Gabriel, a man of God, or the strength of God, the name of an Angel. Dan. 8, 16.
Gad, a band, or garrison. Gene. 30,11.
Galal, a rolle. 1.Chro.9,15.
Gamaliel, Gods reward. Act.5,34.
Gamaria, a consuming of the Lorde. Jere. 29,3. Gamariah
Gazabar, a treasurer. Ezra.1,8. Gemariah
¶Gedaliah, the greatnes of the Lord. Jere. 38,1. Godoliah
Gedeon, a breaker or destroyer. Iud.6,13. Gideon
Gehazi, valley of vision. 2.king.4,12. Giezi
Gera, a pilgrime, or stranger. Gen.46,21.
¶Ginath, a garden. 1.king.16,21.
¶Gog, a roofe of an house. Ezek.38,2.
Goliath, a captiuitie. 1.Sam.7.4.
Gomer, a consumer. Gen.10,3.
Gorgias, terrible. 1. Macc.3,38.

H.

HAbakkuk, a wrestler. Hab.1,1. Abakuk
Habazaniah, the hiding of the Lordes shield. Jere.35,3. Habazziniah
Habiah, the hiding of the Lord. Neh.7,63. Habaiah
Hacaliah, waiting of the Lord. Neh.10,1. Achaliah
Hadad, ioy. Gen.25,15, 1.Chro.1,30. Hecheliah
Hagab, a grasshopper, Ezra.2,46. Hadar
Haggiah, the Lords feast. 1.Chro.6, 30. Hagaba
Ham, Hamathi, indignation, or heat. Gene. 10,18. Aggia
Hamdan, heat of iudgement. Gen.36,26. Amatha
Hamul, merciful. Gene.46,12. Abatha
Hanameel, the mercie of God. Jere.32, 7. Anameel
Hananeel, the grace of God. Nehem.3,1. Haniel
Hannani gracious, or merciful. 1. king.16,7 Ananias
Hannaniah, grace of the Lord. Jere.37,13.
Harim, dedicate to God. 1.Chro.24.8.
Hasadiah, ye mercy of the Lord. 1.Chro.3,20 Asadiah
Hattil, an howling for sinne. Ezra.2,57. Hazadiah
Hauah, liuing, or giuing life. Gene.3,20. Eua

Azael Hazael, seeing God. 1. King. 19, 17.
Ozea Hazarah, seeing the Lord. Nehem. 11, 5.
Chobor ¶Heber, a companion. Gen. 46, 17.
Helchi Helkiah, the portion of the Lorde. 2. King. 18, 18.
Hanoch Henoch, taught or dedicate. Gen. 5, 18.
Enoch Hepher, a digger or deluer. 1. Chro. 4, 6.
Haphsiba. Hephzi-bah, my delight in her. 2. King. 21, 1.
Epsiba. Heth, feare or breaking. Gen. 23, 3.
Ezron. Hezri, or Hezro, Hezron, Asari, Esri, Gen. 46, 12.
¶Hiel, the Lord liueth. 1. King. 16, 34.
Huram. Hiram, the height of life. 2. Sam. 5, 11.
Ezechias. Hizkiah, strength of the Lord. 2. King. 18, 1.
Obab. ¶Hobab, beloued. Num. 10, 29.
Hori, a prince. Gene. 36, 22.
Hoshaaiah Hoshaiah, saluation of the Lord. Jere. 42, 1.
Hosea Hoshea, saluation. Hos. 1, 1.
Hosah Hosa, trusting. 1. Chro. 26, 10.
Huziel Hotham, a seale or signet. 1. Chro. 7, 32.
Haziel Hoziel, seeing God. 1. Chro. 23, 9.
Ousa ¶Hul, sorow or instruction. Gen. 10, 23.
Hur, libertie or prince. 1. Chro. 4, 1.
Hushah, hasting. 1. Chro. 4, 4.

I.

Iakob Iaakob, a supplanter. Gene. 25, 26.
Ioakan Iaakan, destroying. 1. Chro. 5, 13.
Essiel Iaasiel, the worke of God. 1. Chro. 11, 47.
Iazaniah, the hearkening of the Lorde. Jerem. 3, 3.
Iobel Iabal, bringing or budding. Gene. 4, 20.
Iabesh, drought. 2. King. 15, 10.
Iabez, sorowe. 1. Chro. 4, 9.
Iabin, vnderstanding. Iosh. 11, 1.
Iachin, stabilitie. Gene. 46, 10.
Iedaiah Iadiah, knowing the Lord. Ezra. 2, 36.
Iahel Iael, a do, or ascending. Iud. 4, 17.
Ialoleel Iahaleel, praysing God. 1. Chro. 4, 16.
Iahzeel Iahaziel, God hasteth. Gen. 46, 24.
Asiel Iahaziel, seeing God. Ezra. 8, 5.
Achoel, Iahiel Iahehel, hope in God or beginning in God Gen. 46, 14.
Iahleel Iair, lightened. Deut. 3, 14.
Iaeirus Iakim, stabilishing. 1. Chro. 8, 19.
Iambres Iambri, rebellious. 1. Macc. 9, 37.
Ambri Iamin, right hand. Gene. 46, 10.
Iamrah Iamuel, God is his day. Gene. 46, 10.
Iemuel Ianohah, resting. Iosh. 16, 6.
Ianum, sleeping. Iosh. 15, 53.
Iapheth, persuading & enticing. Gen. 5, 32.
Iaphie Iaphia, lightning. 2. Sam. 5, 15
Irpeel Iarephel, helth of God. Ios. 18, 27.
Iarib, fighting or aduenging. 1. Chro. 4, 24.
Iashen, ancient. 2. Sam. 23, 32.
Iaasar Iasher, righteous. Ios. 10. 13.
Iasub Iashub, a returning. 1. Chro. 7, 1.
Iathanael Iathniel, a gift of God. 1. Chro. 26, 2.
Iether Iattir, a remnant or excellent. Iosh. 15, 48.
Iethrai Ithri, Ithro, Ithron, the same.
Ionia Iauan, making sad. Gene. 10, 2.
Iaaziel Iaziel, the strength of God. 1. Chro. 15, 18.
Ibhar Iazir, brightnesse. 1. Chro. 27, 31.
¶Ibhar, chosen. 2. Sam. 5, 15.
¶Ichabod, where is glorie. 1. Sam. 4, 21.
Iaddo ¶Iddo, his confession. 1. Chro. 27, 21.
Chonias ¶Ieconiah, stabilitie of the Lord. 1. Chro. 3, 16
Ieddia Iedaiah, the hand of the Lord or confessing the Lord. 1. Chron. 4, 37.

Iedidah, beloued. 2. Sam. 12, 25. Ieddida
Iediel, knowledge of God. 1. Chro. 7, 6. Iedidiah
Ieduthun, confessing. 1. Chro. 9. 16. Iedial
Iehiah, the Lord liueth. 1. Chro. 15, 24. Ieiiah
Iehiel, God liueth. 1. Chro. 26, 22. Iehicli
Iehoadan, the Lordes pleasure. 2. King. 14, 2. Ioadan
Iehoahas, the possession of the Lorde. 2. King. 23, 34. Ioahas
Iehoash, the fire of the Lord. 2. King. 11, 21. Ioas
Iehohanan, grace or mercie of the Lorde. 1. Chron. 26, 3. Ionan, Iohannes
Iehoiada, the knowledge of the Lorde. 2. King. 11, 15.
Iehoiakim, the rising or aduenging of the Lord. 2. King. 23, 34. Ioacim
Iehoshaphat, the Lord is ꝑ iudge. 1. Chro. 3, 10. Iosaphat
Iehoshua, the Lordes saluatiõ. Zechar. 3. 1.
Iehozadak, the iustice of the Lord. 1. Chro. 6, 14. Iosedec
Iehudath, confession or praysse. Gen. 29, 35. Iuda, Iudah
Iekannah, the Lorde shal arise, establish, or aduenge. 1. Chron. 2, 41. Iaccenna
Iekodeam, the burning of the people. Ios. 15, 56.
Iephlet, delivered. 1. Chro. 7, 32. Iaphlet
Iephunneh, beholding. Num. 13, 7.
Ierahmeel, the mercie of God. 1. Chro. 2, 9.
Iered, ruling. Gen. 5, 15. Iared
Ieriel, the feare of God. 1. Chro. 7, 2. Ieruel
Ierimoth, fearing death. 1. Chro. 7, 7.
Ieroboam, encreasing the people. 2. King. 14, 23.
Ieroham, high. 1. Chro. 6, 27. Iehoram
Ierubbaal, ler Baal aduenge. Iudg. 6, 32. Ioram
Iesbaiah, saluation of the Lord. Isa. 1, 1. Ierobaal
Iesbua, a sauiour. Mat. 1, 16. Esaiah, Isaiah
¶Igal, redeemed. 1. Chro. 3, 22. Iesus
Igdaliah, the greatnes of ꝑ Lord. Jere. 35, 4 Igeal
¶Ioab, willing or voluntarie. 1. Chro. 2, 16. Iobab
Iob, sorowful or hated. Job. 1, 1.
Iobamah, the building of ꝑ Lorde. 1. Chro. 9, 8. Ibniiah
Iochebed, glorious. Exod. 6, 20. Iochabed
Ioel, willing, or beginning. Ioel. 1, 1.
Iokshan, an offence. Gen. 25, 2. Iechsan
Ioktan, a little one. Gene. 10, 25. Iectan
Ionah, a doue. 2. King. 14, 25.
Ionadab, solitary or willing. 2. Sam. 13, 5. Iehonadab
Ionathan, the gift of the Lord. Iudg. 18, 30. Iehonathrõ
Iosepb, encreasing. Gen. 30, 24.
Ioshebeth, the fulnes of the Lord. 2. Chro. 22, 11. Iehoshabat
Iehoshabeath
Iosiah, the fire of the Lord. 2. King. 22, 3. Iosiah
Iotham, perfite. 2. King. 15, 32.
Iozabad, endewed. 1. Chro. 12, 20.
¶Iphdiah, the redemption of the Lorde. 1. Chro. 8, 25. Iphedeiah
Iphtah, opening. Iud. 11, 1.
¶Ira, a watchman. 1. Chro. 11, 28. Iras
Irad, a wilde asse. Gene. 4, 18.
Iriah, the feare of the Lord. Jere. 37, 12. Iriiah
Irmeiah, exalting the Lord. 1. Chro. 5, 24. Ieremias
¶Ishacar, a wages. Gene. 30, 18. Issachar
Ishai, a gift or oblation. Ruth. 4, 17. Iessai
Ishbosheth, a man of shame. 2. Sam. 2, 12.
Ishcariot, an hireling or man of death. Mat. 10, 4. Scariot Iscariot
Ishmael, God hath heard. Gene. 16, 11.
Ishtob, good man. 2. Sam. 10, 8.

Israel,

Israel, a prince of God, or prevailing with God. Gene. 35, 10.
¶ Ithamar, wo to the change. Exod. 6, 23.
Itti, Itai — Itai, strong. 2. Sam. 23, 29.
Ethai — Itriel, God with me. Nehem. 11, 7.
Ithiel — ¶ Iubal, bringing, or fading. Gene. 4, 21.
Ichucal — Iuchal, mightie. Jere. 38, 1.
Iucal — ¶ Izebel, wo to the house. 1. King. 16, 31.
Isaak — Izhac, laughter, Gene. 17, 19.
Izhak — Izrahiah, the Lord ariseth, or the clearness of the Lorde. 1. Chro. 7, 3.
Izrahaiah — Izreel, the seede of God. Iosh. 15, 56.

K.

Chaath — KAhath, a congregation. Gen. 46, 11.
Choath — Kainan, a briar, or owner. Gene. 5, 9.
Kohath — Kain, a possession. Gene. 4, 1.
Chemuel — Kamuel, God is risen. Gene. 22, 21.
Kemuel — Kareah, balde. Jere. 41, 11.
¶ Kedar, blacknesse. Gene. 25, 13.
Kedem, East. Jere. 49, 28.
Keren-happuch, the horne of beautie. Job. 42, 14.
Casaiah — Kallaiah, the voyce of the Lorde. Nehem. 12, 20.
Kallai — Kish, hard, or lore. 1. Sam. 9, 1.
Colia — ¶ Kolaiah, the voyce of the Lord. Nehem. 11, 2.
Korah, balde. Gene. 36, 5.
Kore, crying. 1. Chro. 9, 19.
Kushaiah — ¶ Kushaia, hardnes. 1. Chro. 15, 17.

L.

LAadah, to gather, or testifie. 1. Chro. 4, 21.
Leedan — Laadan, for pleasure. 1. Chro. 7, 26.
Laban, white. Gene. 24, 29.
Lael, to God, or to the mightie. Nom. 3, 24.
Laad — Lahad, to prayse. 1. Chro. 4, 2.
Lemuel — Lamuel, with whom is god? Pro. 31, 1, 4.
Lappidoth, lightnings. Iudg. 4, 4.
Lahabim — ¶ Lehabim, enflamed. Gene. 10, 13.
Lamech — Lemech, poore, or smitten. Gene. 4, 18.
Letushim, hammer men. Gene. 25, 3.
Leui, joyned, or coupled. Gene. 29, 34.
Leah, painfull, or wearied. Gen. 29, 16.
Libni — ¶ Lobin, whitenesse. Exod. 6, 17.
Lotan — Lot, wrapped, or joyned. Gene. 11, 27.
Ludim — ¶ Lud, a nativitie, or generatiõ. Ge. 10, 22.
¶ Lysias, dissoluing. 1. Mac. 3, 32.
Lysimachus, dissoluing battel. 2. Mac. 4, 29.

M.

Maachah — MAachathi, broken. 2. King. 25, 23.
Maaseiah — Maharzioth, seing a signe. 1. Chr. 25, 4.
Mahseiah, the protectiõ of the Lord. Jere. 32, 12.
Maala — Mahla, weaknesse, or a dance. Nom. 26, 33.
Maasei — Maasai, my worke. 1. Chro. 9, 12.
Maasias — Maaseiah, ꝑ worke of ꝑ Lord. 1. Chro. 15, 18.
Maasaios — Maaziah, the strength of the Lord. 1. Chro. 24, 18.
Makaz, finishing or watching. 1. King. 4, 9.
Machabai — Machbanai, my poore sonne. 1. Chro. 12, 13.
Machi, poore, or a smiter. Nom. 13, 16.
Machir, selling, or knowing. Gene. 50, 23.
Madaia, a measure, or iudging. Gen. 10, 2.
Midian — Madan, strife. Gene. 25, 21.
Magdalena, magnified or exalted. Mat. 27, 56.
Magdiel, preaching God. Gen. 36, 43.
Magog, couering, or melting. Gene. 10, 2.
Mahalah, infirmitie, or sicknesse. 2. Chro. 11, 18. — Mahalon
Maharai, hasting. 1. Chron. 11, 30. — Mahalath
Mahath, wiping away, or feating. 1. Chro. 6, 35.
Malachi, my messenger. Malac. 1, 1. — Malachias
Mahaleel, praysing God. Gene. 5, 12. — Malaleel
Mamzer, a bastard. Deut. 23, 2. — Mahalaleel
Manahem, a comforter. 2. King. 15, 14.
Manoach, rest. Iudg. 13, 2. — Manoe
Maon, dwelling place. Iosh. 15, 55. — Maonathi
Mordechai, bitter, contrition. Est. 2, 5. — Mordecai
Martha, bitter, or prouoking. Luk. 10, 38.
Mattan, a gift. 2. Chro. 23, 17. — Mattanah
Mattani, Mattaniah, Matthaniah, Matthatah, his gift. Ezra. 10, 33. — Manthanaim
Mattithia, a gift of the Lord. 1. Chro. 9, 31. — Mattathias
Malchiel, God is my king. Gene. 46, 17. — Mathias
Malchiah, the Lord my king. Jere. 21, 1. — Melchiel
Malchi-zedek, king of righteousnes. Gen. 14, 10. — Melchiah, Melchisedek
Malchisthua, my king the sauiour. 1. Sam. 14, 49.
¶ Mehetabel, how good is God? Ge. 36, 39.
Mehuman, troubled. Est. 1, 10. — Aman
Mehujael, reaching God. Gene. 4, 18.
Methushael, asking death. Gene. 4, 18.
Methushelah, spoyling his death. Ge. 5, 21.
Melatiah, deliuerãce of the Lord. Neh. 3, 7. — Meltias
Menelaus, strength of the people. 2. Mac. 4, 23.
Menasheh, forgetting. Gen. 41, 51. — Manasse
Meraioth, bitternes. 1. Chron. 9, 11. — Merari
Mered, rebellious. 1. Chron. 4, 17.
Mesha, saluation. 1. Chro. 2, 42. — Mousa
Meshelemiah, the peace of the Lorde. 1. Chron. 26, 1.
Meshullam, peaceable. 2. King. 22, 3.
Mephibosheth, shame of mouth. 2. Sam. 4, 4
Meshech, prolonging. Gen. 10, 2.
¶ Milchah, a woman of counsel. Ge. 11, 29. — Melcha
Milchom, their king or counseller, the idol of the Ammonites. 2. King. 23, 13. — Milcah
Mizzah, a dropping, or cõsuming. Ge. 36, 13
Michah, poore, or smitte, or who is heere? 2. Chro. 34, 20. — Micha, Micah
Michaiah, who is like ꝑ Lord? 2. King. 22, 12 — Micheas
Michael, who is like God? 1. Chro. 7, 3. — Michaias
Michal, who is perfit? 1. Sam. 14, 49.
Mishael, who demanderh? Exod. 6, 22.
Miriam, exalted, or teaching. Exod. 15, 20. — Maria
Mithredath, dissoluing the Law. Ezra 1, 8.
¶ Moab, of the father. Gen. 19, 37.
Mosheh, drawne vp. Exod. 2, 10. — Moses
Moza, found, or vnleauened. 1. Chro. 2, 46.
¶ Musach, anointing, or vaile. 2. King. 16, 18
Mushi, departing. Exod. 6, 19.

N.

NAamah, beautifull. Gen. 4, 22.
Naamãn, faire, or beautiful. Ge. 46, 21. — Noeman
Naarah, a mayde, or watching. Iosh. 16, 7. — Naarath
Naariah, a childe of the Lord. 1. Chro. 3, 22. — Nearian
Nabaioth, buddes, or prophecies. Ge. 25, 13 — Nebo
Nabal, a foole. 1. Sam. 25, 3. — Naboth
Nadab, a prince, or liberal. Exod. 6, 23.
Naggai, cleaternesse. Luke. 3, 25. — Nagge

Nahaliel, the inheritance of God. Nom. 21,19.

Nahamani — Nahum, a comforter, or repentant. 1 Chro. 4, 19.

Nahash — Nahas, a serpent. 1. Chro. 4, 12.

Nahor, hoarse, or angrie. Gen. 11,22.

Naioth, beautie, or a dwelling place. 1. Sã. 19, 18.

Naphtali, wrastling or comparison. Gen. 30.8.

Nathan, given. 2. Sam. 5. 14.

Nabucho-donosor — ¶ Nebuchad-nezzar, which is written for the most part in Jeremie, & sometimes in Ezechiel. Nebuchad-rezzar, signifieth the mourning of the generation. Jerem. 27, 8. and 34, 1.

Nepheg, weake. 2. Sam. 5, 15.

Naphtuhim — Nephtuim, an opening. Gen. 10, 13.

Ner, a light. 1. Sam. 14, 51.

Nethaneel, the gift of God. 2. Chro. 35, 9.

Nethaniah, a gift of ỳ Lord. 2. Kings. 25, 23.

Nemrod — ¶ Nimrod, rebellious. Gen. 10, 8.

¶ Noadiah, the witnessing, or testification of the Lorde. Ezra. 8. 33.

Noah, rest. Gen. 5, 29.

Nogah, brightnesse. 1. Chro. 14, 6.

¶ Nun, sonne, or posteritie. Nomb. 13, 9.

O.

Obdia — Obadiah, servant of the Lord. 1. Chro. 3. 21.

Abdias — Obed, a servant. Jud. 9, 26.

Ebed — Obed-edom, the servant of Edom, or a servant Edomite. 2. Sam. 6, 10.

Obil, borne, or brought. 1. Chro. 27, 30.

¶ Omar, speaking, or exalting. Gen. 36, 11.

Oman — ¶ Onam, sorowe, strength. Gen. 36, 23.

Aunan — Onan, sorow, or iniquitie. Gen. 38. 4.

¶ Ophel, a towre, or darknesse. 2. Chro. 33, 14.

Ophrah — Ophir, ashes. Gen. 10. 29.

¶ Oman, reioycing. 1. Chro. 21, 18.

Orphah, a neche. Ruth. 1, 4.

Orthosias, rectified. 1. Macc. 15, 37.

¶ Othni, my time. 1. Chro. 26, 7.

Athaliah — Otholiah, time to the Lord. 1. Chro. 8, 26.

Othniel — Othoniel, the time of God. Josh. 15, 17.

Oziah — ¶ Ozaziah, the strength of the Lord. 1. Chr. 15, 21.

Azaziah

Azriel — Ozziel, the helpe of God, 1. Chro. 27, 19.

P.

Pagiel, God hath met. Nom. 1, 13.

Palal, praying, or iudging. Nehe. 3, 25.

Phalali — Palti, deliuerance. Nom. 13, 10.

Phaltias — Paltiel, deliuerance of God. Nom. 34, 26.

Phallu — Palu, marueilous. Gen. 46, 9.

Pharaoh — Paroh, vengeance. Exod. 8, 1.

Paruah, flourishing, or seeing. 1. King. 4, 17.

Pashur, eueraslting libertie. Jere. 20, 3.

¶ Pedahel, the redemption of God. Nom. 34, 28.

Phadussur — Pedah-zur, a mightie redeemer. Nom. 1, 10

Adaiah — Pedaiah, the Lordes redeeming. 2. Kin. 22. 1.

Pekahiah — Pekaiah, the Lordes opening. 2. King. 15, 22

Pelaiah, the miracle of the Lord. 1. Chro. 3, 24.

Pelaiah, a miracle of the Lord, Nehe. 8, 7.

Pelaiah, deliuerance of the Lord. 1. Chro. 3, 21. — Phalatias, Phaltias

Peleg, a diuision, Gen. 10. 25.

Pelet, deliuerance. 1. Chro. 2, 33. — Peleth

Penuel, seeing God. 1. Chro. 4, 4. — Phanuel

Peresh, a horseman. 1. Chro. 7, 16.

Perez, a diuision. Gen. 38, 29. — Pharez

Perudah, a diuision. Ezra. 2, 55.

Pethaiah, the Lord openeth. Ezra. 10, 23. — Pethathiah

¶ Phichol, the mouth of all. Gen. 21, 22. — Phicol

Pinehas, a bold countenance. Nom. 25, 7. — Phinees

¶ Puah, a mouth. Gen. 46. 13. — Phinchas

R.

Raamiah, thunder of the Lord. Ne. 7, 7.

Raddai, ruling. 1. Chro. 2, 14.

Rahab, proude, or strong. Josh. 2, 1.

Raham, mercie, or compassion. 1. Chro. 2, 44.

Rahel, a sheepe. Gen. 29, 9.

Ram, high. 1. Chro. 2, 9.

Ramiah, exaltation of the Lord. Ezr. 10, 25.

Rapha, release, or medicine. 1. Chro. 8, 2.

¶ Reaiah, a vision of the Lord. 1. Chro. 5, 5.

Reba, the fourth. Josh. 13, 21.

Rechab, a rider. 2. King. 10, 15.

Reelaiah, a shepherd to the Lorde. Ezra. 2, 2.

Rehabeam, dilating the people. 1. Kin. 11, 43. — Roboam

Rehum, pitiful, or pitied. Ezr. 2, 2. — Rehoboam

Remaliah, the exaltation of ỳ Lord. 2. King. 15, 27.

Rephael, medicine of God. 1. Chro. 26, 7. — Raphael

Rephaiah, medicine of the Lord. 1. Chro. 3, 21.

Reu, his shepherd. Gen. 11, 19.

Reuben, the sonne of vision, so named, because the Lorde did see his mothers affliction. Gen. 29, 32.

Reuel, a shepherd of God. Exod. 2, 18. — Raguel

Rezon, a secretarie, or leane. 1. King. 11, 23.

¶ Ribai, strife, or encreased. 2. Sam. 23, 29.

Ribkah, fed. Gen. 22, 23. — Rebecca

Rinnah, song, or reioycing. 1. Chro. 4, 20. — Rebekah

Riphath, medicine, or release. Gen. 10, 3.

¶ Rogel, a footemã, or an accuser. Josh. 15, 7

¶ Ruth, watered, or filled. Ruth. 1, 4.

S.

Sabtah, a compasse, or old age. Ge. 10, 7. — Sabatha

Sabteca, the cause of smiting. Gen. 10. 7 — Sabtecha

Sarah, a ladie or dame. Gen. 17, 15.

Sarai, my dame, or mistresse. Gen. 11, 29.

¶ Seba, a compasse. Gen. 10, 7. — Saba. Sheba

Seled, affliction. 1. Chro. 2, 30.

Semachiah, cleaning to the Lord 1 Chro. 26, 7.

¶ Shaal, Shaul, asked. Ezra. 10, 29. 1. Sam. 9. 2. — Sheal. Saul

Shaaph, flying, or thinking. 1. Chro. 4, 7. — Saaph

Shabbethai, my rest. Nehem. 11, 16.

Shachir, wages. 1. Chro. 11, 35. — Sacar

Shage, ignorant. 1. Chro. 11, 34. — Shageh

Shallum, peaceable. 2. King. 15, 10. — Sellum

Shalman, peaceable. Hose. 10, 14. — Sallum

Shalmon, peaceable. Ruth. 4, 21. — Shalmah

Shamgar, desolation of the stranger. Judg. 3, 31. — Shalma

Shammah, desolation, destruction. 1. Sam. 16, 9. — Salmon

Shammua,

Shamma Shammua, obedient. Nom. 12,5.
Shaphan, a conie, or one hid. 1. Chro. 5, 12.
Shaphat, a iudge, Nom. 13, 6.
Sharezer, a treasurer. 2. King. 19. 37.
Salathiel Shealthiel, asked of God. Hag. 1,1.
Sheariah the gate of the Lord. 1. Chr. 8, 38.
Shaba Sheba, captiuitie. Gen. 10, 7,
Sheba in hope. Iob. 7, 5.
Sheber, hope, or wheate. 1. Chro. 2, 48.
Sechia Shecaniah, the habitation of the Lord. 1. Chro. 3, 21.
Shechaniah Shechem, a part, or portion. Nom. 26, 31.
Shedeur, a field of fire, or the light of the almightie Nomb. 1, 5.
Segub Shegub, exalted. 1. King. 16, 34.
Shehariah, the mourning of ỳ Lord. 1. Chro. 8, 26.
Seir Sheir, rough, or heatie. Gen. 36, 20.
Shelah, dissolving. Gen. 38, 5.
Shelah, sending, or spoyling. Gen. 10, 24.
Salmiah Shelemiah, peace of the Lord. Ezr. 10. 39.
Sheleph, drawing out. Gen. 10, 26.
Shelesh, a captaine. 1. Chro. 7. 35.
Shelomith, peaceable. Leuit. 24. 11.
Salomon Shelomoh, peaceable. 2. Sam. 5, 14.
Shelumiel, the peace of God. Nom. 1, 6.
Ishmaiah Shemaiah, hearing the Lord. 1. Chro. 4, 37.
Shamariah Shemariah, the keeping of the Lorde. Ezra. 10, 32.
Shamed Shemed, destroying. 1. Chro. 8. 12.
Shemer, a keeper. 1. King. 16, 24.
Shemida, a name of knowledge. Nõ. 26, 32.
Semuel Shemuel, appointed of God. 1. Chro. 7, 2.
Samuel Shemuel, heard or God. 1. Sam. 1, 20.
Shephatiah, the Lord iudgeth. 2. Sam. 3 4.
Seraiah Sheraiah, a prince of the Lord. 1. Chro. 4. 14.
Serug Sherug, a bough, or plant. Gen. 11, 20.
Seth Sheth, set, or put. Gen. 4, 25.
Shethar, a remnant, or hid. Est. 1, 14.
Sheua, barrite. 1. Chro. 2, 49.
Sechia Shiciah, the protection of the Lord. 1. Chr. 8, 10.
Shimeah Shimei, hearing, or obedient. Exod. 6, 17.
Simon Shimeon, hearing or obedient. Gen. 29, 33.
Samson Shimshon, there the second time, because the Angel appeared the second time at the prayer of his father. Iud. 13, 24.
Shiphtan, a iudge. Nom. 34, 24.
Shiprah, faire. Exod. 1, 15.
Sobab Shobab, returned. 2. Sam. 5, 14.
Shobal a path. Gen. 36, 20.
Shebnah Shobnah, a builder. 2. King. 18, 18.
Sua Shua, crying, or fauing. Gen. 38, 2.
Shuah, praying, or humiliation. Gen. 25. 2.
Shebuel Shubael, ỳ returning of God. 1. Chr. 24, 20.
Shuah Shuhah, a pitte. 1. Chro 4, 11.
Shumathi, renoumed. 1. Chro. 2, 53.
Shuni, changed, or sleeping. Gen. 46. 16.
¶Sithri, my secret. Exod 6. 22.
¶Sodi, my secret. Nom. 13, 11.
¶Suah, rooting up. 1. Chro. 7 36.

T.

Tabeal TAbeel, good God. Isa. 7, 6.
Thahash Tahash, hasting. Gen. 22, 24.
Tahath, feare. 1. Chro. 6. 37.
Tholmai Talmai, a sorowe Iosu. 15, 14.
Thamar Tamar, a palme tree. Gen. 38, 6.
Tanhumeth Tanhumeth, consolation. Ierem. 40. 8.
Talmon, dew prepared. 1. Chro. 9, 17.
Taphath, a little one. 1. King 4, 11.
¶Tebah, a cooke. Gen. 22, 24.
Tehinnah, mercifull, or prayer. 1. Chro. 4, 12.
Terah, smelling. Gen. 11. 24.
¶Tiknah, hope. 2. King. 22, 14. Tikuah
Tilon, murmuring. 1 Chro. 4, 20. Thilon
Tirae, a destroyer. Gene. 10, 2.
Tirhanah, a searcher of mercie. 1. Chr. 2, 48.
Tiria, a search. 1. Chro. 4. 16.
¶Toah, a dart. 1. Chro. 6, 34.
Tobiah, the Lord is good. Ezra. 2. 60.
Togarmah, strong, or bonne. Gene. 10. 3. Thogorma
Tohu, liuing. 1. Sam. 1, 1.
Tola, a worme. Gene. 46, 13.
Tom, a twinne. Mat. 10, 3. Thomas
¶Tubal, borne, or broughte, or worldly. Ge. 10, 2.
Tubal-kain, worldly possession. Gen. 4, 22.

V.

VAniah, nourishment of the Lord. Ezr. 10, 36. Ouania
Vashni, changed. 1. Chro. 6, 28.
Vashti, drinking. Est 1, 9.
¶Vopsi, a thing broken, or patched. Nom. 13. 15. Vophsi
¶Vri, my light. 1. Chro. 2. 20. Hur
Vriiah, the light of the Lord. 2. Sam. 11, 3. Ourias
Vriel, light, or fire of God. 2. Chro. 13. 2.
¶Vthai, mine iniquitie, or time. 1. Chr. 9. 4
¶Vzal, wandring. Gen. 10. 27.
Vzzah, strength. 1. Chro. 6. 29. 2. Sam. 6, 3. Oza
Vzzi, my strength. 1. Chro. 6. 5.
Vzziel, the strength of God. 1. Chro. 7, 7.

Z.

ZAauan, trembling. Gen. 36. 27.
Zabad, a dowrie. 1. Chro. 2. 36.
Zabadiah, a dowrie of ỳ Lord. 1. Chr. 8. 15. Sebadiah
Zabdiel, a dowrie of God. 1. Chro. 27, 2.
Zaccur, mindfull. 1. Chro. 4. 26. Zacchur
Zachai, pure. Ezr. 2. 9. Zacheus
Zachariah, mindfull of the Lord. 1. Chro. 5, 7. Zaccai Zechariah
Zadok, instituted, or iust. 2. Sam. 8, 17.
Zalmonah, our image. Nomb. 33, 41.
Zanoah, forgetfulnes. Nehem. 11. 30.
¶Zebulun, a dwelling. Gen. 30. 20.
Zeeb, a wolfe. Iud 3. 7. 25.
Zelophehad, a shadow of feare. Nom. 26. 33
Zemirah, a song. 1. Chro. 7. 8.
Zephaniah, the hiding of the Lord. 2. King. 25. 18.
Zephi, a honie combe. Gen. 36. 11. Zepho
Zera, cleanes, or rising up. Gene. 36, 13. Zerah
Zeraiah the Lord arising. 1. Chro. 6, 6. Zerahiah
Zeresh, scattering heritage. Est. 5, 10.
Zerubbabel, strange from confusion, or a stranger at Babel. Hagg. 1, 1.
Zethan, their olive. 1. Chro. 26. 22.
¶Zia, sweate, or swelling. 1. Chro. 5, 13.
Zidkiah, the iustice of ỳ Lord. 2. King. 24. 17 Zedekiah
Zidon, a hunter. Gene. 10. 15.
Zimri, a song. 1. Chro. 2, 6.
Ziphorah, a mourning. Exod. 2, 21. Zipporah
¶Zoheth, a separation. 1. Chro. 4. 20.
¶Zuph, a watch, or a couering. 1. Chr. 6. 35.
Zuriel, the rocke of God. Nom. 3. 35.
Zurishadai, the rock of ỳ almightie. Nõ. 1. 6 Zurishaddai

¶ A Table of the principall things that are conteyned in the Bible, after the order of the Alphabet,

The first number noteth the Chapter, and the second the Verse.

Anna

B

29.29.and 30.3.
A Bil of diuorcement. Deutero. 24.1.
To Binde and loose. Mat.16.19. John.20.23.
Birdes created. Gen.1.20.
Birdes cleane and vncleane. Leui. 11.13.
Esau esteemeth not his Birthright. Gene.25.32.
The office of a true Bishop. 1.Timot.3.Tit.1.5.1.Pet.5.2.
Bishops must be faultlesse. Tit.1. 7.
The Bishop of our soules, Iesus Christ. 1.Pet.2.25.
Bitternes & sterenes to be auoided. Ephe.4.31.
¶ The Blasphemer ought to bee stoned to death. Leuit.24.15,16
Blasphemie against ye holy ghost. Mat.12.31.Mark.3.28,29.
The description of a Blessed man Psal.1.Mat.5.3.
The Blessed of GOD are called weepe. Mat.25.33.
To Bleise God, for to giue thãks vnto him. Gene.24.27.
Blessing, for gift. Gene.33.11,2. Cor.9.5.
The maner of Blessing the people Rom.6,24.and Gen.48.20.
Blessing to those that obey & serue the Lord. Exod.23 25.Deut.8 6.and 11.27.and 28.2.
Say no stumbling blocke before the Blinde Leuit.19.14.
The Blinde borne for the glory of God. John.9.3.
The Blinde guide. Mat.15 14.
The Blinde healed by Christe. Mat.9.29.
Christe healeth the Blinde with his spittel. Mar. 8.23,24,25.
Blindnes of heart. Rõ.11.8.Ephe 4.18.
The Blood, for the man that is slaine. Iosh.20.5.
By the Blood of Christ we haue remission of sinnes. Matt.26. 28.Hebre.4,14,1.Pet.1,2.
¶ Iohn and Iames called Boanerges by Christe, & what that is to say. Mark.3,17.
Boaz and his doinges. Ruth.2. and 3.and 4.
Our Bodies are consecrate vnto Christe. 1.Cor.6, 15. they are the Temples of ye holy Ghost 1.Cor.6,19.
All the faithful are one Body. Rõ. 12,5.
To bring the Body in subiection. 1.Cor 9.27.
The Body of Christ, the Church. Ephe.1.23.
Our Bodies are earthen vessels. 2 Cor.4.7.and 5.1.
To be in the Booke of life. Phil. 4.3. and to be raised out of it. Exod.32.32.
The Bookes of curious Arts are burnt. Act.19.19.
Iosiah commandeth to saue the Prophetes Bones. 2.King. 23. 18.
He that is Borne of God, sinneth not. 1.John.3.9.
They that are Borne of God. Iob 1.13.1.John.5.1.
Chaunge not the ancient Bounds Deut.19.14.and 27.17. Pro.22 28.and 23.10.
The Bowe in the cloude. Genesis 9.14.
¶ Man liueth not only by Bread Deut.8.3.
We are all one Bread. 1.Cor.10. 17.
Christ, the liuing Bread. John.6. 51.
The feast of vnleauened Bread. Exod.23.15.and 34.18.
The breaking of Bread. Act.2.46.
The shewe Breads. Leuit.24.5.
Bread comforteth the heart. Gen 18.5.Iudg.19.5.Psal.104.15.
Common Bread, halowed Bread. 1.Sam.21.4.
To eate Bread in the sweate of the browes. Gen.3.19.
Iaakob desireth onely Bread to eate, & clothes to put on. Gen. 28.20.
Breaking of Bread. Act 2.42.
Whom Iaakob calleth his Brethren. Gen.29 4.
Christe not ashamed to call vs Brethren. Hebre.2.11.
The Brethrẽ or cousins of Christ beleeue not in him. John.7.5.
Brotherly loue. Rom.12.10.
¶ Buggerers shall not possesse the kingdome of heauen. 1.Cor.6. 9 1.Tim.1.10.
Euery one shall beare his owne Burthen. Gal.6.5.
We must beare one anothers burthen. Gal.6.2.
Burnt offrings. Leuit.6 9,12.
The firie Bush. Exod.3.2.
The faithful are Gods Building. 1.Cor.3.9.
To Builde vpon Christ golde, siluer, &c. 1.Cor.3.12.

C.

CAiaphas and his doinges. Matth.26.57. John.11. 49.
Ten Caldrons for the Temple. 1.king.7.38.
Caleb and his doings. Nom.13. 7.and 14.6.Iosh.14.6.
The golden Calfe. Exod.32.it is ground into powder. Exod.32 20.
Many Called, and fewe chosen. Mat.20.16.Rom.9.6.
Christ is come to Call sinners. Mat.9.13.
Loue them that Call vpon the Lord with pure heart. 2.Tim. 2.22.
The golden Calues of Ieroboam 1.King.12.28.
Canaan is accursed. Gen.9.25.
Canaan, a fat lande, flowing with milke and honie. Exod.3.8.
The lande of Canaan is the holy habitation of God. Exod.15. 13.promised to Abraham. Ge. 12.7.
The sonnes of Canaan, of whom descended the Canaanites. Gen 10.15.
The Canaanites discomfited by the tribe of Iudah. Iudg.1.4.
The Canaanites smote the Israelites, Nom.14.45.
The Canaanites, that remayned, were as thornes to Israel. Iudg.2.3.
The Canaanitish woman. Matt. 15.22.
The Candlesticke & facion therof Exod.25.31.and.37.17.& 40.24
Capernaum an vnbeleeuing citie. Matth.11.23.
The Caphtorims destroyed the Auims. Deut.2.23.
The Captiuitie of the kinges of Iudah foretelled. 2.king.20. 17.Iere.16.13.and 20.4.
The Cares of this worlde doe choke vp the word. Mar.4.19.
God Caried the children of Israel vpon Egles wings. Exo. 19.4.
¶ Cendebeus, captaine of the sea coast. 1.Macc.15.38.
The Centurion & his fayth. Mat. 8.5.
God reiecteth the Iewish Ceremonies. Isa.1.11.and 66.3.Heb 10.5.
The decree of Augustus Cesar. Luk.2.1.
¶ Chamois a beast. Deut.14.5.
Elijah, the Charet of Israel. 2. king.2.12.
Charets of yron in vse among the Canaanites. Iudge.1.19. and 4.3.
To make him selfe Chaste for the kingdome of heauen. Mat.19. 12.
Blessed is the man ye God Chastiseth. Iob.5.17.
Chastise thy childe betime. Pro. 13.24.& 19.18.& 22.15.
Chastitie is the gift of God. Wis 8.21.
Chemosh the abomination of Moab. 1.king.11.7.
The Cherubims keepe the way of the tree of life. Gen.3.24.
Offend not little Children. Mat. 18.6.

The

Euery

D

Doctrines

E.

F

Christ

G

The

H

I

Infidels

K

L

M

Marie

N

O

P

Peace makers, the children of God. Mat. 5.9.
Sacrifices of Peace offrings. Leuit. 3.1.
The Peace that Salomon had round about him. 1. King. 4.24.
Peace to the Churches of Iewry Galile and Samaria. Act. 9. 31.
Haue Peace with all men. Rom. 12.18.
Peace with God to them that are iustified by faith. Rom. 5.1.
Be Peaceable. 1. Thes. 4.11.
Peleg the sonne of Eber. Gene. 10.25. and 11.16.
The lost Pennie. Luke. 15.8.
Peninnah, one of Elkanahs wiues. 1. Sam. 1.2.
The feast of Pentecost. Exod. 23. 16.
The People of God are a royall Priesthode. 1. Pet. 2. 9.
Perath the riuer. Gen. 2.14.
Paul exhorteth vs to Perfection. Heb. 6.1.
Against Periurie. Leuit. 19.12.
The Perizzites. Deut. 20.17. Iud. 1.4
Feare not them that Persecute. Mat. 10.28.
Blessed are they, that suffer Persecution. Mat. 5.10.
Persecutions are sent of God, and why. Psal. 39.9, 10, 11.
Persecutions make some to be offended. Mark. 4.17.
Persecution to them that woulde liue in Iesus Christ. 2. Tim. 3. 12.
Christ exhorteth vs to Persecuere in him. John. 15.4.
Peter and John men vnlearned. Act. 4.13.
Andrew bringeth Peter to Christ. John. 1.42. he is called Satan Mark. 8.33.
Dauid of three plagues choseth rather the Pestilence. 2. Sam. 24.14.
¶ The Pharises & Sadducees, generations of vipers. Mat. 3.7 Serpents Mat. 23.33. theeues and robbers. John. 10.8.
The Pharises deuoure widowes houses Luk. 20.47.
The Pharises mocke Christ. Luk. 16.14.
Pharez birth. Gene. 38.29. and 46 12.
Philip is called. John 1.43. and. 14 8. Act. 8.26. and 21.8.
Out of whome came the Philistimes. Gen. 10.14. of them read Iudg. 3. & 10. & 13. & 14. & 15. & 16. 1. Sam. 4. and 5. and 6. and 7. and 13. and 2. Sam. 5. & 21.
Beware lest thou be spoyled by Philosophie. Col. 2.8.
The Phioles of ye Temple. 2. Chro 4.11.
Phinehas the sonne of Eli the Priest. 1. Sam. 1.3. and 2.12. & 4.11.
Phinehas the sone of Eleazar the Priest. Exodus. 6.25. he slayeth Zimri and Cozbi. Num. 25.7, 8.
¶ Pilate and his doinges. John. 18.29.
Pilate sinned lesse then Iudas. John. 19.11.
The Piller conducted the childre of Israel. Exod. 13.21.
The Pillers of the Tabernacle, & their facion. 1. King. 7.15.
Pithon one of the riuers of Paradise. Gen. 2.11.
Pithom a citie. Exod. 1.11.
¶ Ieroboam buildeth the high Places. 1. King. 12. 31. they are throwne downe by Ezekiah. 2. King. 18.4.
Plagues sent vpon the disobedient. Deut. 28.15.
Plagues sent vpon the Egyptians. Exod. 7. vnto the. 11.
Plagues to the disobedient. Deut. 28.22.
Israel Planted in the mountaine of his inheritance. Exod. 15.17 2. Sam. 7.10.
Paul Planted the Corinthians. 1 Cor. 3.6.
Men Pleasers can not be seruãts of Christ. Gal. 1.10.
¶ Pollution that commeth in the night season Deut. 23.10.
There ware Poore always. Deu 15.11. Mat. 26.11.
Shut not thine heart from thy Poore brother. Deu. 15.7. Pro. 28.27.
He that giueth to the Poore, giueth to Christ. Mat. 25.40.
Poore in spirit. Mat. 5.3.
The Poore receiue the Gospel. Mat. 11.5.
Pouertie to the disobedient. Deut 28.22.
The Poole Bethesda. John. 5.2.
If it be Possible, haue peace with all men. Rom. 12 18.
Christe prayeth that if it were Possible that houre might passe from him. Marke. 14.35.
If it were Possible, the very elect should be deceiued. Mat. 24.24. Mark. 13.22.
If it had bin Possible, you would haue giuen to me your eyes. Gal 4.15.
All thinges are Possible to God. Mat. 19.26.
Ezekiel prepareth a Pot. Eze. 24. 3
The Potter maketh of the clay what he will. Iere. 18.6.
There is no Power but of God. Rom. 13.1.
Man by his owne Power is not able to attaine to riches. Deu. 8.17. neither doeth he possesse any thing for his rigteousnesse. Deut. 9.4.
The mightie Power of God. Isa. 50.2.
The Power of GOD shewed in Pharaoh. Exod. 9.16.
¶ Pray alwayes. Mat. 7.7. Luke. 18.1. Rom. 12.12. Ephe. 6.18. Col. 4.2. 1. Tim. 2.8.
Prayer and fasting. Act. 13.3. and 14.23.
Paul desireth the faythfull to Praye for him. Rom. 15.30. 2. Cor. 1.11. Heb. 13.18.
Pray for kings, princes, magistrates. 1. Tim. 2.1, 2.
Pray for the that hurt thee. Mat. 5.44.
Pray one for another. Iam. 5.16.
Christ falling flat vpon his face maketh his Prayer. Matt. 26. 39. John. 17. 1. Luke. 22.41. the same doth Paul. Act. 20.36.
The Prayers of al Saintes. Reu. 8.3.
Pray with the spirite and vnderstanding. 1. Cor. 14.15.
Christ Prayeth all ye night long Luke 6.12.
Moses Prayeth fourtie dayes & fourtie nights. Deut 9.25.
Christe Prayeth for vs. John 16. 26. and 17. 9, 20. he prayeth for Peter. Luke 22.32.
Christe Prayeth to the father for vs Heb. 7.25. and 9.24.
Paul Prayeth without ceasing. 1. Thes. 1.2. he prayeth in the Temple. Act. 22.17.
None can Preache but he that is sent. Rom. 10.15.
Christ Preached awaies openly John 18.20.
Preachers are Gods labourers. 1. Cor. 3.9.
Preachers ought to beware of vs sterpedauthoritie. 1. Pet. 5.3.
Christe Preacheth in the Hippe. Mat. 13 2.
We were Predestinate according to the purpose of God. Ephe. 1 11.
We are Predestinate to be adopted in Iesus Christ. Ephe. 1.5.
Pleade not against God in his Predestination. Rom. 9.20.
The Presumption of the Corinthians. 1. Cor. 4.6.
Christ our high Priest. Heb. 2.17. and 3.1. and 7.15.
The office of Priestes. Leuit. 10.6. and 16.2. their conversnesse. Isai. 3.12.
The high Priest wherfore he was ordeined. Heb. 5.1. and 8.3.
An exhortation to Princes. Ezek. 45.9.

Q

R

The

S.

¶ The Skie red in the morning. Mat.16,3.
¶ To Sleepe, for, to die. Gene. 47. 30. Mat. 9,24.
He that Slayeth a man, shall die the death. Exod. 21, 12. Leuit. 24,17.
¶ The Smel of Noahs sacrifice. Gene. 8,21.
What punishment he shal haue, that Smiteth his father, or a woman with childe. Exod. 21. 15,22,23.
¶ Of the Sodomites. Gen. 13. and 14. and 19. Ezek. 16,48.
Joseph Sold by Gods prouidence. Gene. 45,5.
The Solemne feasts of ỳ Iewes. Exod. 23,14.
Christ praieth in a Solitarie place Mark. 1,35.
The Songs of Moses. Deutero. 32,1.
The Songs of Salomon, a thousand & fiue. 1. King. 4,32.
The disobedient Sonne is stoned to death. Deut. 21,20,21.
Sopater. Act. 20,4.
Sorcerers ought to die the death. Leuit. 20,27.
Sorowe not aboue measure for them that are dead. 1. Thes. 4,13.
Sosthenes. Act. 18,17.
The diuerse of Souldiers. Luke. 3,14.
Iosiah tooke away Soothsayers. 2. King. 23, 24.
What man Soweth, that shall he reape. Gal. 6,7.
Gods prouidence euen vpon the Sparowe. Mat. 10,29.
Euill Speakers shall not inherite the kingdome of God. 1. Cor. 6,10.
Who so speaketh, let him Speake the wordes of God. 1. Pet. 4,11.
Sobrietie in Speaking. Prouer. 17,27.
The Spies of the land of promes are slayne for stirring vp the people. Nom. 14,36.
Spies sent into Iericho. Iosh. 2,1.
Sanctification of the Spirit. 1. Pet. 1,2.
The fruite of the Spirite. Galat. 5,22.
The wisedome of the Spirit. Ro. 8,6.
We must not beleeue euery Spirit. 1. John 4,1.
Lying Spirites. Isa. 19,14.
The Spirit and the flesh lust one against another. Galathians. 5,17.
Spirit for winde. Gen. 8,1.
Grieue not ỳ holy Spirit of God, Ephes. 4,30.
The Spirit prayeth for vs. Rom. 8,26.
Spoyles deuided equally. 1. Sam. 30,24. Iob. 22,8.
The Spouse of Christ, ỳ Church. Psal. 45,10.
¶ Paul baptized Stephanas and his familie. 1. Cor. 1, 16.
Steuen and his death. Act. 6, 5. and 7.
Christ, the corner Stone, is refused. Matth. 21. 42. 1. Pet. 2, 7. the stone to stumble at. 1. Pet. 2,8.
Ir raineth Stones. Iosh. 10,11.
God loueth the stranger. Deut. 10,18.
Oppresse not strangers. Exodus 23,9. Leuit. 19,33,34.
Strangers had the tithes giuen them. Deut. 14,29.
Strangled things forbidden. Gen. 9,4.
God is our Strength. 2. Sam. 22, 3. Exod. 15, 2.
The waters of Strife. Numb. 20,13.
Striue not with any. Prou. 20. 20. 3. 2. Tim. 2,23,24.
¶ The elders of Succoth put to death, and howe. Iudg. 8. 14, 16.
¶ The Sunne and Moone for signes, and for seasons. Gen. 1, 14.
The Sunne stayed at the words of Iosiua. Iosh. 10. 12, 13.
The Supper of our Loide with his disciples. Mat. 26, 26.
The Supper of the Lord ought to be done in his remembrance. Luk. 22, 19.
¶ Sweare by the name of the liuing God. Deut. 6, 13.
Sweare not at all. Mat. 5, 34.
Sweare not by the name of strãge gods. Exod. 23, 13.
Sweare not in vaine. Deut. 5, 11.
Paul Sweareth. 2. Cor. 1, 23.
The authoritie of the temporall Sword. Gen. 9, 6. Rom. 13. 4, 6.

T.

The forme of the Tabernacle Exodus. 26. and 36. and 39, 32.
The feast of Tabernacles. Leuit. 23. 34.
Tobias biddeth the godly to his Table. Tob. 2, 2.
The Tables of Testimonie. Exo. 32, 15.
Tabitha is raised vp againe. Act. 9, 36.
Against Talebearers. Prou. 26, 22. & 18, 8.
Tamar a widow and her doings. Gen. 38.
Tamar the daughter of Dauid. 2. Sam. 13, 1.
¶ Teachers ordeined in ỳ church. 1. Cor. 12, 28.
The holy Ghost is the Teacher of the faithfull. John. 14, 26.
The Temple, for, the body of Christ. John. 2, 21.
The Temple is built vp againe. Haggai. 1, 14. Ezra. 4, 1. and 6, 14.
The Temple of Salomon. 1. King. 6, 1. & 8, 13.
The Temple of the Lord is burnt 2. King. 25, 9.
Tempt not God. Deuter. 6, 16. Mat. 4. 7. 1. Cor. 10, 9.
Terah Abrahams father. Genes. 11, 27.
Terah dieth in Haran. Genes. 11, 32.
The description of the old Testament. Iosh. 24. Heb. 9.
The bloud of the Testament. Ex. 9. 20.
The newe Testament. Genesis. 3, 15. Heb. 8. 8, 10. and 10, 16. for the remission of sinnes. Mat. 26, 28.
¶ Thankesgiuing becommeth Saints. Ephe. 5, 4.
The punishment of Theft. Exod. 22, 1.
Theft forbidden. Exod. 20, 15.
The Thoughtes of mans heart, wicked. Gen. 6, 5.
Followe not the thoughtes of thine own heart. Rom. 15, 39.
Thomas an Apostle. John. 11, 16. and 20, 24.
The seede choked with Thornes. Mat. 4, 7.
¶ The latter Times. 1. Timothie. 4, 1.
The diuersitie of Times. Genesis 1, 14. and 8, 22.
Times must not be obserued. Esa. 4, 10.
Timotheus. 1. Cor. 4, 17.
Who liue of the Tithes. Deutero. 14, 29.
The Tithes of seedes. 1. Sam. 8, 15.
The Tithes of the land are the Lordes. Leuit. 27, 30.
¶ Toi the king of Hamath. 2. Sam. 8, 9.
Tola a Iudge in Israel. Iudg. 10, 1.
The fault & vertue of ỳ Tongue. Iam. 3, 5. Prou. 12, 13. & 13, 2. & 14, 3.
Refraine thy Tongue from euil. 1. Pet. 3, 10.
Diuersitie of Tongues. 1. Cor. 12, 28. & 14. 2.
Tooth for tooth. Exod. 21, 24.
¶ The good Treasure of ỳ heart. Mat. 12, 35.

Ytie

V.

W.

The

Y.

Z.

The ende of the Table.

¶ *A perfite Supputation of the yeeres and* times from the creation of the world, vnto this present yeere of our Lord God 1578. proued by the Scriptures, after the collection of diuers Authours.

FRom the Creation of the worlde vnto the flood are 1656. yeeres and 6. dayes.
For in the 6. day from the worldes creation Adam was created. Gen. 1. 27. & 2. 7.
Adam being 130. yeres olde, begate Sheth. Genes. 5, 3.
Sheth being 105. yeeres, begate Enosh. Genesis. 5. 6.
Enosh being 90. yeres, begat Kenan. Ge. 5. 9
Kenan being 70. yeres, begate Mahalaleel. Genes. 5, 12.
Mahalaleel being 65. yeeres, begate Iered. Gen. 5, 15.
Iered being 162. yeres begate Henoch. Genes. 5, 18.
Henoch being 65. yeres, begate Methushelah. Gene. 5, 21.
Methushelah being 187. yeeres begate Lamech. Gene. 5, 25.
Lamech being 182. yeeres, begate Noah. Gene. 5. 28, 29.
Noah at the cõming of the floud was 600. yeeres olde, as appeareth. Gene. 7. 11.
The whole summe of the yeres are 1656. and 6. dayes.
FRom the said floud of Noah vnto Abrahams departing from Chalde, were 423. yeres and ten dayes.
For the saide floud continued one whole yere & ten dayes. Gen. 7, 11. & 8. 13.
Shem (which was Noahs sonne) begat Arpachshad two yeres after that. Ge. 11. 10
Arpachshad begate Shelah when he was 35. yeres olde. Gen. 11, 12.
Shelah being 30. yeeres olde, begate Eber. Gen. 11, 14.
Eber being 34. yeeres, begate Peleg. Gen. 11, 16.
Peleg being 30. yeres, begate Reu. Genesis 11, 18.
Reu being 32. yeres, begate Serug. Genes. 11, 20.
Serug being 30. yeres, begate Nahor. Gen. 11, 22.
Nahor being 29. yeeres, begate Terah. Gen. 11, 24.
Terah being 130. yeres, begate Abram. Ge. 11. 26, 27.
And Abraham departed from Chalde, when he was 70. yeres olde. Gene. 11, 27 and 2, 4.
The said yeres accounted, are 423. yeres, & ten dayes.
FRom Abrahams departing from Vr in Chalde vnto the departing of the children of Israel from Egypt, are 430. yeres, gathered as followeth.
Abraham was in Haran fiue yeres, & departed in the 75. yere of his age. Gen. 2, 4.
Abraham begate Izhak, when he was 100. yeres olde, in the 25. yeere after his departing from Haran. Gen. 21, 5.
Izhak being 60. yeres olde, begate Iaakob. Genes. 25, 26.
Iaakob being 83. yeeres olde, begate Leui. Gen. 29, 34.
Leui being 35. yeres olde, begate Kohath. Gen. 46, 11. and Exod. 6, 16.
Kohath being 31. yeeres olde, begate Amram. Exod. 6, 18.
Amram being 111. yeeres olde, begate Moses. Exod. 6, 20.
Moses in the 80. yere of his age, departed with the Israelites from Egypt. Exod. 7, 7. Deut. 34, 7.
So this Supputation is the 430. yeeres mẽtioned Exo. 12, 40. & Galat. 3, 17.
FRom the going of the Israelites from Egypt vnto the first building of the Temple, are 480. yeres, after this Supputation and account.
Moses remained in the desert or wilderne 40. yeres. Deut. 1, 3.
Iosshua & Othniel ruled after this, 40 yeres. Judg. 3, 11.
Then Ehud 80. yeres. Judg. 3. 15, 30.
Shamgar and Deborah 40. yeeres. Judg. 3, 31. and 4, 4. and 5, 31.
Gideon 40. yeres. Judg 8, 28.
Abimelech 3. yeres. Judg. 9. 22.
Tola 23. yeres, Judg. 10. 1, 2.
Iair 22. yeres. Judg. 10, 3.
Then were they without a Captaine or Judge 18. yeres. Judg. 10, 8.
Iphtah 6. yeres. Judg. 12, 7.
Ibzan 7. yeres. 12, 9.
Elon 10. yeres. Judg. 12, 11.
Abdon 8. yeres. Judg. 12, 14.
Samson 20. yeres. Judg. 16, 31.
Eli, Judge & Priest 40. yeres. 1. Sã. 4, 18.
Samuel and Saul 40. yeres. Actes. 13, 21.
Dauid was king 40. yeres. 2. Sam. 5, 4.
Salomon in the 4. yere of his reigne began the building of the Temple, which are the 480. yeres aboue mentioned, as appeareth. 1. Kinges. 6, 1.
FRom the first building of the Temple vnto ỳ captiuitie of Babylon, are 441. yeres & an half, gathered as foloweth.
Salomõ reigned yet 37. yeres, 1. king. 11, 42.
Rehoboam reigned after him 17. yeeres. 2. Chro. 12, 13.
Abiiah 3. yeres. 2. Chro. 13, 2.
Asa 41. yeres. 2. Chro. 16, 13.
Iehoshaphat 25. yeres. 1. king. 22, 42.
Iehoram 8. yeres. 2. king 8, 17.
Ahaziah, one yere. 2. king. 8, 26.
Athaliah the Queene 6. yeres. 2. king. 11, 3.
Iehoash 40. yeres. 2. king, 12, 1.
Amaziah 29. yeres. 2. king. 14, 2.
Betwene the reigne of this Amaziah and Azariah his sonne, are 11. yeeres to

be added, as may be gathered thus: Amaziah had reigned 29. yeres, the 15. yere of Ieroboam, which 29. yeres ended the sayde 15. yeere of the sayde Ieroboam. 2. King. 14. 17. Nowe it is manifest that Azariah the sonne of Amaziah began to reigne but the 27. yeere of the sayd Ieroboam, 2. King. 15. 1. and then it followeth, that betwene the end of the reigne of Amaziah and the beginning of Azariah there falleth out ꝑ sayd 11. yeres before specified.

After the which 11. yeeres Azariah, otherwise called Vzziah reigned 52. yeeres. 2. King. 15. 1, 2. and 2. Chro. 26. 1, 3.

Iotham 16. yeeres. 2. King. 15. 32, 33.

Ahaz 16. yeeres. 2. King. 16. 2.

Hezekiah 29. yeeres. 2. King. 18. 2.

Manasseh 55. yeeres. 2. King. 21. 1.

Amon 2. yeeres. 2. King. 21. 19.

Iosiah 31. yeeres. 2. King. 22. 1.

Iehoahaz 3. moneths. 2. King. 23 31.

Eliakim called also Iehoiakim. 11. yeeres. 2. King. 23, 34, 36.

Iehoiachin 3. moneths. 2. King. 24, 8.

Mattaniah called also Zedekiah 11. yeeres. 2. King. 24. 17, 18. Iere, 52. 1.

And here beginneth the captiuitie of Babylon. The summe of these yeeres are 441. yeeres and an halfe.

Ierusalem was reedified and builded againe after the captiuitie 143. yeeres.

For the captiuitie endured 70. yeeres. Iere. 29. 10. Dan. 9. 2. Ezra. 1. 1.

The children of Israel were deliuered out of captiuitie and restored to their freedome, in the first yeere of Cyrus, & in the second yeere the foundation of ꝑ Temple was layed. Ezra. 1. 1. and. 3. 8. and it was finished in the 6. yere of Darius Logimanus. Ezra. 6. 15. for it was 46. yeere a building, as appeareth John 2. 20. After that Darius had reigned 20. yeere, Nehemiah was restored to libertie, & went to build the citie, which was finished in the 32. yere of the said Darius. Nehe. 2. 1, 5, 6. & 13. 6. which was 26. yeeres from the building of the Temple.

The whole summe of which yeeres amonte to the 143. yeeres before specified.

From the reedifying of the Citie, vnto the death of Christ our Sauiour, are 478. yeeres after this supputation or numbring.

It was reuelled to Daniel the prophet, ꝑ the citie of Ierusalem should be built vp againe, & that there should be from the commaundement giuen to build the same againe, vnto the death of Iesus Christ, 70. weekes of yeeres, which is 490. yeeres, as appeareth Dan. 9. 24. 25, 26, 27. And this commaundement was giuen by Darius Longimanus the 20. yeere of his reigne. Nehe. 2. 1, 6. Wherefore if we deduct the 12 yeeres out of the same 490. yeeres, because they are reckoned before, wherein Nehemiah builded the Citie, we shall finde remaining 478. And so manie yeeres it is from the 32. yeere of Darius, vnto the 18. yeere of Tiberius, in the which yeere our Sauiour Christ was put to death for our redemption. Summe 478. yeeres.

Finally, from Christ his incarnation vnto ꝑ 25. day of March last, are 1578. yeeres, from which must be deducted 34. yeeres, which are included in the same, and are also a parcel of the 490. yeeres before specified: for Christ was 33. yeeres olde and one quarter when he died, & he was 3. quarters of a yeere in his mothers wombe after her Annunciation (at what time it is thought the yeeres of our Lord ought to begin) and so remain. 1541. yeeres.

Whereupon we reckon, that from the creation of the world vnto this present yere of our Lorde God. 1578. it amounteth vnto 5592. yeeres, six monethes, and 16. dayes. That is to say, from the worldes creation vnto Christe his being conceiued in the wombe of the virgin Marie, 4017. yeeres and a halfe & 16. daies, and fro thence vnto this present yere, 1578. which added together, make iust the said number of 5592. yeeres. 6. moneths, and 16. dayes before mencioned.

FINIS.

¶Imprinted at London by Christopher Barker, Printer to the Queenes Maiestie.

Cum priuilegio Regiæ Maiestatis.

THE WHOLE BOOKE OF PSALMES, COLLECTED INTO ENGLISHE METRE BY THOM. STERH. IHON HOPKINS AND OTHERS, CONFERRED with the Ebrue, with apt Notes to sing them withall.

Set forth and allowed to be song in all Churches, of all the people together before and after Morning and Euening prayer: as also before and after Sermons and moreouer in priuate houses, for their godly solace and comfort, laying apart all vngodly songes, and balades which tend onely to the nourishing of vice, and corrupting of youth.

IAMES. V.

¶ *IF ANY BE AFFLICTED, LET HIM PRAY. and if any be mery, let him sing Psalmes.*

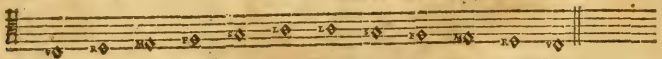
COLOSS. III.

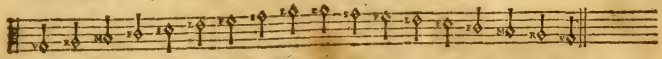
¶ Let the worde of God dwell plenteously in you, in all wisedome, teaching and exhorting one an other in Psalmes, Hymnes, and spiritual songes, and sing vnto the Lord in your hartes.

AT LONDON,
Printed by Iohn Daye, dwelling ouer
Aldersgate. *An. 1578.*
¶ Cum Privilegio Regiæ Majestatis.

TO THE READER.

THou ſhalt vnderſtand (gentle Reader) that I haue (for the helpe of thoſe that are deſirous to learne to ſing) cauſed a new print of Note to be made with letters to be ioyned to euery Note: Whereby thou mayeſt know, how to call euery Note by his right name, ſo that with a very little diligence (as thou art taught in the Introduction printed heretofore in the Pſalmes) thou mayeſt the more eaſily by the vewing of theſe letters, come to the knowledge of perfect Solefayng: *wherby thou mayeſt ſing the Pſalmes the more ſpedely and eaſely. The letters be theſe,* V. *for* Vt. R. *for* Re, M. *for* My, F. *for* Fa. S. *for* Sol, L. *for* La. *Thus where you ſee any letter ioyned by the note, you may eaſily call him by his right name, as by theſe two examples you may the better perceiue.*

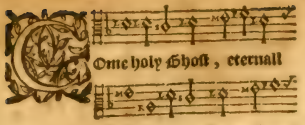




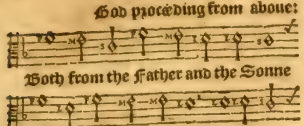
Thus I commit thee vnto him that lyueth for euer, who graunt that we may ſing with our hartes and mindes vnto the glory of his holy name.

Amen.

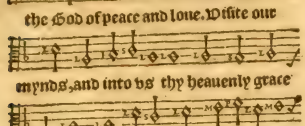
Veni Creator.



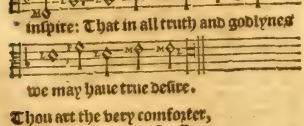
Come holy Ghost, eternall



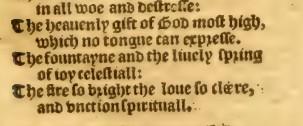
God proceding from aboue:



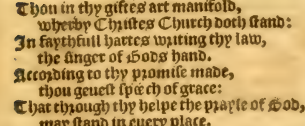
Both from the Father and the Sonne



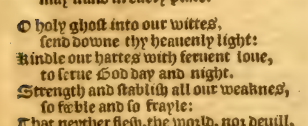
the God of peace and loue. Visite our



mynds, and into vs thy heauenly grace



inspire: That in all truth and godlynes



we may haue true desire.

Thou art the very comforter,
in all woe and destresse:
The heauenly gift of God most high,
which no tongue can expresse.
The fountayne and the liuely spring
of ioy celestiall:
The fire so bright the loue so clere,
and vnction spirituall.

Thou in thy gifes art manifold,
wherby Christes Church doth stand:
In faythfull hartes writing thy law,
the finger of Gods hand.
According to thy promise made,
thou geuest speech of grace:
That through thy helpe the prayse of God,
may stand in euery place.

O holy ghost into our wittes,
send downe thy heauenly light:
Kindle our hartes with feruent loue,
to serue God day and night.
Strength and stablish all our weaknes,
so feble and so frayle:
That neyther flesh, the world, nor deuill,
agaynst vs doe preuayle,

Put backe our enemies farre from vs,
and graunt vs to obtayne
Peace in our hartes, with God and man,
without grudge or disdayn.
And graunt (O Lord) that thou being,
our leader and our guide:
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord graunt we thee pray:

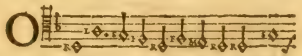
The humble sute

That thou mayst be our comforter,
at the last dreadfull day:
Of all strife and dissention,
O Lord dissolue the bandes:
And make the knots of peace and loue,
throughout all Christen landes.

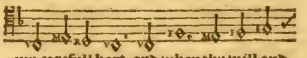
Graunt vs O Lord through the to know,
the Father most of might:
That of his dere beloued Sonne,
we may attayne the sight.
And that with perfect fayth also,
we may acknowledge thee:
The spirite of them both alway,
one God and persons three.

Laud and prayse be to the Father,
and to the sonne equall:
And to the holy spirite also,
one God eternall.
And pray we that the onely Sonne,
vouchsafe his Spirit to send:
To all that do professe his name,
vnto the worldes ende. Amen.

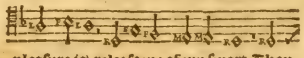
¶ The humble sute of a sinner. M.



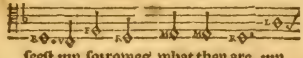
O Lord of whom I do depend, behold



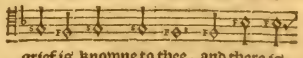
my carefull hart, and when thy will and



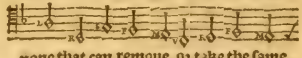
pleasure is, release me of my smart. Thou



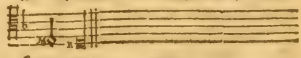
seest my sorrowes what they are, my



grief is knowne to thee, and there is



none that can remoue, or take the same



from me.

But onely thou whose ayd I craue,
whose mercy still is prest:
To ease all those that come to thee,
for succor and for rest,
And sith thou seest my restlesse eyes,
my teares and greeuous grone:
Attend vnto my sute (O Lord)
marke well my playnt and mone.

For sinne hath so inclosed me,
and compast me about:
That I am now remediles,
if mercy helpe not out.
For mortall man can not release,
or mitigate this payne:
But euen thy Christ, my Lord and God,
which for my sinne was slayne.

Whose bloudy woundes are yet to see,
though not with mortall eye:
Yet doe thy Saintes behold them all,
and so I trust shall I.
Though sinne doth hinder me a while,
when thou shalt see it good:
I shall enioy the sight of him,
and see his woundes and bloud.

And as thine Aungels and thy Sayntes,
doe now behould the same:
So trust I to possesse that place,
with them to prayse thy name.
But whilest I liue here in this vale,
where sinners doe frequent:
Als sist me euer with thy grace,
my sinnes still to lament.

Least that I tread in sinners trace,
and geue them my consent:
To dwell with them in wickedness,
whereto nature is bent.
Only thy grace must be my stay,
least that I fall down flat:
And being downe, then of my selfe
cannot recouer that.

Wherfore this is yet once agayn
my sute and my request:
To graunt me pardon for my sinnes,
that I in thee may rest.
Then shall my hart, my tongue, and voice,
be instrumentes of prayse:
And in thy Church, and House of Sayntes
sing Psalmes to the alwayes.

Venite exultemus. Psal. xcv.

Sing this as Benedictus.

O come and let vs now reioyce,
And sing vnto the Lord:
And to our only Sauiour,
Also with one acord.
O let vs come before his face,
With inward reuerence:
Confessing all our former sinnes,
And that with diligence.

To thanke him for his benefites,
Alway distributing:
Wherfore to him right ioyfully,
In Psalmes now let vs sing.
And that because that god alone
Is Lord magnificent:
And ele aboue all other Gods,
A king omnipotent.

His people doth not he forsake,
At any tyme or tide:
And in his handes are all the coastes,

Of all the world so wide.
And with his louing countenaunce,
He loketh euery where:
And doth behold the tops of all
The mountaynes farre and neare.

The Sea, and all that is therin
Are his for he them made:
And ele his handes haue fashioned,
The earth which doth not fade.
O come therfore and worship him,
And downe before him fall:
And let vs wepe before the Lord,
The which hath made vs all.

He is our God, our Lord, and King,
And we his people are,
His flock, and shepe of his pasture,
One whome he taketh care.
This day if ye doe heare his voyce,
Yet harden not your hart:
As in the bitter murmuring,
When ye were in desart.

Which thing was of thier negligence,
Committed in the tyme
Of trouble in the wildernes,
A greate and greuous crime,
Wheras your fathers tempted me,
And tried me euery way:
They proued me and saw my workes,
What I could do or say.

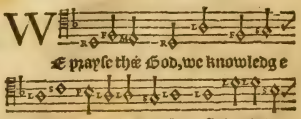
These forty yeares I haue bene greued,
With all this generation:
And euermore I sayd they erred,
In their imagination.
Wherwith their harts were sore cõbred
Long tyme and many dayes:
Wherfore I know assuredly,
They haue not known my wayes.

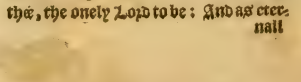
To whome I in myne anger swore,
That they should not be blest:
Nor see my ioy celestiall,
Nor enter in my rest.

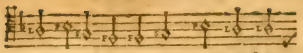
Gloria patri.

All laud and prayse be to thee Lord,
O that of might art most:
To God the Father, and the Sonne,
And to the holy Ghost.
As it in the beginning was,
For euer heretofore:
And is now at this present tyme,
And shall be euermore.

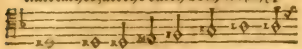
¶The song of S. Ambrose called, Te Deum.



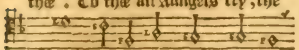




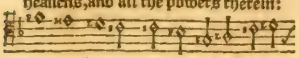
nall father, all the earth doth worshyp



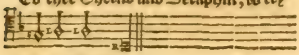
thee. To thee all Aungels cry, the



heauens, and all the powers therein:



To thee Cherub and Seraphin, to cry



they do not linne.

O Holy, Holy, Holy, Lord,
of Saboth Lord the God:
Through heauen & earth thy praise is (spread,
and glory all abroad.
Thapostles glorious company
yeld prayses vnto thee:
The Prophets goodly felowshyp
prayse thee continually.

The noble and victorius hoost,
of Martirs sound thy prayse:
The holy church throughout the world,
doth knowledge thee alwayes.
Father of endles maiestie,
they doe acknowledge thee:
Thy Christ, thine honorable, true,
and onely sonne to be.

The holy Ghost the comforter,
of glory thou art king
O Christ, and of the father art,
the Sonne euerlasting.
When sinfull mans decay in hand,
thou toktest to restore:
To be inclosed in virgins wombe,
thou diddest not abhorre.

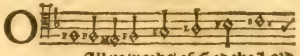
When thou hadst ouercome of death,
the sharpe and cruell might:
Thou heauens kingdome didst set ope,
to each beleeuing wight.
In glory of the Father thou,
doest sitte on Gods right hand:
We trust that thou shalt come our iudge,
our cause to vnderstand.

Lord help thy seruantes whom thou hast
bought with thy precious bloud:
And in eternall glory set,
them with thy Saintes so good.
O Lord do thou thy people saue,
bless thine inheritaunce:
Lord gouerne them, and Lord do thou
for euer them aduaunce.

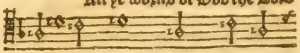
We magnifie thee day by day,
and world withouten end
Adore thy holy name. (O Lord)
vouchsafe vs to defend
From sinne this day. Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall,

O Lord I haue reposed all,
my confidence in thee:
Put to confounding shame thetfore.
Lord let me neuer be.

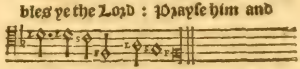
¶ The song of the three children praysing God, prouoking al creatures to do the same.



All ye works of God the Lord



bles ye the Lord: Prayse him and

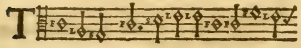


magnify hym for euer.

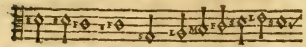
2 O ye the Angels of the Lord,
blesse ye the Lord, praise him, and magnifie him for euer.
3 O ye the starry heauens hie,
blesse ye the Lord, prayse him, and magnifie him for euer.
4 O ye waters aboue the skye,
blesse ye the Lord, prayse him, and magnifie him for euer.
5 O all ye powers of the Lord,
blesse ye the Lord, prayse him, and magnifie him for euer.
6 O ye the shining Sunne and Mone,
blesse ye the Lord, prayse him, and magnifie him for euer.
7 O ye the glistring Starres of heauen,
blesse ye the Lord, praise him, and magnifie him for euer.
8 O ye the showers and dropping dew,
blesse ye the Lord, prayse him, and magnifie him for euer.
9 O ye the blowing windes of God,
blesse ye the Lord, prayse him, and magnifie him for euer.
10 O ye the fire and warming heat,
blesse ye the Lord, prayse him, and magnifie him for euer.
11 Ye winter and the sommer tide,
blesse ye the Lord, praise him, and magnifie him for euer.
12 O ye the dewes and binding frostes,
blesse ye the Lord, praise him, and magnifie him for euer.
13 O ye the frost and chilling cold,
blesse ye the Lord, praise him, and magnifie him for euer.
14 O ye congeled ile and snow,
blesse ye the Lord, prayse him, &c,
15 O ye the nightes and lightsome dayes,

bleſſe ye the Lord, praiſe him &c.
16 O ye the darknes and the light,
bleſſe ye the Lord, praiſe him &c.
17 O ye the lightnings and the cloudes,
bleſſe ye the Lord, praiſe him &c.
18 O let the earth ehe bleſſe the Lord,
ye bleſſe the Lord, praiſe him. &c.
19 O ye the mountaynes and the hilles,
bleſſe ye the Lord, praiſe him &c.
20 O all ye grene things on the earth,
bleſſe ye the Lord, praiſe him. &c.
21 O ye the euer ſpringing welles,
bleſſe ye the Lord, praiſe him . &c.
22 O ye the ſeas and ye the floudes,
bleſſe ye the Lord, praiſe him. &c.
23 Whales and all that in waters moue,
bleſſe ye the Lord, praiſe him. &c.
24 O all ye flying foules of the ayre.
bleſſe ye the Lord, praiſe him. &c.
25 O all ye beaſtes and cattell ehe,
bleſſe ye the Lord, praiſe him. &c.
26 O ye the children of mankinde.
bleſſe ye the Lord, praiſe him. &c.
27 Let Iſraell ehe bleſſe the Lord,
yea bleſſe the Lord, praiſe him. &c.
28 O ye the Prieſts of God the Lord,
bleſſe ye the Lord, praiſe him, &c.
29 O ye the ſeruauntes of the Lord,
bleſſe ye the lord, praiſe him. &c.
30 Ye ſpryttes & ſoules of righteous men,
bleſſe ye the lord, praiſe him. &c.
31 Ye holy and ye meke of hart,
bleſſe ye the lord, praiſe him. &c.
32 O Ananias bleſſe the lord,
bleſſe thou the lord, praiſe him. &c.
O Azarias bleſſe the Lord,
bleſſe thou the lord, praiſe him. &c.
And Miſaell bleſſe thou the lord,
bleſſe thou the lord, praiſe him. &c.

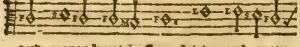
The ſong of Zacharias called Benedictus.



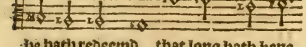
The onely Lord of Iſraell be praiſed



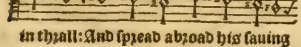
euermore. For through his viſitation,



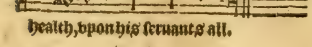
and mercy kept in ſtore, his people now



he hath redeemd, that long hath bene



in thrall: And ſpread abroad his ſauing



health, vpon his ſeruants all.

In Dauids houſe his ſeruaunt true,
According to his mynd:
And alſo his annoynted king,
As we in ſcripture finde.
As by his holy Prophets al,
Oft tymes he did declare:
The which were ſince the world began,
His wayes for to prepare.

That we might be deliuered,
From thoſe that make debate:
Our enemies and from the handes,
Of all that do vs hate.
The mercy which he promiſed,
Our fathers to fulfill:
And think vpon his couenannt made,
According to his will.

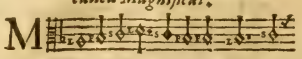
And alſo to performe the othe,
Which he before had ſworne:
To Abraham our father deare,
For vs that were forlorne.
That he would geue himſelfe for vs,
And vs from bondage bring:
Out of the handes of all our foes,
To ſerue our heauenly king.

And that without all manner feare,
And ehe in righteouſnes:
And alſo for to lead our liues,
In ſtedfaſt holynes.
And thou (O child) which now art born,
And of the Lord elect:
Shalt be the Prophet of the higheſt,
His wayes for to direct.

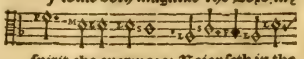
For thou ſhalt go before his face,
For to prepare his wayes:
And alſo for to teach his will,
And pleaſure all thy dayes.
To geue them knowledge, how that (their,
Saluation is neare:
And that remiſſion of their ſinnes,
Is through his mercy mere.

Wherby the day ſpring from an high,
Is come vs for to viſite:
And thoſe for to illuminate,
Which do in darknes ſit.
To lighten thoſe that ſhadowed be,
With death and ehe opprest:
And alſo for to guide their feete,
The way to peace and reſt.

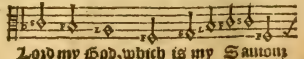
The ſong of bleſſed Mary *called Magnificat.*



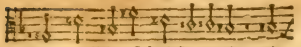
My ſoule doth magnifie the Lord my



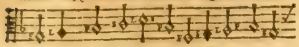
ſpirit ehe euermore: Reioyſeth in the



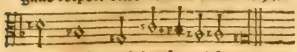
Lord my God, which is my Sauiour



And why? bicause he did regard, and



gaue respect vnto so base estate of his



handmayde, and let the mighty go.

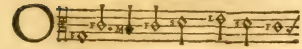
For now behold all nations,
And generations all:
From this tyme forth for euermore,
Shall me right blessed call.
Because he hath me magnified,
Which is the Lord of might:
Whose name be euer sanctified,
And prayled day and night.

For with his mercy and his grace,
All men he doth inflame:
Throughout all generations.
To such as feare his name.
He shewed strōgth with his great arme
And made the proud to start:
With all imaginations,
That they bare in their hart.

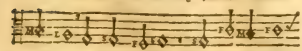
He hath put downe the mighty ones,
From their supernall seate:
And did exalt the mēke in hart,
As he hath thought it mēte.
The hungrye he replenished,
With all thinges that were good.
And through his power he made the rich,
Oft tymes to want their food.

And calling to remembraunce,
His mercy euery deale:
Hath holpen vp assistantly,
His seruaunt Israell.
According to his promise made,
To Abraham before:
And to his sede successiuely,
To stand forevermore.

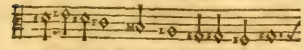
The song of Simeon called Nunc dimittis.



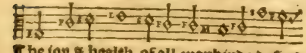
Lord because my harts desire



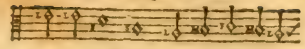
hath wished long to see: My onely Lord



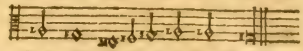
and Sauior thy sonne before I dye.



The ioy & health of all mankinde, desired



long before: Which now is come into

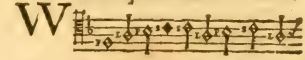


the world, of mercy bringing store.

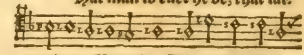
Thou suffered thy seruaunt now,
In peace for to depart:
According to thy holy word,
Which lightneth my hart.
Because mine eyes which thou hast
To geue my body light: (made,
Haue now beheld thy sauing health,
Which is the Lord of might.

Whome thou mercifully hast set,
Of thyne aboundant grace:
In open sight and visible,
Before all peoples face.
The Gentiles to illuminate,
And Sathan ouerquell:
And eke to be the glory of
Thy people Israell.

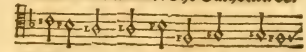
¶ The Symbole or Creede of *Athanasius, called Quicunque Vult.*



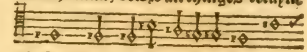
What man so euer he be, that sal-



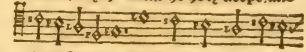
uation will attaine: The Catholick be-



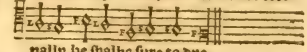
liefe he must, before all thinges retayne



Which fayth vnles he holy keepe, and



vndefiledly: Without all doubt eter-



nally, he shalbe sure to dye.

The Catholiche beliefe is this,
that God we worship one
In Trinitye, and Trinitye
in vnitye alone.
So as we neither doe confound,
the persons of the three:
Nor yet the substaunce whole of one,
in sunder parted be.

One person of the Father is,
an other of the sonne:
An other person proper of

the holy Ghost alone.
Of Father, Sonne, and holy Ghost,
but one the Godhead is:
Lyke glory, coeternall ede
the maiesty lykewise.

Such as the Father is, such is
the Sonne in ech degree:
And such also we doe beleue,
the holy Ghost to be.
Uncreate is the Father, and
uncreate is the Sonne:
The holy Ghost uncreate, so
uncreate is ech one.

Incomprehensible Father is,
incomprehensible Sonne:
And comprehensible also is
the holy Ghost of none.
The Father is eternall and
the Sonne eternall so:
And in lyke sort eternall is
the holy Ghost also.

And yet though we beleue that ech
of these eternall be:
Yet there but one eternall is,
and not eternalls three.
As ne incomprehensible we,
ne yet uncreate three:
But one incomprehensible, one
uncreate hold to be.

Almighty so the Father is,
the Sonne almighty so,
And in in lyke sort almighty is,
the holy Ghost also.
And albeit that euery one,
of these almighty be:
Yet there but one almighty is,
and not almightyes three.

The Father God is, God the Sonne,
God holy Ghost also:
Yet are there not three Gods in all,
but one God and no mo.
So lykewise Lord the Father is,
and Lorde also the Sonne:
And Lord the holy Ghost, yet are
there not three Lordes but one.

For as we are compeld to graunt,
by Christian veritye:
Ech of the persons by himselfe,
both God and Lord to be.
So Catholick Religion,
forbiddeth vs alway:
That eyther Gods be three, or that
there Lordes be three to say.

Of none the father is ne made,
ne create, nor begot:
The Sonne is of the Father not
create ne made but got.
The holy ghost is of them both,
the Father and the Sonne:
Ne made ne create nor begot,
but doth procede alone.

So we one Father holde not three
one Sonne also not three:
One holy Ghost alone, and not
three holy Ghostes to be.
None in this Trinitie before,
nor after other is:
Ne greater any then the rest,
ne lesser be lykewise.

But euery one among themselues,
of all the persons three:
Together coeternall all,
and all coequall be.
So vnitye, in Trinitye,
as sayd it is before:
And Trinitye in Vnitye,
in all thinges we adore.

Therefore what man soeuer that,
saluation will attayne:
This fayth touching the Trinitye,
of force he must retayne.
And ne defull to eternall lyfe,
it is that euery wight:
Of the incarnating of Christ
our Lord beleue aright.

For this the right fayth is, that we
beleue and ede do know:
That Christ our Lord the sonne of God,
is God and man also.
God of his fathers substaunce, got
before the world began
And of his mothers substaunce borne
in world a very man.

Both perfect God and perfect man,
in one, one Jesus Christ:
That doth of reasonable soule,
and humayne flesh subsist.
Touching his Godhead equall with
his Father God is he:
Touching his manhode, lower then
his Father in degree.

Who though he be both very God,
and very man also:
Yet is he but one Christ all one,
and is not persons two.
One, not by turning of Godhead,
into the flesh of man:
But by taking manhode to God,
this being one began.

All one not by confounding of
the substaunce into one:
But onely by the vnitye,
that is of one person.
For as the reasonable soule,
and flesh be but one man is:
So in one person God and man,
is but one Christ lykewise.

Who suffered for to saue vs all,
to hell he did descend.
The third day rose agayne from death,
to heauen he did ascend.
He sits at the right hand of God,
the almighty Father there.

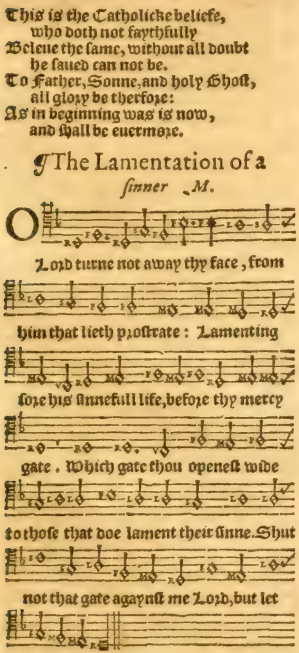
From

From thence to iudge the quick and dead,
agayne he shall retyre.

At whose returne all men shall rise,
with bodyes new reborde:
And of their owne workes they shall geue
account vnto the Lord.
And they vnto eternall lyfe,
shall goe that haue done well:
Who haue done ill shall go into
eternall fire to dwell.

This is the Catholicke belefe,
who doth not fayrhfully
Beleue the same, without all doubt
he saued can not be.
To Father, Sonne, and holy Ghost,
all glory be therfore:
As in beginning was it now,
and shall be euermore.

¶ The Lamentation of a *sinner* M.



And call me not to mine accountes,
How I haue lyued here:
For then I know right well (O Lord)
How vile I shall appeare.
I nede not to confesse my lyfe,
I am sure thou canst tell,
What I haue bene and what I am,
I know thou knowest it well.

O Lord thou knowest what things be past,
And eke the thinges that be:
Thou knowest also what is to come,
Nothing is hid from thee.
Before the heauens and earth were made,
Thou knewest what thinges were then,
As all thinges els that haue bene since,
Among the sonnes of men.

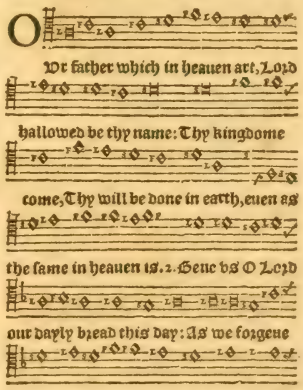
And can the thinges that I haue done,
Be hidden from thee then?
Nay, nay, thou knowest them all (O Lord)
Where they were done, and when.
Wherefore with teares I come to thee
To beg and to intreate:
Euen as the childe that hath done euill,
And feareth to be beate.

So come I to thy mercy gate,
Where mercy doth abound:
Requiring mercy for my sinne,
To heale my deadly wound.
O Lord I nede not to repeat,
What I doe beg or craue:
Thou knowest O Lord before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
This is the totall summe:
For mercy Lord is all my suite,
Lord let thy mercy come.

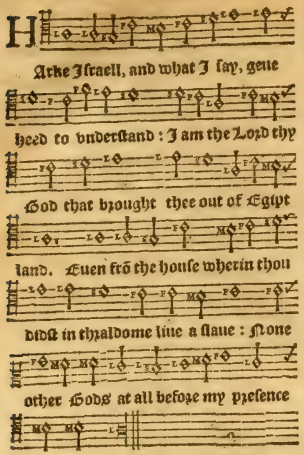
The Lordes Prayer.

or Pater noster.



The x. Commaundements.

Audi Israell. Exod. 20. N.



H Arke Israell, and what I say, geue
heed to vnderstand: I am the Lord thy
God that brought thee out of Egipt
land. Euen frō the house wherin thou
didst in thraldome liue a slaue: None
other Gods at all before my presence
shalt thou haue.

No manner grauen Image shalt
thou make at all to thē:
Nor any figure lyke by the,
shall counterfayted be.
Of any thing in heauen aboue,
nor in the earth below:
Nor in waters beneath the earth,
to them thou shalt not bow.

Nor shalt them serue, The Lord thy God,
a ielous God am I:
That punishe parentes faultes vnto
the third and fourth degree.
Vpon their children that me hate,
and mercy doe display:
To thousandes of such as me loue,
and my precepts obay.

The name thou of the Lord thy God,
in vayne shalt neuer vse:
For him that takes his name in vayne,
the Lord shall not excuse.
Remember that thou holy kepe,
the sacred Sabboth day:
Sixt dayes thou labour shalt and doe
thy nedefull workes alway.

The seuenth day is set by the Lord,
thy God to rest vpon:
No worke then shalt thou doe in it,
ne thou nor yet thy sonne:
Thy daughter seruaunt nor handmayde,
thine Oxe, nor yet thine Asse:
Nor stranger that within thy gates,

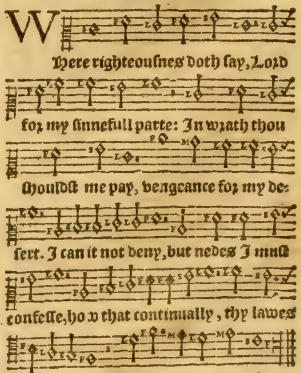
hath his abiding place.

For in six dayes God heauen and earth,
and all therein did make:
And after those his rest he did,
vpon the seuenth day take.
Wherefore he blest the day that he,
for resting did ordayne:
And sacred to himselfe alone,
appointed to remayne.

Yeald honor to thy parentes that
prolongd thy dayes may be:
Vpon the land the which the Lord,
thy God hath geuen thē.
Thou shalt not murther, thou shalt not
commit adulterye:
Thou shalt not steale. Nor witnes false
agaynst thy neighbour be.

Thou shalt not couet house that to,
thy neighbour doth belong:
Ne couet shalt in having of,
his wife to doe him wrong.
Nor his manseruaunt, nor his mayde
nor Oxe, nor Asse of his:
Nor any other thing that to,
thy neyghbour proper is.

The complaynt of a sinner.



W Here righteousnes doth say, Lord
for my sinnefull parte: In wrath thou
shouldst me pay, vengeance for my de-
sert. I can it not deny, but nedes I must
confesse, how that continually, thy lawes
I do transgres, thy lawes I do transgres

But if it be thy will,
With sinners to contend:
Then all thy flock shall spill,
And be lost without end.
For who liueth here so right,
That rightly he can say:
He sinneth not in thy sight,
Full oft and euery day.

The scripture playne telleth me,
The righteous man offendeth
Seuen tymes a day to thē,

Whereon

Whereon thy wrath dependeth,
So that the righteous man,
Doth walke in no ſuch path,
But he falth now and then,
In danger of thy wrath.

Then ſith the caſe ſo ſtandes,
Thot euen the man rightwiſe:
Falleth oft in ſinfull bandes,
Whereby thy wrath may riſe.
Lord I that am vniuſt,
And righteouſnes none haue:
Wherto then ſhall I truſt,
My ſinfull ſoule to ſaue.

But truely to that poſt,
Whereto I cleaue and ſhall:
Which is thy mercyes moſt,
Lord let thy mercy fall.
And mittigate thy mode,
Or els we perith all:
The price of this thy blond,
Wherin mercy I call.

The ſcripture doth declare,
No drop of blond in thē:
But that thou didſt not ſpare,
To ſhed ech drop for me.
Now let thoſe drops moſt ſwēte,
So moyſt my hart ſo dryre:
That I with ſinne repleate,
May lyue and ſinne may dye.

That being mortified,
This ſinne of mine in me:
I may be ſanctified,
By grace of thine in thē.
So that I neuer fall,
Into ſuch mortall ſinne:
That my foes infernall,
Reioyce my death therein.

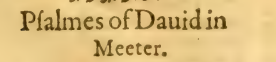
But vouchſafe me to kēpe,
From thoſe infernall foes:
And from that lake ſo dēpe,
Whereas no mercy growes.
And I ſhall ſing the ſonges,
Confermed with the iuſt:
That vnto thē belonges,
Which art mine ownely truſt.

FINIS.

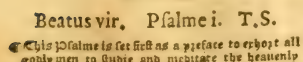
Pſalmes of Dauid in Meeter.

Beatus vir. Pſalme i. T.S.

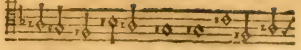
¶ This Pſalme is ſet firſt as a preface to exhort all godly men to ſtudie and meditate the heauenly wiſedome: for they be bleſſed that ſo doe: but the wicked contemners thereof at length ſhall come ſo miſerie.



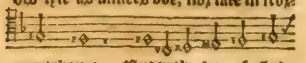
THe man is bleſt that hath not



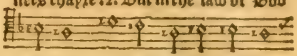
bent, to wicked rede his eare: Nor led



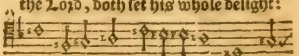
his lyfe as ſinners doe, nor ſate in ſcor-



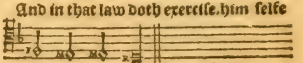
ners chayre. 2. But in the law of God



the Lord, doth ſet his whole delight:



And in that law doth exerciſe him ſelfe



both day and night.

3 He ſhall be lyke the trē that groweth,
faſt by the ryuers ſide:
Which bringeth forth moſt pleaſant fruite
in her due tyme and tyde.
4 Whoſe leafe ſhall neuer fade nor fall,
but florithe ſtill and ſtand:
Euen ſo all thinges ſhall proſper well,
that this man takes in hand.

5 So ſhall not the vngodly men,
Nor ſhall be nothing ſo:
But as the duſt which from the earth,
the winde drymes to and fro.
6 Therefore ſhall not the wicked men,
in iudgement ſtand vpright:
Nor yet the ſinners with the iuſt,
ſhall come in place or ſight.

7 For why? the way of Godly men,
vnto the Lord is knowne:
And eke the way of wicked men,
ſhall quite be ouerthrowne.

Quare fremuerunt. Pſal. ij. T.S.

¶ Dauid reioyſeth that, albeit enemies, and worldly power rage, God will aduance his kingdome euen to the earthell end of the world. Therefore he exhorteth Princes humbly to ſubmitte themſelues vnder the ſame. Herein is ſignified Chriſt and his kingdome.

ſing this as the 1. Pſalme.

WHy did the Gentiles tumultes rayſe,
what rage was in their brayne?
Why did the Jewiſh people muſe,
ſeing all is but vaine.
2 The kinges and rulers of the earth,
conſpire and are all bent:
Againſt the Lord and Chriſt his ſonne,
which he amongeſt vs ſent.

3 Shall we be bound to them ſay they,
let all their bondes be broke:
And of their doctrine and their law,
let vs reject the yoke.
4 But he that in the heauen dwelleth,
their doinges will deride:

And make them all as mocking stockes,
throughout the world so wide.

5 For in his wrath the Lord will say,
to them vpon a day:
And in his fury trouble them,
and then the Lord will say,
6 I haue annoynted him my king,
vpon my holy hill:
I will therfore Lord preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselfe
did say to me I wot:
Thou art my deare and onely Sonne,
to day I thē begot.
8 All people I will geue to thē,
as heyres at thy request:
The endes and coastes of all the earth,
by thē shall be possest.

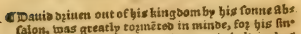
9 Thou shalt them bruse euen with a mace
as men vnder foote trod:
And as the potters herdes shall breake,
them with an iron rod.
10 Now ye O kinges and rulers all,
be wise therfore and learnd:
By whome the matters of the world,
be iudged and discernd.

11 Sē that ye serue the Lord aboue,
in trembling and in feare:
Sē that with reuerence ye reioyce
to him in like maner.
12 Sē that ye kisse and eke embrace,
his blessed sonne I say:
Least in his wrath ye sodenly,
perish in the mid way.

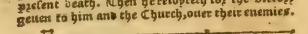
13 If once his wrath neuer so small,
shall kindle in his brest:
Oh then all they that trust in Christ,
shall happy be and blest.

Domine quid. Psal.iij. T.S.

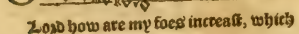
Dauid driuen out of his kingdom by his sonne Absalon, was greatly tormented in minde, for his sin. Therefore he calleth vpon God and is bold in his promises, against the terrors both of enemies and present death. Then he reioyseth for the victory geuen to him and the Church, ouer their enemies.



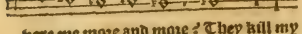
O Lord how are my foes increase, which



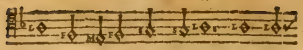
vexe me more and more? They kill my



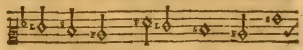
hart when as they say, God can him not



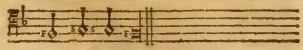
restore. 2. But thou O Lord art my de-



fence, when I am hard bestead: My wor-



shyp and myne honour both, and thou



holdst vp my head.

4 Then with my voyce vpon the Lord,
I did both call and cry:
And he out of his holy hill,
did heare me by and by.
5 I layd me downe and quietly,
I slept and rose agayne:
For why I know assuredly,
the Lord will me sustayne.

6 Iften thousand had hemd me in,
I could not be afrayde:
For thou art still my Lord my God,
my sauiour and myne ayde.
7 Rise vp therfore saue me my God,
for now to thē I call:
For thou hast broke the chēkes and teth,
of these wicked men all.

8 Saluation onely doth belong,
to the O Lord aboue:
Thou doest bestow vpon thy folke:
thy blessing and thy loue.

Cum inuocarem. Psal.iiij. T.S

Dauid persecuted by Saule, calleth vpon God with assured trust, reporteth his enemies for resisting his dominion, and preferreth the fauor of God before all treasure.

Sing this as the first Psalme.

O God that art my righteousnes,
Lord heare me when I call:
Thou hast set me at liberty,
when I was bound and thrall.
2 Haue mercy Lord therfore on me,
and graunt me my request:
For vnto thē vncessantly,
to cry I will not rest.

3 O mortall men how long will ye,
my glory thus despise?
Why wander ye in vanity,
and follow after lyes.
4 Know ye that good and godly men,
the Lord doth take and chuse:
And when to him I make my playnt,
he doth me not refuse.

5 Sinne not but stand in awe therfore,
examine well your hart:
And in your chamber quietly,
sē you your selues conuert.
6 Offer to God the sacrifice,
of righteousnes I say:
And looke that in the liuing Lord,
you put your trust alway.

7 The greater ſort trane worldly godes,
and riches doe embrace:
But Lord graunt vs thy countenaunce,
thy fauour and thy grace.
8 For thou thereby thalt make my hart,
more toyfull and more glad:
Then they that of their corne and wine,
full great increase haue had.

9 In peace therefore ly downe will I
taking my reſt and ſlepe:
For thou onely wilt me (O Lord,)
alone in ſafety kepe.

Verba mea auribus. Pſal v. T.S

¶ Dauid perſecuted by Doeg and Achitophel Saules flatterers, calleth vpon God to punith their malice. Then aſſured of ſucceſſe he conceiueth comfort.

Sing this as the 3. Pſalme.

I Incline thine eares vnto my wordes,
O Lord my plaint conſider
2 And heare my voyce my king my God,
to thee I make my prayer.
3 Heare me betymes, Lord tary not,
for I will haue reſpect:
My prayer early in the morne,
to thee for to direct.

4 And I will truſt through patience,
in thee my God alone:
That art not pleaſed with wickedness,
and ill with thee dwelth none.
5 And in thy ſight ſhall neuer ſtand,
theſe furious foles O Lord:
Wayne workers of iniquitye,
thou hatt alwayes abhord.

6 The lyars and the flatterers,
thou ſhalt deſtroy them than:
And God ſhall hate the bloudthirſty,
and the deceitfull man.
7 Therefore will I come to thy houſe,
truſting vpon thy grace:
And reuerently will worſhip thee,
toward thy holy place.

8 Lord leade me in thy righteouſnes,
for to confound my foes:
And eke the way that I ſhall walke,
before my face diſcloſe.
9 For in their mouth there is no truth,
their hart is foule and bayne:
Their throat an open ſepulcher,
their tongues doe gloſe and fayne.

10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subuert them in their heapes of ſinne,
that haue rebellion wrought.
11 But thoſe that put their truſt in thee,
let them be glad alwayes:
And render thankes for thy defence,
and geue thy name the prayſe.

12 For thou with fauour wilt encreaſe,
the iuſt and righteous ſtill:
And with thy grace, as with a ſhield,
defend him from all ill.

Domine ne in furore. Pſal. vi. T.S.

¶ Dauid for his ſins felt Gods hand, and conceiued the horror of euerlaſting death. Therefore he deſireth forgeuenes, and not to dye in Gods indignation. Then ſodenly felting Gods mercy he rebuketh his enemies who reioyced at his affliction.

Sing this as the firſt Pſalme.

LOrd in thy wrath reproue me not,
though I deſerue thine ire:
Ne yet correct me in thy rage,
O Lord I thee deſire.
2 For I am weake therefore (O Lord,)
of mercy me forbeare:
And heare me lord for why thou knoweſt,
my bones doe quake for feare.

3 My ſoule is troubled very ſore,
and vexed vehemently:
But Lord how long wilt thou delay,
to cure my miſerye?
4 Lord turne thee to thy wonted grace,
my ſilly ſoule vp take:
Oh ſaue me, not for my deſertes,
but for thy mercyes ſake.

5 For why? no man among the dead,
remembreth thee one whit:
Or who ſhall worſhip thee O Lord,
in the infernall pit?
6 So grieuous is my playnt and mone,
that I waxe wondrous faint:
All the night long I wath my bed,
with teares of my complaynt.

7 My ſight is dim, and waxeth olde,
with anguiſh of my hart:
For feare of thoſe that be my foes,
and would my ſoule ſubuert.
8 But now away from me, all ye
that worke iniquitie:
For why? the Lord hath heard the voyce,
of my complaynt and cry.

9 He heard not onely the requeſt,
and prayer of my hart:
But it receaued at my handes,
and toke it in good part.
10 And now my foes that vexed me,
the Lord will ſone defame:
And ſodenly confound them all,
to their rebuke and ſhame.

Domine Deus meus. Pſal. vii. T.S.

¶ Dauid falſely accuſed by Chus, Saules kinſman calleth God to be hys defender. First, for that hys conſcience did not accuſe him of any euill towards Saule. Next that it touched Gods glory to awarde ſentence againſt the wicked. And ſo hys Gods mercies and promiſes he waxeth bold, threatning that it ſhall fall on their neckes, that which his enemies purpoſed for others.

Sing this as the 3. Pſalme.

O Lord my God I put my truſt,
and confidence in thee:
Saue me from them that me purſue,
and eke deliuer me.
2 Leaſt lyke a Lyon he me teare,
and rent in peces ſmall.

4 Whilest there is none to succour me,
and rid me out of thyall.

3 O Lord my God if I haue done,
the thing that is not right:
Or els if I be found in fault,
Or guilty in thy sight.
4 Or to my frend rewarded euill,
or left him in distresse:
Which me pursude most cruelly,
and hated me causelesse.

5 Then let my foes pursue my soule,
and cite my lyfe downe thrust
Onto the earth and also lay
mine honor in the dust.
6 Start vp O Lord now in thy wrath.
and put my foes to payne:
Performe thy kingdome promised
to me which wrong sustayne.

7 Then shall great nations come to thée,
and know thée by this thing:
If thou declare for loue of them,
thy selfe as Lord and king.
8 And thou that art of all men iudge,
O Lord now iudge thou me:
According to thy righteousnes,
and mine integritye.

9 Lord cease the hate of wicked men,
and be the iust mans guide:
10 By whome the secrets of all hartes,
are searched and descryed
11 I take my helpe to come of God,
in all my griefe and smart:
That doth preserue all those that be,
of pure and perfect hart.

12 The iust man and the wicked both,
God iudgeth by his power:
So that he fæles his mighty hand,
euen euery day and houre.
13 Except he change his minde I dye,
for euen as he should smite:
He whets his sword his bow he bends,
ayming where he may hit.

14 And doth prepare his mortall dartes,
his arrowes kene and sharpe:
For them that doe me persecute,
whilest he doth mischiefe warpe.
15 But loe though he in trauell be,
of his deuelliy forecast:
And of his mischiefe once conceaued,
yet bringes forth nought at last.

16 He digs a ditch and delues it dæpe,
in hope to hurt his brother:
But he shall fall into the pit,
that he digd vp for other.
17 Thus wrong returneth to the hurt
of him in whome it bred:
And all the mischiefe that he wrought,
shall fall vpon his head.

18 I will geue thankes to God therfore,
that iudgeth righteously:
And with my song will praise the name,
of him that is most hy.

Domine Deus noster. Psal. viii. T.S.

¶ The Prophet, considering the excellent liberalitye and fatherly prouidence of God towardes man whom he made as it were a God ouer al his workes geueth thanks, and is astonied with the admiration of the same.

Sing this as the 3 psalme.

O God our Lord how wonderfull,
are thy workes euery where:
Whose fame surmounted in dignitye,
aboue the heauens cleare.
2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes:
For in these babes thy might is sene,
thy graces they disclose.

3 And when I see the heauens hye,
the workes of thine owne hand:
The Sun, the Mone, and all the Starres
in order as they stand.
4 What thing is man Lord think I then,
that thou doest him remember:
Or what is mans posteritye,
that thou doest it consider,

5 For thou hast made him little lesse,
then angels in degree:
And thou hast crowned him also,
with glory and dignitye.
6 Thou hast preferd him to be Lord,
of all thy workes of wonder:
And at his fete hast set all thinges,
that he should kepe them vnder.

7 As shepe and neate and all beastes els,
that in the fieldes doe fede:
Foules of the ayre, fish in the sea,
and all that therein bréde.
8 Therefore must I say once agayne,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world.

Confitebor tibi Domine. Psal. ix. T.S.

¶ David geuing thankes for his manifold victories receiued, desireth the same wonted helpe agayn, against his new enemies and their malicious arrogancie to be destroyed.

Sing this as the 3. Psalme.

With hart, and mouth, vnto thée Lord,
will I sing laud and praise:
And speake of all thy wondrous workes,
and them declare alwayes.
2 I will be glad and much reioyce,
in thée O Lord most hye:
And make my songes extoll thy name,
aboue the starry saye.

3 For that my foes are driuen back,
and turned vnto flight:
They fall downe flat and are destroyed,
by thy great force and might.
Thou hast reuenged all my wrong,
my griefe and all my grudge:
4 Thou doest with iustice heare my cause,
most lyke a righteous iudge.

5 Thou

5 Thou dooſt rebuke the heathen folke,
and wicked ſo confound:
That afterward the memory
of them can not be founde.
6 My foes thou haſt made good diſpatch,
and all their townes deſtroyd:
Thou haſt their fame with them defaced,
throughout all the world ſo wide.

7 Know thou that he which is aboue,
for euermore ſhall raygne:
And in the ſeat of equity,
true iudgement will mayntayne.
8 With iuſtice he will keep and guyd
the world and euery wight:
And ſo will yeld with equity,
to euery man his right.

9 He is protector of the poore,
what tyme they be oppreſt:
He is in all aduerſity,
their refuge and their reſt.
10 All they that know thy holy name,
therfore ſhall truſt in thee:
For thou forſakeſt not their ſuite,
in their neceſſity.

The ſecond part.

11 Sing Pſalmes therfore vnto the Lord,
that dwels in Syon hill:
Publiſh among all nations,
his noble actes and will.
12 For he is mindfull of the bloud,
of thoſe that be oppreſt:
Forgetting not the afflicted hart,
that ſeekes to him for reſt.

13 Haue mercy Lord on me poore wretch,
whoſe enemies ſtill remayne:
Which from the gates of death are wont,
to rayſe me vp agayne.
14 In Syon that I might ſet forth,
thy prayſe with hart and voyce:
And that in thy ſaluation Lord,
my ſoule might ſtill reioyce.

15 The heathen ſtick faſt in the pit,
that they themſelues prepard:
And in the net that they did ſet,
their owne feet faſt are ſnard.
16 God ſhewes his iudgements which were good
for euery man to marke:
When as you ſee the wicked man,
lye trapt in his owne warke.

17 The wicked and the ſinfull men,
goe downe to hell for euer:
And all the people of the world,
that will not God remember.
18 But ſure the Lord will not forget,
the poore mans griefe and payne:
The patient people neuer looke,
for helpe of God in vayne.

19 O Lord ariſe leaſt men preuayle,
that be of worldly might:
And let the heathen folke receaue,
their iudgement in thy ſight.
20 Lord ſtrike ſuch terror, feare and dread,
into the hartes of them:
That they may know aſſuredly,
they be but mortall men.

Vt quid Domine. Pſal.x.T.S.

The complaineth of all the wronges which world ly men vſe, becauſe of their poſſeſſie who therefore without all feare of GOD thinke they may do all thinges vncontroled. He calleth for remedy agayn ſt ſuch g is cõforted with the hope thereof.

Sing this as the 3. pſalme.

What is the cauſe that thou, O Lord,
art now ſo far from thine?
And hæ peſt cloſe thy countenance,
from vs this troublous tyme.
2 The poore do perith by the prond,
and wicked mens deüre:
Let them be taken in the craft,
that they themſelues conſpire.

3 For in the luſtes of his owne hart,
the vngodly doth delight:
So doth the wicked prayſe himſelfe,
and doth the Lord deſpight.
4 He is ſo proud that right and wrong,
he ſetteth all apart:
Nay, nay, there is no God ſayth he,
for thus he thinkes in hart.

5 Becauſe his wayes do proſper ſtill,
he doth thy lawes neglect:
And with a blaſt doth puffe agayn ſt
ſuch as would him correct,
6 Tuch tuch (ſayth he) I haue no dread
leſt mine eſtate ſhould chaunge:
And why? for all aduerſity,
to him is very ſtraunge.

7 His mouth is full of curſedneſs,
of fraud, deceit and guyle:
Vnder his tongue doth miſchiefe ſit,
and trauell all the while.
8 He lyeth hid in wayes and holes,
to ſlay the innocent:
Agayn ſt the poore that paſſe him by,
his cruell eyes are bent.

9 And like a Lyon priuily,
lyeth lurking in his den:
He may ſnare them in his net,
to ſpoyle poore ſimple men.
10 And for the nonce ſtill craftely,
he croucheth downe I ſay:
11 So are great heapes of poore men made
by his ſtrong power his pray.

The ſecond part.

12 Tuch God forgetteth this (ſayth he)
therfore may I be bold:
His countenance is caſt aſide,
he doth it not behold.
13 Ariſe O Lord, O God in whom
the poore mans hope doth reſt:
Lift vp thy hand forget not Lord,
the poore that be oppreſt.

14 What blaſphemy is this to the,
Lord dwſt thou not abhorre it?
To heare the wicked in their harts,
say, tush thou canst not for it.
15 But thou seest all this wickednes,
and well dooſt vnderſtand,
16 That frendles and poore fatherles,
are left into thy hand.

17 Of wicked and malicious men,
then break the power for euer:
That they with their iniquity,
may perish all together.
18 The Lord shall raigne for euermore,
as king and God alone:
And he will chase the heathen folke,
out of his land echone.

19 Thou hearest O Lord the poore mans
(plaint
their prayer and request:
Their hartes thou wilt confirme vntill
thine eares to heare be preſt
20 To iudge the poore and fatherles,
and helpe them to their right:
That they may be no more oppreſt,
with men of worldly might.

In Domino confido. Pſal.xi.T.S.

This Pſalme sheweth first what assaultes of temptation and anguish of mynde he sustained in perseccution. Next he reioyseth that god sent him succour in necessitie, declaring his iustice, as well in gouerning the good and wicked men, as the whole world.

Sing this as the third Pſalme.

I Trust in God how dare ye then,
say thus my soule vntill?
Fly hence as fast as any foule,
and hide you in your hill.
2 Behold the wicked bend their bowes,
and make their arrowes preſt,
To shoot in secret and to hurt,
the sound and harmeles breſt.

3 Of worldly hope all stayes were shronk,
and clearely brought to nought:
Alas the iust and righteous man,
what euill hath he wrought.
4 But he that in his temple is
most holy and most hye:
And in the heauens hath his seat,
of royall maiesty.

The poore and simple mans estate,
considereth in his mynd:
And searcheth out full narrowly,
the manners of mankind.
5 And with a cherefull countenaunce,
the righteous man will bse:
But in his hart he doth abhorre
all such as mischiefe muse.

6 And on the sinners casteth snares,
as thick as any rayne:
Fire and brimstone & whirlwinds thick,
appoynted for their payne.
7 Ye see then how a righteous God,
doth righteousnes embrace:
And to the iust and vpright man,
sheweth forth his pleasaunt face.

Saluum me fac.Pſal.xii. T.S.

¶ The Prophet seing the miserable decay of al good order, desireth God speedely to send reformation. Then comforted with the assurance of Gods help and promises, concludeth, that when all orders are most corrupted, then God will deliuer his.

Sing this as the 3.pſalme.

HElpe Lord for good and godly men,
doe perish and decay:
And fayth and truth from worldly men,
is parted cleane away.
2 Who so doth with his neighbor talke,
his talke is all but vayne:
For euery man bethinketh how
to flatter, lye, and fayne,

3 But flattering and deceitfull lips,
and tongues that be so stout:
To speak proud words and make great
the Lord soone cut them out: (brags
5 For they say still we will preuayle,
our tongues shall vs extoll:
Our tongues are ours we ought to speake
what Lord shall vs controll.

5 But for the great complaynt and cry,
of poore and men oppreſt
Arise will I now sayth the Lord,
and them restore to rest.
6 Gods word is like to siluer pure,
that from the earth is tryde:
And hath no les then seuen tymes,
in fire bene purified.

7 Now since thy promise is to helpe,
Lord keep thy promise then:
And saue vs now and euermore,
from this ill kind of men.
8 For now the wicked world is full,
of mischiefes manifold:
When vanity with mortall men,
so highly is extold.

Vſquequo Domine.pſal xiii.T.S.

¶ Dauid as it were ouercomme with afflictions, sweth to GOD his onely refuge, and encouraged through Gods promises, he conceaueth confidence against the extreme horrors of death.

Sing this as the 3.pſalme.

HOw long wilt thou forget me Lord?
shall I neuer be remembred?
How long wilt thou thy visage hide,
as though thou were offended?
2 In hart and mind how long shall I,
with care tormented be?
How long ere shall my deadly foes,
thus triumph ouer me?

3 Behold me now my Lord my God,
and heare me fore oppreſt:

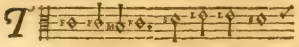
Lighten

Lighten mine eyes least that I sleep,
as one by death possest.
4 Least that mine enemy say to me,
behold I do preuayle:
Least they also that hate my soule,
reioyce to see me quayle.

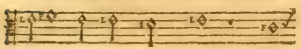
5 But for thy mercyes and goodnes,
my hope shall neuer starte
In thy relieſe and sauing health,
right glad shall be my hart.
6 I will geue thankes vnto the Lord,
and prayses to him sing:
Because he hath heard my request,
and graunted my wishing.

Dixit insipiens. Psal. xiiii. T.S.

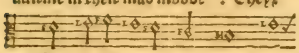
The describeth the wickednes of men so growne to such licentiousnes that God was brought to vtter contempt: for which, albeit hee was greatly greued, yet perswaded that God would redresse it, he is comforted.



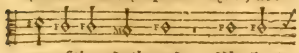
There is no God, as foolish men



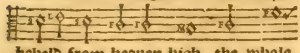
affirme in their mad moode : They



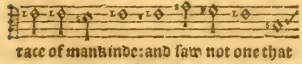
drifte are all corrupt and vayne, not



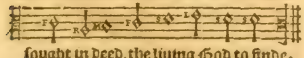
one of them doth good .2. The Lord



beheld from heauen high, the whole



race of mankinde: and saw not one that



sought in deed, the liuing God to finde.

3 They went all wide and were corrupt,
and truely there was none:
That in the world doth any good,
I say there was not one.
4 Is all their iudgement so far lost,
that all worke mischiefe still?
Eating my people euen as bread,
not one to seek Gods will?

5 When they once rage, then sodenly
great feare on them shall fall:
For God doth loue the righteous men,
and will maynrayne them all.
6 Ye mock the doynge of the poore,
to their reproch and shame:
Because they put their trust in God,
and call vpon his name.

7 But who shall geue thy people health,
and when wilt thou fulfill
Thy promise made to Israel,
from out of Syon hill.
8 Euen when thou shalt restore agayne,
such as were captiues lad:
Then Jacob shall therein reioyce,
and Israell shall be glad.

Domine quis. Psal. xv. T.S.

There is described why God chose the Iewes his peculiar people, and placed his temple among them which was that they by liuing vprightly, might be witnes that they were his speciall & holy people.

Sing this as the 3. psalme.

O Lord with in thy Tabernacle,
who shall inhabite still?
Or whom wilt thou receaue to dwell,
in thy most holy hill?
2 The man whose life is vncorrupt,
woose workes are iust and strayt:
Whose hart doth thinke the very truth,
whose tongue speakes no deceit.

3 Nor to his neighbor doth none ill,
in body, goodes or name:
Nor willingly doth moue false tales,
which might empayre the same.
4 That in his hart regardeth not,
malicious wicked men:
But those that loue and feare the Lord,
he maketh much of them.

5 His oth and all his promises,
that he peth faythfully:
Although he make his couenant so,
that he doth lose thereby.
6 That putteth not to vsury,
his money and his coyne:
Me for to hurt the innocent,
doth bribe or els purloyn,

7 Who so doth all things as you see,
that heare is to be done:
Shall neuer perish in this world,
nor in the world to come.

Conserua me. Psal. xvi. T.S.

Dauid prayeth to GOD for succour, not for his workes but for his faythes sake, protesting that he hateth idolatry, taking God onely for his comfort and felicitie, who suffereth hys to lacke nothing.

Sing this as the 14. psalme.

Lord keep me for I trust in thee,
and do confesse in deed:
Thou art my God and of my good
O Lord thou hast no need,
2 I geue my goodnes to thy Saynte,
that in the world do dwell:
And namely to the faythfull flock,
in vertue that excell.

3 They shal heap sorrowes on their heads
which run as they were mad:
To offer to the Idol Gods,

alas

alas it is to bad.
4 As for their bloudy sacrifice,
and offeringes of that sort:
I will not touch nor yet therof,
my lips shall make report.

5 For why? the Lord the portion is,
of mine inheritaunce:
And thou art he that doest maintayne,
my rent, my lot, my chaunce.
6 The place wherein my lot did fall,
in beauty did excell:
Myne heritage allignd to me.
did please me wondrous well.

7 I thanke the Lord that caused me,
to vnderstand the right:
For by his meanes my secret thoughtes,
doe teach me euery night.
8 I set the Lord still in my sight,
and trust him ouer all:
For he doth stand on my right hand,
therefore I shall not fall.

9 Wherefore my hart and tongue also,
doe both reioyce together:
My flesh and body rest in hope,
when I this thing consider.
10 Thou wilt not leaue my soule in graue
for Lord thou louest me:
Nor yet wilt geue thy holy one,
corruption for to see.

11 But wilt teach me the way to lyfe,
for all treasures and store,
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvii. T.S.

¶ Here he complayneth to god of the cruel pride and arrogantie of Saule, who raged without any cause. Therefore he desireth God to reuenge his innocens ye and deliuer him.

Sing this as the 14 psalme.

O Lord geue eare to my iust cause,
attend when I complayne:
And heare the prayer that I put forth,
with lips that doe not fayne.
2 And let the iudgement of my cause,
procede be alwayes from thee:
And let thyne eyes behold and cleare
this my simplicitye.

3 Thou hast well tryed me in the night,
and yet couldest nothing finde:
That I haue spoken with my tongue,
that was not in my minde.
4 As for the workes of wicked men,
and pathes peruerse and ill:
For loue of thy most holy word,
I haue restrayned still.

5 Then in thy pathes that be most pure,
stay me Lord and preserue:
That from the way wherein I walke,
my steps may neuer swerue,

6 For I doe call to thee (O Lord)
surely thou wilt me ayde:
Then heare my prayer and way right well,
the wordes that I haue sayd.

7 O thou the Sauiour of all them,
that put their trust in thee:
Declare thy strength on them that sprune,
agaynst thy maiesty.
8 O keepe me Lord as thou wouldest kepe
the apple of thine eye:
And vnder couert of thy winges,
defend me secretly.

The second part.

9 From wicked men that trouble me
and dayly me annoy:
And from my foes that goe about,
my soule for to destroy.
10 Which wallow in their worldly wealth
so full and eke so fat:
That in their pride they doe not spare
to speake they care not what.

11 They ly in wayt where I should pass,
with craft me to confound:
And muing mischiefe in their mindes,
to cast me to the ground.
12 Much lyke a Lyon greedely,
that would his pray embrace:
Or lurking lyke a Lyons whelpe,
within some secret place.

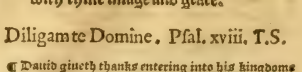
13 Vp Lord with hast preuent my foe
and cast him at my feete:
Saue thou my soul from theuill man,
and with the sword him smite.
14 Deliuer me Lord by thy power,
out of these Tirants hands:
Which now so long time raigned haue,
and kept vs in their bands.

15 I mean, from worldly men, to whom
all worldly goods are rife:
That haue no hope or part of ioy,
but in this present life.
16 Thou of thy store their bellies fillest
with pleasures to their mind:
Their children haue inough, and leaue
to theirs the rest behind.

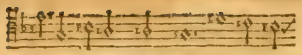
17 But I shall with pure constience,
behold thy gracious face:
So when I wake I shall be full,
with thine image and grace.

Diligam te Domine. Psal. xviii. T.S.

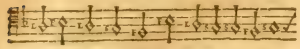
¶ David giueth thanks entering into his kingdome extolling the marvailous graces of God in his preseruation. Herein is the Image of Christes kingdome which shall conquere through Christ by the vnspeakable loue of God though al the world resist.



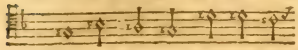
God my strength and fortitude.



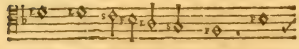
of force I muſt loue thee: Thou art my



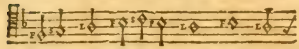
caſtle and defence, in my neceſſitye.



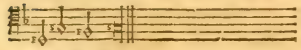
2. My God, my rocke, in whom I



truſt, the worker of my wealth: My



refuge, buckler, & my ſhield, the horne



of all my health.

3 When I ſing laud vnto the Lord
moſt worthy to be ſerued:
Then from my foes I am right ſure
that I ſhall be preſerued.
4 The pangs of death did compaſs me
and bound me euery where:
The flowing waues of wickedneſs,
did put me in great feare.

5 The ſly and ſuttle ſnares of hell,
were round about me ſet:
And for my death there was prepard,
a deadly trapping net.
6 I thus beſet with payne and griefe,
did pray to God for grace:
And he forthwith did heare my playnt,
out of his holy place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea the foundation of the mount,
of Baſan for to ſhake.
8 And from his noſtrels came a ſmoke,
when kindled was his ire:
And from his mouth came kindled coales
of hote conſuming fire.

9 The Lord deſcended from aboue,
and bowed the heauens hye:
And vnderneath his feete he caſt,
the darknes of the ſky.
10 On Cherubes and on Cherubins,
full royally he rode.
And on the winges of all the windes,
came flying all abroade.

The ſecond part.

11 And lyke a den moſt darke he made,
his den his ſecret place:
With waters black and ayry cloudes,
enuironed he was.
12 But when the preſence of his face,
in brightnes ſhall appeare:
Then cloudes conſume, and in their ſtead,
come hayles and coales of fire.

13 Theſe fiery darts and thunderbolts,
diſperſe them heare and there:
And with his often lightnings,
he putes them in great feare.
14 Lord at thy wrath and threateninges,
and at thy chiding cheare:
The ſpringes and the foundations,
of all the world appeare.

15 And from aboue the Lord ſent downe,
to fetch me from below:
And plucke me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
that would haue made me thrall:
Yea from ſuch foes as were to ſtrong,
for me to deale withall.

17 They did preuent me to oppres,
in tyme of my great griefe:
But yet the Lord was my defence,
my ſuccour and reliefe.
18 He brought me forth in open place,
whereas I might be free:
And kept me ſafe because he had,
a fauour vnto me.

19 And as I was an innocent,
ſo did he me regard:
And to the cleanes of my handes,
he gaue me my reward.
20 For that I walked in his wayes,
and in his pathes haue trod:
And haue not wandered wickedly,
againſt the Lord my God.

The third part.

21 But euermore I haue reſpect,
to his law and decre:
His ſtatutes and commaundementes,
I caſt not out from me.
22 But pure and cleane and vncorrupt,
appeared before his face:
And did refrayne from wickedneſs,
and ſinne in any caſe.

23 The Lord therefore will me reward,
as I haue done aright:
And to the clennes of my handes,
appearing in his ſight.
24 For Lord with him that holy is,
wilt thou be holy to:
And with the good and vertuous men,
right vertuouſly wilt doe.

25 And to the louing and elect,
thy loue thou wilt reſerue:
And thou wilt vſe the wicked men,
as wicked men deſerue.
26 For thou doeſt ſaue the ſimple folke,
in trouble when they lye:
And doeſt bring downe the countenaunce,
of them that looke full hye.

27 The

27 The Lord will light my candle ſo,
that it ſhall ſome full bright:
The Lord my God will make alſo,
my darknes to be light.
28 For by thine helpe an hoaſt of men,
diſcomfort Lord I ſhall:
By thee I ſcale and ouerleape,
the ſtrength of any wall.

29 Vnſpotted are the wayes of God,
his word is purely tryde:
He is a ſure defence to ſuch,
as in his fayth abide.
30 For who is God except the Lorde?
for other there is none:
Or els who is omnipotent,
ſauing our God alone?

The fourth part.

31 The God that gideth me with ſtrength
is he that I doe meane:
That all the wayes wherein I walke,
did euermore keepe cleane.
32 That made my feete lyke to the hartes,
in ſwiftnes of my pace:
And for my ſurety brought me forth,
into an open place.

33 He did in order put my handes,
to battayle and to fight:
To breake in ſunder barres of brass,
he gaue mine armes the might.
34 Thou teacheſt me thy ſauing health,
thy right hand is my tower:
Thy loue and familiaritye,
doth ſtill increase my power.

35 And binder me thou makeſt playne,
the way where I ſhould walke:
So that my feete ſhall neuer ſlip,
nor ſtumble at a balke.
36 And firmely I purſue and take,
my foes that me annoyd:
And from the field doe not returne,
till they be all deſtroyd.

37 So I ſuppreſſe and wound my foes,
that they can riſe no more:
For at my feete they fall downe flat,
I ſtryke them all ſo ſore.
38 For thou doeſt gird me with thy ſtrength
to warre in ſuch a wiſe:
That they be all ſcattered abroad,
that vp againſt me riſe.

39 Lord thou haſt put into my handes,
my mortall enemies poake:
And all my foes thou doeſt deuide,
in ſunder with thy ſtroake.
40 They cald for helpe but none gaue eare
nor helpe them with reliefe:
Yea to the Lord they calde for helpe,
yet heard he not their griefe.

The third part.

41 And ſtill lyke duſt before the winde.
I driue them vnder feete:
And ſwepe them out lyke filthy clay,
that ſticketh in the ſtreete.
42 Thou keepeſt me from ſeditious folke,
that ſtill in ſtrife be led:
And thou doeſt of the heathen folke,
appoint me to be head.

43 A people ſtrange to me vnknown,
and yet they ſhall me ſerue:
And at the firſt obey my wordes,
whereas mine owne would ſwerue.
44 I ſhall be irkeſome to myne own,
they will not ſee my light:
But wander wide out of their wayes,
and hide them out of ſight.

45 But bleſſed be the liuing Lord,
moſt worthy of all prayſe:
That is my rock and ſauing health,
prayſed be he alwayes.
46 For God it is that gaue me power,
reuenged for to be:
And with his holy word ſubdued,
the people bnto me.

47 And from my foe me deliuered,
and ſet me hier then thoſe
That cruell, and vngodly were,
and vp againſt me roſe.
48 And for this cauſe, O Lord, my God,
to the geue thankes I ſhall:
And ſing out prayſes to thy name,
among the Gentiles all.

49 That gaueſt great proſperity
vnto the king, I ſay
To David thine anoynted king,
and to his ſeede for aye.

Cœli enarrant. Pſal. xix. T. S.

¶ He moueth the faythfull to gloriſie God by the workmanſhip, proportion, and ornaments of the heauens, and by the law, wherein God is reuealed familiarly to his choſen people:

Sing this as the 14. pſalme.

THe heauens and the firmament,
doe wondrouſly declare:
The glory of God omnipotent,
his workes and what they are.
2 The wondrous workes of God appeare
by euery dayes ſucceſſe: (run,
The nightes which lykewiſe their race
the ſelfe ſame thinges expres.

3 There is no language, tongue, nor ſpeach
where their ſound is not heard:
4 In all the earth and coaſtes thereof
their knowledge is conferd,
In them the Lord made for the Sunne,
a place of great renowne:
5 Who lyke a bridegrome ready trinde,
doth from his chamber come.

And as a valiant champion,
who for to get a price.
With ioy doth haſt to take in hand,
ſome noble enterprise.
6 And all the ſky from end to end,
he compaſſeth about:

Nothing

Nothing can hide it from his heate,
but he will finde it out.

7 How perfect is the law of God,
how is his couenaunt sure?
Conuertyng soules, and making wise
the simple and obscure.
8 Iust are the Lordes commaundements,
and glad both hart and mynde:
His preceptes pure and geuethy light,
to eyes that be full blinde.

9 The feare of God is excellent,
and doth indure for euer:
The iudgmentes of the Lord are true,
and righteous all together.
10 And more to be embrast alway,
then fined gold I say:
The hony and the hony combe,
are not so swete as they.

11 By them thy seruaunt is forewarnd,
to haue God in regard:
And in performance of the same,
there ishe great reward.
12 But Lord what earthly man doth
the errors of his life? (know
Then clense my soule from secret sinnes,
which are in me most rife.

13 And kepe me that presumptuous
preuayle not ouer me: (sinnes
And so shall I be innocent,
and great offences flee.
14 Accept my mouth and the my hart,
my wordes and thoughtes ech one:
For my redemer and my strength,
O Lord thou art alone.

Exaudiat te Dominus. Pſal. xx. T.S.

¶ The people pray to God, to here their king, and receaue his sacrifice, whiche he offred before he went to battell against the Amonites, declaring that Heathen put their trust in horses: but they trust onely in his name. Wherefore the other shall fall, but the king and his people shall stand.

Sing this as the 14. pſalme.

IN trouble and aduersitie,
the Lord God heare the still:
The maiesty of Iacobs God,
defend the from all ill.
2 And send the from his holy place,
his helpe at euery nede.
And so in Sion stablish the,
and make the strong in dede.

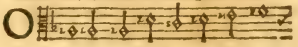
3 Remembryng well the sacrifice,
that now to him is done:
And so receaue right thankfully,
thy burnt offrings ech one.
4 According to thy hartes desire,
the Lord graunt vnto the:
And all thy counsell and deuise,
full well performe may he.

5 We shall reioyse when thou bs sauest,
and our baners display:
Vnto the Lord which thy requestes,
fulfilled hath alway.
6 The Lord will his annoynted sane,
I know well by his grace:
And send him helth by his right hand,
out of his holy place.

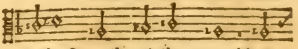
7 In chariots some put confidence
and some in horses trust:
But we remember God our Lord,
that keepeth promise iust
8 They fall downe flat but we do rise,
and stand vp stedfastly:
Now saue and help vs Lord and king,
on the when we do cry.

Domine in virtute. Pſal. xxi. T.S.

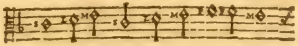
¶ Dauid in the perso of the people prayseth God for the victory geuen them against the Syrians & Amonites. 1. Sam. xii. wherein he was crowned with the crowne of the king of Amon. 11. Sam. xii. and indued with the manifold blessinges of God.



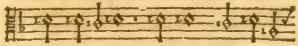
O Lord, how ioyfull is the kyng,



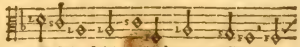
in thy strength, and thy power? How



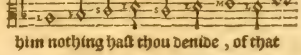
vehemently doth he reioyce, in thee



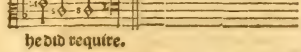
hys Sauyor? For thou hast geuen



vnto him his godly harts desire: to



him nothing hast thou denide, of that



he did require.

3 Thou didst preuent him with thy giftes
and blessinges manifolde:
And thou hast set vpon his head,
a crowne of perfect golde.
4 And when he asked life of the:
therof thou madst him sure:
To haue long life, yea such a life,
as euer should indure.

5 Great is his glory by thy help,
thy benefite and ayd:
Great worship and great honor both,
thou hast vpon him layd.
6 Thou wilt geue him felicity,
that neuer shall decay:
And with thy cherfull countenaunce,
wilt comfort him alway,

7 For why? the king doth strongly trust
in God for to preuayle:
Therfore his goodnes and his grace,
will

will not that he shall quale.
8 But let thine enemies fele thy force,
and those that the withstand:
Find out thy foes and let them fele,
the power of thy right hand.

9 And like an ouen burne them Lord,
in fiery flame and fume:
Thy ine anger shall destroy them all,
and fire shall them consume.
10 And thou wilt wote out of the earth,
they? frute that should encrease:
And from the number of thy flocke,
they? sede shall ende and cease:

11 For why? much mischicke did they
agaynst thy holy name: (muse
Yet did they faile and had no power,
for to performe the same.
12 But as a marke thou shalt them set,
in a most open place:
And charge thy bowstrings redely,
agaynst thyne enemies face.

13 Be thou exalted Lord therfore,
in thy strength euery houre:
So shall we sing right solemnly,
prayseng thy migot and power.

Deus Deus meus. Psal. xxii. T.S.

¶ Dauid complayneth of his desperate extremities and declareth wherof he recouereth hymself, from temptation. Under his person is figured Christ.

Sing this as the 21. psalme.

O God my God wherfore dost thou,
for sake me vtterly:
And helpest not when I do make,
my great complaynt and cry?
2 To thee my God euen all day long,
I do both cry and call:
I cease not all the night and yet,
thou heaest not at all.

3 Euen thou that in the sanctuary,
and holy place dost dwell:
Thou art the comfort and the ioy,
and glory of Israell.
4 And he in whome our fathers old,
had all they? hope for euer:
And when they put they? trust in thee,
so didst thou them deliuer.

5 They were deliuered [illegible] when,
they called one thy name:
And for the fayth they had in thee,
they were not put to shame.
6 But I am now become a worme,
more like then any man:
An outcast whome the people scorne,
with all the spight they can.

7 And me despise as they behold,
me walking on the way:
They grin, they mow they nod they?
and in this wise they say.

8 This man did glory in the Lord,
his fauour and his loue:
Let him rede me and helpe him now,
his power if he will proue.

9 But Lord out of my mothers wombe,
I cam by thy request:
Thou didst preserue me still in hope,
while I did sucke her brest:
10 I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe,
thou hast ben euer my God.

The second part.

11 Then Lord depart not now from me,
in this my present grief:
Since I haue none to be my helpe,
my seccor and relefe.
12 So many Bulles do compas me,
that be full strong of head:
Ye Bulles so fat as though they had,
in Basan field ben fed.

13 They gape vpon me gredely,
as though they would me slay:
Much like a Lyon roaring out,
and ramping for his pray.
14 But I drop downe like water shed,
my ioyntes in sunder breake:
My hart doth in my body melt,
like wax agaynst the heate.

15 And like a potherd drieth my strength
my tongue it cleaueth fast:
Vnto my iawes, and I am brought,
to dust of death at last.
16 And many dogs do compasse me,
and wicked counsell eke:
Conspire agaynst me cursedly
they pearce my hands and fete.

17 I was tormented so that I,
mighthall my bones haue told:
Yet still vpon me they do looke,
and still they me behold.
18 My garments they deuided eke,
in partes among them all:
And for my coate they did cast lots,
to whom it might befall.

19 Therfore I pray thee be not farre,
from me at my great need
But rather sith thou art my strength,
to helpe me Lord make speed.
20 And fro the sword Lord saue my soule,
by thy might and thy power:
And keep my soule thy dearling daere,
from dogs that would deuour.

21 And from the Lions mouth that would
me all in sunder shiuer:
And from the hornes of Vnicornes,
Lord safely me deliuer.
22 And I shall to my brethren all,
thy matesty record:
And in thy Church shall prayse the name,
of thee the liuing Lord.

The

The third part.

23 All ye that feare him prayse the Lord,
thou Jacob honor him:
And all the sed of Jsrael,
with reuerence worship him.
24 For he despiseth not the poore,
he turneth not away:
His countenannce when they do call,
but graunted to theyr cry.

25 Among the flock that feare the Lord,
J will therfore proclayme:
Thy prayse and keep thy promise made,
for setting forth thy name,
26 The poore shall eate and be suffised,
and those that do theyr deuer:
To know the Lord shall prayse his name,
their harres shall liue for euer.

27 All coasts of earth shal praise the Lord
and turne to him for grace:
The heathen folke shall worship him,
before his blessed face.
28 The kingdome of the heathen folke,
the Lord shall haue therfore:
And he shall be their gouernour,
and king for euermore,

29 The rich man of his godly gifres,
shall feed and fast also:
And in his presence worship him,
and bow their knees full low.
30 And all that shall goe downe to dust,
of life by him must fast:
My seed shall serue and prayse the Lord,
while any world shall last.

31 My sed shall playnly shew to them,
that shalbe borne hereafter:
His iustice and his rightcoulnes,
and all his workes of wonder.

Dominus regit. Psal. xxiii. W. W.

¶ David hauing tried gods manifold mercies diuers times gatherath the assurance that God wil continue his goodnes for euer.

Sing this as the 69 psalme.

THe Lord is onely my support,
and he that doth me sed:
How can J then lack any thyng,
whereof J stand in need.
2 He doth me fold in costes most safe,
the tender grag fast by:
And after driues me to the streames,
which run most pleasaunrly.

3 And when J fele my selfe nere lost,
then doth he me home take:
Conducting me in his right pathes,
euen for his owne names sake,
4 And though J were euen at deathes dore
yet would J feare none ill:
For with thy rod and shepheardes crook,
J am comforted still.

5 Thou hast my Table richly deckt,
in despight of my foe:
Thou hast my head with baime refresh,
my cup doth ouerflow.

6: And finally while breath doth last,
thy grace shall me defend:
And in the house of God will J,
my life for euer spend.

¶ An other of the same by Thomas Sternhold.

Sing this as the 21 psalme.

MY shepheard is the liuing Lord.
nothing therfore J need:
In pastors fayre with waters calme,
he set me for to feede.
2 He did conuert and glad my soule,
and brought my mind in frame:
To walke in pathes of rightcoulnes,
for his most holy name.

3 Yea though J walke in dale of death,
yet will J feare none ill:
Thy rod, thy staffe, doth comfort me,
and thou art with me still.
4 And in the presence of my foes,
my table thou shalt spread:
Thou shalt (O Lord) fill full my cup,
and eke annoynt my head.

5 Though all my life thy fauour is,
so frankly shewed to me:
That in thy house for euermore.
my dwelling place shalbe.

Domini est terra. Psal. xxiiii. I. H.

The grace of God being now vttered in the temple, more glorious then before in the Tabernacle, Dauid with exclamation setteth forth the honor there of mouing the consideration of the eternall mansions prepared in heauen, whereof this was a figure.

Sing this as the 21. Psalme.

THe earth is all the Lordes withall,
her store and furniture:
Yea his is all the world and all,
that therin do endure.
2 For he hath fastly founded it,
aboue the sea to stand:
And layd alow the liquid floudes,
to flow beneath the land.

3 For who is he (O Lord) that shall,
ascend into the hill?
Or pas into the holy place,
there to continue still.
4 Whose handes are harmeles and whose
no spot there doth defile: (hart,
His soule not set on vanity,
who hath not sworne no guyle.

5 Him that is such a one the Lord,
shall place in blissfull plight.
And God his God and sauiour,
shall yeld to hym his right.
6 This is the brood of trauellers,
in seeking of his grace:
As Jacob did the Jsraelite,
in that tyme of his race.

7 Ye Princes open your gates, stand ope,
the euerlasting gate:
For there shall enter in therby,

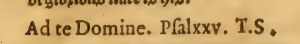
the

the king of gloꝛious ſtate?
8 What is the king of gloꝛious ſtate,
the ſtrong and mighty Loꝛd:
The mighty Loꝛd in battayle ſtout,
and tryall of the ſwoꝛd.

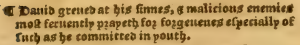
9 ye Pꝛinces open your gates, ſtand opē
the euerlaſting gate:
Foꝛ there ſhall enter in thereby,
the king of gloꝛyous ſtate.
10 What is the king of gloꝛious ſtate,
the Loꝛd of hoſtes it is:
The kingdome and the royalty
of gloꝛious ſtate is his.

Ad te Domine. Pſalxxv. T.S.

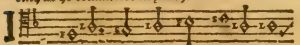
¶ Dauid greued at his ſinnes, & malicious enemies moſt feruently prayeth foꝛ forgeuenes eſpecially of ſuch as he committed in youth.



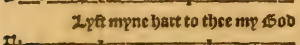
Lyft myne hart to thee my God



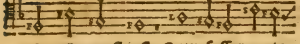
and guide moſt iuſt: Now ſuffer me to



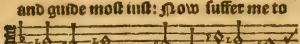
take no ſhame, foꝛ in thee do I truſt.



2. Let not my foes reioyce, noꝛ make



a ſcoꝛne of me: & let them not be ouer:



thꝛown that put their truſt in thee.

3 But ſhame ſhall them befall,
which harme them wꝛongfully:
Therfoꝛe thy pathes and thy right wayes,
vnto me Loꝛd deſcry.
4 Direct me in thy truth,
and teach me I thē pray:
Thou art my God and Sauiour,
on thē I waight alway.

5 Thy mercyes manifold,
I pray thē Loꝛd remember:
And eke thy pittye plentifull,
foꝛ they haue bene foꝛ euer.
6 Remember not the faultes.
and fraityes of my youth:
Remember not how ignoꝛaunt,
I haue bene of thy truth.

7 Noꝛ after my deſertes,
let me thy mercy finde:
But of thyne owne benignitye,
Loꝛd haue me in thy minde.
8 His mercy is full ſwēte,
his truth a perfect guide:
Therefoꝛe the Loꝛd will ſinners teach,
and ſuch as goe aſide.

9 The humble he will teach,
his preceptes foꝛ to kēpe:
Ye will direct in all his wayes,
the lowly and the mēke.
10 Foꝛ all the wayes of God,
are truth and mercy both:
To them that kēpe his Teſtament,
the witnes of his troth.

The ſecond part.

11 Now foꝛ thy holy name,
O Loꝛd I thē intreate:
To graunt me pardon foꝛ my ſinne,
foꝛ it is wondꝛous great.
12 Who ſo doth feate the Loꝛd,
the Loꝛd doth him direct:
To leade his lyfe in ſuch a way,
as he doth beſt accept.

13 His ſoule ſhall euermoꝛe,
in godnes dwell and ſtand:
His ſēde and his poſteritye,
inherite ſhall the land.
14 All thoſe that feate the Loꝛd,
know his ſecret intent:
And vnto them he doth declare,
his will and teſtament.

15 Myne eyes and eke my hart,
to him I will aduaunce:
That pluckt my fēte out of the ſnare
of ſinne and ignoꝛaunce.
16 With mercy me behold,
to thē I make my mone:
Foꝛ I am poꝛe and deſolate,
and comfoꝛtles alone.

17 The troubles of my hart,
are multiplyed in dēde:
Bꝛing me out of this miſerye,
neceſſitye and nēde.
18 Behold my pouertye,
mine anguiſh and my payne:
Remit my ſinne and mine offence,
and make me cleane agayne.

19 O Loꝛd behold my foes,
how they doe ſtill encreaſe:
Purſuing me with deadly hate,
that fayne would lyue in peace.
20 Pꝛeſerue and kēpe my ſoule,
and eke deliuer me:
And let me not be ouerthꝛowen,
becauſe I truſt in thē.

21 Let my ſimple purenes,
me from mine enemies ſhend:
Becauſe I looke as one of thine,
that thou ſhouldeſt me defend.
22 Deliuer Loꝛd my folke,
and ſend them ſome reliefe:
I meane thy choſen Iſraell,
from all their payne and griefe.

Iudica me Domine. Pſal.xxvi.T.S.

¶ Dauid iniuriouſly oppreſſed, and helples, yet aſſured of hys integritie to Saule, calleth God to deffend him cauſeles afflicted. (Yet he deſireth to be in

the company of the faithfull in the congregation of God, when he was banished by Saule, promising godly life, open prayses, thankesgeuing, and sacrifice for his deliuerance.

Sing this as the 30. Psalme.

LOrd be my iudge, and thou shalt see
my pathes be right and playn:
I trust in God, and hope that he
will strength me to remayn.
2 Prouе me my God I thee desire,
my wayes to search and try:
As men do prouе their gold with fire
my raynes and hart espy.

3 Thy goodnes layd before my face,
I durst beheld alwayes:
For of thy truth I tread the trace
and will doe all my dayes.
4 I doe not lust to haunt or vse,
with men whose deedes are bayn:
To come in house I doe refuse,
with the deceitfull trayn.

5 I much abhor the wicked sort,
their deedes I doe despise:
I do not once to them resort,
that hurtfull things deuise.
6 My hands I wash and doe proceed,
in works that walke vpright:
Then to thine altar I make speed,
to offer there in sight.

7 That I may speak and preach the praise,
that doth belong to thee:
And so declare how wondrous wayes,
thou hast been good to me.
8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neare,
wheras thy grace doth dwell.

9 Oh shut not vp my soul with them
in sinne that take their fill:
Nor yet my life among those men,
that seek much bloud to spill.
10 Whose hands are heapt with craft and guil,
their life the rest is full:
And their right hand with wrench & wile,
for bribes doth pluck and pull.

11 But I in righteousnes intend,
my time and dayes to serue,
Haue mercy Lord and me defend,
so that I doe not swerue.
12 My foot is stayed for all assayes,
it standeth well and right:
Wherfore to God wil I geue prayse,
in all the peoples sight.

Dominus illumin. psal xxvij. I.H.

¶ David deliuered from great perils, geueth thanks wherein we see his constant fayth against the assaults of all enemies, and the end why he desireth to liue and to be deliuered. Then he exhorteth to fayth and to attend vpon the Lord.

Sing this as the 35. psalme.

THe Lord is both my help and light,
shall man make me dismayd?
Sith God doth geue me strength & might,
why should I be afrayd?
2 While that my foes w all their strength
begun with me to braull:
And think to eate me vp, at length,
themselues haue caught the fall.

3 Though they in compe against me lye,
my hart is not afrayd:
In battail pight if they will try,
I trust in God for ayd.
4 One thing of God I doe require,
that he wil not deny:
For which I pray and wil desire,
til he to me apply.

5 That I within his holy place,
my life throughout may dwel:
To see the beuty of his face,
and bew his temple wel.
6 In time of dread he shal me hide,
within his place most pure:
And keep me secret by his side,
as on a rock most sure.

7 At length I know the Lords good grace
shal make me strong and stout:
My foes to foyl, and clean deface,
that compasse me about.
8 Therfore within his house wil I
geue sacrifice of prayse:
With psalmes and songes I wil apply,
to laud the Lord alwayes.

The second part.

9 Lord heare the voyce of my request,
for which to thee I call:
Haue mercy Lord on me oppreſt,
and send me help withal.
10 My hart doth knowledge vnto thee,
I sue to haue thy grace:
Then seeke thy face, sayst thou to me,
Lord I wil seek thy face.

11 In wrath turne not thy sele away,
nor suffer me to slide:
Thou art my help stil to this day,
be stil my God and guid.
12 My parents both their sonne forsook,
and cast me out at large:
And then the Lord himselfe yet toke,
of me the cure and charge.

13 Teach me O God the way to thee,
and lead me on forthright:
For feare of such as watch for me,
to trap me if they might.
14 Doe not betake me to the will,
of them that be my foes:
For they surmise against me stil,
false witnes to depose.

15 My hart would faint but that in me
this hope is fixed fast:
The Lord Gods good grace shal it see,
in life that aye shal last,
16 Trust stil in God whose whol thou art,
his wil abide thou must:
And he shal ease and strength thy hart,
if thou in him doe trust.

Ad te Domine psalme xxviij. T.S.

¶ Being in feare and penitentes to see God dis-

ted by wicked men, he crieth for vengeance against them, & being assured that God hath heard him he commendeth all the faithfull to his mition.

Sing this as the 21. pſalme.

THou art O Lord my ſtrength and ſtay
the ſuccor which I craue:
Neglect me not leaſt I be like
to them that goe to graue.
2 The voyce of thy ſupplyant heare,
that vnto thee doth cry:
When I lift vp my hands vnto
thy holy arke moſt hye.

3 Repute me not among the ſort,
of wicked and peruert:
That ſpeak right fayre vnto their frends,
and think ill in hart.
4 According to their handy worke
as they deſerue in deed:
And after their inuentions,
let them receaue their meed.

5 For they regard nothing Gods works,
his law, ne yet his loye:
Therfore will he them and their ſeed
deſtroy for euermoye.
6 To render thanks vnto the Lord,
how great a cauſe haue I:
My voyce, my prayer, and my complaint,
that heard ſo willingly.

7 He is my ſhield and fortitude,
my buckler in diſtreſſe:
My hope, my health, my harts relief,
my ſong ſhall him confeſſe.
8 He is our ſtrength, and our defence
our enemyes to reſiſt:
The health, and the ſaluation
of his elect by Chriſt.

9 Thy people and thine heritage,
Lord, bleſſe, guyd, and preſerue:
Increaſe them Lord, and rule their hartes,
that they may neuer ſwarue.

Afferte Domino. Pſal. xxix. T. S.

David exhorteth Princes (who for the moſt part thinke there is no God) at the leaſt to feare him for the thunders and tempeſtes, for feare whereof all creatures tremble. And albeit it threatneth ſinners yet it moueth hys to prayſe hys name.

Sing this as the 35. pſalme.

GIue to the Lord ye potentates,
ye rulers of the world:
Geue ye al prayſe, honor, and ſtrength,
vnto the liuing Lord.
2 Geue glory to his holy name,
and honor him alone:
Worſhip him in his maieſtie
within his holy throne.

3 His voyce doth rule the waters all,
euen as himſelfe doth pleaſe:
He doth prepare the thunderclaps,
and gouerns all the ſeas.
4 The voyce of God is of great force,
and wondrous excellent:
It is moſt mighty in effect,
and much magnificent.

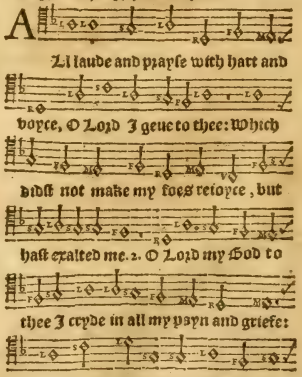
5 The voyce of God doth rent and break
the Cedar trees ſo long:
The Cedar trees of Lybanus,
which are moſt hye and ſtrong.
6 And makes them leap like as a Calfe,
or els the Vnicorn:
Not only trees, but mountaynes great,
wheron the trees are borne.

7 His voyce deuides the flames of fire,
and ſhakes the wildernes:
8 It makes the deſart quake for feare,
that called is Cades.
9 It makes the hindes for feare to calue
and makes the couert playn:
Then in his temple euery man,
his glory doth proclaym.

10 The Lord was ſet aboue the floods,
ruling the raging ſea:
So ſhal he raign as Lord and king
for euer and for aye.
11 The Lord wil geue his people power,
in vertue to increaſe:
The Lord wil bleſſe his choſen folke,
with euerlaſting peace.

Exaltabo te Domine. Pſal. xxx. I. H.

When Dauid ſhould dedicate his houſe to the Lord he fell extreme ſicke, without allhope of life, and therfore after recouerie, he thanketh God, exhorting others to do the like, and to learne by him, that God is rather merciful then ſeuere towardes hys, alſo that aduerſity is ſobein. When he prayeth and promiſeth to prayſe God for euer.



3 Of thy good wil thou haſt cald back,
my ſoul from hel to ſaue:
Thou didſt reuiue when ſtrength did lack
and keptſt me from the graue.
4 Sing prayſe ye ſaints that proue and ſee,
the goodnes of the Lord:

In

In memoryᵗ of his maieſty,
reioyce with one accord.
5 For why? his anger but a ſpace
doth laſt, and ſlake agayn:
But in his fauor and his grace,
alwayes doth life remayn.
Though griefes of grief & pangeſ ful ſore
yhal lodge with vs all nighe:
The Lord to ioy ſhal vs reſtore,
before the day be light.
6 When I enioyd the world at will,
thus would I boaſt and ſay:
Truly I am ſure to feel none ill,
this wealth ſhal not decay.
7 For thou (O Lord) of thy good grace,
hadſt ſent me ſtrength and ayd:
But when thou turndſt away thy face,
my mind was ſore diſmayd.
8 Wherfore agayn yet did I cry,
to thee O Lord of might:
My God with playnts I did apply,
and prayd both day and night.
9 What gayn is in my bloud ſayd I,
if death deſtroy my dayes?
Shal duſt declare thy maieſty,
or yet thy truth doth prayſe.
10 Wherfore my God ſome pity take
O Lord I thee deſire:
Do not this ſimple ſoul forſake,
of help I thee require.
11 Then didſt thou turn my grief and woe
vnto a chereful voyce:
The mourning weed thou tokeſt me fro,
and madeſt me to reioyce.
Wherfore my ſoul vneeſſantly,
ſhal ſing vnto thy prayſe:
My Lord, my God, to thee wil I
geue laud and thanks alwayes.

In te Domine ſperaui. Pſal. xxxi. I. H.

¶ David delivered from great daunger ſheweth firſt what meditation hee had by the power of fayth, when death was before hys eyes, and how the fauour of God alwayes is ready to thoſe that feare him. He exhorteth the faythfull to truſt in God, becauſe he preſerueth them.

Sing this as the 3. Pſalme.

O God I put my truſt in thee,
let nothing worke me ſhame:
As thou art iuſt delyuer me,
and ſet me quite from blame.
2 Heare me O Lord, and that anone,
to helpe me make good ſpeed:
Be thou my rock and houſe of ſtone,
my fence in time of need.
3 For why? as ſtones thy ſtrength is tride
thou art my fort and tower:
For thy names ſake be thou my guid,
and lead me in thy power.
4 Pluck forth my feet out of the ſnare,
which they for me haue layd:
Thou art my ſtrength, and al my care
is for thy nighe and ayd.
5 Into thy hands Lord I commit,
my ſpirit which is thy due:
For why? thou haſt redeemed it,
O Lord my God moſt true.
6 I hate ſuch folke as wil not part,
from things to be abhord:
When they on trifles ſet their hart,
my truſt is in the Lord.
7 For I wil in thy mercy ioy,
I ſee it doth excel:
Thou ſeeſt when ought would me annoy,
and knoweſt my ſoul ful wel.
8 Thou haſt not left me in their hand,
that would me ouercharge:
But thou haſt ſet me out of band,
to walke abroad at large.

The ſecond part.

9 Great grief O Lord doth me aſſayl
ſome pitie on me take:
Myne eyes wax dim, my might doth fayl,
my womb for woe doth ake.
10 My life is worn with grief and payn
my yeares in woe are paſt:
My ſtrength is gone, and through diſdain
my bones corrupt and waſt.
11 Among my foes I am a ſcorn,
my frends are all diſmayd:
My neighbors and my kinſmen born
to ſee me are afrayd.
12 As men once dead are out of mind,
ſo am I now forgot:
As ſmal effect in me they finde,
as in a broken pot.
13 I heard the brags of al my life and age,
O Lord is in thy hand:
Defend me from the wrathes and rage,
of them that me withſtand.
14 To me thy ſeruant Lord expreſs,
and ſhew thy ioyful face:
And ſaue me Lord for thy godnes,
thy mercy, and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare the ſhame
and in the graue to fall.
18 Oh how great good haſt thou in ſtore,
layd vp ful ſafe for them:
That fear and truſt in thee therfore,
before the ſonnes of men.
19 Thy preſence ſhal them fence & guyd,
from all proud brags and wrongs:
Within thy place thou ſhalt them hide,
from all the ſtrife of tongues.
20 Thanks to the Lord that hath declard,
on me his grace ſo far:
Me to defend with watch and ward,
as in a town of war.

21 Thus did I ſay both day and night,
when I was ſore oppreſt:
Loe I was cleane caſt out of ſight,
yet heardeſt thou my requeſt.
22 Ye Sayntes loue ye the Lord I ſay,
the faythfull he doth guyde:
And to the proud he will repay,
according to their pryde.

23 Be ſtrong and God ſhall ſtay your
be bold and haue a luſt: (hart,
For ſure the Lord will take your part,
ſith ye on him truſt.

Beati quorum. Pſal.xxxii.T.S.

David punished with greuous ſickness, for his ſins counteth them happy to whom God doth not impute their transgreſſions. And after that he had confeſſed his ſinnes, and obtayned pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 30 Pſalme.

THe man is bleſt, whoſe wichednes
the Lord hath cleane remitted:
And he whoſe ſin and wretchednes,
is hid and alſo couered.
2 And bleſt is he, to whom the Lord,
imputeth not his ſin:
Which in his hart hath hid no guile,
nor fraud is found therin.

3 For whilſt that I kept cloſe my ſin,
in ſilence and conſtraynt:
My bones do were and waſt away
with dayly mone and playnt.
4 For night and day thy hand on me,
ſo greuous was and ſmart:
That all my bloud and humors moyſt,
to drynes did conuert.

5 I did therfore confeſs my fault,
and all my ſinnes diſcouer:
Then thou O Lord, didſt me forgeue,
and all my ſinnes paſſe ouer.
6 The humble man ſhall pray therefore,
and ſeeke thee in due tyme:
So that the floods of waters great,
ſhall haue no power on hym.

7 When trouble and aduerſitie,
doe compas me about:
Thou art my refuge and my ioy,
and thou doeſt rid me out.
8 Come hether and I ſhall thee teach,
how thou ſhalt walke aright:
And will thee guyde as I my ſelfe,
haue learned by proofe of ſight.

9 Be not ſo rude and ignorannt,
as is the Horſe and Mule:
Whoſe mouth without a rayne or bit,
from harme thou canſt not rule.
10 The wicked man ſhall manifold,
ſorrowes and griefe ſuſtayne:
But vnto him that truſtes in God,
hys goodnes ſhall remayne.

11 Be merry therefore in the Lord,
ye iuſt lift vp your voyce:
And ye of pure and perfect hart,
be glad and eke reioyce.

Exultate iuſti. Pſal.xxxiii.I.H.

Che exhorteth good men to prayſe god for creating and gouerning all things, for his faythfull promiſes, for ſcattering the counſel of the wicked, teaching that no creature preſerueth any mã, but onely hys mercy.

Sing this as the 30 pſalme.

YE righteous in the Lord reioyce,
it is a ſeemely ſight:
That vpright men with thankfull voyce,
ſhould prayſe the God of might.
2 Praiſe ye the Lord with harpe and ſong,
in Pſalmes and pleaſaunt thinges:
With Lute and inſtrument among,
that ſoundeth on ten ſtringes.

3 Sing to the Lord a ſong moſt new,
with courage geue hym prayſe:
4 For why his word is euer true,
hys works and al his wayes.
5 To iudgement equitie and right,
he hath a great good will:
And with hys giftes he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all are wrought:
Their hoſtes and powers euery chone,
hys breath to paſſe hath brought.
7 The waters great gathered hath he,
on heapes within the ſhore:
And hid them in the depth to be,
as in an houſe of ſtore.

8 All men on earth both leaſt and moſt,
feare God and keepe hys law:
Ye that inhabite in ech coaſt,
dread hym and ſtand in awe.
9 What he commaunded wrought it was,
at once with preſent ſpeede:
What he doth will is brought to pas,
with full effect in deede.

10 The counſels of the nations rude,
the Lord doth bryng to nought:
He doth defeate the multitude,
of their deuiſe and thought.
11 But hys decrees continue ſtill,
they neuer ſlack nor ſwage:
12 The motions of hys mynde and will,
take place in euery age.

The ſecond part.

13 And bleſt are they to whome the Lord,
as god and guyde is knowne:
Whome he doth chuſe of mere accord,
to take them as his own.
14 The Lord from heauen caſt hys ſight,
on men mortall by byrth:
Conſidering from hys ſeate of might,
the dwellers of the earth.

15 The Lord I ſay whoſe hand hath
mans hart and doth it frame: (wrought
For he alone doth know the thought,
and working of the ſame.
16 A king that truſteth in hys hoſt,
ſhall

ſhall nought preuayle at length:
The man that of hys might doth boaſt,
ſhall fall fo; all hys ſtrength.

17 The troupes of horſemen ehe ſhal faile,
their ſturdy ſteedes ſhall ſterue:
The ſtrength of horſe ſhall not preuayle,
the ryder to preſerue.
18 But loe the eyes of God intend,
and watch to ayde the iuſt:
With ſuch as feare hym to offend,
and on hys goodnes truſt.

19 That he of death and all diſtreſſe,
may ſet their ſoules from dread:
And if that dearth the land oppreſſe,
in hunger them to feede.
20 Wherefore our ſoule doth ſtill depend,
on God our ſtrength and ſtay.
He is our ſheld vs to defend,
and driue all darres away.

21 Our ſoule in God hath ioy and game,
reioyſing in hys might:
For why? in hys moſt holy name,
we hope and much delight.
22 Therfore let thy goodnes O Lord,
ſtill preſent with vs be:
As we alwayes with one accord,
doe onely truſt in thee.

Benedicam Domi. Pſal. xxxiiii. T.S.

¶ David having escaped Achis (1. Sam. 22) prayeth God for his deliuerance geuing other example to truſt in God, to feare and ſerue him, who defendeth the godly with his angels, & vtterly deſtroyeth the wicked in their ſinnes.

Sing this as the 30 pſalme.

I Will geue laud and honor both,
vnto the Lord alwayes:
And ehe my mouth for enermore,
ſhall ſpeake vnto his prayſe.
2 I do delight to laud the Lord,
in ſoule and ehe in voyce:
That humble men, and mortified,
may heare, and ſo reioyce.

3 Therfore see that ye magnify,
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
4 For I my ſelfe beſought the Lord,
he aunſwered me agayne:
And me deliuered incontinent,
from all my feare and payne.

5 Who ſo they be that hym behold,
ſhall ſee hys light moſt cleare:
Their countenance ſhall not be daſht,
they neede it not to feare.
6 This ſely wretch for ſome reliefe,
vnto the Lord did call:
Who did him heare without delay,
and did hym out of thrall.

7 The Aungell of the Lord doth pitch,
hys tentes in euery place:
To ſaue all ſuch as feare the Lord,
that nothing them deface.
8 Taſt and conſider well therfore,
that God is good and iuſt:
O happy man that maketh hym,
his onely ſtay and truſt.

9 Feare ye the Lord hys holy ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are ſure to lacke nothing.
10 The Lyons ſhalbe hungerbit,
and pinde with famine much:
But as for them that feare the Lord,
no lacke ſhall be to ſuch.

The ſecond part.

11 Come neare therfore my children dere,
and to my wordes geue eare:
I ſhall you teach the perfect way,
how you the Lord ſhould feare.
12 Who is that man that would liue long,
and lead a bleſſed lyfe?
13 See thou reſtrayne thy tonge and lips,
from all deceite and ſtrife.

14 Turne backe thy face from doyng ill,
and do the Godly deede:
Inquire for peace and quietnes,
and follow it with ſpeede.
15 For why? the eyes of God aboue,
vpon the iuſt are bent:
Hys eares likewiſe to heare the playnt,
of the poore innocent.

16 But he doth frown & bend his browes,
vpon the wicked trayne:
And cuts away the memory,
that ſhould of them remayne.
17 But when the iuſt doth call and cry,
the Lord doth heare them ſo,
That out of payne and miſery,
forwith he lets them goe.

18 The Lord is kinde & ſtraight at hand,
to ſuch as be contrite.
He ſaues alſo the ſorrowfull,
the meeke and poore in ſpite.
19 Full many be the miſeries,
that righteous men do ſuffer:
But out of all aduerſities,
the Lord will them deliuer.

20 The Lord doth ſo preſerue and keep
his very bones alway:
That not ſo much as one of them,
doth perith or decay.
21 The ſinne ſhall ſlay the wicked man,
which he him ſelf hath wrought:
And ſuch as hate the righteous man,
ſhall ſoone be brought to naught.

22 But they that ſerue the liuing Lord,
the Lord doth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confound.

Iudica Domine. Pſal. xxxv. I. H.

¶ Saules flatterers perſecute David who prayeth for reuenge, that his innocency may bee declared and that ſuch as take his part may reioyce, for which he promiſeth to magnify Gods name all the dayes of his life.

Sing this as the humble ſute of a ſinner.

LOrd plead my cause agaynst my foes
confound their force and might:
Fyght on my part agaynst all those,
that seek with me to fight.
2 Lay hand vpon thy speare and shield.
thy selfe in armor dres:
Stand vp for me and fight the field,
to helpe me from distresse.

3 Bird on thy sword and stop the way,
myne enemies to withstand:
That thou vnto my soule may say,
loe I thy help at hand.
3 Confound the with rebuke and blame,
that seeke my soule to spill:
Let them turne back and flye with shame,
that think to worke me ill.

5 Let them disperse and flye abroad,
as wynde doth drive the dust:
And that the Aungell of our God,
their might away may thrust.
6 Let all their wayes be voyd of light,
and slippery lyke to fall:
And send thyne Aungell with thy might
to persecute them all.

7 For why? without my fault they haue,
in secret set their grin:
And for no cause haue digde a caue,
to take my soule therein.
8 When they thinke least and haue no (cate,
(O Lord) destroy them all:
Let them be trapt in their own snare,
and in their mischiefe fall.

9 And let my soule, my hart and voyce,
in God haue ioy and wealth:
That in the Lord I may reioyce,
and in hys sauing health.
10 And then my bones shall speake and
my partes shall all agree. (say,
O Lord though they do seeme full gay,
what man is lyke to thee.

The second part.

11 Thou doest defend the weake from them
that are both stout and strong:
And rid the poore from wicked men,
that spoyle and do them wrong.
12 My cruell foes agaynst me rose,
to witnes thinges vntrue:
And to accuse me they deuise,
of that I neuer knew.

13 Where I to them did owe good will,
they quyte me with disdayne:
That they should pay my good with ill,
my soule doth sore complayne:
14 When they were sick I mourned there-
and clad my selfe in sacke: (fore,
With fasting I did fayne full sore,
to pray I was not slacke.

15 As they had bene my brethren deare,
I did my selfe behaue:
As one that maketh wofull cheare,
about hys mothers graue.
16 But they at my disease did ioy,
and gather on a rout:
Yea abiect slaues at me did toy,
with mockes and checkes full stout.

The belly Gods and flattering trayne,
that all good thinges deryde:
At me do grin with great disdayne,
and pluck their mouthes aside.
18 Lord when wilt thou amend this geare,
why doest thou stay and pause?
O rid my soule myne onely deare.
out of these Lyons clawes.

19 And then will I geue thankes to the,
before thy Church alwayes:
And where as most of people be,
there will I shew thy prayse.
20 Let not my foes preuayle on me,
which hate me for no fault:
Nor yet to wincke or turne their eye,
that causeleslie me assault.

The third part.

21 Of peace no word they thinke or say,
their talke is all vntrue:
They still consult and would betray,
all those that peace ensue:
22 With open mouth they runne at me,
they gape, they laugh, they fleere:
Well, well say they, our eye doth see,
the thing that we desire.

23 But Lord thou seest what wayes they
cease not this geare to mend: (take,
Be not farre of nor me forsake,
as men that fayle their frend.
24 Awake, arise, and stirre abroad,
defend me in my right.
Reuenge my cause my Lord my God,
and ayde me with thy might.

25 According to thy righteousnes,
my Lord God set me free:
And let not them their pride expresse,
nor triumph ouer me.
26 Let not their hartes reioyce and cry
there, there, this geare goeth trim:
Nor geue them cause to say on hye,
we haue our will on hym.

25 Confound the with rebuke and shame,
that ioy when I do mourne:
And pay them home with sute and blame,
that brag at me with scorne.
28 Let them be glad and eke reioyce,
which loue myne vpright way:
And they all tymes with hart and voyce,
shall prayse the Lord and say.

29 Great is the Lord and doth excell,
for why? he doth delight.
To see his seruantes prosper well,
that is his pleasaunt sight.
29 Wherefore my tongue I will apply,
thy righteousnes to prayse:
Vnto the Lord my God will I
sing laud and thankes alwayes.

Dixit iniustus. Psal. xxxvi. I. H.

¶ David vexed by the wicked, complayneth of their malice

malice, but considering gods great mercy to all creatures specially toward his children by sayth thereof he is comforted and assured of his deliuerance.

Sing this as the 35 psalme.

THe wicked with his workes vniust,
doth thus perswade his hart:
That of the Lord he hath no trust,
his feare is set apart.
2 Yet doth he ioy in his estate
to walke as he began:
So long til he deserue the hate,
of God, and che of man.

3 His words are wicked vile and nought
his tonge no truth doth tell:
Yet at no hand will he be taught,
which way he may do well.
4 When he should sleep then doth he muse,
his mischieses to fulfil:
No wicked wayes doth he refuse,
nor nothing that is ill.

5 But Lord thy goodnes doth ascend,
aboue the heauens hye:
So doth thy truth it selfe extend,
aboue the cloudy skye.
6 Much more then hilles so high and steepe,
thy iustice is expest.
Thy iudgement lyke to seas most deepe,
thou saues both man and beast.

7 Thy mercy is aboue all thinges,
O God it doth excell:
In trust whereof as in thy winges,
the sonnes of men shall dwell.
8 Within thy house they shall be fed,
with plenty at their will:
Of all delights they shall be sped,
and take thereof their fill.

9 For why the well of lyfe so pure,
doth ouerflow from thee:
And in thy light we are full sure,
the lasting light to see.
10 From such as thee desire to know,
let not thy grace depart:
Thy righteousnes declare and shew,
to men of vpright hart.

11 Let not the proud on me preuayle,
O Lord of thy good grace:
Nor let the wicked me assayle,
to throw me out of place.
11 But they in their deuise shall fall,
that wicked workes mayntayne:
They shal be ouerthrowne withall,
and neuer rise againe.

Noli æmulari. Psal xxxvii. W. W.

Because the godly should not be daunted to see wicked men prosper, David sheweth that all thinges shalbe graunted euen with hartes desire, to them that loue and feare God: but the wicked albeit they florish for a tyme, shall at length perish.

Sing this as the 30. Psalme.

GRudge not to see the wicked men,
in wealth to florishe still:
Nor yet enuy such as to ill-
bent bent and set their will.
2 For as grasse and florishing herbs,
are cut and wither away:
So shall their great posteritie,
sone passe, fade, and decay.

3 Trust thou therefore in God alone,
to doe well geue thy mynde:
So shalt thou haue the land as thyne,
and there sure foode shalt finde.
4 In God set all thy hartes delight,
and looke what thou wouldest haue,
Or els canst wish in all the world,
thou needest it not to craue:

5 Cast both thy selfe and thyne affayres
on God with perfect trust:
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect lyfe, and godly name,
he will cleare as the light:
So that the sun euen at noone dayes,
shall not shine halfe so bright.

7 Be still therefore, and stedfastly,
on God see thou wayte then:
Not thinking for the prosperous state,
of lewd and wicked men.
8 Shake of despight, enuy, and hate
at least in any wise:
Then wicked steps auoyd and flye,
and follow not their guyse.

9 For euery wicked man will God,
destroy both more and lesse:
But such as trust in hym, are sure
the land for to possesse.
10 Watch but a while, and thou shalt see
no more the wicked trayne:
No, not so much as house or place,
where once he did remayne.

The second part.

11 But mercifull and humble men,
inioy shall sea and land:
In rest, and peace, they shall reioyce,
for naught shall them withstand.
12 The lewd men and malicious,
agaynst the iust conspire:
They gnash their teeth at him, as men
which do his bane desire.

13 But while the lewd men thus do think
the Lord laughes them to scorne:
For why he seeth their terme aproch,
when they shall sigh and mourn.
14 The wicked haue their sword out drawn
their bow ene haue they bent:
To ouerthrow and kill the poore,
as they the right way went.

15 But the same sword shall pearce their
which was to kill the iust: (harts,
Likewise the bow shall breake to shiuers,
wherin they put their trust.
16 Doubtles the iust mans poore estate,
is better a greate deale more:
Then all these lewd, and worldly mens
rich pompe, and heaped store.

17 For be their power neuer so strong,
God will it ouerthrow:

Where contrary he doth preserue,
the humble men and low.
18 He seeth by hys great prouidence,
the good mans trade and way:
And will geue them inheritaunce,
which neuer shall decay.

19 They shall not be discouraged,
when some are hard bested:
When other shall be hungerbit,
they shall be clad and fed.
20 For whosoeuer wicked is,
and enemy to the Lord:
Shall quayle, yea melt euen as Lambs
or smoke that flyeth abroad. (grease

The third part.

21 Behold the wicked borroweth much,
and neuer payeth agayne:
Whereas the iust by liberall gifts,
makes many glad and fayne.
22 For they whome God doth bles shall
the land for heritage: (haue,
And they whome he doth curse lykewise,
shall perishe in hys rage.

23 The Lord the iust mans wayes doth
and geues hym good successe: (guyde,
To euery thing he takes in hand,
he sendeth good addresse.
24 Though that he fall yet is he sure,
not vtterly to quayle:
Because the Lord stretches out hys hand,
at neede and doth not fayle.

25 I haue bene young and now am old,
yet did I neuer see:
The iust man left or cls hys seede,
to beg for misery.
26 But geues alway most liberally,
and lendes where as is neede:
Hys children and posteritie,
receaue of God their meede.

27 Flee vyce therefore and wickednes,
and vertue do imbrace:
So God shall graunt thee long to haue,
in earth a dwelling place.
28 For God so loueth equitie,
and thewes to hys such grace:
That he preserues them euermore,
but stroyes the wicked race,

29 Whereas the good and Godly men,
inherite shall the land:
Hauing as Lordes all thinges therein,
in their owne power and hand.
30 The iust mans mouth doth euer speake
of matters wyse and hye:
Hys tongue doth talke to edifie,
with truth and equitie.

31 For in his hart the law of God,
hys Lord doth still abyde:
So that where euer he go or walk,
hys foot can neuer slide,
32 The wicked like a rauening wolfe,
the iust man doth belet:
By all meanes seeking hym to kill,
if he fall in hys net.

The fourth part.

33 Though he should fall into his handes
yet God would succour send:
Though men agaynst hym sentence geue,
God would hym yet defend.
34 Wayt thou on God, and keep hys way
he shall preserue thee then
The earth to rule, and thou shalt see
destroyd these wicked men.

35 The wicked haue I seene most strong,
and placed in hye degree:
Florishing in all wealth and store,
as doth the Laurell tree.
36 But sodenly he passeth away,
and loe he was quite gone:
Then I him sought, but could scarce finde
the place, where dwelt such one.

37 Mark and behold the perfect man,
how God doth him increase:
For the iust man shall haue at length,
great ioy with rest and peace.
38 As for transgressors, wo to them,
destroyed they shall all be:
God will cut of their budding race,
and rich posteritie.

39 But the saluation of the iust,
doth come from God aboue:
Who in their trouble sendth them ayde,
of hys meere grace and loue.
40 God doth them help, saue and deliuer,
from lewd men and vnrust:
And still will saue them whylest that they
in hym do put their trust.

Domine ne. Psal. xxxix. T. S.

David sicke of some greeuous disease, acknowledgeth himself to be chastised of the Lord for his sinnes: and therfore prayeth God to turn away his wrath, but in the end with firme confidence and commending his cause to God, hopeth for speedy help at his hand.

Sing this as the 30. Psalme.

PUt me not to rebuke (O Lord)
in thy prouoked ire:
Ne in thy heauy wrath (O Lord)
correct me, I desire.
2 Thyne arrowes do stick fast in me,
thy hand doth pres me sore:
3 And in my flesh no health at all,
appeareth any more.

And all this is by reason of,
thy wrath that I am in:
Nor any rest is in my bones,
by reason of my sinne.
4 For loe my wicked doynges Lord,
aboue my head are gone.
As greater lode then can I beare,
they lye me sore vpon.

5 My woundes stinck and are festred so,
as lothsome is to see:
Which al though myne owne foolishnes,
betideth vnto me.
6 And I in carefull wise am brought,
in trouble and distresse:

That

That I go wayling all the day,
my dolefull heauineſſe.

7 My loynes are fild with foze diſeaſe,
my fleſh had no whole part:
8 I feeble am and broken foze,
I roare foz griefe of hart.
9 Thou knowſt lozd my deſire, my groanes
are open in thy ſight:
10 My hart doth pant, my ſtrength doth
mine eyes haue loſt their ſight. fayle

11 My louers and my wonted frends,
ſtand loking on my woe:
And eke my kinſmen far away,
are me departed fro.
12 They that did ſeke my life layd ſnares
and they that ſought the way:
To doe me hurt, ſpake lyes, and thought
on treaſon all the day.

The ſecond part.

13 But as a deafe man I became
that cannot hear at all:
14 And as one dum that opens not
his mouth to ſpeak withall.
15 Foz all my confidence O Lozd,
is wholy ſet on thee:
16 O Lozd thou Lozd, that art my God
thou ſhalt geue eare to me.

This did I craue that they my foes,
triumph not ouer me:
17 Foz when my foot did ſlip, then they
did ioy my fall to ſee.
And truely I poze wzetch am ſet
in plague a wofull wight:
And eke my griefull heaynes,
is euer in my ſight.

18 Foz whilé that I my wickednes,
in humble wiſe confeſſe:
And while I foz my ſinfull deedes,
my ſozrowes doe expzeſſe.
19 My foes do ſtill remayne aliue,
and mighty are alſo:
And they that hate me wzongfully,
in number hugely grow.

20 They ſtand agaynſt me that my good,
with euill doe repay:
Becauſe that good and honeſt thinges,
I do enſue away.
21 Fozſake me not (O Lozd, my God)
be thou not far away:
22 Haſt me to helpe (my Lozd, my God)
my ſafety, and my ſtay.

Dixi cuſtodiam. Pſal. xxxixL.H.

David having determined ſilence yet braſt foth into wordes that he would not, through his bitter griefe, foz he maketh certeyne requeſts which ſaul of mans infirmitis, yet mixed with many prayers and all to ſhew a mynd wonderfull troubled that it may appeare how he did deſire mightelyagaynſt death and deſperation.

Sing this as the 39. pſalme.

I Sayd, I will looke to my wayes,
foz feare I ſhould go wzong:
I will take heede all my wayes, that I
offend not in my tongue

2 As with a bit. I will keepe faſt
my mouth, with foze and might
Not once to whiſper, all the whyle
the wicked ate in ſight.

3 I held my tongue, and ſpake no wozd,
but kept me cloſe and ſtill,
Yea from good talk I did refrayne,
but foze agaynſt my will.
4 My hart wart hote within my breſt,
with muſing, thought, and doubt,
Which did increaſe, and ſtirre the fire,
at laſt theſe wozdes braſt out:

5 Lozd number out my lyfe, and dayes,
which yet I haue not paſt:
So that I may be certified,
how long my lyfe ſhall laſt.
6 Lozd, thou haſt poynted out my lyfe,
in length much like a ſpan:
Wyne age is nothing vnto thee,
ſo bayne a thing is man.

7 Man walketh like a ſhade, and doth
in vayne him ſelfe annoy
In getting goodes, and cannot tell
who ſhall the ſame enioy.
8 Now Lozd, ſith thinges this wiſe do
what help I do deſire? (frame
Of truth, my help doth hang on thee,
I nothing els require.

The ſecond part.

9 From all the ſinnes that I haue done,
Lozd quite me out of hand:
And make me not a ſcozn to fooles,
that nothing vnderſtand.
10 I was as dumme, and to complayn,
no troble might me moue:
Becauſe I know it was thy wozke,
my patience foz to prioue.

11 Lozd take fro me thy ſcourge & plague
I can them not withſtand:
I faynt and pine away foz feare,
of thy moſt heauy hand.
12 When thou foz ſinne doeſt man rebuke
he wazeth woe and wan:
As doth a cloth that mothes haue fret,
ſo bayne a thing is man.

13 Lozd heare my ſute, & geue good hed,
regard my teares that fall:
I ſoiozne like a ſtranger here,
as did my Fathers all.
14 O ſpare a litle, geue me ſpace,
my ſtrength foz to reſtoze:
Before I goe away from hence,
and ſhall be ſene no moze.

Expectans expectaui. Pſal. xlL.H.

David deliuered from his enemies, magnifie God therfoze, and commendeth his promises towardes all mankind. Che he promiſeth to geue himſelf wholy to Gods ſeruice, and declareth how God is truely wozſhipped. Afterward hee geueth thanks, and hauing complayned of his enemies, he calleth foz ayde and ſuccour.

Sing this as the 35. pſalme.

I Wayted long, and ſought the Lozd
and patiently did beare:
At length to me he did accozd,

my voyce and cry to heare.
2 He pluckt me from that lake ſo deep,
out of the mire and clay:
And on a rock he ſet my feet,
and he did guid my way.

3 To me he taught a pſalme of prayſe,
which I muſt ſhew abroad:
And ſing new ſonges of thankes alwayes
vnto the Lord our God.
4 When all the folke theſe thinges ſhall ſee,
as people much afrayd:
Then they vnto the Lord will flee,
and truſt vpon his ayd.

5 O bleſt is he whoſe hope and hart,
doth in the Lord remayn:
That with the proud doth take no part,
nor ſuch as lye and fayn.
6 For Lord my God thy wondrous dedes
in greatnes far doe pas:
Thy fauor towards vs exceedes
all thinges that euer was.

7 When I intend, and doe deuiſe,
thy works abroad to ſhew:
To ſuch a reckning they do riſe,
therofno end I know.
8 Burnt offerings thou delightſt not in
I know thy wholl deſire:
With ſacrifice to purge his ſinne,
thou doeſt no man require.

9 Meat offerings and ſacrifice,
thou wouldſt not haue at all:
But thou, O Lord, haſt open made
mine eares to heare withall.
10 But then ſayd I behold and loke,
I come a meane to be:
For in the volume of thy boke
thus it is ſayd of me.

11 That I O God ſhould doe thy mind
which thing doth like me well:
For in my hart thy law I find,
faſt placed there to dwell.
12 Thy iuſtice and thy righteouſnes,
in great reſorte I tell:
Behold my tongue no time doth ceaſe
O Lord thou knoweſt full well.

The ſecond part.

13 I haue not hid within my breſt,
thy goodnes as by ſtelth:
But I declare and haue expreſt
thy truth and ſauing health.
I kept not cloſe thy louing mynde
that no man might it know,
Thee that in thy truth I fynde
[illegible] thy I vow.

For I with miſchiefs many one,
am ſore beſet about:
My ſinnes increaſe, and ſo come on,
I cannot ſpie them out.
For why? in number they exceed
the heares vpon my head:
My hart doth faynt for very dread,
that I am almoſt dead.

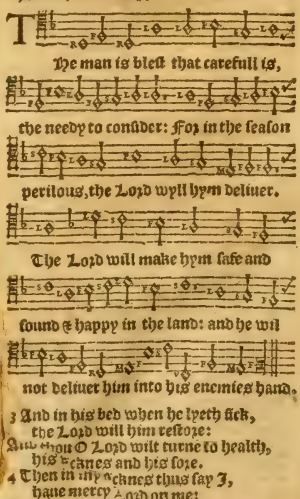
16 With ſpeede ſend help, and ſet me free,
O Lord I thee require:
Make haſt with ayd to ſuccour me,
O Lord at my deſire.
17 Let them ſuſtayne rebuke and ſhame,
that ſeeke my ſoule to ſpill:
Driue backe my foes, and them defame,
that wiſh and would me ill.

18 For their ill feates, do them deſery,
that would deface my name:
Always at me they rayle and cry,
fie on him fie for ſhame.
19 Let them in thee haue ioy, and wealth
that ſeek to thee alwayes:
That thoſe that loue thy ſauing health,
may ſay to God be prayſe.

20 But as for me I am but poore
oppreſt and brought ſul low:
Yet thou O Lord wilt me reſtore,
to health full wel I know.
21 For why? thou art my hope and truſt,
my refuge, help and ſtay:
Wherfore my God as thou art iuſt,
with me no time delay.

Beatus qui intelligit. Pſal. xli. T. S

¶ David greuouſly afflicted, bleſſeth them that pitie his caſe, complaynyng of faithleſſe frendes ſuch as Iudas. Joh. xv. Then he geueth thankes for Gods mercy in chaſtiſing him gently, not ſuffering his enemyes to triumph.



3 And in his bed when he lyeth ſick,
the Lord will him reſtore:
And thou O Lord wilt turne to health,
his ſicknes and his ſore.
4 Then in my ſicknes thus ſay I,
haue mercy Lord on me:
And heal my ſoul which is full wo
that I offende thee.

5 Mine enemies wiſhed me ill in hart,
and

and thus of me did ſay:
When ſhal he dye that all his name
may vanish quite away.
6 And when they come to viſite me,
they ſpake if I doe well:
But in their harts miſchief they hatch
and to their mates it tell.

7 They bite their lips and whiſper ſo,
as though they would me charme:
And caſt their fetches how to trap
me with ſome mortall harme.
8 Some grieuous ſin hath brought him to
this ſickness ſay they playn:
He is ſo low that without doubt,
riſe can he not agayn.

9 The man alſo that I did truſt,
with me did vſe deceit:
Who at my table eate my bread,
the ſame for me layd wayt.
10 Haue mercy Lord on me therfore,
and let me be preſerued:
That I may render vnto them,
the things they haue deſerued.

11 By this I know aſſuredly,
to be beloued of thee:
When that mine enemies haue no cauſe
to triumph ouer me.
12 But in my right thou haſt me kept,
and maintayned alway:
And in thy preſence place aſſigned,
where I ſhall dwell for aye.

13 The Lord the God of Iſraell,
be prayſed euermore:
Euen ſo be it Lord will I ſay,
euen ſo be it therfore.

Quemadmodum. Pſal. xlij. I.H.

Dauid is greued that through perſecutors, hee could not be preſent in the cõgregation proteſting hys preſence in hart, albeit in body ſeperate. At laſt he ſheweth that albeit theſe ſorowes & thoughtes yet he continually putteth hys confidence in the Lorde.

Sing this as the 35. pſalme.

LIke as the hart doth breath and bray
the welſpringes to obtayn:
So doth my ſoul deſire alway,
with the Lord to remayn.
2 My ſoul doth thirſt, & would draw nere
the liuing God of might.
Oh when ſhall I come and appeare,
in preſence of his ſight.

3 The teares all times are my repaſt,
which from mine eyes doe ſlide:
When wicked men cry out ſo faſt,
where now is God thy guid?
4 Alas what greef is it to think,
what fre dome once I had:
Therfore my ſoule as at pits brink,
is moſt heauy and ſad.

When I did march in good aray,
furniſhed with my trayn:
Vnto the temple was our way,
with ſonges and harts moſt fayn.
5 Why ſoul why art thou ſad alwayes,
and freſt thus in my breſt?
Truſt ſtill in God, for him to prayſe
I hold it euer beſt.

By him haue I ſuccor at need,
againſt all payn and greef:
He is my God which with all ſpeed,
will haſt to ſend reliefe.
6 And this my ſoul within me Lord,
doth faynt to think vpon:
The land of Iordane, and record
the litle hill Hermon.

The ſecond part.

7 One grief another in doth call,
as cloudes burſt forth their voyce:
The floods of euil that doſfall,
run ouer me with noyce.
8 Yet I by day felt his goodnes,
and helpe at all aſſayes:
Likewiſe by night I doe not ceaſe
the liuing Lord to prayſe.

9 I am perſwaded thus to ſay,
to him with pure pretence:
O Lord thou art my guid and ſtay,
my rock, and my defence.
Why doe I then in penſiuenes,
hanging the head thus walke?
While that mine enemies me oppreſſe
and vexe me with their talke.

10 For why? they pearce my inward parts
with panges to be abhord:
When they cry out with ſtubborn harts
where is thy God thy Lord?
11 So ſoon why doeſt thou faint & quayl,
my ſoul with payn oppreſt?
With thoughtes why doeſt thy ſelf aſſayl,
ſo ſore within my breſt?

12 Truſt in the Lord thy God alwayes,
and thou the time ſhalt ſee;
To geue him thanks with laud & prayſe,
for health reſtord to thee.

Iudica me Domine. Pſal. xliij. T.S.

He prayeth to be delyuered from them which conſpire with abſalon, to the end that he might toyfully prayſe God in his holy congregation.

Sing this as the 35. pſalme.

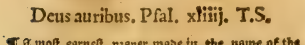
IVdge and reuenge my cauſe O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord delyuer me.
2 For of my ſtrength thou art the God
why putſt thou me fro?
And why walk I ſo heauely,
oppreſſed with my foe.

3 Send out thy light and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then ſhall I to the altar goe,
of God my top and cheare;
And on my harp geue thanks to thee
O God my God moſt deare.

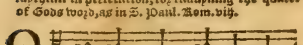
5 Why art thou then so sad my soul,
and fretst thus in my hrest?
Stil trust in God for him to prayse
I hold it alwayes best.
6 By him I haue deliuerance,
against al paynes and grief:
He is my God which doth away
at nēd send me relief.

Deus auribus. Psal. xliiij. T.S.

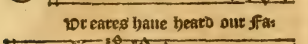
¶ A most earnest prayer made in the name of the faythfull in persecution, for sustayning the quarel of Gods word, as in S. Paul. Rom. viij.



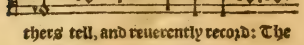
O Wr eares haue heard our Fa-



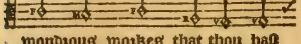
thers tell, and reuerently record: The



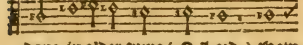
wondrous workes that thou hast



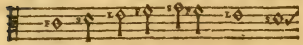
done in alder tyme (O Lord.) How



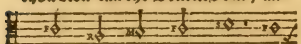
thou didst cast the Gentiles out, and



stroydst them with strong hand: Plan-



ting our Fathers in their place, and



gauest to them their land.

3 They cōquered not by sword nor strēgth,
the land of thy behest:
But by thy hand, thine arme, and power,
because thou louedst them best.
4 Thou art my king (O God) that holpe
Jacob in sundry wise:
5 Led vū thy power we threw down such
as did against vs rise.

6 I trusted not in bow ne sword,
they could not saue me sound:
7 Thou kepest vs from our enemies rage
thou didst our foes confound.
8 And stil we boast of thē our God,
and prayse thy holy name:
9 Yet now thou goest not with our host,
but leauest vs to shame.

10 Thou makest vs flē before our foes,
and so were ouertrod:
Our enemies robd and spoyld our gods,
while we were sparst abroad.
11 Thou hast vs geuen to our foes,
as shēp for to be slayn:
Among the heathen euery where,
scattered we doe remayn.

12 Thy people thou hast sold like slaues,
and as a thing of nought:
For profit none thou hadst therby,
no gayn at all was sought.
13 And to our neibors thou hast made,
of vs a laughing stock:
And those that round about vs dwell,
at vs doe grin and mock.

The second part.

14 Thus we serue for none other vse,
but for a common talke::
They mock they scorn, they nod their heds
where euer they goe or walke.
15 I am ashamed continually,
to heare these wicked men:
Yea so I blush that all my face
with red is couered then.

16 For why? we heare such slaunderous
such false reports and lyes. (words
That death it is to sē their wrongs,
their threatnings and their cryes.
17 For all this we forget not thē
nor yet thy couenant brake:
18 We turnd not back our harts from thē
nor yet thy pathes forsake.

19 Yet thou hast trode vs down to dust,
where dennes of dragons be:
And couered vs with shade of death,
and great aduersitie.
20 If we had our Gods name forgot
and help of Idols sought:
21 Would not God then haue tride this
for he doth know our thought. (out?

22 Nay, nay, for thy names sake O Lord,
alwayes are we slayn thus:
As shēp vnto the shambels sent,
right so they deale with vs.
23 Vp Lord why slepest thou so long?
and leaue vs not for all:
24 Why hidest thou thy countenance,
and doest forget our thrall?

25 For down to dust our soul is brought
and we now at last cast:
Our belly like as it were glude,
vnto the ground cleaues fast.
26 Rise vp therfore for our defence
and help vs Lord at nēd:
We thē beseech for thy godnes,
to rescue vs with sperd.

Eructauit cor meum. Psal. xlv. I.H.

¶ Salamon hys maiestie, honour, strength, beauty, riches, and power are praysed: his mariage with the Egiptian, an heathen woman is blest, if that shee renounce her people, countrey, and gene her self wholy to her husband. Here is figured the wonderfull maiesty, and increase of Christs kingdome and the Church hys spouse now taken of the Gentils.

Sing this as the 25. psalme.

My hart doth take in hand,
some toyfull newes to ſing:
The prayſe that I shall shew therin,
pertayneth to the king.
2 My tongue shal be as quick,
his honor to indite:
As is the pen of any ſcribe,
that diſeth fast to write.

3 O fayrest of all men.
thy ſpeach is pleasant pure:
For God hath bleſſed thee with gifts
for euer to endure.
4 About thee gird thy ſword,
O prince of might elect:
With honor, glory, and renown,
thy perſon pure is decht.

5 Goe forth with godly ſpeed,
in meekness, truth, and right:
And thy right hand shall thee instruct
in workes of dreadfull might.
6 Thy arrowes sharpe and keen,
their harts ſo ſore shall sting:
That folke shall fall and kneele to thee,
yea all thy foes (O king.)

7 Thy royall seat O Lord,
for euer shall remayn:
Because the ſcepter of thy realme,
doth righteoulnes maintayn.
8 Because thou louest the right,
and doest the ill detest:
God, euen thy God hath poynted thee
with joy aboue the reſt.

9 With mitre, and ſauours ſweet,
thy clothes are all beſpread:
When thou doest from thy pallace pass,
therin to make thee glad.
10 Kinges daughters doe attend,
in fine and rich aray:
At thy right hand the Queen doth stand
in gold and garments gay.

The ſecond part.

11 O daughter take good heed,
incline and geue good care:
Thou must forget thy kinred all,
and fathers houſe most deare.
12 Then shall the king deſire,
thy beuty fayre and trim:
For why? he is the Lord thy God,
and thou must worship him.

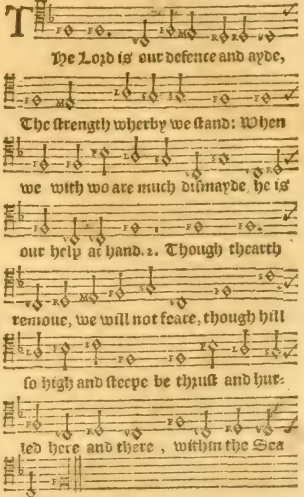
13 The daughters then of Tire,
with gifts ful rich to ſee:
And all the welthy of the land,
shall make their ſute to thee.
14 The daughter of the king,
is glorious to behold:
Within her closet she doth ſit,
all decht in beaten gold.

15 In robes well wrought with needle,
and many a pleasant thing:
With virgins fayre on her to wayt,
she commeth to the king.
16 Thus are they brought with joy,
and mirth on euery side:
Into the pallace of the king,
and there they doe abide.

17 In stede of parents left,
(O Queene) thy caſe ſo ſtands:
Thou shalt haue ſonnes whom thou maist
as princes in all lands. (ſet
18 Wherfore thy holy name,
all ages shall record.
Thy people shall geue thanks to thee,
for euermore O Lord.

Deus noſter. Pſal. xlvi. I. H.

A ſong of thanksgeuing for the deliuerance of Ierusalem after Senacherib with hys army was driuen away, or ſome other like sodayne and marueilous deliuerance, by the mighty hand of God wherby the Prophet commending this great benefite, doth exhort the faythfull to geue thes selues wholy into the hand of God, doubting nothing but that under hys protection they shal be ſafe, against all the assaultes of their enemies.



3 No though the waues do rage ſo ſore
that all the bankes it spilt:
And though it ouerflow the shore,
and breake down mighty hilles:
4 For one fayre floud doth send abroad
his pleasant streames apace:
To freshe the Citie of our God,
and wash his holy place.

5 In midst of her the Lord doth dwell,
she can no whit decay:
All things against her that rebell,
the Lord will truely stay.
6 The heathen flock the kingdomes feare,
the kingdomes make a noyce:

The

The earth doth melt and not appeare,
when God puts forth hys voyce:

7 The Lord of hostes doth take our part,
to vs he hath an eye:
Our hope of health with all our hart,
on Jacobs God doth lye.
8 Come here and cæ with mynde thought
the working of our God:
What wonders he himself hath wrought,
throughout the earth abroad.

9 By hym all warres are husht and gone,
which countries did conspire:
Their bowes he brake and speares echone
their chariotes burnt with fire.
10 Leaue of therefore (sayth he) and know,
I am a God most stout:
Among the heathen high and low,
and all the earth throughout.

11 The Lord of hostes doth vs defend,
he is our strength and tower:
On Jacobs God we do depend,
and on hys might and power.

Omnes gentes. Psal. xlvii. I. H.

¶ An exhortation to worship God for his mercies towarde Jacobs posteritie. Herein is prophecied the kingdoms of Christ, in the tyme of the Gospell.

Sing this as the 46 psalme.

YE people all in one accord,
clap handes and eke reioyce:
Be glad and sing vnto the Lord,
with sweete and pleasaunt voyce.
2 For high the Lord and dreadfull is,
with wonders manifold:
A mighty kyng he is truely,
in all the earth extolde.

3 The people shall he make to be,
vnto our bondage thrall:
And vnderneath our feete he shall,
the nations make to fall.
4 For as the heritage he chose,
which we possesse alone:
The flowring worship of Jacob,
hys welbeloued one.

5 Our God ascendeth vp on hye,
with toy and pleasaunt noyce:
The Lord goeth vp aboue the skye,
with trompets royall voyce.
6 Sing prayse vnto our God, sing prayse,
sing prayses to our kyng:
For God is kyng of all the earth,
all skilfull prayses sing.

7 God on the heathen raygnes and sits,
vpon hys holy throne:
8 The princes of the people haue,
them joyned euery one.
To Abrahams people: for our God
which is exalted hye:
As with a buckler doth defend,
the earth continually.

Magnus Dominus. Psal. xlvii. I. H.

¶ Thanks are geuen to God for the notable deliuerance of Hierusalem from the handes of many kinges: the ende wherof is prayed, for that God is present at all times to defend it: this Psalme seemeth to be made in the time of Ahaz, Josaphat, Asa or Ezechia: for then chiefly, was the citie by forraine princes assaled.

Sing this as the 46. Psalme.

GReat is the Lord and with great praise,
to be aduaunced still:
Within the Citie of our Lord,
vpon hys holy hill.
2 Mount Sion is a pleasaunt place,
it gladdeth all the land:
The Citie of the mighty kyng,
on her northside doth stand.

3 Within the pallaces thereof,
God is a refuge knowne:
For loe the kinges are gathered, and
together eke were gone.
4 But when they did behold it so,
they wondered and they were:
Astonyed much and sodenly,
were driuen backe with feare.

5 Great terror there on earth did fall,
for very woe they cry:
As doth a woman when she shall,
goe trauell by and by.
6 As thou with esterne wynde the ships,
vpon the sea doest breake:
So they were stayd and euen as,
we heard our fathers speake.

7 So in the Citie of the Lord,
we saw as it was tolde:
Yea in the Citie which our Lord,
for euer will vphold.
8 O Lord we wayte and doe attend,
on thy good helpe and grace:
For which we doe all tymes attend,
within the holy place.

9 O Lord according to thy name,
for euer is thy prayse:
And thy right hand (O Lord) is full,
of righteousnes alwayes.
10 Let for thy iudgementes Sion hill,
fulfilled be with ioyes:
And eke of Juda graunt (O Lord)
the daughter to reioyce.

11 Go walke about all Syon hill,
yea round about her goe:
And tell the towers that thereupon,
are buylded on a row.
12 And marke you well her bulwarkes al,
behold her towers there:
That ye may tell thereof to them,
that after shalbe here.

13 For this God is our God, our God,
for euermore is hee:
Yea and vnto the death also,
our guyder shall he be.

Audite hæc omnes. Psal. xlix. T. S.

¶ Gods spirit moueth the consideration of mans life shewing, that the wealthyest are not happyest: but noteth how al things are ruled by Gods prouidence who as he vngeth these worldly raisers to euerlasting tormentes; so doth he preserue hys, & will ceasseland

ward them in the day of the resurrectio. 1. Thes. 1.

Sing this as the 45. Psalme.

ALl people harken and geue care,
to that that I shall tell:
2 Both hygh and low both rich and poore,
that in the world doe dwell.
3 For why? my mouth shall make discourse
of many thinges rightwise:
In vnderstanding shall my hart,
his study exercise.

4 I will enclyne myne eares to know,
the parables so darke:
And open all my doubtfull speech,
in Meeter on my harpe.
5 Why should I feare afflictions,
or any carefull toyle:
Or els my foes which at my heeles,
are prest my lyfe to spoyle.

6 For as for such as riches hane,
wherein their trust is most:
And they which of their treasures great
themselues do brag and boast.
7 There is not one of them that can,
hys brothers death redeeme:
Or that can geue a price to God,
sufficient for hym.

8 It is to great a price to pay,
none can thereto attayne:
9 Or that he might hys lyfe prolong,
or not in graue remayne.
10 They see wise men as well as fooles,
subiect vnto deathes handes:
And beyng dead straungers possesse
their goods, their rentes, their landes.

11 Their care is to buylde houses fayre,
and so determine sure:
To make their name right great in earth,
for euer to endure:
12 Yet shall no man alwayes enioy,
high honor wealth and rest:
But shall at length tast of deathes cup,
as well as the brute beast.

The second part.

13 And though they try their foolishe
to be most lewd and vayne: (thoughts,
Their Children yet approue their talke,
and in lyke sinne remayne.
14 As sheepe into the foldes are brought,
so shall they into graue:
Death shall them eate and in that day,
the iust shall Lordship haue.

15 Their image and their royall port,
shall fade and quite decay:
When as from house to pit they pass,
with woe and wele away.
16 But God will surely preserue me,
from death and endles payne:
Because he will of hys good grace,
my soule receaue agayne.

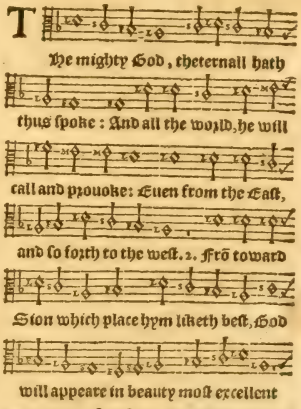
17 If any man ware wondrous rich,
feare not I say therefore:
Although the glory of hys house,
increaseth more and more.
18 For when he dyeth of all these thinges,
nothing shall he receeme:
Hys glory will not follow hym,
hys pompe will take her leane.

19 Yet in thys lyfe he takes hymselfe,
the happyest vnder sunne:
And others lykewise flatter hym,
saying all is well done.
20 And presuppose, he lyue as long,
as did hys fathers olde:
Yet must he needes at length geue place,
and be brought to deathes fould.

21 Thus man to honor God hath cald,
yet doth he not consider:
But lyke brute beastes so doth he lyue,
which turne to dust and powder.

Deus Deorum. Psal. L. I. H.

The prophecieth how God will call all nations by the Gospell, and require no other sacrifice of hys people, but confession of hys benefites, and thanks geuing and how he desireth all such as seemeyre lous of ceremonies, and not of the pure word of God onely.



Deuouring fire,
shall goe before hys face,
A great tempest
shall round about hym trace:
4 Then shall he call:
the earth and heauens bright

To

To iudge hys folke,
with equitie and right,
5 Saying go to,
and now my Sayntes assemble,
My peace they keepe,
their gifftes do not dissemble.

6 The heauens shall
declare hys righteousnes,
For God is iudge,
of all thinges more and les,
7 Heare my people,
for I will now reueale.
Lift Israell,
I will thee nought conceale,
Thy God, thy God,
am I, and will not blame thee:
8 For geuing not
all manner offringes to me.

9 I haue no neede,
to take of thee at all:
Goates of thy folde,
or calfe out of thy stall,
10 For all thy beastes,
are myne within the woodes,
On thousandes hilles,
cattell are myne owne goodes.
11 I know for myne,
all bydes that are on mountaynes,
All beastes are myne,
which haunt the fieldes & fountaynes.

12 Hungry if I were.
I would not thee it tell:
For all is myne,
that in the world doth dwell.
13 Eate I the flesh,
of great Bulles or Bullockes:
Or drinke the bloud,
of Goates and of the flockes?
14 Offer to God
prayse and harty thankelgeuing,
And pay thy vowes,
vnto God euerliuing.

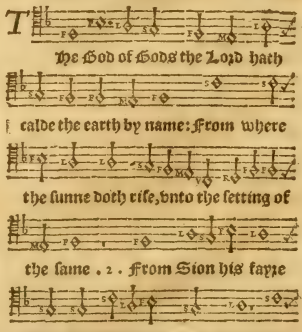
15 Call vpon me,
when troubled thou shalt be:
Then will I help,
and thou shalt honor me,
16 To the wicked,
thus sayth the eternall God,
Why doest thou preach,
my lawes and hestes abroad?
Seing thou hast,
them with thy mouth abused,
17 And hatest to be,
by discipline reformed.

Myy wordes I say,
thou doest reiect and hate:
18 If that thou see
a theefe, as with thy mate,
Thou runnest with hym,
and so your pray do seelte,
And are all one,
with bawdes and ruffians eke,
19 Thou geuest thy selfe,
to backbite and to slaunder:
And how thy tongue
deceiueth, it is a wonder.

20 Thou sittest, musing,
thy brother how to blame:
And how to put
thy mothers sonne to shame.
21 These thinges thou didst,
and whilest I held my tongue,
Thou didst me iudge,
(because I stayd so long)
Lyke to thy selfe,
yet though I keepe long silence,
Once shalt thou feele,
of thy wronges iust recompence.

22 Consider this.
ye that forget the Lord,
And feare not when,
he threatneth with hys word,
Least without help,
I spoyle you as a pray,
23 But he that thankes
offreth, prayseth me aye,
Sayth the (Lord God)
and he that walketh this trace,
I will hym teach,
Gods sauing health to embrace.

An other of the same I. H.



3 Our God shall come in haste,
to speake he shall not doubt:
Before hym shall the fire waste,
and tempest round about.
4 The heauens from on hye,

the

the earth below likewiſe:
He will call forth to iudge and try,
his folke he doth deuiſe.

5 Bring forth my ſaynteſ (ſayth he,)
my ſaythfull flock ſo deare:
Which are in bond and league with me,
my law to loue and feare.
6 And when thoſe thinges are tryde,
the heauens ſhall record
That God is iuſt and all muſt bide
the iudgement of the Lord.

7 My people O geue heed,
I ſpeall to thee I cry:
I am thy God thy helpe at need,
thou canſt it not deny.
8 I doe not ſay to thee,
thy ſacrifice is ſlacke:
Thou offereddſt dayly vnto me,
much more then I doe lack.

9 Thinkeſt thou that I do need,
thy catell young or old?
Or els ſo much deſire to feed?
on Goates out of thy fold.
10 Nay all the beaſtes are myne,
in woodes that eat their fillet:
And thouſand more of neat and kene,
that run wild in the hilles.

The ſecond part.

11 The birdes that build on hye,
in hilles and out of ſight:
And beaſtes that in the fields do lye,
are ſubiect to my might.
12 Then though I hungred ſore,
what ned I ought of thine?
Sith that the earth with her great ſtore,
and all therein is mine.

13 To Bulles fleſh haue I mind,
to eat it doeſt thou think?
Or ſuch a ſweetnes do I finde,
the bloud of Goates to drink?
14 Geue to the Lord his prayſe,
with thankes to him apply:
And ſee thou pay thy vowes alwayes,
vnto thy God moſt hye.

15 Then ſeek and call to me,
when ought would worke the blame:
And I will ſure deliuer thee,
that thou mayſt prayſe my name.
16 But to the wicked trayne,
which talke of God ech day:
And yet their workes are foule and bayne,
to them the Lord will ſay:

17 With what a face dareſt thou,
my word once ſpeake or name?
Why doth thy talke my law allow?
thy deedes denye the ſame.
18 Whereas for to amend
thy life thou art ſo ſlack:
My word the which thou doeſt pretend,
is caſt behind thy back.

The third part.

19 When thou a thefe doeſt ſee,
by theft to liue in wealth:
With hym thou runnſt and doeſt agree,
likewiſe to thyne by ſtealth.
20 When thou doeſt them behold,
that wiues and maides defile:
Thou likeſt it well and wareſt bolde,
to vſe that life moſt vile.

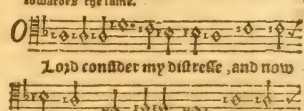
21 Thy lips thou doeſt apply,
to ſlaunder and defame:
Thy tongue is taught to craft and lye,
and doth ſtill vſe the ſame.
22 Thou ſtudieſt to reuile,
thy frendes to thee ſo neere:
With ſlaunder thou wouldeſt needes defile
thy mothers ſonne ſo deare.

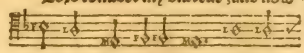
23 Hereat while I do winke,
as though I did not ſee:
Thou goeſt on ſtill, and ſo doeſt think
that I am like to thee.
24 But ſure I will not let,
to ſtrike when I begin:
Thy faultes in order I wyll ſet,
and open all thy ſinne.

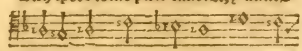
25 Marke this I you require,
that haue not God in mind:
Leaſt when I plague you in mine ire,
your help be far to finde.
26 He that doth geue to me,
the ſacrifice of prayſe:
Doth pleaſe me well, and he ſhall ſee
to walke in godly wayes.

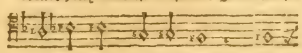
I. Miſerere mei. Pſal. Li. W. W.

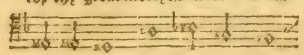
Dauid rebuked by the prophet Nathã for his great offences, acknowledged the ſame to god, proteſting his natural corruption. wherfore he prayeth God to forgeue hys ſinnes, and renew in hym hys holy ſpirite: promiſing that he will not be vnmindfull of thoſe great graces. Finally, fearing leaſt God would punych the whole Church for his fault, her requireth that he would rather increaſe his graces towardes the ſame.

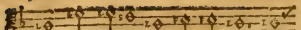




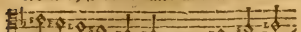




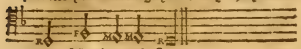




from this vnluſt and ſinfull act: and



purifie yet once agayne, my haynous



crime bloudy and fact.

3 Remorſe and ſorrow do conſtrayne,
me to acknowledge myne exceſſe:
My ſinne alas doth ſtill remayne.
before thy face without releaſe.
4 For thee alone I haue offended,
committing euill in thy ſight:
And if I were therefore condemned,
yet were thy iudgements iuſt and right

5 It is to manifeſt alas,
that firſt I was conceaued in ſinne:
Yea of my mother ſo borne was,
and yet vile wretch remayne therin.
6 Alſo behold Lord thou dooſt loue,
the inward truth of a pure hart:
Therfore thy wiſdome from aboue,
thou haſt reueald me to conuert.

7 If thou with Iſop purge this blot,
I ſhall be cleaner then the glas:
And if thou waſh away my ſpot,
the ſnow in whitenes ſhall I paſſe.
8 Therfore O Lord ſuch ioy me ſend,
that inwardly I may finde grace:
And that my ſtrength may now amend,
which thou haſt ſwagde for my treſpas

9 Turne back thy face and frowning ire,
for I haue felt inough thy hand:
And purge my ſinne I thee deſire,
which do in number paſſe the ſand.
10 Make new my hart within my breſt,
and frame it to thy holy will:
Thy conſtant ſpirite in me let reſt,
which may theſe raging enemies kil.

The ſecond part.

11 Caſt me not Lord out from thy face,
but ſpedely my torments end:
Take not from me thy ſpirite and grace.
which may from daungers me defend.
12 Reſtore me to thoſe ioyes agayne,
which I was wont in thee to finde:
And let me thy free ſpirite retayne,
which vnto thee may ſtirre my mind.

13 Thus when I ſhall thy mercies know
I ſhall inſtruct others therein:
And men that are likewiſe brought loe,
by mine enſample ſhall flie ſinne.
14 O God that of my health art Lord,
forgeue me this my bloudy vice,
My hart and tongue ſhall then accord
to ſing thy mercyes and iuſtice.

15 Touch thou my lips my tongue vnty,
O Lord which art the onely kay:
And then my mouth ſhall tell thy,
thy wondrous workes & prayſe alway
16 And as for outward ſacrifice.
I would haue offered many one:
But thou eſteemeſt them of no price,
and therein pleaſure taheſt thou none.

17 The heavy hart the mind oppreſt,
O Lord thou neuer dooſt reiect:
And to ſpeak truth it is the beſt,
and of all ſacrifice the effect.
18 Lord vnto Sion turne thy face,
poure out thy mercies on thy hill:
And on Ieruſalem thy grace,
build vp thy walles and loue it ſtill,

19 Thou ſhalt accept then our offerings,
of peace and righteouſnes I ſay:
Yea calues and many other things,
vpon thine altar will we lay.

An other of the ſame by T.N.

Sing this as the Lamentation.

HAue mercy on me (God) after,
thy great abundant grace:
After thy mercies multitude,
do thou my ſinnes deface.
2 Yet waſh me more from mine offence,
and cleanſe me from my ſinne:
For I doe know my faultes and ſtill,
my ſinne is in myne eyen.

3 Agaynſt thee thee alone, I haue,
offended in this caſe:
And euill haue I done before,
the preſence of thy face.
4 That in the thinges that thou dooſt ſay,
vpright thou mayſt be tryde:
And ehe in iudging, that the dome
may paſſe vpon thy ſide.

5 Behold in wickednes my kind,
and ihape I did receaue:
And loe my ſinfull mother ehe.
in ſinne did me conceaue.
6 But loe the truth of inward partes,
is pleaſaunt vnto thee:
And ſecrets of thy wiſdome thou
reuealed haſt to me.

7 With Hiſop Lord, beſprinkle me,
I ſhal be cleanſed ſo:
Yea waſh thou me, and ſo I ſhal
be whiter then the ſnow.
8 O ſoy and gladnes make thou me,
to heare the pleaſing voyce:
That ſo the bruſed bones, which thou
haſt broken may reioyce.

9 From the beholding of my ſinnes,
Lord turn away thy face:
And al my bedes of wickednes,
doe vtterly deface.
10 O God create in me a hart
vnſpotted in thy ſight:

And

And che within my bowels Lord,
renew a ſtabled ſpirite.

11 Me caſt me from the ſight nor take,
thy holy ſpirite away:
The comfort of thy ſaluing help,
gene me agayne I pray.
12 With thy free ſpirite eſtabliſh me,
and I will teach therefore
Sinners thy wayes, and wicked ſhall
be turnd vnto thy lore.

The ſecond part.

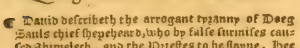
13 O God that art my God of helth,
from bloud deliuer me:
That prayſes of thy righteouſnes,
my tongue may ſing to thee.
14 My lips that yet falt cloſed be,
do thou O Lord vnloſe:
The prayſes of thy maieſtie,
my mouth ſhall ſo diſcloſe.

15 I would haue offred ſacrifice,
if that had pleaſed thee:
But pleaſed with burnt offrings,
I know thou wilt not be.
16 A troubled ſpirite is ſacrifice,
delightfull in Gods eyes:
A broken and an humbled hart,
God thou wilt not deſpiſe.

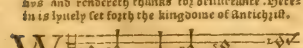
17 In thy gordwyll deale gently Lord,
to Sion, and withall
Graunt that of thy Ieruſalem,
vpreard may be the wall.
18 Burnt offeringes, giftes, and ſacrifice,
of iuſtice in that day:
Thou ſhalt accept and calues they ſhall,
vpon thine altar lay.

Quid gloriaris. Pſal. Lii.I.H.

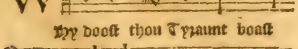
¶ Dauid deſcribeth the arrogant tyranny of Doeg Sauls chief heyeheard, who by falſe ſurmiſes cauſed Abimelech, and the Prieſtes to be ſlayne. Hee prophecieth his deſtruction, encourageth the faythful to truſt in God, who moſt charyely reuengeth hys and rendereth thanks for deliuerance. Herein is lyuely ſet forth the kingdome of Antichriſt.



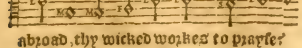
Why dooſt thou Tyraunt boaſt



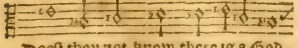
abroad, thy wicked workes to prayſe?



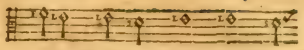
Dooſt thou not know there is a God



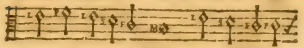
whoſe mercyes laſt always? 2. Why



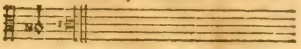
doth thy mynde yet ſtill deuiſe, ſuch



wicked wiles to warpe? Thy tounge



vntrue in forging lyes, is like a ra-



ſour ſharp.

3 On miſchiefe why ſett thou thy minde,
and wilt not walke vpright:
Thou haſt more luſt falſe tales to finde,
then bring the truth light.
4 Thou dooſt delight in fraud and guyle,
in miſchiefe bloud and wrong:
Thy lips haue learnd the flattering ſtile,
O falſe deceitfull tongue.

5 Therfore ſhall God for euer confound,
and pluck thee from the place:
Thy ſed rote out from all the ground,
and ſo ſhall thee deface.
6 The iuſt when they behold thy fall,
with feare will prayſe the Lord:
And in reproch of thee withall,
cry out with one accord.

7 Behold the man which would not take,
the Lord for his defence:
But of his goodes his God did make,
and truſt his corrupt ſence.
8 But I an Olive freſh and grene,
will ſpring and ſpread abroad:
For why my truſt all tymes hath bene,
vpon the liuing God.

9 For this therefore will I gene prayſe,
to thee with hart and voyce:
I will ſet forth thy name always,
wherein thy ſayntes reioyce.

Dixit inſipiens. Pſal. Liii. I. H.

¶ Dauid deſcribeth the crooked nature, the cruelty and punishment of the wicked, when they look not for it, and deſireth the deliuerance of the Godly that they may reioyce.

Sing this as the 46. Pſalme.

The folith man in that which he,
within his hart hath ſayd:
That there is any God at all,
hath vtterly denayd.
2 They are corrupt, and they alſo,
a hainous worke hath wrought:
Among them all there is not one,
of good that worketh ought.

3 The Lord lookt down on ſonnes of men
from heauen all abroad:
To ſee if any were that would,
be wiſe and ſeek for God.
4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,

there is not one at all.

5 Do all the wicked workers know,
that they doe feed vpon
My people as they feed on bread,
the Lord they call not on.
6 Euen there they were affrayd and ſtood,
with trembling all diſmayd:
Whereas there was no cauſe at all,
why they ſhould be affrayd.

7 For God his bones that thee beſiegde,
hath ſcattered all abroad:
Thou haſt confounded them, for they
reiected are of God.
8 O Lord geue thou thy people health,
and thou O Lord fulfill:
Thy promiſe made to Iſraell,
from out of Syon hill.

9 When God his people ſhall reſtore,
that eſt was captiue lad:
Then Iacob ſhall therein reioyce,
and Iſraell ſhall be glad.

Deus in nomine. Pſal.Liiii.I.H.

Dauid in great dauinger through Ziphims, calleth vpon God to deſtroy his enemies, promiſing ſacrifice for his deliueraunce.

Sing this as the 46 pſalme.

GOd ſaue me for thy holy name,
and for thy goodnes ſake:
Onto the ſtrength Lord of the ſame,
I do my cauſe betake.
2 Regard O Lord and geue an eare,
to me when I do prayr:
Bow downe thy ſelfe to me and heare,
the wordes that I do ſay.

3 For ſtraungers vp againſt me riſe,
and tyrantes here me ſtill:
Which haue not God before their eies,
they ſeek my ſoule to ſpill.
4 But loe my God doth geue me ayd
the Lord is ſtraight at hand:
With them by whom my ſoule is ſtayd,
the Lord doth euer ſtand.

5 With plagues repay againe all thoſe,
for me that lye in wayt:
And with thy truth deſtroy my foes,
with their owne ſnare and bayt.
6 An offering of free hart and will,
then I to thee ſhall make:
And prayſe thy name, for therein ſtill
great comfort I do take.

7 O Lord at length do ſet me free,
from them that craft conſpire:
And now mine eye with ioy doth ſee,
on them my hartes deſire.

Exaudi Deus Pſal.Lv. I.H.

Dauid in great diſtres, complaineth of Saules crueltie and falſhood of hys familiar acquaintaunce, effectuoſly moueth the Lord to pitie hym. Then aſſured of deliueraunce, he fetteth forth the grace of God, as if he had already obtayned hys requeſt.

Sing this as the 46. Pſalme.

O God geue eare and doe apply,
to heare me when I pray,
And when to thee I call and cry,
hide not thy ſelfe away.
2 Take heed to me graunt my requeſt,
and anſwere me againe:
With playntes I pray full ſore oppreſt,
great griefe doth me conſtraine.

3 Becauſe my foes with threates & cries,
oppreſſe me through deſpight:
And ſo the wicked ſort likewiſe,
to bere me haue delight.
4 For they in counſell do conſpire,
to charge me with ſome ill:
So in their haſty wrath and ire,
they doe purſue me ſtill.

5 My hart doth faynt for want of breath,
it panteth in my breſt:
The terrors and the dread of death,
do worke me much vnreſt.
6 Such dreadfull feare on me doth fall,
that I therwith do quake:
Such horror whelmeth me with all,
that I no ſhift can make.

7 But I do ſay, who will geue me,
the ſwift and pleaſaunt wings
Of ſome fayre Doue, that I may flie,
and reſt me from theſe things?
8 Loe then I would go far away,
to flie I will not ceaſe:
And I would hide my ſelfe and ſtay,
in ſome great wildernes.

9 I would be gone in all the haſt,
and not abide behind:
That I were quite and ouerpaſt,
the blaſtes of boyſtrous winde.
10 Deuid them Lord and from them pull
their diuelish double tongue.
For I haue ſpide their citie full,
of rapine, ſtrife, and wrong.

11 Which things both night & day through
do cloſe her as a wall: out
In midſt of her is miſchiefe ſtout,
and ſorrow eke withall.
12 Her priuy partes are wicked playne,
her deedes are much to bite:
And in her ſtreetes there doth remayne,
all crafty fraude and guile.

The ſecond part.

13 If that my foes did ſeek my bane,
I might it well abide:
From open enemies check and blame,
ſome where I could me hide.
14 But thou it was my fellow deare,
which friendſhip didſt pretend:
And didſt my ſecret counſell heare,
as my familiar friend.

15 With whom I had delight to talke,
in ſecret and ſolitude:
And we together oft did walke,
within the houſe of God.

16 Let

16 Let death in hast vpon them fall,
and send them quick to hell:
For mischiefe raygneth in their hall,
and parloure where they dwell.

17 But I vnto my God do cry,
to him for helpe I flye:
The Lord doth heare me by and by,
and he doth succour me.
18 At morning noone and euening tyde,
vnto the Lord I pray:
When I so instantly haue cryde,
he doth not say me nay.

19 To peace he shall restore me yet,
though warre be now at hand:
Although the number be full great,
that would agaynst me stand.
20 The Lord that first and last doth raign,
both now and euermore:
Will heare, when I to him complayne,
and punish them full sore.

21 For sure there is no hope that they,
to turne well once accord:
For why? they will not God obay,
nor do not feare the Lord.
22 Wpō their frends they layd their hādes
which were in couenant knit:
Of frendship to neglect the bandes,
they passe or care no whit.

23 While they haue war within their hart
as butter are their wordes:
Although their words were smoth as oile
they cut as sharpe as swordes.
24 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For in no wise will he accord,
the iust in thrall to see.

25 But God shall cast them deep in pit,
that thirst for bloud alwayes:
He will no guilefull man permit,
to liue out halfe his dayes.
26 Though such be quite destroyd & gone
in thee (O Lord) I trust:
I shall depend thy grace vpon,
with all my hart and lust.

Miserere mei. Psal. Lvi. I.H.

¶ David being brought to Achis the king of Gath, 1 Samu. 21. 12. complayneth of his enemies, demandeth succour, trusteth in God and promiseth to performe his vowe which was to prayse God in his Church.

Sing this as the Lamentation.

HAue mercy Lord on me I pray,
for man would me deuour:
He fighteth with me day by day,
and troubleth me ech houre.
2 Myne enemies dayly enterprise,
to swallow me out right:
To fight agaynst me many rise,
O thou most hye of might.

3 When they would make me most afraid
with boasts & brags of pride;
I trust in thee alone for ayd,
by thee will I abyde.
4 Gods promise I do mind and prayse,
O Lord I stick to thee:
I do not care at all assayes,
what fleth can do to me.

5 What things I either did or spake,
they wrest them at their will:
And all the counsell that they take,
is how to worke me ill.
6 They all consent themselues to hide,
close watch for me to lay:
They spy my pathes and snares haue tide,
to take my lyfe away.

7 Shall they thus escape on mischiefe set,
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou seest how oft they make me flye,
and on my teares doest look:
Reserue them in a glas by thee,
and write them in thy book.

9 When I do call vpon thy name,
my foes away do start:
I well perceaue it by the same,
that God doth take my part.
10 I glory in the word of God,
to prayse it I accord:
With ioy will I declare abroad,
the promise of the Lord.

11 I trust in God and yet I say,
as I before began:
The Lord he is my helpe and stay,
I doe not care for man.
12 I will performe with hart so free,
to God my vowes alwayes:
And I (O Lord) all tymes to thee,
will offer thankes and prayse.

13 My soule frō death thou doost defend
and keep my fēet vpright:
That I before thee may ascend,
with such as line in light.

Miserere. Psal. Lvii. I.H.

¶ David in the desert of Ziph betrayed by the inhabitantes, and in the same Cave with Saule, calleth vnto God, with full confidence that hee will performe his promise, and shew his glory in heauen & earth against the cruell enemies. Therefore he rendereth laud and prayse.

Sing this as the 44 Psalme.

TAke pity for thy promise sake,
haue mercy Lord on me:
For why my soule doth her betake,
vnto the helpe of the.
2 Within the shadow of thy wings,
I set my selfe full fast:
Till mischiefe, malice and like things,
be gon and ouerpast.

3 I call vpon the God most hye,
to whom I stick and stand:
I meane the God that will stand by,
the cause I haue in hand.

4 From heauen he hath ſent his ayd,
to ſaue me from their ſpight:
That to deuoure me haue aſſayd,
his mercy truth and might.

5 I led my life with Lyons fell,
all ſet on wrath and ire:
And with ſuch wicked men I dwell,
that feed like flames of fire.
6 Their teeth are ſpeares and arrowes long
as ſharpe as I haue ſeen:
They wound & cut with their quick tongue
like ſwordes and weapons keene.

7 Set vp and ſhew thy ſelfe O God,
aboue the heauens bright:
Exault thy prayſe in earth abroad,
thy maieſty and might.
8 They lay their net and do prepare,
a pitty caue and pit:
Wherein they think my ſoule to ſnare,
but they are fallen in it.

9 My hart is ſet to laud the Lord,
In him to ioy alwayes:
My hart I ſay doth well accord,
to ſing his laud and prayſe.
10 Awake my ioy awake I ſay,
my Lute, my Harpe, and String
For I my ſelfe before the day,
will riſe, reioyce, and ſing.

11 Among the people I will tell,
the goodnes of my God:
And ſhew his prayſe that doth excell,
in heathen landes abroad.
12 His mercy doth extend as farre,
as heauens all are hye:
His truth as high as any ſtarre,
that ſtandeth in the ſkye.

13 Set forth and ſhew thy ſelfe abroad,
aboue the heauens bright:
Extol thy prayſe on earth abroad,
thy maieſtie and might.

Si verè vtique. Pſal. Lviii. I. H.

Che deſcribeth hys malicious enemies Saules flatterers, who ſecretly and openly ſought his deſtruction, from whom he appealleth to Gods iudgment ſhewing that the iuſt ſhall reioyce, at the punithement of the wicked to Gods glory

Sing this as the 44. Pſalme.

YE rulers which are put in truſt,
to iudge of wrong and right:
Be all your iudgements true and iuſt,
not knowing need or might?
2 May in your hartes ye marke and muſe
in miſchiefe to conſent:
And where you ſhould true iuſtice vſe,
your handes to bribes are bent.

3 This wicked ſort from their byrth day,
haue erred on this wiſe:
And from their mothers wombe alway,
haue vſed craft and lyes.
4 In them the poyſon and the breath,
of Serpentes doth appeare;
Yea like the Adder that is deafe,
and faſt doth ſtop his eare.

5 Becauſe he will not heare the voyce,
of one that charmeth well:
No though he were the chiefe of choyſe,
and did therein excell.
6 O God breake thou their teeth at once,
within their mouth throughout:
The tuſks that in their great chaw bones
like Lyons whelpes hang out.

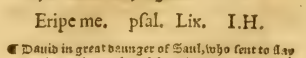
7 Let them conſume away in waſt,
as water runs forth right:
The ſhafts that they doe ſhoot in haſt,
let them be broke in flight.
8 As Snayles do waſt within the ſhell,
and into ſlime do run:
As one before his tyme that fell,
and neuer ſaw the ſun.

9 Before the thornes that now are yong,
to bulhes big ſhall ſhall grow:
The ſtormes of anger waxing ſtrong,
ſhall take them ere they know.
10 The iuſt ſhall ioy it doth them good,
that God doth vengeance take:
And they ſhall waſh their feet in bloud,
of them that him forſake.

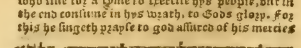
11 Then ſhall the world ſhew forth and tel
that good men haue reward:
And that a God on earth doth dwel,
that iuſtice doth regard.

Eripe me. pſal. Lix. I. H.

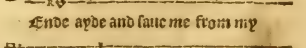
Dauid in great danger of Saul, who ſent to ſlay him in hys bed declareth hys innocency and their fury, praying God to deſtroy al malitious ſinners, who line for a tyme to exerciſe hys people, but in the end conſume in hys wrath, to Gods glory. For this he ſingeth prayſe to god aſſured of his mercies



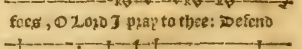
Ende ayde and ſaue me from my



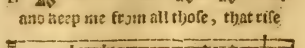
foes, O Lord I pray to thee: Defend



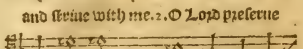
and keep me from all thoſe, that riſe



and ſtrive with me. 2. O Lord preſerue



me from thoſe men, whoſe doynges are



not good: And ſet me ſure & ſafe from

them

them, that thirsteth after blood.

3 For loe they wayt my soule to take,
they rage agaynst me still:
Yea for no fault that I did make,
I neuer did them ill.
4 They ran and doe themselues prepare,
when I no whit offend:
Arise and saue me from the snare,
and see what they entend.

5 O Lord of hostes of Israell,
arise and strike all landes:
And pity none that doe rebell,
and in their mischiefe standes.
6 At night they stirre and seeke about,
as houndes they houle and grinne:
And all the citie cleane throughout,
from place to place they renne.

7 They speake of me with mouth alway,
but in their lips were swordes:
They greed my death and then would say,
what none doth heare our wordes.
8 But Lord thou hast their wayes espyde,
and laught thereat apace:
The heathen folke thou shalt deride,
and mock them to their face.

9 The strength that doth my foes with stand
O Lord doth come of thee:
My God, he is my helpe at hand,
a fort of fence to me.
10 The Lord to me doth shew his grace,
in great aboundant skill:
That I may see my foes in case,
such as my hart doth will,

The second part.

11 Destroy them not at once O God,
least it from mind doe fall:
But with thy strength driue them abroad,
and so consume them all.
12 For their ill wordes and truthles tong,
confound them in their pride:
Their wicked othes with lyes and wrong,
let all the world deride.

13 Consume them in thy wrath (O Lord)
that nought of them remayne:
That men may know throughout ỳ world
that Jacobs God doth raygne.
14 At euening they returne apace,
as dogs they grin and cry:
Throughout the streetes in euery place,
they runne about and spy.

15 They seek about for meat I say,
but let them not be fed:
Nor finde a house wherem they may,
be bold to put their head.
16 But I will shew thy strength abroad,
thy goodnes I will prayse:
For thou art my defence and God,
at need in all assayes,

17 Thou art my strength thou hast me stayd,
O Lord I sing to thee:
Thou art my fort, my fence, and ayd,
a louing God to me.

Deus repulisti. psal.Lx. I.H.

¶ David now king ouer Judah, after many victories sheweth by euident signes, that God elected him king, assuring the people that god will prosper them, if they approue the same. After he prayeth vnto God to finish that that he had begon.

Sing this as the 3 psalme.

O Lord thou didst vs cleane forsake,
and scatteredst vs abroad:
Such great displeasure thou didst take,
returne to vs O Lord.
2 Thy might doth moue the land so sore,
that it in sunder brake:
The hurt therof O Lord restore,
for it doth bow and quake.

3 With heauy chaunce thou plaguest thus
the people that are thine:
And thou hast geuen vnto vs,
a drink of deadly wine.
4 But yet to such as feare thy name,
a token shall ensue:
That they may triumph in the same,
because thy word is true.

5 So that thy might may keep and saue,
thy folke that fauour thee:
That they thy help at hand may haue,
O Lord graunt this to me.
6 The Lord did speake from his owne place
this was his toyfull tale:
I will deuide Sichem by pace,
and met out Succothes vale.

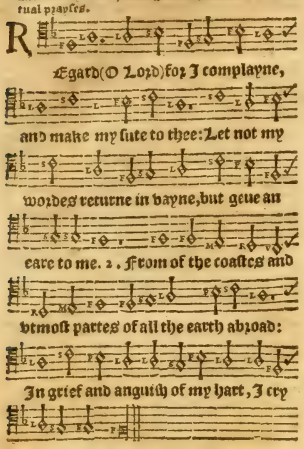
7 Gilead is geuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my law doth Juda guyd.
8 In Moab I will wash my feet,
ouer Edome throw my shoe:
And thou Palestine oughtest to seek,
for fauor me vnto.

9 But who shall bring me at this tide,
vnto the City strong:
Or who to Edome will me guyde,
so that I go not wrong.
10 Wilt thou my God which didst forsake,
thy folke their landes and coastes:
Our warres in hand thou wouldest not take,
nor walke among our hostes.

11 Geue ayd, O Lord, and vs relieue,
from them that vs disdayne:
The helpe that hostes of men can geue,
it is but all in vayne.
12 But through our God we shall haue,
to take great things in hand:
He will tread downe and put to slight,
all those that vs withstand.

Exaudi Deus. Psal. Lxi I.H.

Whether he were in daunger of the Amonites, or pursued of Absalon, here he crieth to be delivered, and comforted in his kingdome, promising perpetual prayses.



3 Vpon the rock of thy great power,
my wocfull mind depose:
Thou art my hope my fort and tower,
my fence agaynst my foes.
4 Within thy tent I lust to dwell
for euer to endure:
Vnder thy wings I know right well,
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same:
With godly gifres will he reward,
all them that feare his name.
6 The king shall he in health mayntayne
and so prolong his dayes:
That he from age to age shall raygne,
for euermore alwayes.

7 That he may haue a dwelling place,
before the Lord for ay:
O let thy mercy, truth, and grace
defend him from decay.
8 Then shall I sing for euer still,
with prayse vnto thy name:
That all my vowes I may fulfill,
and dayly pay the same.

Nonne Deo. Psal. Lxii. I. H.

¶ Dauid declareth by example, and name of god that he and all people must trust in God alone, seyng that all without God goeth to nought, who onely is of power to saue, and that he reward eth man according to hys workes.

Sing this as the 61. psalme.

My soule to God shall geue good heed,
and him alone entend;
For why? my health and hope to speed,
doth whole in him depend:
2 For he alone is my defence.
my rock my health and ayd:
He is my stay that no pretence,
shall make me much dismayd.

3 O wicked folke how long will ye,
vse crafres? sure ye must fall:
For as a rotten hedge ye be,
and like a rottering wall.
4 Whom God doth loue ye seek alwayes,
to put him to the worse:
Ye loue to lye with mouth ye prayse,
and yet your hart doth curse.

5 Yet still my soule doth whole depend,
on God my chefe desire:
From all false feares me to defend,
none but him I require.
He is my rock my strength my tower,
my health is of his grace:
6 He doth support me that no power,
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my stay, my wealth
God is mine onely trust.
8 Oh haue your hope in him alway.
ye folke with one accord:
Poure out your hartes to him and say,
our trust is in the Lord.

9 The sonnes of men deceitfull are,
on ballance but a sleight:
With things most vayne do them cōpare,
for they can keep no weight.
10 Trust not in wrong, robbery, or stealth
let vayne delightes be gone:
Though godes well got flow in with wealth
set not your hartes thereon.

11 The Lord long sith one thing did tell,
which here to mind I call:
He spake it oft I heard it well,
that God alone doth all.
12 And that thou Lord art god and kind,
thy mercy doth exceed:
So that all sortes with thee shall finde,
according to their deed.

Deus Deus meus. Psal. Lxiii. T. S.

¶ Dauid after hys daunger of Ziph, geneth thankes to God for hys wonderfull deliueraunce, in whose mercyes he trusteth euen in the middest of miseries: prophecying the destruction of Gods enemies, and contrariwise happines to all them that trust in the Lord. i. Samuel. iij.

Sing this as the 44. psalme.

O God my God I watch betyme,
to come to thee in haste:
For why my soule and body both,
doe thirst of thee to taste.
And in this barrayne wildernes,
were waters there are none:
My flesh is parcht for thought of thee,
for thee I with alone.

2 That

2 That I might ſee yet once agayne,
thy glory,ſtrength,and might:
As I was wont it to behold,
within thy temple bright.
3 For why thy mercyes far ſurmount
this life and wretched dayes:
My lips therfore ſhall geue to thee,
due honor laud and prayſe.

4 And whileſt I liue I will not fayle,
to worſhip thee alway:
And in thy name I ſhall lift vp,
my handes when I do pray.
5 My ſoule is fild as with marow,
which is both fat and ſweet:
My mouth therfore ſhall ſing ſuch songes
as are for thee moſt meet.

7 When as in bed I thinke on thee,
and eke all the night tyde:
For vnder couert of thy wings,
thou art my ioyfull guyd.
8 My ſoule doth ſurely ſtick to thee,
thy right hand is my power:
9 And thoſe that ſeek my ſoule to ſtroy,
them death ſhall ſoone deuour,

10 The ſword ſhall them deuour echone,
their carcaſes ſhall feed:
The hungry Fores which do run,
their pray to ſeek at need.
11 The king and all men ſhall reioyce,
that do profeſſe Gods word:
For lyers mouthes ſhall then be ſtopt,
which haue the truth diſturbde.

Exaudiat deus.Pſal.Lxiiii.I.H.

David prayeth agayuſt the falſe reporters and ſlanderers,he declareth their punishment and deſtruction, to the comfort of the iuſt and the glory of God.

Sing this as the 18.pſalme.

O Lord vnto my voyce geue eare,
with playntes when I do pray:
And rid my life and ſoule from dread,
of foes that threat to ſlay.
2 Defend me from that ſort of men,
which in deceites do lurke:
And from the frowning face of them,
that all ill feates do worke.

3 Who whet their tongs as we haue ſeen
men whet and sharpe their ſwordes:
They ſhoot abroad their arrowes keene,
I meane moſt bitter words.
4 With priuy ſlaight ſhot they their ſhaft
the vpright man to hit:
The iuſt vnware to ſtrike by craft,
they care or feare no whit.

5 A wicked word haue they decreed
in counſell thus they cry:
To vſe deceit let vs not dread,
what? who can it not eſpy?
6 What ways to hurt they talk & muſe
all times within their hart:
They all conſult what feates to vſe,
eche doth inuent his hart.

7 But yet all this ſhall not auaile,
when they thinke leaſt vpon:
God with his dart ſhall ſure assayle,
and wound them euery one. (withall
8 Their craftes and their ill tongues
ſhall worke themſelues ſuch blame:
That they which then behold their fall,
ſhall wonder at the ſame.

9 Then all that ſee and know right well,
that God the thing hath wrought,
And prayſe his worthy workes and tell,
what he to paſſe hath brought.
10 Yet ſhall the iuſt in God reioyce,
ſtill truſting in his might:
So ſhall they ioy with minde and voyce,
whoſe hart is pure and right.

Te decet hymnus.Pſal. Lxv. I.H.

Of thankeſgeuing vnto God by the faythfull,who are ſignified by Sion, and Ieruſalem, for the choſing,preſeruation, and gouernaunce of them, and for the plentifull blessings poured forth vpon all the earth.

Sing this as the 30. Pſalme.

Thy prayſe alone O Lord doth raygne,
in Syon thine owne hill:
Their vowes to thee they doe maintayne,
and their beheſtes fulfill.
2 For that thou doeſt their prayer heare,
and doeſt thereto agree:
Thy people all both farre and neare,
with truſt ſhall come to thee.

3 Our wicked lyfe ſo farre exceedes,
that we ſhould fall therein:
But Lord forgeue our great miſdeedes,
and purge vs from our ſinne.
4 The man is bleſt whom thou doeſt chuſe
within thy courtes to dwell:
Thy houſe and temple he ſhall vſe,
with pleaſures that excell.

5 Of thy great iuſtice heare vs God,
our health of thee doth riſe:
The hope of all the earth abroad,
and the ſea coaſtes lykewiſe.
6 With ſtrength thou art beset about,
and compaſt with thy power:
Thou makeſt the mountaynes ſtrong and
to ſtand in euery ſhower. (ſtout,

7 The ſwelling ſeas thou doeſt aſwage,
and make their ſtreames full ſtill:
Thou doeſt reſtrayne the peoples rage,
and rule them at thy will.
8 The folke that dwell full far on earth,
ſhall dread the ſignes to ſee:
Which morne and euening with great
do paſſe with prayſe to thee. (myrth,

9 When that the earth is chopt and dry,
and thyrſteth more and more:
Then with the drops thou doeſt apply,
and much increaſe her ſtore.
10 The floud of God doth ouerflow,
and ſo doth cauſe to ſpring:

The

The seede and corne which men doe sow,
for he doth guide the thing.

11 With wet thou doest her furrowes fill,
wherby her clods doe fall:
Thy drops to her thou doest distill,
and blesse her fruites withall.
12 Thou decksst the earth of thy good grace
with fayre and pleasaunt crop:
Thy cloudes distill their dew apace,
great plenty they doe drop.

13 Whereby the desert shall beginne,
full great increase to bring:
The little hilles shall ioy therein,
much fruite in them shall spring.
14 In places playne the flock shall feede,
and couer all the earth:
The vallies with corne shall so exceede,
that men shall sing with mirth.

Iubilate Deo. Psal. lxvi. T.S.

She exhorteth to praise the Lord, in his wonderfull works. He setteth forth the power of God to affray rebels, and sheweth Gods mercy to Israell, ad to prouoke all men to heare, and praise his name.

Sing this as the 68 psalme.

YE men on earth in God reioyce,
with praise set forth his name:
Extoll his might with hart and voyce,
geue glory to the same.
2 How wonderfull (O Lord) say ye,
in all thy workes thou art:
Thy foes for feare doe seeke to thee,
full sore agaynst their hart.

3 All men that dwell the earth throughout,
doe praise the name of God:
The laud thereof the world about,
is shewed and set abrod.
4 All folke come forth behold and see,
what thinges the Lord hath wrought,
Marke well the wondrous workes that he,
for man to pas hath brought.

5 He layd the sea lyke heapes on hye,
therein a way they had:
On foote to passe both fayre and dry,
wherof their hartes were glad.
6 His might doth rule the world alway,
his eyes all thing behold:
All such as would him disobey,
by him shall be controlde.

7 Ye people geue vnto our God,
due laud and thankes alwayes:
With ioyfull voyce declare abroad,
and sing vnto his prayse.
8 Which doth indue our soule with lyfe,
and it preserue with all:
He stayeth our feete so that no strife,
can make vs slip or fall.

9 The Lord doth proue our deedes with fire,
if that they will abide:
As workemen doe when they desire,
to haue their metralls tryde.
10 Although thou suffer vs so long,
in prison to be cast:
And there with chaines and fetters strong
to ly in bondage fast.

The second part.

11 Although I say thou suffer men,
on vs to ryde and raygne:
Though we through fire and water runne,
of very griefe and payne.
12 Yet sure thou doest of thy good grace,
dispose it to the best:
And bring vs out into a place,
to lyue in wealth and rest.

13 Vnto thy house resort will I,
to offer and to pray:
And there I will my selfe apply,
my vowes to thee to pay.
14 The vowes that with my mouth I speake,
in all my griefe and smart:
The vowes (I say) which I did make,
in dolor of my hart.

15 Burnt offringes I will geue to thee,
of Oxen fat and Rammes:
No other sacrifice shall be,
of Bullockes, Goates, and Lambes,
16 Come forth and harken heare full fayne
all ye that feare the Lord:
What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth cry:
And thou my tongue make speede apace,
to praise him by and by.
18 But if I feele my hart within,
in wicked workes reioyce:
Or if I haue delight to sinne,
God will not heare my voyce.

19 But surely God my voyce hath heard,
and what I doe require:
My prayer he doth well regard,
and graunteth my desire.
20 All praise to him that hath not put,
nor cast me out of minde:
Nor yet his mercy from me shut,
which I doe euer finde.

Deus misereatur. Psal. Lxvii. .TS.

A sweete prayer for all the faythfull to obtain the fauor of God and to be lightened with his countenance, to the end that his way & iudgements may be known throughout the earth. Reioysing that god is the gouernour of all nations.

Sing this as the 25. psalme.

HAue mercy on vs (Lord.)
and graunt to vs thy grace:
To shew to vs doe thou accord,
the brightnes of thy face.
2 That all the earth may know,
the way to godly wealth:
And all the nations on a row,
may see thy sauing health.

3 Let all the world (O God.)
geue prayse vnto thy name:
O let the people all abroad,
extoll and laud the same.

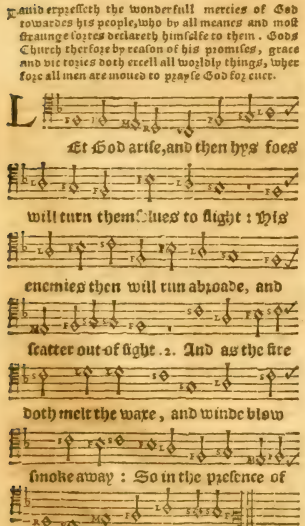
4 Throughout the world ſo wide,
let all reioyce with myth:
For thou with truth and right doſt guide,
the nations of the earth.

5 Let all the world (O God)
geue praiſe vnto thy name:
O let the people all abroad,
extoll and laud thy ſame.
6 Then ſhall the earth encreaſe,
great ſtore of fruite ſhall fall:
And then our God the God of peace,
ſhall bleſſe vs eke withall.

7 God ſhall vs bleſſe I ſay,
and then both farre and neare:
The folke throughout the earth alway,
of him ſhall ſtand in feare.

Exurgat Dus. Pſal lxviii. T.S.

Dauid expreſſeth the wonderfull mercies of God towardes his people, who by all meanes and moſt ſtraunge ſortes declareth himſelfe to them. Gods Church therfore by reaſon of his promiſes, grace and vic tories doth excell all worldly things, wher fore all men are moued to praiſe God for euer.



3 But righteous men before the Lord,
ſhall harkely reioyce:
They ſhall be glad and merry all,
and cheareſull in their voyce.
4 Sing praiſe, ſing praiſe vnto the Lord,
who rydeth on the ſkye:.
Extoll this name of Jah our God,
and him doe magnifie.

5 That ſame is he that is aboue,
within his holy place:
That father is of fatherles,
and iudge of widowes caſe.

6 Houſes he geues and iſſue both,
vnto the comfortles:
He bringeth bondmen out of thrall,
and rebells to diſtres.

7 When thou diddſt march before thy folke
the Egyptians from among:
And brought them through the wilderness,
which was both wide and long. (down,
8 The earth did quake the rayne pouro
heard were great claps of thuder:
The mount Sina ſtoke in ſuch ſort,
as it would cleaue in ſunder.

9 Thine heritage with drops of raine,
aboundantly was wayte:
And if ſo be it barren wayt,
by thee it was refreſhe.
10 Thy choſen flocke doth there remaine,
thou haſt prepard that place:
And for the poore thou doeſt prouide,
of thine eſpecial grace.

The ſecond part.

11 God will geue women cauſes iuſt,
to magnifie his name:
When as his people triumphes make,
and purchaſe brute and fame.
12 For puiſsaunt kinges for all their
ſhall fly and take the foyle: (power,
And women which remayne at home,
ſhall helpe to part the ſpoyle.

13 And though you were as black as pots
your hew thould pas the doue:
Whoſe winges and fethers ſeme to haue,
ſiluer and golde aboue.
14 When in this land God ſhall triumph,
ouer kinges both hye and low
Then ſhall it be lyke Salmon hill,
as white as any ſnow.

15 Though Basan be a fruitfull hill,
and in hight others paſſe:
Yet Sion Gods moſt holy hill,
doth farre excell in grace:
16 Why brag ye thus ye hills moſt hye,
and leape for pryde together:
This hill of Sion God doth loue,
and there will dwell for euer:

17 Gods army is two millions,
of warriours good and ſtrong:
The Lord alſo in Sinay,
is preſent them among.
18 Thou diddſt O Lord aſcend on hye,
and captiues led them all:
Which in tymes paſt thy choſen flocke,
in priſon kept and thrall.

Thou madeſt them tribute for to pay,
and ſuch as did repine:
Thou diddſt ſubdue that they might dwell,
in thy temple deuine.
19 Now praiſed be the Lord for that,
he pouireth on vs ſuch grace:
From day to day he is the God,
of our health and ſolace.

The

The third part.

20 Ye is the God from whome alone,
saluation commeth playne:
Ye is the God by whome we scape,
all daunger of death and payne: (head,
21 Thus God will wound his enemies
and breake the heary scalpe:
Of those that in their wickednes,
continually do walke.

22 From Basan will I bring sayd he,
my people and my thepe:
And all mine owne as I haue done,
from daunger of the depe.
23 And make them dip their face in bloud
of those that hate my name:
And dogs shal haue their tongues embrud
with licking of the same.

24 All men may se how thou O God,
thine enemies doest deface:
And how thou goest as God and king,
into thy holy place.
25 The singers goe before with ioy,
the minstrells follow after:
And in the midst the damsels play,
with Tymbrell and with Taber.

26 Now in thy congregations,
(O Israell) prayse the Lord:
And Iacobs whole posterityе,
geue thankes with one accord.
27 Their chiefe was little Beniamin,
but Iada made their host.
With Zabulon and Neptalim,
which dwelt about their coast.

28 As God hath geuen power to the,
so Lord make sure and sure:
The thing that thou hast wrought in vs,
for euer to endure.
29 And in thy temple giftes will we,
geue vnto the O Lord:
For thine vnto Ierusalem,
sure promise made by worde.

The fourth part.

30 Yea and straunge kinges to vs subdude
shall doe lyke in those dayes:
I meane to the they shall present,
their giftes of laud and prayse.
Ye shall destroy the shearemens rancks,
these calues and bulles of might:
And cause them tribute pay, and daunt
all such as lone to fight.

31 Then shall the Lordes of Egipt come,
and presentes with them bring
The Moyes most blacke shall stretch their
vnto the Lord their king. (handes,
32 Therefore the kingdomes of the earth,
geue prayse vnto the Lord:
Sing psalmes to God with one consent,
thereto let all accord.

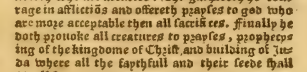
33 Who though he ryde and euer hath,
aboue the heauens bright:
Yet by his fearefull thunderclaps,
men may well know his might.

34 Therefore the strength of Israell,
ascribe to God on hye:
Whose might and power doth farre extend
aboue the cloudy skye.

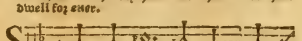
35 O God thy holynesse and power,
is dread for euermore:
The God of Israell geues vs strength,
prayſed be God therfore.

Saluum me fac. Pſal. Lxix. I.H.

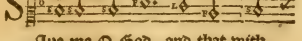
¶ Christ and his elect is figured in Dauids zeale & anguish: the malicious cruelte of whose enemies and their punishment Iudas and such traytours noteth who are accursed. The gatheth he courage in afflictiõs and offereth prayses to god who are more acceptable then all sacrifices. Finally he doth prouoke all creatures to prayses, prophecying of the kingdome of Christ and building of Iuda where all the faythfull and their seede shall dwell for euer.



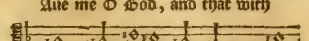
Saue me O God, and that with



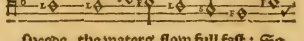
speede, the waters flow full fast: So



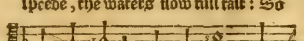
nie my soule do they proceede, that I



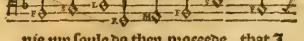
am sore agast. 2. I stick full deepe in



filth and clay, whereas I feele no



ground: I fall into such floods I say,



that I am lyke be drowond.

3 With crying oft I faint and quayle,
my throate is hoarse and drye:
With looking vp my sight doth fayle,
for helpe to God on hye.
4 My foes that giltlesse doe oppres
my soule with hate are led:
In number sure they are no lesse,
then heares are on my head.

5 Though for no cause they vexe me sore,
thy prosper and are glad:
The doe compell me to restore,
the thinges I neuer had.
6 What I haue done for want of wit,
thou Lord all tymes canst tell,
And all the same that I commit,
to the is knowne full well.

7 God of hoſtes defend and ſtay
all thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
for ought that chaunceth me.
8 It is for thē and for thy ſake,
that I do beare this blame:
In ſpight of thee they would me make,
to hide my face for ſhame.

9 My mothers ſonnes my breathren all,
forſake me on a row:
And as a ſtraunger they me call,
my face they will not know.
10 Vnto thy houſe ſuch zeale I beare,
that it doth pyne me much:
Their checks and taunts at thē to heare,
my very hart doth grutch.

The ſecond part.

11 Though I do faſt my fleſh to chaſt,
yea if I weep and mone:
Yet in my teeth this geare is caſt,
they paſſe not thereupon:
12 If I for griefe and payne of hart,
in ſackcloth vſe to walke:
Then they anone will it peruert,
therof they ieſt and talke.

13 Both hye and low and all the throng,
that ſit with in the gate:
They haue me euer in their tongue,
of me they talke and prate.
14 They drunkards which in wine delight
it is their chiefe paſtime:
To ſeeke which wayes to worke me ſpite
of me they ſing and rime.

15 But thee the while (O Lord) I pray,
that when it pleaſeth thee:
For thy great truth thou wilt alway.
in haſt ſend helpe to me.
16 Pluck thou my feet out of the mire,
from drowning do me keep:
From ſuch as owe me wrath and ire,
and from the waters deepe.

17 Leaſt with the waues I ſhould be
and depth my ſoule deuoure: (round,
And that the pit ſhould me confound
and ſhut me in her power.
18 O Lord of hoſtes to me geue eare,
as thou art good and kind:
And as thy mercy is moſt deare,
Lord haue me in thy mind.

19 And doe not from thy ſeruant hide
nor turne thy face away:
I am oppreſt on euery ſide,
in haſt geue eare I ſay.
20 O Lord vnto my ſoul draw nye,
the ſame with ayd repoſe:
Because of their great tiranny,
acquite me from my foes.

The third part.

21 That I abide rebuke and ſhame,
thou knoweſt and thou canſt tell:
For thoſe that ſeeke and worke the ſame,
thou ſeeſt them all full well.
22 When they with bragges doe breake my (hart,
I ſeeke for helpe anone:
But finde no frendes to eaſe my ſmart,
to comfort me not one.

23 But in my meate they gaue me gall,
to cruell for to drinke:
And gaue me in my thirſt withall,
ſtrong vineger to drinke.
24 Lord turne their table to a ſnare,
to take themſelues therein:
And when they thinke full well to fare,
then trap them in the gin.

25 And let their eyes be darke and blinde,
that they may nothing ſee:
Bow downe their back and do them bind
in thraldome for to be.
26 Poure out thy wrath as hote as fire,
that it on them may fall:
Let thy diſpleaſure in thine ire,
take holde vpon them all.

27 As deſart dry their houſe diſgrace,
their offringes eke expell:
That none therof poſſeſſe their place,
nor in their tentes doe dwell.
28 If thou doe ſtrike the man to tame,
on him they lye full ſore:
And if that thou doe wound the ſame,
they ſeeke to hurt him more.

29 Then let them heape vp miſchife ſtill,
ſith they are all peruert:
That of thy fauour and good will,
they neuer haue no part.
30 And daſh them cleane out of the booke,
of lyfe, of hope, of truſt:
That for their names they neuer looke,
in number of the iuſt.

The fourth part.

31 Though I (O Lord) with woe & griefe,
haue bene full ſore oppreſt:
Thy helpe ſhall geue me ſuch reliefe,
that all ſhall be redreſt.
32 That I may geue thy name the prayſe,
and ſhew it with a ſong:
I will extoll the ſame alwayes,
with harty thankes among.

33 Which is more pleaſaunt vnto thē,
ſuch minde thy grace hath borne:
Then either Oxe, or Calfe can be,
that hath both hoofe and horne.
34 When ſimple men doe thus behold,
it ſhall reioyce them ſure:
All ye that ſeeke the Lord behold,
your lyfe for aye ſhall dure.

35 For why the Lord of hoſtes doth heare
the poore when they complayne:
His priſoners are to him full deare,
he doth them not diſdayne.
36 Wherefore the ſkye and earth below,
the ſea with floud and ſtreame:

his

His prayſe they ſhall declare, and ſhew
with all that tyue in them.

37 For ſure our God will Sion ſaue,
and Iudaes Cittyes builde:
Much folke poſſeſſion there ſhall haue,
her ſtreetes ſhall all be fild.
38 Her ſeruaunts ſede ſhal kepe the ſame
all ages out of minde:
39 And there all they that loue his name,
a dwelling place ſhall finde.

Deus in adiuto. Pſal. Lxx. I.H.

The prayeth to be right ſpeedely deliuered, hys enemyes to be aſhamed, and all that ſeeke the Lord to be comforted.

O God to me take heede,
of help I thee require:
O Lord of hoſtes with haſt and ſpeed,
help help I thee deſire.
2 With ſhame confound them all,
that ſeeke my ſoule to ſpill:
Rebuke them backe with blame to fall,
that thinke and wiſhe me ill.

3 Confound them that apply.
and ſeeke to worke me ſhame
And at my harme do laugh and cry,
ſo, ſo, there goeth the game.
4 But let them ioyfull be
in thee, with ioy and wealth,
Which onely truſt and ſeke to thée,
and to thy ſauing health.

5 That they may ſay alwayes,
in myrth and one accord:
All glory, honor, laud, and prayſe,
be geuen to thé O Lord.
6 But I am weake and poore,
come Lord thy aide I lacke:
Thou art my ſtay and helpe therefore,
make ſpéde and be not ſlacke.

In te Domine. Pſal. Lxxi. I.H.

The prayeth in fayth eſtablished by promiſe & confirmed by the worke of God from his youth, to be deliuered from his wicked and cruell ſonne Abſalon, with his confederacie, promiſing to be thankfull therefore.

Sing this as the 21 pſalme.

My Lord my God in all diſtreſſe,
my hope is whole in thé:
Then let no ſhame my ſoule oppreſſe,
nor once take hold on me.
2 As thou art iuſt defend me Lord,
and rid me out of dread:
Beue eare and to my ſute accord,
and ſend me helpe at néde.

3 Be thou my rocke to whome I may,
for ayde all tymes reſort:
Thy promiſe is to helpe alway,
thou art my fence and fort.
4 Saue me my God from wicked men,
and from their ſtrength and power.
From folke vniuſt and ekefrom them,
that cruelly deuour.

5 Thou art the ſtay wherein I truſt,
thou Lord of hoſtes art he:
Yea from my youth I had a luſt,
ſtill to depend on thé.
6 Thou haſt me kept euen from my byrth
and I through thé was borne:
Wherfore I will thé prayſe with myrth,
both euening and morne.

7 As to a monſter ſeldome ſéne,
much folke about me throng:
But thou art now and ſtill haſt bene,
my fence and ayde ſo ſtrong.
8 Wherfore my mouth no tyme ſhall lack
thy glory and thy prayſe:
And ekemy tongue ſhall not be ſlacke,
to honour thé alwayes.

9 Refuſe me not O Lord I ſay,
when age my limmes doth take:
And when my ſtrength doth waſt away,
doe not my ſoule forſake.
10 Among themſelues my foes enquire,
to take me through deceite:
And they againſt me doe conſpire,
that for my ſoule layd wayte.

The ſecond part.

11 Lay hand and take him now they ſayd,
for God from him is gone:
Diſpatch him quite for to his ayde,
I wis there commerly none.
12 Do not abſent thy ſelfe away,
O Lord when néde ſhall be:
But that in tyme of griefe thou may,
with haſt gene helpe to me.

13 With ſhame confound and ouerthrow,
all thoſe that ſeke my lyfe:
Oppreſs them with rebukes alſo,
that fayne would worke me ſtrife.
14 But I will patiently abyde,
thy helpe at all aſſayes:
Still more and more ech tyme and tyde,
I will ſet forth thy prayſe.

15 My mouth thy iuſtice ſhall record,
that dayly helpe doth ſend:
But of thy benefites O Lord,
I know no count nor end.
16 Yet will I goe and ſeke forth one,
with thy good helpe O God:
The ſauing health of thé alone,
to ſhew and ſet abroad.

17 For of my youth thou takeſt the care,
and doeſt inſtruct me ſtill:
Therefore thy wonders to declare,
I haue great minde and will.
18 And as in youth from wanton rage,
thou didſt me kepe and ſtay:
Forſake me not vnto my mine age,
and till my head be gray.

The third part.

19 That

19 That I thy ſtrength and might may
to them that now be here: (ſhew,
And that our ſæde thy power may know,
hereafter many a yeare.
20 O Lord thy iuſtice, doth exceede,
thy doings all may ſee:
Thy workes are wonderfull in deede,
Oh who is lyke to thee?

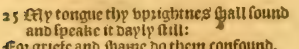
21 Thou madeſt me feele affliction ſore,
and yet thou didſt me ſaue:
Yea thou didſt helpe and me reſtore,
and toſſeſt me from the graue.
22 And thou mine honour doeſt encreaſe,
my dignitye maintayne:
Yea thou doeſt make all ſtrife to ceaſe,
and comforteſt me agayne.

23 Therefore thy faythfulnes to prayſe,
I will both lute and ſing:
My harpe ſhall ſound thy laud alwayes,
O Iſraels holy king.
24 My mouth ſhall ioy with pleaſaunt
when I ſhall ſing to thee: (voyce,
And ehe my ſoule will much reioyce,
for thou haſt made me free.

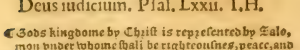
25 My tongue thy vprightnes ſhall ſound
and ſpeake it dayly ſtill:
For griefe and ſhame do them confound,
that ſought to worke me ill.

Deus iudicium. Pſal. Lxxii. I.H.

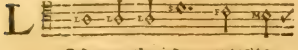
Gods kingdome by Chriſt is repreſented by Salomon vnder whome ſhall be righteoufnes, peace, and felicity, vnto whome all kinges, & nations ſhall doe homage whoſe name & power ſhal endure for euer.



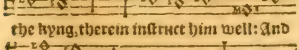
Ord geue thy iudgementes to



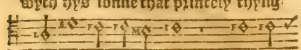
the kyng, therein inſtruct him well: And



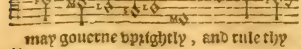
wyth hys ſonne that princely thyng



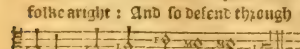
Lord let thy iuſtice dwell. 2. That he



may gouerne vprightly, and rule thy



folke aright: And ſo defend through



equitie, the poore that haue no might.

3 And let the mountaynes that are hye,
vnto thy folke geue peace:
And ehe let little hills apply,
in iuſtice to increaſe.
4 That he might help the weake & poore,
with ayde and make them ſtrong:
And ehe deſtroy for euermore,
all thoſe that doe them wrong.

5 And then from age to age ſhall they,
regard and feare thy might:
So long as Sonne doth ſhine by day,
or els the Moone by night.
6 Lord make the king vnto the iuſt,
lyke rayne to fieldes new mowne:
And lyke to drops that lay the duſt,
and freſh the land vnſowne.

7 The iuſt ſhall flourſhe in his tyme,
and all ſhall be at peace:
Vntill the Moone ſhall leaue to prime,
waſt chaunge and to encreaſe.
8 He ſhall be Lord of Sea and land,
from ſhore to ſhore throughout:
And from the floudes within the land,
through all the earth about.

9 The people that in deſart dwell,
ſhall kneele to him full thicke:
And all his enemies ſhall rebell,
the earth and duſt ſhall licke.
10 The Lordes of all the Iles thereby,
great giftes to him ſhall bring:
The kinges of Saba and Arabie,
geue many a coſtly thing.

The ſecond part.

11 All kinges ſhall ſeke with one accord,
in his good grace to ſtand:
And all the people of the world,
ſhall ſerue him at his hand.
12 For he the needy ſore doth ſaue,
that vnto him doe call:
And ehe the ſimple folke that haue,
no helpe of man at all.

13 He taketh pittye on the poore,
that are with neede oppreſt:
He doth preſerue them euermore,
and bring their ſoules to reſt.
14 He ſhall redeeme their lyfe from dread,
from fraud, from wrong, from might,
And ehe the bloud that they ſhall bleede,
is precious in his ſight.

15 But he ſhall lyue, and they ſhall bring,
to him of Sabacs golde:
He ſhall be honoured as a king,
and dayly be ſtold.
16 The mighty mountaynes of his land,
of corne ſhall beare ſuch thryng:
That it lyke Cedertrees ſhall ſtand,
in Lybanus full long.

17 Their Cittyes ehe full well ſhall ſpeede
the fruites thereof ſhall paſſe:
In plenty it ſhall farre exceede,
and ſpring as green as graſs
18 For euer they ſhall prayſe his name,
while that the ſunne is light:

And

And thinke them happy through the same
all folke shall blesse his might.

19 Prayse ye the Lord of hostes and sing
to Israells God ech one:
For he doth euery wondrous thing,
yea he himselfe alone.
20 And blessed be his holy name,
all tymes eternally:
That all the earth may prayse the same,
Amen, Amen, say I.

Quam bonus Deus. Psal. Lxxiii. T.S.

¶ Dauid teacheth that neyther the prosperitye of the vngodly, nor the affliction of the good ought to discourage Gods Children, but rather mone them to consider Gods prouidence, and to reuerence his iudgementes, for that the wicked vanish away lyke smoke and the godly enter into lyfe euerlastyng, in hope whereof he resigneth hymselfe to Gods handes.

Sing this as the 44. Psalme.

HOw euer it be yet God is good,
and kinde to Israell:
And to all such as safely kepe,
their conscience pure and well.
2 Yet lyke a fole I almost slipt,
my feete began to slide:
And or I wist euen at a pinch,
my steps awry gan glide.

3 For when I saw such folish men,
I grudged and did disdayne:
That wicked men all thinges should haue,
without turmoyle or payne.
4 They neuer suffer panges nor griefe,
as if death should them smite:
Their bodyes are both stout and strong,
and euer in good plight.

5 And free from all aduersitye,
when other men be shent:
And with the rest they take no part,
of plague or punishment.
6 Therefore presumption doth embrace,
their neckes as doth a chayne:
And are euen wrapt as in a robe,
with rapine and disdayne.

7 They are so fed that euen for fat,
their eyes oft tymes out start:
And as for worldly godes they haue,
more then can wishe their hart.
8 Their lyfe is most lycentious,
boasting much of their wrong:
Which they haue done to simple men,
and euer prydeamong.

9 The heauens and the lyuing Lord,
they spare not to blaspheme:
And prate they doe on worldly thinges,
no wight they doe esteme.
10 The people of God oft tymes turne
to see their prosperous state: (backe,
And almost drinke theselfe same cup,
and folow the same rate.

The second part.

11 How can it be that God say they,
should know and understand:
These worldly thinges since wicked men,
be Lordes of Sea and land.
12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly godes,
and lyue in rest and peace.

13 Then why doe I from wickednes,
my fantasie refrayne?
And washe my handes with innocentes,
and clense my hart in vayne.
14 And suffer scourges euery day,
as subiect to all blame:
And euery morning from my youth,
sustayne rebuke and shame.

15 And I had almost sayd as they,
mislyking mine estate:
But that I should thy people iudge,
as folke vnfortunate.
16 Then I bethought me how I might,
this matter understand:
But yet the labour was to great,
for me to take in hand.

17 Untill the tyme I went vnto
thy holy place and then
I understode right perfectly,
the end of all these men.
18 And namely how thou settest them,
vpon a slippery place:
And at thy pleasure and thy will,
thou doest them all deface.

19 Then all men muse at that straunge
to see how sodenly: (sight,
They are destroyd, dispatcht, consumde,
and dead so horribly.
20 Much lyke a dreame when on awakes
so shall their wealth decay:
Their famous names in all mens sight,
shall ebbe and pas away.

The third part.

21 Yet thus my hart was greued then,
my minde was much oppreist:
So fond was I and ignorant,
and in this poynt a beast.
22 Yet neuertheleste by my right hand,
thou holdest me alwayes fast:
And with thy counsell doest me guide,
to glory at the last.

23 What thing is there that I can wish,
but thee in heauen aboue:
And in the earth there is nothing,
lyke thee that I can loue.
24 My fleshe and eke my hart doth fayle,
but God doth fayle me neuer:
For of my hart God is the strength,
my portion eke for euer.

25 And loe all such as thee forsake,
thou shalt destroy ech one:
And those that trust in any thing,
saueing in thee alone.
26 Therefore I will draw neare to God,
and

and euer with him dwel:
In God alone I put my truſt
his wonders wil I tel.

Vt quid Deus. Pſal. Lxxiiii. I. H.

¶ A complaynt of the deſtruction of the Church and true religion, vnder the name of Sion and the altars deſtroyed. But truſt in the might & fre mercies of God, by his couenaunt, requireth helpe and ſuccour to the glory of his name, the ſaluation of his poore afflicted ſeruaunts, and the confuſion of his proud enemies.

Sing this as the 72 Pſalme.

WHy art thou Lord ſo long from vs,
in all this danger deep?
Why doth thine anger kindle thus
at thine own paſture ſheep?
2 Lord cal the people to thy thought,
which haue bẽ thine ſo long:
The which thou haſt redẽmd and brought
from bondage ſore and ſtrong.

3 Haue mind therfore and think vpon
remember it ful wel:
Thy pleaſant place thy mount Syon,
where thou waſt wont to dwel.
4 Lift vp thy foot and come in haſt,
and al thy foes deface:
Which now at pleaſure rob and waſt
within thy holy place.

5 Amid the congregations all,
thine enemies roare O God:
They ſet as ſignes on euery wal
their banners ſplayd abroad.
6 As men with axes hew down trees,
that on the hils doe grow:
So ſhine the billes and ſwords of theſe,
within thy temple now.

7 The ſeling ſawed, the carued words,
the godly grauen ſtones:
With axes, hammers, billes, and ſwords
they beat them down at once.
8 Thy places they conſume with flame,
and eke in al thine coyl:
The houſe appoynted to thy name,
they race down to the coyl.

9 And thus they ſayd within their harts
diſpatch hym out of hand:
Then burnt they vp in euery place,
Gods houſes throughout the land.
10 Yet thou no ſigne of help doeſt ſend,
our prophets al are gone:
To tel when this our plague ſhould end
amoug vs there is none.

Whẽ wilt thou Lord once end this ſhame,
and ceaſe thine enemies ſtrong?
11 Shal they alway blaſpheme thy name,
and rayl on thee ſo long?
12 Why doeſt withdraw thy hand aback
and hide it in thy lap?
O pluck it out and be not ſlack,
to geue thy foes a rap.

The ſecond part.

13 O God thou art my king and Lord,
and euermore haſt bẽn:
Yea thy good grace throughout the world
for our good help hath ſẽn.
14 The ſeas that are ſo deep and dead,
thy might did make them dry:
And thou didſt break the ſerpents head,
that he therin did die.

15 Yea thou didſt break ye heads ſo great,
of Whales that are ſo fell:
And gaueſt them to the folks to eate,
that in the deſerts dwel.
16 Thou madeſt a ſpring with ſtreames to riſe
from rock both hard and dry:
And eke thy hand hath made likewiſe,
deep ryuers to be dry.

17 Both day and eke the night are thine,
by thee they were begun:
Thou ſetst to ſerue vs with their ſhine,
the light and eke the ſunne.
18 Thou doeſt appoint the ends & coaſts
of al the earth about:
Both ſummer heates, and winter froſts,
thy hand hath found them out.

19 Think on O Lord no time forget,
thy foes that thee defame:
And how the foolith folk are ſet,
to rayl vpon thy name.
30 O let no cruel beaſt deuour
thy turtle that is true:
Forget not alwayes in thy power,
the poore that much doe rue.

21 Regard thy couenant, and behold
thy foes poſſes the land:
All ſad, and darck, forworn, and old,
our realm as now doth ſtand.
22 Let not the ſimple goe away,
with diſapoynted ſhame:
But let the poore and needy aye,
geue prayſe vnto thy name.

23 Riſe Lord let be by thee maintayne,
the cauſe that is thine own:
Remember how that thou blaſphemd
art by the foolith one.
24 The voyce forget not of thy foes
for the preſuming hye:
Is more and more increaſt of thoſe
that hate thee ſpitefully.

Confitebimur tibi. Pſal Lxxv. N.

¶ The faythfull prayſe the Lord who ſhall come to iudge at his tyme, when the wicked ſhall drinke the cup of his wrath. But the righteous ſhalbe exalted to honor.

Sing this as the 44. pſalme.

VNto thee God we will geue thanks,
we will geue thanks to thee:
Sith thy name is ſo neare declare,
thy wondrous workes will we.
2 I will vprightly iudge when get
conuenient tyme I may:

The earth is weake and al therin,
but I her pillers ſtay.

3 I did to the mad people ſay,
deale not ſo furyouſly:
And vnto the vngodly ones.
ſet not your hornes ſo hye.
4 I ſayd vnto them ſet not vp
your rayſed hornes on hye:
And ſee that ye doe with ſtiffe neck,
not ſpeake preſumptuously.

5 For neither from the eaſtern part
nor from the weſtern ſide:
Nor from forſaken wildernes,
protection doth proceed.
6 For why? the Lord our God he is
the righteous iudge alone:
He putteth down the one, and ſets
another in the throne.

7 For why? a cup of mighty wine
is in the hand of God:
And al the mighty wine therin,
him ſelf doth poure abroad.
8 As for the lees and filthy dregs,
that doe remayn of it:
The wicked of the earth ſhal drink
and ſuck them every whit,

9 But I wil talke of God I ſay,
of Jacobs God therfore:
And wil not ceaſe to celebrate
his prayſe for euermore.
10 In ſunder break the hornes of al
vngodly men wil I:
But then the horne of righteous men
ſhal be exalted hye.

Gloria Patri.

To Father, Sonne, and holy Ghoſt
al glory be therfore:
As in beginning was, is now,
and ſhal be euermore.

In Iudea. Pſal. Lxxvi. I.H.

Here is deſcribed the power of God and care for the defence of his people by the deſtructiō of Senacharibes army, for which the faythfull are exhorted to be thankfull,

Sing this as the 69. Pſalme.

TO all that now in Jury dwel
the Lord is clerely known:
His name is great in Iſrael,
a people of his own.
2 At Salem he his tents hath pight,
to tary there a ſpace:
In Syon ete he hath delight,
to make his dwelling place.

3 And there he brake both ſhaft and bow
the ſword, the ſpeare, and ſheld:
And brake the ray to ouerthrow
in battayl on the field.
5 Thou art more worthy honor Lord,
more might in thee doth lye:
Then in the ſtrongeſt of the world,
that rod on mountaynes hye.

5 But now the proud are ſpoyld through
and they are fain on ſlep:
Through men of war no help can be.
them ſelues they could not keep.
6 At thy rebuke O Jacobs God,
when thou doeſt them reprone.
As half on ſleep their chariots ſtod
no horſeman once did mone.

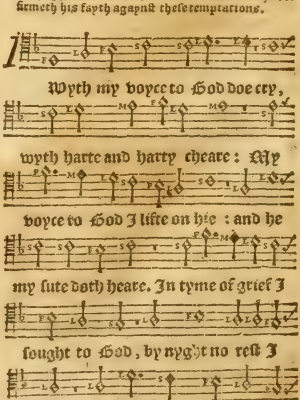
7 For thou art dreadful Lord in deed,
what man the courage hath
To bide thy ſight, and doth not dread,
when thou art in thy wrath.
8 When thou doeſt make thy iudgements heard
from heauen through the ground:
Then all the earth ful ſore afeard,
in ſilence ſhal be found.

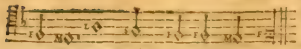
9 And that whē thou O God doeſt ſtand,
in iudgement for to ſpeake:
To ſaue the afflicted of the land.
or earth that are ful weake.
10 The fury that in man doth raign
ſhal turne vnto thy praiſe:
Hereafter Lord do thou reſtrayn
their wrath and threates alwayes.

11 Make bowes & pay them to your God,
ye folke that nigh him be:
Bring gifts all ye that dwel abroad,
for dreadful ſure is he.
12 For he doth take doth life and might,
from princes great of birth:
And ful of terror is his ſight,
to all the kings on earth.

Voce mea ad. Pſal. Lxxvii. I.H.

Dauid rehearſeth his great afflictions & greeuous temptations, wherby he is driuen to conſider his former cōuerſation, & the courſe of Gods workes in the preſeruation of his ſeruauntes, and ſo he cōfirmeth his fayth againſt theſe temptations.





abroade. my ſoule comfort forſooke.

3 When I to think on God intend,
my trouble then is more:
I ſpake but could not make an end
my breath was ſtopt ſo ſore.
4 Thou holdſt mine eyes alwayes frō reſt
that I alwayes awake:
With feare am I ſo ſore oppreſt,
my ſpeach doth me forſake.

5 The dayes of old in mind I caſt,
and oft did think vpon:
The times and ages that are paſt
full many yeares agone.
6 By night my ſongs I call to mind,
once made thy prayſe to ſhew:
And with my hart much talke I find
my ſpirites do ſearch to know.

7 Will God ſayd I at once for all
caſt of his people thus?
So that no time henceforth he ſhal
be frendly vnto vs.
8 What, is his godnes clean decayd
for euer and a day?
Or is his promiſe now delayd?
and doth his truth decay?

9 And wil the Lord our God forget,
his mercies manifold?
Or ſhal his wrath increaſe ſo whot,
his mercies to withhold?
10 At laſt I ſayd my weaknes is
the cauſe of this miſtruſt:
Gods mighty hand can help all this,
and change it when he luſt.

The ſecond part.

11 I wil regard and think vpon
the working of the Lord:
Of al his wonders paſt and gone,
I gladly wil record.
12 Yea all his workes I wil declare,
and what he doth deuiſe:
To tel his facties I wil not ſpare
and eke his councel wiſe.

13 Thy works O Lord are al vpright,
and holy all abroad:
What one hath ſtrength to match ꝑ might
of thee O Lord our God?
14 Thou art a God that oft doeſt ſhew
thy wonders euery houre:
And ſo doeſt make the people know
thy vertue and thy power.

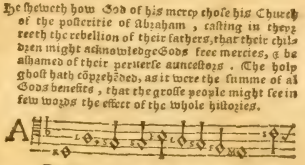
15 And thine own folk thou doeſt defend
with ſtrength and ſtretched arme:
The ſonnes of Jacob that deſcend
and Joſephes ſed from harme.
16 The waters Lord perceiued thee
the waters ſaw thee wel:
And they for feare aſide did flee,
the depthes on trembling fel.

The cloudes that were both thick & black
did raine ful plentiouſly:
The thunder in the ayre did crack
thy ſhafts abroad did fly:
17 Thy thunder in the fire was heard,
the lightning from aboue:
18 With flaſhes great made men afeard,
the earth did quake and moue.

19 Thy way within the ſea doth lye,
thy pathes in waters deep:
Yet none can there thy ſteps eſpy,
nor know thy pathes to keep.
20 Thou leadeſt thy folk vpon the land
as ſheep on euery ſide:
Through Moyses & through Arons hand
thou didſt them ſafely guide.

Attendite populi. pſal. Lxxviii. T. S.

He ſheweth how God of his mercy choſe his Church of the poſteritie of Abraham, caſting in theyr teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, & be ashamed of their perverſe auncestors. The holy ghoſt hath comprehended, as it were the ſumme of al Gods benefits, that the groſſe people might ſee in few words the effect of the whole hiſtories.



A Ttend my people to my law, and
to my wordes incline: My mouth ſhall
ſpeak ſtraunge parables, and ſenten-
ces deuine. Which we our ſelues haue
heard and learnd, euen of our Fathers
olde: And which for our inſtruction,
our fathers haue vs tolde.

4 Becauſe we ſhould not keep it cloſe
from them that ſhould come after:
Who ſhold gods power to their race
and all his works of wonder prayſe,
5 To Jacob he commaundement gaue,
how Jſrael ſhould liue:
Willing our fathers ſhould the ſame,
vnto their children geue.

6 That they and their poſteritie,
which were not ſpryng vp tho:
Should haue the knowledge of thy law,
and teach their ſed alſo.

7 That they may haue the better hope,
in God that is aboue:
And not forget to kep his lawes,
and his preceepts in loue.

8 Not being as their fathers were,
rebellinq in Gods sight:
And would not frame their wicked harts
to knowe their God aright.
9 How went the people of Ephraim,
their neighbors for to spoyl:
Shoting their darts the day of war
and yet they toke the foyl.

10 For why? they did not kep with God,
the couenant that was made:
Nor yet would walke or lead their liues
according to his trade.
11 But put into oblivion.
his counsail and his wil:
And al his works most magnifique
which he declareth stil.

The second part.

12 What wonders to our forfathers,
did he himselfe disclose:
In Egipt land, within the field,
that called is Thaneos.
13 He did deuide and cut the sea,
that they might pas at once:
And made the waters stand as stil,
as doth an heap of stones.

14 He led them secret in a cloud,
by day when it was bright:
And in the night when darck it was,
with fire he gaue them light.
15 He brake the rocks in wildernes,
and gaue the people drinck:
As plentiful as when the deepes,
doe flow up to the brink.

16 He drew out riuers out of rocks
that were both dry and hard:
Of such aboundance that no floods,
to them might be compard.
17 Yet for all this agaynst the Lord
their sinne they did increase:
And stirred him that is most hie,
to wrath in wildernes.

18 They tempted him within their harts
like people of mistrust:
Requiring such a kind of meat,
as serued to their lust.
19 Saying with murmuration,
in their vnfaithfulnes:
What can this God prepare for vs
a feast in wildernes?

20 Behold he stroke the stony rock,
and floods forthwith did flow:
But can he now geue to his folke
both bread and flesh also?
21 When God heard this he waxed wroth
with Jacob and his sed:
So did his indignation
on Israel proced.

The third part.

22 Because they did not faithfully
beleue and hope that he:
Could alwayes help and succor them,
in their necessitie.
23 Wherfore he did commaund the clouds
forthwith they brake in sunder:
24 And rayned down Manna for the to eat
a food of mickle wonder.

25 When earthly men with angels food,
were fed at their request:
26 He bad the east wind blow away,
and brought in the southwest,
27 And rayned down flesh as thick as dust
and foul as thick as sand:
28 Which he did cast amidst the place
where all the tents did stand.

29 Then did they eat exceedingly
and al men had their filles:
Yet more and more they did desire
to serue their lusts and willes.
30 But as the meat was in their mouths
his wrath vpon them fel:
31 And slew the flower of al their youth,
and choyse of Israel.

32 Yet fel they to their wonted sinne,
and stil they did him greue:
For al the wonders that he wrought
they would him not beleue.
33 Their dayes therfore he shortened,
and made their honor dayn:
Their yeares did wast and pas away,
with terrors and with payn.

34 But euer when he plagued them
they sought him by and by:
35 Remembring then he was their strength
their help, and God most hie.
36 Though in their harts they did but (glose
and flatter with the Lord:
And with their tongues & in their harts
dissembled euery word.

The fourth part.

37 For why? their harts were nothing
to him nor to his trade: (bent
Ne yet to kep, or performe
the couenant that was made.
38 Yet was he stil so merciful,
when they deserued to die:
That he forgaue them their misdedes
and would them not destroy.

Yea many a time he turnd his wrath,
and did himself aduise:
And would not suffer al his whol
displeasure to arise.
39 Considering that they were but flesh
and euen as a wind:
That passeth away and cannot wel,
returne by his own kind.

40 How oftentimes in wildernes,
did they their Lord prouoke:
How did they moue and stir the Lord,
to plague them with his stroke:

41 Yet did they turne agayne to sinne
and tempted God ofsoone:
Prescribing to the holy Lord,
what thing they would haue done.

42 Not thinking of hys hand and power,
nor of the day when he:
Deliuered them out of the handes,
of the fierce enemy.
43 Nor how he wrought hys miracles,
as they themselues beheld:
In Egipt and the wonders that,
he did in Zoan field.

44 Nor how he turned by hys power,
their waters into blood:
That no man might receaue hys drynke,
at riuer nor at flood.
45 Nor how he sent them swarmes of flyes,
which did them sore annoy:
And rid their countries full of frogs,
which did their land destroy.

The fift part.

46 Nor how he did commit their fruites,
vnto the Caterpiller:
And all the labour of their handes,
he gaue to the grashopper.
47 With haylestones he destroyed their vines
so that they were all lost:
And not so much as wilde fig trees,
but he consumde with frost.

48 And yet with haylestones once agayne,
the Lord their cattell smote:
And all their flockes and heardes likewise
with thunderbolts full hote.
49 He cast vpon them in hys ire,
and in hys fury strong:
Displeasure wrath and euill spirites,
to trouble them among.

50 Then to hys wrath he made a way,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast.
51 He strake also the first borne all,
that vp in Egipt came:
And all the chiefe of men and beastes,
within the tentes of Ham.

52 But as for all hys owne deare folk,
he did preserue and keepe:
And carryed them through wildernes,
euen lyke a flock of sheepe.
53 Without all feare both safe and sound,
he brought them out of royall:
Whereas their foes with rage of sea,
were ouerwhelmed all.

54 And brought them out into the coastes
of hys owne holy land:
Euen to the mount which he had got,
by hys strong arme and hand.
55 And cast out the heathen folk,
and dyd their land deuide:
And in their tentes to let the tribes,
of Israell to abide.

56 Yet for all this their God most hye,
they stirred and tempted still:
And would not keepe hys testament,
nor yet obey hys will.
57 But as their fathers turned back,
euen so they went astray:
Much lyke a bow that will not bend,
but slip and start away.

The sixt part.

58 And greued hym with their hill altars
with offerings and with fire:
And with their Idols behemently,
prouoked hym to ire.
59 Therewith hys wrath began agayne,
to kindle in hys breast:
The naughtenes of Israell,
he did so much detest.

60 Then he forsook the tabernacle,
of Silo where he was:
Right conuersant with earthly men,
euen as his dwelling place.
61 Then suffered he his might and power
in bondage for to stand:
And gaue the honor of his arke,
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage:
63 The yong men were deuoured with fire,
maydes had no marriage.
64 And with the sword the Priestes also
did perish euery one:
And not a widow left aliue,
their death for to bemone.

65 And then the Lord began to wake,
like one that slept a tyme:
And as a valiant man of warre,
refreshed after wine.
66 With Emrods in thy hinder partes,
he strake his enemyes all:
And put them then vnto a shame,
that was perpetuall.

67 Then he the tent and tabernacle,
of Joseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Iehuda,
wheras he thought to dwell:
Euen the noble mount Sion,
which he did loue so well.

69 Wheras he did his temple build,
both sumptuously and fure:
Like as the earth which he hath made,
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Which he tooke vp and brought away,
euen from the foldes of sheepe.
71 As he did follow the Ewes with young
the Lord did him aduance:
To feede his people Israell,
and his inheritaunce.

72 Then Dauid with a faithful hart,
his flock and charge did fæd:
And prudently with al his power,
did gouern them in deed.

Deus venerunt. Psal. Lxxix. I.H.

The Israelites complayne to God for the calamitie that they suffered, when Antiochus destroied their temple and City, desiring aid against his tyranny least God and religion should be contemned by hea then, who should see them forsaken and perishe.

Sing this as the 67 psalme.

O Lord the Gentils doe inuade
thine heritage to spoyl:
Ierusalem an heap is made,
thy temple they defoyle.
2 The bodies of thy saints most deare,
abroad to birds they cast:
The flesh of them that do thee feare,
the beastes deuour and wast.

3 Their bloud throughout Ierusalem,
as water spilt they haue:
So that there is not one of them
to lay their dead in graue.
4 Thus are we made a laughing stock
almost the world throughout:
The enemies at vs iest and mock,
which dwel our coastes about.

5 Wilt thou O Lord thus in thine ire,
against vs euer fume?
And shew thy wrath as hote as fire
thy folke for to consume?
6 Vpon those people poure the same,
which did thee neuer know.
All realmes which cal not on thy name,
consume and ouerthrow.

7 For they haue got the vpper hand
and Iacobs sed destroyd:
His habitation and his land,
they haue left wast and voyd.
8 Beare not in mind our former faults
with speed some pitie shew
And aid vs Lord in all assaults,
for we are weak and low.

The second part.

9 O God that geuest al health and grace.
on vs declare the same:
Weigh not our works, our sinnes deface,
for honor of thy name.
10 Why shal the wicked stil alway
to vs as people dum:
In thy reproch reioyce and say
where is their God become?

Require O Lord as thou sest god,
before our eyes in sight:
Of al those folke thy seruants bloud,
which they spilt in despite.
11 Receaue into thy sight in hast
the clamors, grief and wrong
Of such as are in prison cast,
sustayning irons strong.

Thy force and strength to celebrate,
Lord set them out of band:
Which vnto death are destinate,
and in their enemies hand.
12 The nations which haue been so bold
as to blaspheme thy name:
Into their laps with seuen fold,
repay agayn the same.

13 So we thy folke, and pasture shep,
wil prayse thee euermore:
And teach al ages for to kep,
for thee like prayse in store.

Qui regis Israel. Psal Lxxx. I.H

A lamentable prayer to god to help the misseries of the Church desiring him to consider the sirst estate when his fauor shined towardes them, that he might finish that work which he begon.

Sing this as the 78. psalme.

THou Heard that Israel doest kep
gene eare and take good heed:
Which leadest Ioseph like a shep,
and doest him watch and fed.
2 Thou Lord I say whose seat is set,
on Cherubins so bright:
Shew forth thy self and do not let
send down thy beames of light.

3 Before Ephraim and Beniamin,
Manasses ehe likewise:
To shew thy power do thou begin
come help vs Lord arise.
4 Direct our harts vnto thy grace
conuert vs Lord to thee:
Shew vs the brightnes of thy face,
and then ful safe are we.

5 Lord God of hostes of Israel,
how long wilt thou I say:
Agaynst thy folk in anger swel,
and wilt not heare them pray?
6 Thou doest thé fed with sorowes kep
their bread with teares they eat:
And drink the teares that they do weepe,
in measure ful and great.

7 Thou hast vs made a very strife,
to those that dwel about:
And that our foes do loue of life,
they laugh and iest it out.
8 O take vs Lord vnto thy grace,
conuert our mindes to thee:
Shew forth to vs thy ioyful face,
and we ful safe shal be.

9 From Egipt where it grew not wel
thou broughtest a vine ful deare:
The heathen folk thou didst expel
and thou didst plant it here.
10 Thou didst prepare for it a place
and set her rotes ful fast:
That it did grow and spring apace,
and fild the land at last.

The second part.

11 The hills were couered round about,
with shade that from it came:
And ehe the Cedars high and stout
with branches of the same.
12 Why thé doest thou her walles destroy,
her hedge plucht vp thou hast:
That al the folk that pas therby,
thy vine may spoyl and wast.

13 The bore out of the wood ſo wild
doth dig and root it out:
The furyous beaſtes out of the fields
deuour it all about.
14 O Lord of hoſtes returne agayn,
from heauen loke betime:
Behold and with thy help ſuſtayn
this pore vineyard of thine.

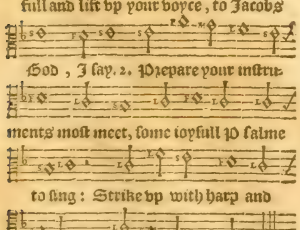
15 Thy plant I ſay, thine Iſrael,
whom thy right hand hath ſet:
The ſame which thou didſt loue ſo wel,
O Lord do not forget.
16 They lop and cut it down apace,
they burne it eke with fire.
And through the frowning of thy face
we perith in thine ire.

17 Let thy right hand be with them now
whom thou haſt kept ſo long:
And with the ſonne of man, whom thou
to thee haſt made ſo ſtrong.
18 And ſo when thou haſt ſet vs free,
and ſaued vs from ſhame:
Then wil we neuer fall from thee,
but call vpon thy name.

19 O Lord of hoſtes through thy good grace
conuert vs vnto thee:
Behold vs with a pleaſant face,
and then ful ſafe are we.

Exultate Deo. Pſal. Lxxxi. I. H.

¶ An exhortation to prayſe GOD for hys benefites condemning their ingratitude.



3 Blow as it were in the new moon,
with trumpets of the beſt:
As it is vſed to be done,
at any ſolemne feaſt.
4 For this is vnto Iſrael,
a ſtatute and a trade:
A law that muſt be kept ful wel,
that Jacobs God hath made.

5 This clauſe with Joſeph was decred,
when he from Egipt came:
That as a witnes all his red
ſhould ſtil obſerue the ſame.
6 When God I ſay had thus prepard,
to bring him from that land:
Wheras the ſpeach which he had heard
he did not vnderſtand.

7 I from his ſhoulders toke ſaith he,
the burthen clean away:
And from the furnace quit him free,
from burning brick of clay.
8 When thou in grief doeſt cry and cal,
I help thee by and by:
And I did anſwere thee withall:
in thunder ſecretly.

9 Yea at the waters of diſcord,
I did thee tempt and proue:
Wheras the godnes of the Lord,
with muttering thou didſt mone.
10 Heare O my folke, O Iſrael
and I aſſure it thee:
Regard and marke my words ful well,
if thou wilt cleane to me.

The ſecond part.

11 Thou ſhalt no God in thee reſerue,
of any land abroad:
Nor in no wiſe to bow, or ſerue
a ſtrange and forrain God.
12 I am the Lord thy God, and I
from Egipt ſet thee free:
Then aſke of me abundantly
and I wil geue it thee.

13 And yet my people would not heare,
my voyce when that I ſpeak:
Nor Iſracll would not obay,
but did me quite forſake.
14 Then did I leaue them to their will,
in hardnes of their hart:
To walke in their own counſell ſtill,
themſelues they might peruert.

15 O that my people would haue heard,
the wordes that I did ſay:
And che that Iſracll would regard,
to walke within my way.
16 How ſoon would I confound their foes
and bring them downe ſtil low?
And turne my hand vpon all thoſe,
that would them ouerthrow?

17 And they that at the Lord do rage,
as ſlaues ſhould ſeek him till,
But of his folk the tyme and age,
ſhould florith euer ſtill.
18 I would haue fed them with the crop,
and fineſt of the wheat:
And make the rock with hony drop,
that they their fillet ſhould eat.

Deus ſtetit in. Pſal. Lxxxii. I. H.

Deus stetit in.Psal.Lxxxii.I.H.

¶ Dauid declaring God to be present with Iudges and Magistrates, reproueth their partialitie and vnrighteousnesse, and exhorteth them to do iustice but seyng no amendement, he desireth God to execute iustice himselfe.

Sing this as the 77.Psalme.

A Mid the prease with men of might,
the Lord hymselfe did stand:
To pleade the cause of truth and right,
with iudges of the land.
2 How long sayd he will you proceede,
false iudgement to award?
And haue respect for loue of meede,
the wicked to regard.

3 Whereas of due you should defend,
the fatherless and weake:
And when the poore man doth contend,
in iudgement vnfily speake
4 If ye be ... se defend the cause,
of poore men in their right:
And rid the needy from the clawes,
of tyrantes force and might.

5 But nothing will they know or learne,
in bayne to them I talk:
They will not see or ought discerne,
but still in darckness walke.
For loe euen now the tyme is come,
that all thinges fall to nought:
And likewise lawes both all and some,
for gayne are sold and bought.

6 I had decreed it in my sight,
as Gods to take you all:
And children to the most of might,
for loue I did you call.
7 But notwithstanding ye shall dye,
as men and so decay:
O tyrauntes I shall you destroy,
and pluck you quite away.

8 Vp Lord and let thy strength be known
and iudge the world of might:
For why? all nations are thyne owne,
to take them as thy right.

Deus qui similis. Psal.Lxxxiii.I.H.

¶ The Israelites pray the Lord to deliuer them from their enemies, both at home and far of: also that all such wicked people, be striken with hys stormy tempests, that they may know hys power.

Sing this as the 77.psalme.

DO not O God refrayne thy tongue,
its silence do not stay:
Withold not Lord thy selfe so long,
nor make no more delay.
2 For why? behold thy foes and see,
how they do rage and cry:
And those that beare an hate to thee,
hold vp their heades on hye:

3 Agaynst thy folke they vse deceit,
and craftely they enquire:
For thyne elect to lye in wayte,
their counsell doth conspire.
4 Come on say they let vs expell,
and pluck these folke away:
So that the name of Israell,
may vtterly decay.

5 They all conspire within their hart,
how they may thee withstand:
Agaynst thee Lord to take a part,
they are in league and band.
6 The tentes of all the Edomites,
the Ismaelites also,
The Haggarens and Moabites,
with diuers other mo.

7 Gebal with Ammon and likewise,
doth Ameleck conspire:
The Philistines agaynst thee vyse,
with them that dwell at Tyre.
8 And Assur che is well apayd,
with them in league to be:
And doth become a fence and ayd,
to Lots posteriete.

9 As thou doest to the Madianites,
to serue them Lord echone:
As to Cisera and to Jabin,
beside the brooke Kyson.
10 Whom thou in Endor didst destroy,
and waste them through thy might:
That they lyke dounge on earth did lye,
and that in open sight.

The second part.

11 Make them now and their Lords apeare
like Zeb and Oreb than:
As Zebath and Zalmana were,
the kings of Madian.
12 Which sayd let vs throughout the land,
in all the coastes abroad:
Possesse and take into our hand,
the fayre houses of God.

13 Turn the(O God) with storms ful fast
as wheels that haue no stay:
Or like the chaffe which men do cast,
with winds to flie away.
14 Like as the fire with rage and fume,
the mighty forrest spilles:
And as the flame doth quite consume,
the mountaynes, and the hilles:

15 So let the tempest of thy wrath,
vpon there neckes be layde:
And of thy stormy winde and shower,
Lord make them all affrayd.
16 Lord bring them all I the desire,
to such rebuke and shame:
That it may cause them to enquire,
and learne to seek thy name.

17 And let them euermore dayly,
to shame and slaunder fall:
And in rebuke and obloquy,
to perish che withall.
18 That they may know and feel full wel,
that thou art called Lord:

And

And that alone thou doest excel
and raign throughout the world.

Quam dilecta. Pſal. lxxxiiii. I. H.

¶ David exiled his country deſireth ardently to returne to Gods tabernacle, a aſſembly of the Saints to prayſe God. Then he prayſeth the courage of the people, that pas the wilderness to aſſemble themſelues in Sion.

Sing this as the 87. Pſalme.

How pleaſaunt is thy dwelling place
O Lord of hoſtes to me:
The tabernacles of thy grace,
how pleaſaunt Lord they be.
2 My ſoule doth long, full ſore to goe
into thy courtes abroad:
My hart doth luſt my fleſh alſo,
in thee the liuing God.

3 The ſparrowes finde a roome to reſt,
and ſaue themſelues from wrong:
And eke the ſwallow hath a neſt,
wherein to ſaue her young.
4 Theſe brydes full ny thy alter may,
haue place to ſit and ſing:
O Lord of hoſtes thou art I ſay,
my God eke and my king.

5 Oh they be bleſſed that may dwelle
within thy houſe alwayes:
For thy all tymes thy faces do tell,
and geue thy name the prayſe.
6 Yea happy ſure likewiſe are they,
whoſe ſtay and ſtrength thou art:
Which to thy houſe do mind the way,
and ſeek thee in their hart.

7 As they go through the vale of teares
they dig vp fountaynes ſtill:
That as a ſpring it all appeares,
and thou their pits doeſt fill.
8 From ſtrength to ſtrength they walke
no fayntnes there ſhall be: (full faſt
And ſo the God of Gods at laſt,
in Syon they do ſee.

9 O Lord of hoſtes to me geue heed,
and heare when I do pray.
And let it through thine eares proceed,
O Jacobs God I ſay.
10 Our Lord our ſhield of thy good grace,
regard and ſo draw neare:
Regard I ſay behold the face,
of thine annoynted deare.

11 For why within thy courtes one day,
is better to abide:
Then other where to keep or ſtay,
a thouſand dayes beſide.
12 Much rather would I keep a dore,
within the houſe of God:
Then in the tentes of wickednes,
to ſettle myne abode.

13 For God the Lord light and defence,
will grace and worſhip geue:
And no good thing ſhall he withhold,
from them that purely liue.
14 O Lord of hoſtes that man is bleſt,
and happy ſure is he:
That is perſwaded in his breſt,
to truſt all tymes in thee.

Benedixiſti Do Pſal. Lxxxv. I. H.

Becauſe God withdrew not his rods fro his Church after the returne from Babilon, firſt they put him in minde that he ſhould not leaue the worke of his grace vnperfite, and cõplayne of their long affliction. Chiefly they retoyce in hope of promised deliuerance, which was a figure of Chriſts kingdome, vnder which ſhould be perfite felicity.

Sing this as the 81. pſalme.

Thou haſt bene merciſull in deed,
(O Lord) vnto thy land:
For thou reſtoredeſt Jacobs ſeed,
from thraldome out of band.
2 The wicked wayes that they were in,
thou didſt them cleane remit:
And thou didſt hide thy peoples ſinne,
full cloſe thou coueredſt it.

3 Thine anger eke thou didſt aſwage,
that all thy wrath is gone:
And ſo didſt turne thee from the rage,
with them to be at one.
4 O God our health do now conuert,
thy people vnto thee:
Put all thy wrath from vs apart,
and angry ceaſe to be.

5 Why ſhall thyne anger neuer end?
but ſtill proceed on vs?
And ſhall thy wrath it ſelfe extend,
vpon all ages thus?
6 Wilt thou not rather turne therfore,
and quicken vs that we:
And all thy folke for euermore,
be glad and ioy in thee?

7 O Lord to vs do thou declare,
thy goodnes to our wealth:
Shew forth to vs and do not ſpare,
thyne ayd and ſauing health.
8 I will harke what God ſayth, for he
ſpeakes to his people peace,
And to his ſayntes that neuer they,
returne to folthnes.

9 For why his health is ſtill at hand,
to ſuch as do him feare:
Wherby great glory in the land,
ſhall dwell and florith there.
10 For truth and mercy there ſhall meet,
in one to take their place:
And peace ſhall iuſtice with kiſſe greet
and there they ſhall embrace.

17 And truth from earth ſhall ſpring apace
and florith pleaſauntly:
So righteoſnes ſhall chew her face
and look from heauen hye.
12 Yea God himſelfe ſhall take in hand,
to geue vs ech good thing:
And through the coaſtes of all the land,
the earth her fruites ſhall bring.

13 Before hys face shall iustice go,
much lyke a guyde or stay:
He shall direct hys steps also,
and keepe them in the way.

Inclina Domine. Psal.Lxxxvi.I.H.

¶ Dauid sore afflicted, prayeth fervently for deliuerance: Sometimes rehearsing his miseries and mercies receiued, desiring also to be instructed of the Lord, that he may feare and glorifie his name. He complayneth also of his aduersaries, and requireth to be deliuered from them.

Sing this as the 81. Psalme.

LOrd bow thyne eare to my request,
and heare me by and by:
With grieuous payne and grief oppreſt,
full poore and weake am I.
2 Preserue my soule because my way,
and doynges holy be:
And saue thy seruaunt (O my Lord)
that puts hys trust in thee.

3 Thy mercy Lord on me expres,
defend me ehe withall:
For through the day I do not cease,
on thee to cry and call.
4 Comfort O Lord thy seruantes soule,
that now with payne is pynde:
For vnto thee Lord I extoll,
and lyft my soule and mynde.

5 For thou art good and bountifull,
thy giftes of grace are free:
And ehe thy mercy pientifull,
to all that call on thee.
6 O Lord likewise when I do pray,
regard and geue an eare:
Marke well the wordes that I do say,
and all my prayers heare.

7 In tyme when trouble doth me moue,
to thee I do complayne:
For why? I know and well do proue,
thou aunswerest me agayne.
8 Among the Gods (O Lord) is none,
with thee to be compard:
And none can do as thou alone,
thy lyke hath not bene heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame:
Before thy face on knees we fall,
and glorifie thy name.
10 For why? thou art so much of might,
all power is thyne owne:
Thou workest wonders still in sight,
for thou art God alone.

11 O teach me Lord thy way, and I
shall in thy truth proceede:
O toyne my hart to thee so nigh,
that I thy name may dread.
12 To thee my God will I geue prayse,
with all my hart (O Lord)
And glorifie thy name alwayes,
for euer through the world.

13 For why? thy mercy shewed to me,
is great and doth excell:
Thou sest my soule at libertie,
out from the lower hell.
14 O Lord the proud agynst me ryse,
and heapes of men of might:
They seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slack and slow to wrath:
Thy goodnes is full great, and eke,
thy truth no measure hath.
16 O turne to me and mercy graunt,
thy strength to me apply:
O helpe and saue thyne owne seruaunt,
thy handmaydes sonne am I.

17 On me some signe of fauour shew,
that all my foes may see:
And be ashamed, because Lord thou
dost help and comfort me.

Fundamenta eius. Psal. Lxxxvii. I. H

¶ The holy ghost promiseth that the Church, as yet in miserie after the captiuitie of Babylō should be restored to great excellēcie, so that nothing should be more comfortable then to be numbred among the members therof.

Sing this as the 81. psalme.

THat Citie shall full well endure,
her ground worke still doth stay:
Vpon the holy hilles full sure,
it can no tyme decay.
2 God loues the gates of Sion best,
hys grace doth there abyde:
He loues them more then al the rest,
of Iacobs tentes beside.

3 Full glorious thinges reported be,
in Sion and abroad:
Great thinges I say are sayd of thee,
thou Citie of our God.
4 On Rahab will I cast an eye,
and beare in mynde the same:
And Babilon shall eke apply,
and learne to know my name.

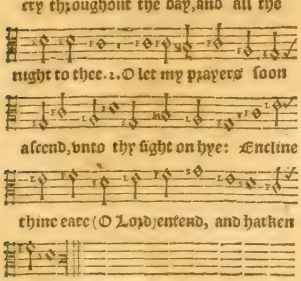
5 Loe Palestine and Tyre also:
with Ethiope likewise:
A people old full long agoe,
were borne and there did ryse,
6 Of Sion they shall say abroad,
that diuers men of fame:
Haue there sprong vp and the hye God,
hath founded fast the same.

7 In their recordes to them it shall,
through Gods deuise appeare:
Of Sion that the chiefe of all,
had his beginning there.
8 The trumpiters with such as sing,
therein great plenty be:
My fountaynes and my pleasaunt
are compast all in thee. (springes,

Domine Deus. Psal. Lxxxviii. I. H.

¶ The faythfull sore afflicted by sickness, persecution, aduersities

aduerſitie, and as it were left of God without any conſolation, Yet call on God by fayth, and ſtrue againſt deſperation.



3 For why? my ſoule with woe is fild,
and doth in trouble dwell:
My lyfe and breath almoſt doth yeld,
and draweth nigh to hell.
4 I am eſteemed as one of them,
that in the pit do fall:
And made as one among thoſe men,
that haue no ſtrength at all.

5 As one among the dead and free,
from thinges that here remayne:
It were more eaſe for me to be,
with them the which are ſlayne.
6 As thoſe that lye in graue I ſay,
whome thou haſt cleane forgot:
The which thy hand hath cut away,
and thou regardeſt them not.

7 Yea lyke to one ſhut vp full ſure,
within the lower pit:
In places darke and all obſcure,
and in the depth of it.
8 Thyne anger and thy wrath likewiſe
full ſore on me doth lye:
And all thy ſtormes againſt me ryſe,
my ſoule to vexe and try.

9 Thou putſt my frendes far of from me
and makeſt them hate me ſore:
I am ſhut vp in priſon faſt,
and can come forth no more.
10 My ſight doth fayle through grief and (woe
I call to thee O God:
Throughout the day my handes alſo,
to thee I ſtretcht abroad.

The ſecond part.

11 Doeſt thou vnto the dead declare,
thy wonderous workes of fame?
Shall dead to lyfe againe repaire,
and praiſe thee for the ſame?
12 Or ſhall thy louing kindenes Lord,
be preached in the graue?
Or ſhall with them that are deſtroyed,
thy truth her honor haue?

13 Shall they that lye in darke full low,
of all thy wondres wot?
Or there ſhall they thy iuſtice know,
where all thinges are forgot?
14 But I (O Lord) to thee alway,
do cry and call apace:
My prayer ehe ere it be day,
ſhall come before thy face.

15 Why doeſt thou Lord abhorre my ſoul
in grief that ſeketh thee:
And now O Lord why doeſt thou hide
thy face away from me?
16 I am afflict as dying ſtill,
from youth this many yeare:
The terrors which do vexe me ill,
with troubled men I beare.

17 The furies of thy wrathfull rage,
full ſore vpon me fall:
The terrors ehe do not aſwage,
but me oppreſſe withall.
18 All day they compas me about,
as water at the tyde:
And all at once with ſtreames full ſtout:
beſet me on ech ſide.

19 Thou ſetteſt far from me my frendes,
and louers every one:
Yea and mine olde acquaintaunce all,
out of my ſight are gone.

Miſericordias Pſal. Lxxxix.I.H.

¶ Dauid prayſeth God, for hys couenaunt made betweene hym and hys elect by Jeſus Chriſt, then he complayneth of the deſolation of hys kingdome, ſo that the promiſe ſeemed to be broken. Finally he prayeth to be deliuered from afflictios mentioning the ſhortnes of mans lyfe and confirming hymſelfe by Gods promiſes.

Sing this as the 58. Pſalme.

TO ſing the mercies of the Lord,
my tongue ſhall neuer ſpare:
And with my mouth from age to age,
thy truth I will declare.
2 For I haue ſayd that mercy ſhould,
for euermore remayne:
In that thou doeſt the heauens ſtay,
thy truth appeareth playne.

3 To myne elect ſayd God I made,
a couenaunt and beheſt:
My ſeruaunt Dauid to perſwade,
I ſwore and did proteſt.
4 Thy ſeede for euer I will ſtay,
and ſtablith it full faſt:

And

And stil beholdest thy throne alway,
from age to age to last.

5 The heauens shew wityh ioy and mirth
thy wondrous workes O Lord:
Thy Saints within thy church on earth
thy faith and truth record.
6 Who with the Lord is equal then,
in al the cloudes abroad?
Among the sonnes of al the Gods
what one is like our God?

7 God in assembly of the saints,
is greatly to be dread:
And ouer al that dwel about,
in terror to be had.
8 Lord God of hostes in al the world
what one is like to thee?
On euery side most mighty Lord,
thy truth is seen to be.

9 The raging sea by thine aduise,
thou rulest at thy wil:
And when the waues therof arise
thou makest them calme and stil.
10 And Egipt thou Lord hast subdude,
and thou hast it destroyd:
Yea thou thy foes with mighty arme,
hast scattered al abroad.

The second part.

11 The heauens are thine & stil haue bẽ
likewise the earth and land:
Thy world with al that is therin,
thou foundest with thy hand.
12 Both North & South, & East & West,
thy selfe did make and frame:
With Tabor mount and eke Hermon
reioyce and prayse thy name.

13 Thine arme is strong and ful of power,
al might therin doth lye:
The strength of thy right hand ech hour
thou lifted vp on hye.
14 In righteousnes and equitie,
thou hast thy seat and place:
Mercy and truth are stil with thee,
and goe before thy face.

15 That folke is blest that knoweth aright
the present power of God:
For in the fauor of thy sight,
they walke ful safe abroad.
16 For in thy name throughout the day,
they ioy and much reioice:
And through thy righteousnes haue they
a plesant fame and noice.

17 For why? their glory, strength, & ayd,
in thee alone doth lye:
Thy goodnes eke that hath vs stayd,
shal lift our horne on hie.
18 Our strength that doth defend vs wel,
the Lord to vs doth bring:
The holy one of Israel,
he is our guyd and king.

19 Sometimes thy wil vnto thy saints
in visions thou didst shew:
And thus then thou didst say to them
thy mind to make them know.
20 A man of might I haue erect,
your king and guid to be:
And set him vp whom I elect,
among the folke to me.

The third part.

21 My seruant David I appoynt
whom I haue searched out:
And with my holy oyl annoynt
him king of al the rout.
22 For why? my hand is redy stil,
with him for to remayn:
And with mine arme also I wil
him strengthen and sustayn.

23 The enemies shal not him oppress,
they shal not him deuour:
Ne yet the sonnes of wickednes,
on him shal haue no power.
24 His foes likewise I wil destroy,
before his face in sight:
And those that hate him I wil plague
and strike them with my might.

25 My truth and mercy eke withal
shal stil vpon him lye:
And in my name his horn eke shal,
be lifted vp on hye.
26 His kingdome I wil set to be
vpon the sea and land:
And eke the running flouds shal he
embrace with his right hand.

27 He shal depend with all his hart
on me, and thus shal say:
My father and my God thou art,
my rock of help, and stay.
28 As one first born I wil him take,
of al on earth that springs:
His might and honor I shal make
aboue al worldly kinges.

29 My mercy shal be with him stil,
as I my self haue told:
My faithful couenant to fulfil,
my mercy I wil hold.
30 And eke his sed I wil sustayn,
for euer strong and sure:
So that his seat shal stil remayn:
while heauen doth endure.

The fourth part.

31 If that his sonnes forsake my law
and so begin to swerue:
And of my iudgments haue none awe
nor wil not them obserue:
32 Or if they doe not lye aright,
my statutes to them made:
And set al my commaundements light,
and wil not keep my trade.

33 Then with the rod wil I begin
their doings to amend:
And so with scourging for their sinne
when that they doe offend.

34 My

34 My mercy yet and my goodnes,
I will not take hym fro:
Nor handle hym with craftines,
and ſo my truth forgoe.

35 But ſure my couenaunt I will hold,
with all that I haue ſpoke:
No word the which my lips haue told.
ſhal alter or broke.
36 Once ſware I by myne holines,
and that performe will I:
With Dauid I ſhall keepe promiſe,
to hym I will not lye.

37 Hys ſeede for euermore ſhall raigne,
and ehe hys throne of might:
As doth the Sunne it ſhall remayne,
for euer in my ſight.
38 And as the Moone within the ſkye,
for euer ſtandeth faſt:
A faythfull witnes from on hye,
ſo ſhall hys kingdome laſt.

39 But now O Lord thou doeſt reiect,
and now thou chaungeſt cheare:
Yea thou art wrath with thyne elect,
thyne owne annoynted beare.
40 The couenaunt with thy ſeruant made,
Lord thou haſt quite vndone:
And downe vpon the ground alſo,
haſt caſt hys royall crowne.

The third part.

41 Thou pluckſt hys hedges by w̃ might,
hys walles thou doeſt confound:
Thou beateſt ehe his bulwarkes downe,
and breakeſt them to the ground.
42 That he is ſore deſtroyd and torne,
of commers by throughout:
And ſo is made a mock and ſcorne,
to all that dwell about.

43 Thou their right hand haſt lyfted vp,
that hym ſo ſore annoy:
And all hys foes that hym deuour,
loe thou haſt made to ioy.
44 His words edge thou doeſt take away,
that ſhould hys foes withſtand:
To hym in warre no victory,
thou geueſt nor vpper hand.

45 Hys glory thou doeſt alſo waſt,
hys throne hys toy and mirth:
By thee is ouerthrowne and caſt,
full low vpon the earth.
46 Thou haſt cut of and made full ſhort,
hys youth and luſty dayes:
And rayſde of hym an ill report,
with ſhame and great diſprayſe.

47 How long away from me O Lord,
for euer wilt thou turne?
And ſhall thyne anger ſtill alway,
as fire conſume and burne?
48 O call to mynde remember then,
my tyme conſumeth faſt:
Why haſt thou made the ſonnes of men,
as thinges in vayne to waſt.

49 What man is hee that lyueth here,
and death ſhall neuer ſee?
Or from the hand of hell hys ſoule,
ſhall he deliuer free?
50 Where is O Lord thyne olde goodnes,
ſo oft declared before?
Which by thy truth and vprightnes,
to Dauid thou haſt ſworne.

51 The great rebukes to mynde I call,
that on thy ſeruauntes lye:
The rayling of the people all,
borne in my breſt haue I,
52 Wherewith O Lord thyne enemies,
blaſphemed haue thy name:
The ſteps of thine annoynted one,
they ceaſe not to defame.

53 All prayſe to thee O Lord of hoſtes,
both now and ehe for aye:
Through ſkye and earth and al the coaſts,
Amen, Amen, I ſay.

Domine refugium. Pſal. XC. I. H.

¶ Moſes ſeeing the people, neyther admonished by the brittle of their lyfe, nor by plagues, to be thankfull prayeth to God to turne their hartes, & continue hys mercies towards them and their posteritie for euer.

Sing this as the 77. pſalme.

Thou Lord haſt bene our ſure defence,
our place of eaſe and reſt:
In all tyme paſt yea ſo long ſince,
as cannot be expreſt.
2 Ere there was made mountayne or hill,
the earth and all abroad:
3 From age to age and alwayes ſtill,
for euer thou art God.

Thou grindeſt man through grief of payn,
to duſt or clay, and then:
And then thou ſayeſt agayne returne,
agayne ye ſonnes of men.
4 The laſting of a thouſand yeare,
what is it in thy ſight?
As yeſterday it doth appeare,
or as a watch by night.

5 So ſoone as thou doeſt ſcatter them,
then is their lyfe and trade:
All as a ſleepe and lyke the gras,
whoſe beauty ſoone doth fade.
6 Which in the morning hynes full
but fadeth by and by: (bright
And is cut downe ere it be night,
all weythered dead and dry.

7 For through thyne anger we conſume,
our might is much diſmayde:
And of thy feruent wrath and fume,
we are full ſore affrayde.
8 The wicked workes that we haue
thou ſetſt before thyne eye: (wrought,
Our priuy faultes yea ehe our thoughts,
thy countenaunce doth ſpye.

9 For through thy wrath our dayes do
thereof doth nought remayne: (waſt

Our

Our eares conſume as wordes or blaſtes,
and are not cald agayne.
10 Our tyme is threeſcore yeare and ten,
that we do lyue one mold:
If one see foureſcore ſurely then,
we count him wondrous old.

The ſecond part.

11 Yet of this tyme the ſtrength and chiefe,
the which we count vpon:
Is nothing els but paynefull griefe,
and we as blaſtes are gone.
12 Who once doth know what ſtrength is
what might thyne anger hath? (here,
Or in hys hart who doth thee feare,
according to thy wrath?

13 Inſtruct vs Lord to know and try,
how long our dayes remayne:
And that we may our ſelues apply,
true wiſedome to attayne.
14 Returne O Lord how long wilt thou
forth on in wrath proceede?
Shew fauor to thy ſeruauntes now,
and help them at their neede.

15 Refreſh vs with thy mercy ſoone,
and then our ioy ſhalbe:
All tymes ſo long as lyfe doth laſt,
in hart reioyce ſhall we.
16 As thou haſt plagued vs before,
now alſo make vs glad:
And for the yeares wherein full ſore,
affliction we haue had.

17 O let thy worke and power appeare,
and on thy ſeruauntes light:
And ſhew vnto thy children deare,
thy glory and thy might.
18 Lord let thy grace and mercy ſtand,
on vs thy ſeruauntes thus:
Confirme the workes we take in hand,
Lord proſper them to vs.

Qui habitat. Pſal. XCi. I. H.

¶ Here is deſcribed the aſſurauncе he liueth in, that committeth hymſelfe wholy to Gods protection in all temptations. A promiſe of God to thoſe that loue hym, know hym, and truſt in hym to deliuer them and geue them immortall glory.

Sing this as the 21. pſalme.

HE that within the ſecret place,
of God moſt hye doth dwell,
In ſhadow of the mightieſt grace,
at reſt ſhall keepe hym well.
2 Thou art my hope and my ſtrong hold,
I to the Lord will ſay:
My God he is in hym will I,
my whole aſſiaunce ſtay.

3 He ſhall defend thee from the ſnare,
the which the hunter layd:
And from the deadly care and feare,
whereof thou art affrayd.
4 And with hys wings ſhall couer thee,
and keepe thee ſafely there:
Hys fayth and truth thy fence ſhalbe,
as ſure as ſhield and ſpeare.

5 So that thou ſhalt not neede I ſay,
to feare or be affright:
Of all the blaſtes that flye by day,
nor terror of the night.
6 Nor of the plague that priuily,
doth walke in darke ſo faſt:
Nor yet of that which doth deſtroy,
and at none dayes doth waſt.

7 Yea at thy ſide as thou doeſt ſtand,
a thouſand dead ſhalbe:
Ten thouſand elſe at thy right hand,
and yet thou ſhalt be free.
8 But thou ſhalt ſee it for thy part,
thyne eyes ſhall well regarde:
That euen like to their deſert,
the wicked haue reward.

9 For why? (O Lord) I onely truſt,
to ſtay my hope on thee:
And in the hyeſt I put my luſt,
my ſure defence is hee.
10 Thou ſhalt not neede none ill to feare,
with thee it ſhal not mell:
Nor yet the plague ſhall once come neare,
the houſe where thou doeſt dwell.

11 For why? vnto hys aungels all,
with charge commaunded hee
That ſtill in all thy wayes he ſhall,
preſerue and proſper thee.
12 And in their handes ſhal thee beare vp,
ſtill waiting thee vpon:
So that thy foote ſhall neuer chaunce,
to ſpurne at any ſtone.

13 Vpon the Lyon thou ſhalt goe,
the adder fell and long:
And tread vpon the Lyons young,
with Dragons ſtout and ſtrong.
14 For he that truſteth vnto me,
I will diſpatch hym quite:
And hym defend becauſe that hee,
doth know my name aright.

15 When he for help on me doth cry,
an aunſwere I will geue:
And from hys grief take him will I,
in glory for to lyue
16 With length of yeares and dayes of (wealth
I will fulfil hys tyme:
The godnes of my ſauing health,
I will declare to hym.

Bonum eſt. Pſal. XCii. I. H.

¶ A Pſalme for the Sabboth to ſtirre vp the people to acknowledge, and praiſe God in hys works. Dauid deſcribeth therin but the wicked conſider not that the vngodly, when he is moſt floriſhing, ſhall moſt ſpeedily periſh. In the end is deſcribed the felicitie of the iuſt, planted in the houſe of God in praiſe the Lord.

Sing this as the 38. pſalme.

IT is a thing both good and meete,
to praiſe the higheſt Lord
And to thy name O thou moſt hye,
to ſing in one accord.
2 To ſhew the kyndnes of the Lord,
deliuer

betime ere day be light:
And ere declare hys truth abroad,
when it doth draw to night.

3 Vpon ten ſtringed inſtrument,
on Lute and harpe ſo ſweete:
With all the mirth you can inuent,
of inſtrumentes moſt meete.
4 For thou haſt made me to reioyce,
in thinges ſo wrought by the:
And I haue ioy in hart and voyce,
thy handy workes to ſee.

5 O Lord how glorious and how great,
are all thy workes ſo ſtout:
So deeply are thy counſels ſet,
that none can try them out.
6 The man vnwiſe hath not the wit,
this geare to paſſe to bring:
And all ſuch fooles are nothing fit,
to vnderſtand this thing.

7 When ſo the wicked at their will,
as graſſe do ſpring full faſt:
They when they flourihe in their ill,
for euer ſhalbe waſt.
8 But thou art mighty Lord moſt hye,
yea thou doeſt raigne therefore:
In euery tyme eternally,
both now and euermore.

9 For why? O Lord behold and ſee,
behold thy foes I ſay:
How all that work iniquitie,
ſhall perihe and decay.
10 But thou lyke as an Vnicorne,
ſhalt lyft my horne on hye:
With freſh and new prepared oyle,
thyne oynted kyng am I.

11 And of my foes before myne eyes,
ſhall ſee the fall and ſhame:
Of all that vp againſt me ryſe,
myne eare ſhall heare the ſame,
12 The iuſt ſhall flourih vp on hye,
as Date trees bud and blow:
And as the Ceders multiply,
in Libanus ſhat grow.

13 For they are planted in the place,
and dwellyng of our God:
Within hys courtes they ſpryng apace,
and flourih all abroad.
14 And in their age more fruite ſhal bring,
both fatte and well beſeene:
And pleaſauntly both bud and ſpring,
with boughes and braunches greene.

15 To ſhew that God is good and iuſt,
and vpright to hys will:
He is my rocke my hope and truſt,
in hym there is none ill.

Dominus regnauit. Pſal.xciij.I.H.

¶ He prayſeth the power of God in the creation of the world, and beateth downe all people which lyftethem vp againſt hys maieſty, and prouoketh to conſider his promiſes.

Sing this as the 77. pſalme.

The Lord as kyng aloft doth raigne,
in glory goodly dight:
And he to ſhew hys ſtrength and mayne,
hath girt himſelf with might.
2 The Lord lykewiſe the earth hath made,
and ſhaped it ſo ſure:
No might can make it moue or fade,
at ſtay it doth endure.

3 Ere that the world was made or
thy ſeate was ſet before: (wrought,
Beyond all tyme that can be thought,
thou haſt bene euermore.
4 The floods O Lord the floods do ryſe,
they roare and make a noyſe:
The floods (I ſay) did enterprize,
and lifted vp their voyce.

5 Yea though the ſtormes ariſe in ſight,
though ſeas do rage and ſwell:
The Lord is ſtrong and more of might,
for he on hye doth dwell.
6 And looke what promiſe he doth make,
hys houſhold to defend:
For iuſt and true they ſhall it take,
all tymes withouten end.

Deus vltionum. Pſal.xciiii.I.H.

¶ He prayeth God againſt the violence of tyrants and comforteth the afflicted by the good iſſue of their afflictions: and by the ruine of the wicked.

Sing this as the 77. pſalme.

O Lord thou doeſt reuenge all wrong,
that office longes to thee:
Sith vengeaunce doth to thee belong,
declare that all may ſee.
2 Set forth thy ſelfe for thou of right,
the earth doeſt iudge and guyde:
Reward the proud and men of might,
according to their pride.

3 How long ſhall wicked men beare ſway,
with lifting vp their voyce?
How long ſhall wicked men I ſay,
thus triumph and reioyce?
4 How long ſhall they with braggs burſt
and proudly prate their ill? (out,
Shall they reioyce which be ſo ſtout,
whoſe workes are euer ill?

5 Thy flocke O Lord thyne heritage,
they ſpoyle and vexe full ſore:
Againſt thy people they do rage,
ſtill dayly more and more.
6 The widdowes which are comfortles,
and ſtraungers they deſtroy:
They ſlay the Children fatherles,
and none do put them by.

7 And when they take theſe thinges in hand
thys talk they haue of thee:
Can Jacobs God this vnderſtand,
truly no he cannot ſee,
8 O folke vnwiſe and people rude,
ſome knowledge now diſcerne:

Yea

Yea fooles among the multitude,
at length begin to learne.

9 The Lord that made the eare of man,
he needes of right must heare:
He made the eyne all thinges must then,
before hys sight appeare.
10 The Lord doth all the world correct,
and make them vnderstand:
Shall he not then your deedes detect?
how can you scape hys hand?

The second part.

11 The Lord doth know the thought of
hys hart he seeth full playne: (man,
The Lord I say mens hartes doth scan,
and findeth them but vayne.
12 But Lord that man is happy sure,
whome thou doest keepe in awe:
And thyrough correction doest procure,
to teach them in thy law.

13 Whereby he shall in quyet rest,
in time of trouble sit:
When wicked men shall be suppressd,
and fall into the pit.
14 For sure the Lord will not refuse,
hys people for to take:
Hys heritage whome he doth chuse,
he will no tyme forsake.

15 Vntill that iudgement be decreed,
to iustice to conuert:
That all may follow her with speede,
that are of vpright hart.
16 But who vpon my part doth stand,
agaynst the cursed trayne?
Or who shall rid me frō their handes,
that wicked workes mayntayne?

17 Except the Lord had bene my ayd,
my me enemies to repell:
My soule and lyfe had now bene layd,
almost as low as hell.
18 When I did say my foote dio slide,
and I am lyke to fall:
Thy goodnes, Lord did so prouide,
to stay me vp withall.

19 When with my selfe I mused much,
and could no comfort finde:
Then Lord thy goodnes did me touch,
and that did ease my mynde.
20 Wilt thou inhaunt thy selfe and draw,
with wicked men to sit:
Which with pretence in stead of law,
much mischiefe dio commit.

21 For they consult agaynst the lyfe,
of righteous men and good:
And in their counsels they are rife,
to shed the giltles bloud.
22 But yet the Lord he is to me,
a strong defence or lock:
He is my God to hym I flee,
he is my strength and rock.

23 And he shall cause their mischiefes all,
themselues for to annoy:
And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. xcv. I. H.

An earnest exhortation to praysse God for the gouernmēt of the world, and election of his Church, to eschew the rebellion of the old fathers, who tempted God in the wilderness, and therfore entered not the land of promise.

Sing this as the Benedictus.

O Come let vs lift vp our voyce,
and sing vnto the Lord:
In him our rock of health reioyce,
let vs with one accord.
2 Yea let vs come before hys face,
to geue hym thankes and praysse:
In singing Psalmes vnto hys grace,
let vs be glad alwayes.

3 For why? the Lord he is no doubt,
a great and mighty God:
A kyng aboue all Gods throughout,
in al the world abroad.
4 The secrets of the earth so deepe,
and corners of the land:
The tops of hilles that are so steepe,
he hath them in hys hand.

5 The sea and waters all are hys,
for he the same hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praysse the Lord,
before hym let vs fall:
And kneele to hym with one accord,
the which hath made vs all.

7 For why? he is the Lord our God,
for vs he doth prouide:
We are hys folk he doth vs feede,
his sheepe and he our guyde.
8 To day if ye hys voyce will heare,
then harden not your hart:
As ye with grudging many a yeare,
prouokt me in desert.

9 Whereas your fathers tempted me,
my power for to prouе:
My wondrous works when they did see,
yet still they would me moue.
10 Twise twenty yeares they did me
and I to them did say: (greue,
They erre in hart and not beleeue,
they haue not known my way.

11 Wherefore I swore when that my
was kindled in my brest: (wrath
That they should neuer tread the path,
to enter to my rest.

Cantate Domi. Psal. Xcvi. I. H.

An exhortation both to the Iewes and Gentiles to praysse God for his mercy. And this specially ought to be referred to the kingdome of Christ.

Sing this as the 77. Psalme.

SIng ye with praysse vnto the Lord,
new songs of ioy and myrth:

Sing

Sing vnto him with one accord,
all people on the earth.
2 Yea sing vnto the Lord I say,
praise ye his holy name:
Declare and shew from day to day,
saluation by the same.

3 Among the heathen ehe declare,
his honour round about:
To shew his wonders doe not spare,
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praise alway:
And he is to be dread of right,
aboue all Gods I say.

5 For all the Gods of heathen folke,
are Idols that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All payse and honour ehe do dwell,
for aye before his face:
Both power and might lykewise excell,
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world:
All might and worship ehe I say,
ascribe vnto the Lorde.
8 Ascribe vnto the Lord also,
the glory of his name:
And ehe into his courtes doe goe,
with giftes vnto the same.

The third part.

9 Fall downe and worship ye the Lord,
within his temple bright:
Let all the people of the world,
be fearefull at his sight.
10 Tell all the world be not agast,
the Lord doth raygne aboue:
Yea he hath set the earth so fast,
that it did neuer moue.

11 And that it is the Lord alone,
that rules with princely might:
To iudge the nations euery one,
with equitye and right.
12 The heauens shall great ioy begin,
the earth ehe shall reioyce:
The sea with all that is therein,
shall shoote and make a noyce.

13 The field shall ioy and euery thing,
that springeth of the earth:
The wood and euery tree shall sing,
with gladnes and with myrth.
14 Before the presence of the Lord,
and comming of his might:
When he shall iustly iudge the world,
and rule his folke with right.

Dominus reg. Pſal. xcvii. I.H.

David exhorteth al to reioyce for the comming of the kingdome of Christ, dreadfull to the rebels and Idolaters and ioyfull to the iust, whome he exhorteth to innocency, to reioyfing, and thankesgeuing.

Sing this as the 77. pſalme.

THe Lord doth raygne wherat the earth
may ioy with pleasaunt voyce:
And ehe the Ies with ioyfull myrth,
may triumph and reioyce.
2 Both cloudes & darknes ehe do swell,
and round about him beate:
Yea right and iustice euer dwell,
and bide about his seate.

3 Yea fire and heate at once did runne,
and goe before his face:
Which shall his foes and enemies burne,
abroad in euery place.
4 His lightning ehe full bright did blase,
and to the world appeare:
Whereat the earth did looke and gase,
with dread and deadly feare.

5 The hilles lyke waxe did melt in sight,
and presence of the Lord:
They fled before that rulers might:
which guideth all the world.
6 The heauens ehe declare and shew,
his iustice forth abroade:
That all the world may see, and know
the goodnes of our God.

7 Confusion sure shall come to such,
as worship Idols vayne:
And ehe to those that glory much,
dumme pictures to maintayne.
8 For all the Idols of the world,
which they as Gods doe call:
Shall fele the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heare this thing,
and Iuda shall reioyce:
For at thy iudgementes they shall sing,
and make a pleasaunt noyse.
10 That thou O Lord art set on hye,
in all the earth abroad:
And art exalted wondrously,
aboue ech other God.

11 All ye that loue the Lord doe this,
hate all thinges that is ill,
For he doth keepe the soules of his,
from such as would them spill.
12 And light doth spring vp to the iust,
with pleasure for his part:
Great ioy with gladnes myrth and lust,
to them of vpright hart.

13 Ye righteous in the Lord reioyce,
his holynes proclayme:
Be thankefull ehe with hart and voyce,
and mindefull of the same.

Cantate Domi. Pſal. xcviii. I.H.

An earnest exhortation to all creatures to praise the Lord for his power, mercy, and fidelitie in his promise by Christ, by whome he hath communicated his saluation to all nations.

Sing this as the 78. Pſalme.

O Sing ye now vnto the Lord,
a new and pleasaunt song: (world,
For he hath wrought throughout the

his wonders great and ſtrong.
2 With his right hand right worthely,
he doth his foes deuoure:
And get himſelfe the victory,
with his owne arme and power.

3 The Lord doth make the people known,
his ſauing health and might:
The Lord doth ſhe his iuſtice how,
in all the heathens ſight.
4 His grace and truth to Iſraell,
in minde he doth record:
That all the earth hath ſee right well,
the goodnes of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth:
Geue thankes to God ſing and reioyce,
to him with ioy and myrth.
6 Vpon the harpe vnto him ſing,
geue thankes to him with Pſalmes,
Reioyce before the Lord our king,
with trompets, and with ſhalmes.

7 Yea let the ſea with all therein,
for ioy doth roze and ſwell:
The earth lykewiſe let it begin,
with all that therein dwell.
8 And let the floudes reioyce their ſilf,
and clap their handes apace:
And ſhe the mountaynes and the hilles,
before the Lord his face.

9 For he ſhall come to iudge and try,
the world and every wight:
And rule the people mightely,
with iuſtice and with right.

Dominus regnauit. Pſal. xcix. I. H.

The commendeth the power, equitie & excellencie of the kingdome of God by Chriſt, ouer the Iewes and Gentils, prouoking them to magnifie the ſame and to ſerue the Lord, as the auncier fathers, Moyſes, Aaron, and Samuell, who calling vpon GOD were heard in their prayer.

Sing this as the 77. pſalme.

THe Lord doth raigne although at it,
the people rage full ſore:
Yea he on Cherubins doth ſit,
though all the world doth roze.
2 The Lord that doth in Sion dwell,
is hye and wondrous great:
Aboue all folke he doth excell,
and he aloft is ſet.

3 Let all men prayſe thy mighty name,
for it is fruitfull ſure.
And let them magnify the ſame,
that holy is and pure.
4 The princely power of our king,
doth loue iudgement and right:
Thou rightly rulest euery thing,
in Iacob through thy might.

5 To prayſe the Lord our God deuiſe,
all honour to him doe:
His footeſtole worthip him before,
for he is holy ro.

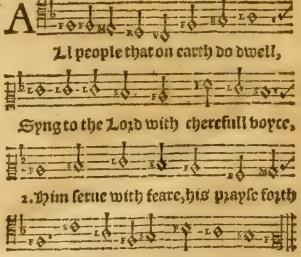
6 Moyſes, Aaron, and Samuell,
as Prieſtes on him did call:
When they did pray he heard them well,
and gaue them aunſwere all.

7 Within the cloud to them he ſpake,
then did they labour ſtill:
To keepe ſuch lawes as he did make,
and poynted him vntill.
8 O Lord our God thou didſt them heare,
and aunſwereddſt them agayne:
9 Thy mercy did on them appeare,
their deedes didſt not maintayne.

10 O laud and prayſe our Lord and God,
within his holy hill:
For why? our God throughout the world
is holy euer ſtill.

2. Iubilate Deo omnis. Pſal. C.

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



3 The Lord ye know is God in deede,
without our ayde he did vs make:
We are his flocke he doth vs feede,
and for his ſheepe he doth vs take.

4 Oh enter then his gates with prayſe,
approch with ioy his courtes vnto:
Prayſe, laud, and bleſſe his name alwayes,
for it is ſemely ſo to doe.

5 For why the Lord our God is good,
his mercy is for euer ſure:
His truth at all tymes firmely ſtood,
and ſhall from age to age endure.

An other of the ſame.

Sing this as the 68. Pſalme.

IN God the Lord be glad and light,
prayſe him throughout the earth:
Serue hym and come before his ſight,
with ſinging and with myrth.
2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our ſelues for we are his,
one folke and paſture ſheepe.

3 O goe into his gates alwayes,
geue thankes within the ſame:
Within

Within his courtes ſet forth his praiſe,
and laud his holy name.
4 For why? the goodnes of the Lord,
for euermore doth raygne.
From age to age throughout the world,
his truth doth ſtill remaine.

Miſericordiam. Pſal.Ci.N.

¶ Dauid deſcribeth what gouernment he will obſerue in his houſe and kingdome, by rooting out the wicked, and cherihing the godly perſons.

Sing this as the 81.Pſalme.

I Mercy will and iudgement ſing,
O Lord God vnto thee:
2 And wiſely doe in perfect way,
vntill thou come to me.
And in the midſt of my houſe walke,
in purenes of my ſpirite:
3 And I no kinde of wicked thing,
will ſet before my ſight.

4 I hate the workes that fall away,
it ſhall not cleaue to me:
From me ſhall part the froward hart,
none euill will I ſee.
5 Him will I ſtroy that ſlaundereth,
his neighbour priuely:
The lofty hart I can not beare,
nor him that loketh hye.

6 Mine eyes ſhall be on them within
the land that faythfull be:
In perfect way who worketh, ſhall
be ſeruaunt vnto me.
7 I will no guileſull perſon haue,
within my houſe to dwell:
And in my preſence he ſhall not,
remayne that lyes doth tell.

8 Betymes I will deſtroy euen all,
the wicked of the land:
That I may from Gods Citye cut,
the wicked workers hand.

Domine exaudi. Pſal.Cii.N.

¶ Ieſeemeth that this prayer was appointed to the faythfull to pray in the captiuity of Babilon: a conſolation for the building of the Church, where of followeth the prayſe of god to be publiſhed vnto all poſterities, The conuerſion of the Gentiles and ſtabilitie of the Church.

Sing this as the 68.Pſalme.

O Heare my prayer Lord and let,
my cry come vnto thee:
2 In tyme of trouble doe not hide,
thy face away from me.
3 Incline thine eares to me make haſt,
to heare me when I call:
For as the ſmoke doth fade, ſo doe
my dayes conſume and fall.

4 And as a harth my bones are burnt,
my hart is ſmitten dead:
And withers as the graſſe, that I
forget to eate my bread.
5 By reaſon of my groning boyre,
my bones cleaue to my ſkinne:
6 As Pellican in wilderness,
ſuch caſe now am I in.

And as an Owle in deſert is,
loe I am ſuch a one:
7 I watch and as a Sparrow on,
the houſe top am alone.
8 Loe daylye in reprochfull wiſe,
mine enemis doe me ſcorne:
And they that doe agaynſt me rage,
agaynſt me they haue ſworne.

9 Surely with aſhes as with bread,
my hunger I haue fild:
And mingled haue my drinke with teares,
that from mine eyes haue ſtild.
10 Becauſe of thy diſpleaſure Lord,
thy wrath and thy diſdayne:
For thou haſt lifted me aloft,
and caſt me downe agayne

11 The dayes wherein I paſſe my lyfe,
are lyke the fleeting ſhade:
And I am withered lyke the graſſe,
that ſowne away doth fade.
12 But thou O Lord for euer doeſt,
remayne in ſteady place:
And thy remembrauncе euer doth,
abide from race to race.

The ſecond part.

13 Thou wilt ariſe and mercy thou,
to Sion wilt extend:
The tyme of mercy now the tyme,
foreſet is come to end.
14 For euen in the ſtones thereof,
thy ſeruaunts doe delight:
And on the duſt thereof they haue,
compaſſion in their ſpyte.

15 Thou ſhalt the heathen people feare,
the Lordes moſt holy name:
And all the Kinges on earth ſhall dread,
thy glory and thy fame.
16 Then when the Lord the mighty God
agayne ſhall Sion reare:
And then when he moſt nobly in
his glory ſhall appeare.

17 To prayer of the deſolate,
when he himſelfe ſhall bend:
When he ſhall not diſdayne vnto,
their prayers to attend:
18 This ſhall be written for the age,
that after ſhall ſuccede:
The people yet vncreated,
the Lordes renowne ſhall ſpread.

19 For he from his hye ſanctuary,
hath loked downe below:
And out of heauen hath the Lord,
beheld the earth alſo.
20 That of the mourning captiue he,
might heare the wofull cry:
And that he might deliuer thoſe,
that damned are to dye.

21 That they in Sion may declare,
the Lordes moſt holy name:

And in Ieruſalem let forth,
the prayſes of the ſame.
22 Then when the people of the land,
and kingdomes with accord:
Shall be aſſembled for to doe,
their ſeruice to the Lord.

The third part.

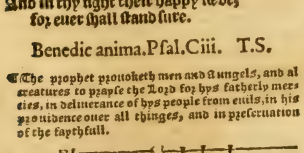
23 My former force of ſtrength he hath,
abated in the way:
And shorter he did cut my dayes,
thus I therefore did ſay.
24 My God in midſt of all my dayes,
now take me not away:
Thy yeares endure eternally,
from age to age for aye,

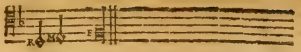
25 Thou the foundations of the earth,
before all tymes haſt layd:
And Lord the heauens are the worke,
which thine owne handes haue made,
26 Yea they ſhall peariſh and decay,
but thou ſhalt tary ſtill:
And they ſhall all in tyme waxe olde,
euen as a garment will.

Thou as a garment ſhalt them chaunge,
and chaunged ſhall they be:
27 But thou doeſt ſtill abide the ſame,
thy yeares do neuer flee.
28 The children of thy ſeruaunts ſhall,
continually endure:
And in thy ſight their happy ſede,
for euer ſhall ſtand ſure.

Benedic anima. Pſal. Ciii. T.S.

¶ The prophet prouoketh men and Aungels, and al creatures to prayſe the Lord for hys fatherly mercies, in deliuerance of hys people from euils, in his prouidence ouer all thinges, and in preſeruation of the faythfull.





of thy mind.

3 That gaue thée pardon for thy faultes,
and thée reſtord agayne:
For all thy weake and frayle diſaſe,
and heald thée of thy payne.
4 That did redéme thy lyfe from death,
from which thou couldeſt not flée,
Hys mercy and compaſſion both,
he did extend to thée.

5 That fild with goodnes thy deſire,
and did prolong thy youth:
Lyke as the Egle caſteth her bill,
whereby her age renueth.
6 The Lord with iuſtice doth repay,
all ſuch that be oppreſt:
So that their ſufferuinges & their wrongeſ,
are turned to the beſt.

7 Hys wayes and his commaundements
to Moyſes he did ſhew:
Hys counſells and his valiaunt actes,
the Iſraelites did know.
8 The Lord is kinde and merciſull,
when ſinners doe him grëue:
The ſlowest to conceaue a wrath,
and redyeſt to forgeue.

9 He chides not vs continually,
though we be full of ſtrife:
Nor keepes our faultes in memory,
for all our ſinfull lyfe:
10 Nor yet according to our ſinnes,
the Lord doth vs regard:
Nor after our iniquityes,
he doth vs not reward.

11 But as the ſpace is wondrous great,
twixt earth and heauen aboue:
So is his goodnes much more large,
to them that doe him loue.
12 God doth remoue our ſinnes from vs,
and our offences all:
As farre as is the ſunne riſing,
full diſtant from his fall.

The ſecond part.

13 And loke what pittye parentes beare,
vnto their children beare:
Lyke pittye beareth God to ſuch,
as worſhip him in feare.
14 The Lord that made vs knoweth our
our mould and faſhion iuſt: (ſhape,
How weake and frayle our nature is,
and how we be but duſt.

15 And how the tyme of mortall men,
is lyke the witherung hay:
Or lyke the flower right fayre in fielde,
that fades full ſone away.
16 Whoſe glofe & beauty forymy windes,
do vtterly diſgrace.
And make that after their aſſaultes,
ſuch blooſſomes haue no place.

17 But

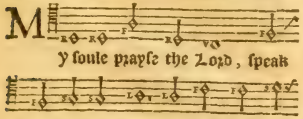
17 But yet the godnes of the Lord,
with his ſhall euer ſtand:
Their childrens children do receaue,
his righteouſnes at hand.
18 I meane which keepe his couenaunt
with all his whole deſire:
And not forget to doe the thing,
that he doth them require.

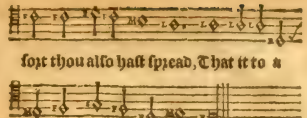
19 The heauens hye are made the ſeate,
and footeſtole of the Lord:
And by his power imperiall,
he gouerns all the world.
20 Ye Angels which are great in power,
prayſe ye and bleſſe the Lord:
Which to obey and doe his will,
immediatly accord.

21 Ye noble hoaſtes and miniſters,
ceaſe not to laud him ſtill:
Which ready are to execute,
his pleaſure and his will.
22 Yea all his workes in euery place,
prayſe ye his holy name:
My hart, my minde and eke my ſoule,
prayſe ye alſo the ſame.

Benedic anima. Pſal. Ciiii. W.K.

A thankeſgeuing for the creation of the world, and gouernaunce of the ſame by his meruelous prouidence. Alſo a prayer againſt the wicked, who are occaſions that God diminiſheth hys bleſſinges.





3 His chamber beames lye,
in the cloudes full ſure:
Which as his chariot,
are made him to beare.
And there with much witnes,
his courſe doth endure:
Vpon the windes riding,
of cloudes in the ayre.
4 He maketh his ſpirites,
as heraldes to goe:
And lightninges to ſerue,
we ſee alſo preſt:
His will to accompliſh,
they runne to and fro.
To ſaue or conſume thinges,
as ſeemeth him beſt.

5 He groundeth the earth,
ſo firmely and faſt:
That it once to moue,
none haue ſhall ſuch power.
6 The deepe a fayre couering,
for it made thou haſt:
Which by his owne nature,
the hilles would deuour.
7 But at thy rebuke,
the waters doe flye:
And ſo geue due place,
thy worde to obey.
At thy voyce of thunder,
ſo fearefull they be:
That in their great raging,
they haſt ſcone away.

8 The mountaynes full hye,
they then vp aſcend:
If thou doe but ſpeake,
thy worde they fulfill.
So lykewiſe the vallyes,
moſt quickly deſcend:
Where thou them appointeſt,
remaine they doe ſtill:
9 Their bondes thou haſt broke,
how farre they ſhall runne,
So as in their rage,
not paſſe that they can.
For God hath appointed,
they ſhall not returne:
The earth to deſtroy more,
which made was for man.

The ſecond part.

10 He ſendeth the ſpringes,
to ſtrong ſtreames or lakes:
Which runne doe full ſwift,
among the huge hills.
11 Where both the wilde aſſes,
their thirſt oft tymes ſlakes:

And beastes of the mountaynes,
the eof drinke their filles.
12 By these pleasaunt springes
of fountaynes full fayre:
The foules of the ayre
abyde shall and dwell.
13 Who moued by nature,
to hop here and there:
Among the greene braunches,
their songes shall excell.

14 The mountaynes to moyst,
the cloudes he doth vse:
The earth with his workes,
are wholy repleat:
15 So as the brute cattell,
he doth not refuse:
But grasse doth prouide them,
and herbe for mans meate.
Yea bread, wine, and oyle,
he made for mans sake,
His face to refreshe.
and hart to make strong.
16 The Ceders of Lyban,
this great God did make:
Which trees he doth nourish,
that grow vp so long.

17 In those may bydes build,
and make there their nest:
In fiere trees the Storkes,
remayne and abide.
18 The hye hilles are succours,
for wilde Goates to rest:
And eke the rockes stony,
for Conies to bide:
19 The Moone then is set,
her seasons to runne:
The dayes from the nightes,
thereby to discerne.
And by the descending,
also of the Sunne:
The colde from heate alway.
thereby we doe learne.

20 When darcknes doth come,
by Gods will and power:
Then crepe forth doe all
the beastes of the wood.
21 The Lyons range roaring,
their pray to deuour:
But yet it is thou (Lord
which geuest them food.
22 As sone as the Sunne,
is vp, they retyre,
To couch in their dennes,
then are they full fayne.
23 That man to his worke may,
as right doth require,
Till night come and call him,
to take rest agayne.

The third part.

24 How sundry (O Lord,)
are all thy workes found:
With wisedome full great,
they are in deede wrought.
So that the whole world,
of thy prayse doth sound:
And as for the riches,
they passe all mens thought.
25 So as the great Sea,
which large is and broad:
Where thinges that crepe swarme,
and beastes of ech sort:
26 There doth mighty ships sayle,
and some lye at rode:
The whale huge and monstrous,
these also doth sport.

27 All thinges on the waite,
thou doest them relieue:
And thou in due tyme,
full well dost them fede.
28 Now when it doth please thee,
the same so to geue,
They gather full gladly,
those thinges which they need.
Thou openest thy hand,
and they finde such grace:
That they with good thinges.
are filled we see.
29 But sore are they troubled,
if thou turne thy face:
For if thou their breath take,
vile dust then they be.

30 Agayne when thy spirite,
from thee doth procede:
All thinges to appoint,
and what shall ensue.
Then are they created,
as thou hast decred:
And doest by thy goodnes,
the dry earth renue.
31 The prayse of the Lord,
for euer shall last:
Who may in his workes,
by right, well reioyce.
32 His looke can the earth make,
to tremble full fast:
And lykewise the mountynes,
to smoke at his voyce.

33 To this Lord, and God,
sing will I alwayes:
So long as I liue,
my God prayse will I.
34 Then am I most certayne,
my wordes shall him please:
I will reioyce in him,
to him will I cry.
35 The sinners (O Lord,)
consume in thine ire:
And eke the peruerse,
them rote out with shame,
But as for my soule now
let it still desire:
And say with the faythfull,
prayse ye the Lordes name.

Confitemini Domino. Psal. CV. N.

THe prayseth the singular goodnes of God, for chosing a peculiar people to hymselfe, neuer ceasing to do them good euen for hys promise sake.

Sing

Sing this as the Lamentation.

GIue praises vnto God the Lord,
and call vpon his name:
Among the people che declare,
his workes to spread his fame.
2 Sing ye vnto the Lord I say,
and sing vnto him praise:
And talke of all the wondrous workes,
that he hath wrought alwayes.

3 In honor of his holy name,
reioyce with one accorde:
And let the hart also reioyce,
of them that seke the Lord.
4 Seke ye the Lord, and seke the strength,
of his eternall might:
And seke his face continually,
and presence of his sight.

5 The wondrous workes that he hath
kepe still in mindefull hart: (done,
Ne let the indgementes of his mouth,
out of thy minde depart.
6 Ye that of faythfull Abraham,
his seruauntes are the sede:
Yea his elect the children that,
of Jacob doe procede.

7 For he, he onely is I say,
the mighty Lord our God:
And his most rightfull indgementes are,
through all the earth abroad.
8 His promise and his couenaunt,
which he hath made to his:
He hath remembred euermore,
to thousandes of degrees.

The second part.

9 The couenaunt which he hath made,
with Abraham long agoe:
And faythfull oth which he hath sworne,
to Jsaac also.
10 And did confirme the same for law,
that Jacob should obey:
And for eternall couenaunt,
to Jsraell for aye.

11 When thus he sayd loe I to you,
all Canaan land will geue:
The lot of your inheritaunce,
wherein your sede shall lyue.
12 Although their number at that tyme,
did very small appeare:
Yea very small and in the land,
they then but straungers were.

13 While yet they walke frō land to land
without a sure abode:
And while from sundry kingdomes they,
did wander all abroad.
14 And wrong at none oppressors hand,
he suffered them to take:
But euen the great and mighty kinges,
reproued for their sake.

15 And thus he sayd, touch ye not those,
that mine annointed be:
Ne doe the prophets any harme,
that doe pertayne to me.
16 He cald a dearth vpon the land,
of bread he stroyd the store:
But he agaynst their tyme of nede,
had sent a man before.

The third part.

17 Euen Joseph which had once bene sold
to lyue a slaue in woe:
18 Whose fete they hurt in stocks, whose
the iron pearst also. (soule,
19 Vntill the tyme came when his cause,
was knowne apparantly,
The mighty worde of God the Lord,
his faultles truth did try.

20 The king sent, and deliuered him
from prison where he was:
The ruler of the people then,
did frely let him pass.
21 And ouer all his house he made,
him Lord to beare the sway:
And of his substaunce made him haue,
the rule and all the stay.

22 That he might to his will instruct,
the princes of his land:
And wisdomes lore his auncient men,
might teach to vnderstand.
23 Then into the Egiptian land,
came Jsraell also:
And Jacob in the land of Ham,
did lyue a straunger tho.

24 His people he exceedingly,
in number made to flow:
And ouer all their enemies,
in strength he made them grow.
25 Whose hart he turnd that they with
his people did intreate: (hate
And did his seruauntes wrongfully,
abuse with false deceite.

The fourth part.

26 His faythfull seruaunt Moyses the,
and Aron whome he chose:
He did commaund to go to them,
his message to disclose.
27 The wondrous message of his signes,
among them he did show:
And wonders in the land of Ham,
then did they worke also.

28 Darcknes he sent and made it dare,
in stead of brighter day:
And vnto his commission,
they did not disobey.
29 He turnd their waters into bloud,
he did their fishes slay:
30 Their land brought frogs euen in the
where their king Pharao lay. (place

31 He spake and at his voyce there came,
great swarmes of noysome flyes:
And all the quarters of their land,
were fild with crawling lyes.
32 He gaue them cold and stony haile.

in stead of milder rayne:
And fiery flames within their land,
he sent vnto their payne.

33 He smot their vines and all their trees
whereon their figs did grow:
And all the trees within their coastes,
downe did he ouerthrow.
34 He spake then catterpillers did,
and Grashoppers abound:
35 Which eate the grasse in all their land,
and fruite of all their ground.

The first part.

36 The first begotten in their land,
ere deadly did he smite:
Yea the beginning and first fruite,
of all their strength and might.
37 With gold and siluer he them brought
from Egipt land to passe:
And in the number of the tribes,
no feeble one there was.

38 Egipt was glad and ioyfull then,
when they did thence depart:
For terror and the feare of them,
was fallen into their hart.
39 To shroud them frō the parching heate,
a cloud he did display:
And fire he sent to geue them light,
when night had hid the day.

40 They asked and he caused quayles,
to rayne at their request:
And fully with the bread of heauen,
their hunger he repest.
41 He opened then the stony rocke,
and water gushed out:
And in the drye and parched groundes,
like riuers ran about.

42 For of his holy couenaunt,
aye mindefull was he tho:
Which to his seruaunt Abraham,
he plighted long ago.
43 He brought his people forth with mirth,
and his elect with ioy:
Out of the cruell land where they,
had lyued in great annoy.

44 And of the heathen men he gaue,
to them the fruitfull landes:
The labours of the people ele,
he gaue into their handes.
45 That they his holy statute might,
obserue for euermore.
And faythfully obey his lawes,
prayse ye the Lord therefore.

Confitemini. Domi. Psal. Cvi. N.

The people dispersed vnder Antiochus do magnify the goodnes of God among the repentaunt: & pray to be gathered from among the heathen, that they may prayse hys name.

Sing this as the 103. psalme.

PRayse ye the Lord for he is good,
his mercy dures for aye:
2 Who can expres his noble actes,
or all his prayse display?
3 They blessed are that iudgement kepe
and iustly doe alway:
4 With fauour of thy people Lord,
remember me I pray.

5 And with thy saluing health O Lord,
vouchsafe to visite me:
That I the great felicitye,
of thine elect may see.
And with thy peoples ioy I may,
a ioyfull minde possesse:
And may with thine inheritaunce,
a glorying hart expresse.

6 Both we and ele our fathers all,
haue sinned euery one:
We haue committed wickednes,
and leudly we haue done.
7 Thy wonders great which thou O Lord
hast done in Egipt land:
Our Fathers though they saw them al,
yet did not vnderstand.

Nor they thy mercyes multitude,
did kepe in thankfull minde:
But at the sea, yea the red sea,
rebelled most vnkinde.
8 Neuertheleste he saued them,
for honor of his name:
That he might make his power knowne,
and spread abroad with fame.

9 The red sea he did then rebuke,
and forthwith it was dryde:
And as in wildernes so through,
the deepe he did them guide.
10 He saued them from the cruell hand,
of their despightfull foe:
And from the enemies hand he did,
deliuer them also.

The second part.

11 The waters their oppressors whelmd,
not one was left aliue:
12 Then they beleued his wordes, & prayse
in song they did him geue.
13 But by and by vnthankfully,
his workes they cleane forgat:
And for his counsell and his will,
they did neglect to wait.

14 But lusted in the wildernes,
with fond and greedy lust:
And in the desert tempted God,
the stay of a[illegible]
15 And the[illegible] desire,
he sent [illegible]em to haue.
But wasting leanes therewithall,
into their soule he gaue.

16 Then when they lodged in their tents,
at Moyses they did grutch:
Aaron the holy of the Lord,
so did they enuy[illegible]h.
17 Therefore the earth did open wide,
and Dathan did deuoure:
An[illegible]l Abirams company,
[illegible] perishe in that houre.

18 In

18 In their assembly kindled was,
the hote consuming fire:
And wasting flame did then burne vp,
the wicked in his ire.
19 Vpon the hill of Horeb they,
an Idol Calfe did frame:
And there the molten image they,
did worship of the same.

Into the likenes of a Calfe,
that feedeth on the grasse:
20 Thus they their glory turnd and all
their honor did deface.
21 And God their onely sauiour,
vnkindly they forgot:
Which many great and mighty things,
in Egypt land had wrought.

The third part.

22 And in the land of Ham for them,
most wondrous workes had done:
And by the read sea dreadfull thinges,
performed long agone.
23 Therfore for their so shewing them,
forgetfull and vnkind:
To bring destruction on them all,
he purposed in his mind.

Had not his chosen Moyses stood,
before them in the break:
To turne his wrath least he on them,
with slaughter should him wreake.
24 They did despise the pleasaunt land,
that he behight to geue:
Yea and the wordes that he had spoke,
they did no whit beleue.

25 But in their tents w̃ grudging harts
they wickedly repind:
Nor to the voyce of God the Lord,
they gaue a harkning mind.
26 Therfore agaynst them lifted he,
his strong reuenging hand:
Them to destroy in wildernes,
ere they should see the land.

27 And to destroy their sed among
the nations with his rod:
And through the countreys of the world
to scatter them abroad.
28 To Baal Peor then they did
adioyne themselues also:
And eate the offrings of the dead,
so they forsooke him tho.

29 The[illegible]
his [illegible] tions,
And in his fo[illegible]
the plague [illegible]
30 But Phine[illegible]
the sinners [illegible]
And iudgement [illegible]
and then the pl[illegible]

The f[illegible]

31 It was imputed vnto him,
for righteousnes that day:
And from thencefoyth so counted is
from race to race for aye.
32 At waters eke of Meribath
they did him angry make:
Yea so far forth that Moyses was
then punisht for their sake.

33 Because they vext his spirit so sore,
that in impatient heat:
His lips spake vnaduisedly,
his feauor was so great.
34 Nor as the Lord commaunded them
they slue the people tho:
35 But were among the heathen mixt,
and learnd their workes also.

36 And did their Idols serue, which were
their ruine and decay:
37 To fiends their sons & daughters they
did offer vp and slay.
38 Yea with vnkindly murdring knife,
the giltles bloud they spilt:
Yea their own sonnes & daughters bloud
without al cause of gilt.

Whom they to Canaan Idols then
offred with wicked hand:
And so with bloud of Innocents,
defiled was the land.
39 Thus were they stayned with ye̅ workes
of their own filthy way:
And with their own inuentions
a whoring they did stray.

40 Therfore against his people was,
the Lords wrath kindled sore:
And euen his own inheritance
therfore he did abhorre.
41 Into the hands of heathen men,
he gaue them for a pray:
And made their foes their lords, whō they
were forced to obay.

The fift part.

42 Yea and their hateful enemies
oppresst them in the land:
And they were humbly made to stoup
as subiects to their hand.
43 Ful oftentimes from thyal had he
deliuered them before:
But with their councels they to wrath
prouokt him euermore.

Therfore they by their wickedness
were brought ful low to lye:
44 Yet when he saw them in distres
he harkned to their cry.
[illegible] He cald to minde his couenant,
which he to them had swore:
[illegible]d by his mercies multitude
repented him therfore.

[illegible]nd fauor he them made to find
[illegible]ore the sight of those:
[illegible] them captiues from their land,
[illegible]ilst they were their foes.

47 Saue vs O Lord that art our God
saue vs O Lord we pray:
And from among the heathen folke,
Lord gather vs away.

That we may ſpread the noble prayſe,
of thy moſt holy name:
That we may glory in thy prayſe,
and ſounding of thy fame:
48 The Lord the God of Iſracll,
be bleſt for euermore:
Let all the people ſay Amen,
prayſe ye the Lord therfore.

Confitemini Domino. Pſal. Cvii. W.K.

Dauid exhorteth al that are redeemed by the Lord and gathered vnto him, to geue thanks therfore, who by ſending proſperitie and aduerſitie bringeth men vnto him. Therfore as the righteous there reioyce, ſo ſhall the wicked haue their mouthes ſtopped.

Sing this as the 119. Pſalme.

GIue thankes vnto the Lord our God,
for gratious is he:
And that his mercy hath none end,
all mortall men may see.
2 Such as the Lord redeemed hath,
with thankes ſhould prayſe his name:
And ſhew how they from foes were freed,
and how he wrought the ſame.

3 He gathered them forth of the lands,
that lay ſo far about:
From Eaſt, to Weſt, frō North, to South
his hand doth finde them out.
4 They wandred in the wildernes,
and ſtrayed from the way.
And found no Citie where to dwell,
that ſeruc might for their ſtay.

5 Whoſe thirſt and hunger was ſo great,
in theſe deſertes ſo boyd:
That faynting did them ſore aſſault,
and eke their ſoules annoyd.
6 Then did they cry in their diſtres,
vnto the Lord for ayd:
Who did remoue their troublous ſtate,
according as they prayd.

7 And by that way which was moſt right
he led them like a guyd:
That they might to a City goe,
and there alſo abide.
8 Let men therfore before the Lord
confeſſe his kindnes then:
And ſhew the wonders that he dot
before the ſonnes of men.

9 For he the empty ſoule ſatiayne
whom thirſt hath made ſo fay
The hungry ſoule with goodnes
and did them eke acquayne.
10 Such as doe dwell in darcke
where they on death do wayt
Faſt bound to taſt ſuch troublous
as iron chaynes doe threat.

The ſecond part.

11 For that againſt the Lords
they ſought ſo to rebell:
Eſteeming light his counſels hye,
which do ſo far excell.
12 But when he humbled them full low,
they then fell downe with griefe:
And none was found ſo mighty to help,
whereby to get reliefe.

13 Then did they cry in their diſtres,
vnto the Lord for ayd:
Who did remoue their troublous ſtate
according as they prayd.
14 For he from darcknes out the brought
and from deathes dreadfull shade:
Burſting with force the iron bandes,
which did before them lade.

15 Let men therefore before the Lord,
confeſſe his kindnes then:
And ſhew the wonders that he doth,
before the ſonnes of men.
16 For he threw down the gates of brass,
and brake them with ſtrong hands
The iron barres he ſmote in two,
nothing could him withſtand.

17 The foliſh folke great plagues do feele
and cannot from them wend.
But heap on more to thoſe they haue,
becauſe they doe offend.
18 Their ſoules ſo much do loath all meat
that none they could abide:
Wherby death had them almoſt caught,
as they full truely tryde.

19 Then did they cry in their diſtres,
vnto the Lord for ayd:
Who did remoue their troublous ſtate.
according as they prayed.
20 For he then ſent to them his word,
which health did ſoone reſtore: (deep,
And brought them from thoſe dangers
wherein they were before.

The third part.

21 Let men therfore before the Lord,
confeſſe his kindnes then:
And ſhew the wonders that he doth,
before the ſonnes of men.
22 And let them offer Sacrifice,
with thankes and alſo feare:
[illegible] his wondrous works,